



THE JOURNAL OF
AMERICAN FOLK-LORE

VOLUME XXIII



778066
—
25 8.18

BOSTON AND NEW YORK

Published for The American Folk-Lore Society by

HOUGHTON MIFFLIN COMPANY

LONDON: DAVID NUTT, 57, 59 LONG ACRE

LEIPZIG: OTTO HARRASSOWITZ, QUERSTRASSE, 14

MDCCCXI

Copyright, 1910 and 1911,
By THE AMERICAN FOLK-LORE SOCIETY.

All rights reserved.

GR

1

J6

v. 23

cap 1

CONTENTS OF VOLUME XXIII

ARTICLES

Some Practical Aspects of the Study of Myths. <i>John R. Swanton</i>	1
Shasta Myths. <i>Roland B. Dixon</i>	8
Twenty-First Annual Meeting of the American Folk-Lore Society	38
Periodical Literature. <i>Alexander F. Chamberlain</i>	41
Folk-Songs and Music of Cataluña. <i>A. T. Sinclair</i>	171
Totemism, an Analytical Study. <i>A. A. Goldenweiser</i>	179
Myths of the Uintah Utes. <i>J. Alden Mason</i>	299
Shasta Myths, <i>continued</i> . <i>Roland B. Dixon</i>	364
Three Ballads from Nova Scotia. <i>W. Roy Mackenzie</i>	371
A Traditional Ballad from the Kentucky Mountains. <i>Josiah H. Combs</i>	381
The Chilian Folk-Lore Society and Recent Publications on Chilian Folk-Lore, etc. <i>Alexander F. Chamberlain</i>	383
New-Mexican Spanish Folk-Lore. <i>Aurelio M. Espinosa</i>	395
An Irish Folk-Tale. <i>Tom Pecte Cross</i>	419
An Irish Folk-Tale. <i>Kate Woodbridge Michaelis</i>	425
Three Old Ballads from Missouri. <i>H. M. Belden</i>	429
Robin Hood and Little John. <i>E. L. Wilson and H. S. V. Jones</i>	432
Negro Songs and Folk-Lore. <i>Mary Walker Finley Speers</i>	435
The Origin of Folk-Melodies. <i>Phillips Barry</i>	440
A Garland of Ballads. <i>Phillips Barry</i>	446
Song Recitative in Paiute Mythology. <i>Edward Sapir</i>	455
Iroquois Sun Myths. <i>Arthur C. Parker</i>	473

NOTES AND QUERIES

The Word "Gypsy," *A. T. Sinclair*, 294. The Origin of Totemism, *Franz Boas*, 392.
Capturing the Soul, *J. S.*, 393.

LOCAL MEETINGS

New York Branch, 394.

BOOK REVIEWS

Major A. PLAYFAIR, *The Garos*, *Roland B. Dixon*, 294. EDWIN SIDNEY HARTLAND, *Primitive Paternity*, *Charles Peabody*, 295. C. HART MERRIAM, *The Dawn of the World*, *R. B. Dixon*, 296. C. STREHLOW, *Allgemeine Einleitung und die totemistischen Kulte des Aranda-Stammes*, *A. A. Goldenweiser*, 479.

Officers and Members of the American Folk-Lore Society, 481.
Index to Volume XXIII, 491.

THE JOURNAL OF
AMERICAN FOLK-LORE

VOL. XXIII. — JANUARY-MARCH, 1910. — No. LXXXVII

SOME PRACTICAL ASPECTS OF THE STUDY OF MYTHS ¹

BY JOHN R. SWANTON

IN the title which I have chosen for this address I do not, of course, refer to a commercial value of myths in dollars and cents, but to their practical bearing on certain questions which have already excited human interest. Folk-lore is peculiarly fortunate in appealing both to lovers of literature and to lovers of science. On the literary side it may, indeed, be claimed that some of the world's great masterpieces, notably the epics, come within its province, and literary men are not wanting who find inspiration and occasion for admiration in the folk-tales of our living lower races. One cardinal distinction exists, however, between the most attractive of such tales, even including the Homeric epics, and other literary masterpieces; namely, in the ideals to which the two series of works respectively appeal. An ordinary literary work interests because it calls forth certain emotions, — for which it was, indeed, intended, — and presupposes practically the same type of society and the same ethical ideals as those entertained by the reader. To a person outside of that society and with different ethical standards it might be meaningless and consequently uninteresting. Now, the judgment which the average reader passes upon a folk-tale is apt to depend entirely upon his ability to interpret it in terms of the ethical ideals to which he is accustomed. The stories which interest him will therefore naturally be those which he can interpret in those terms; and those myths or legends which have been dressed up to agree with this mental attitude are those which he considers interesting, while such as are recorded with more fidelity are not appreciated or even understood. A considerable number of persons who profess an interest in folk-lore and are wont to remark upon the "romantic character" of the myths of the lower races are interested only in this way, — not in real folk-lore, but in adapted folk-lore. A new school of literature, music, or dramatic representation founded upon primitive motives, such as is sometimes proposed, must first answer this question: Is it possible to use stories constructed for the purpose of

¹ Address of the retiring president, delivered at the Annual Meeting of the American Folk-Lore Society in Boston, December 30, 1909.

appealing to one set of emotions or ideals in appealing to a different set or to the same set differently developed? The answer to this will be found, I believe, in the answer to another question: Is it possible to construct a work of art which shall interest readers or beholders, though at the same time the readers or beholders realize they are looking into the life-histories of persons whose ideals and social condition are distinct from their own? Any attempt to appeal to white standards through Indian myth means that the creation, however great in itself, is Indian or primitive in nothing but the name. It belongs in the same class with Chateaubriand's "Atala" and "Natchez." The success of a legitimate Indian drama, opera, or work of fiction, by the terms laid down, would thus depend upon a proper understanding of the ideals underlying primitive myths, and hence should follow upon, not precede, a scientific study of folk-lore.

On the scientific side, folk-lore has usually been treated as one of the group of anthropological sciences, because folk-lore material, particularly the myths, contains information regarding all departments of primitive life. To the technologist, myths yield information as to the existence of certain implements or certain methods of manufacture; to the student of primitive economics they furnish valuable data regarding food-supplies; to the sociologist they explain the origin, real or imaginary, of tribes, tribal subdivisions, clans, and gentes, while on every page they indicate the significance of the terms of relationship employed by that particular people; and to the student of religions they give the mental attitude of the tribe towards nature and the beings believed to reside in nature, and furnish the explanation for nearly all tribal, society, and personal rituals. When obtained in the original language with accurate translations, they also furnish the best basis for studying the speech of the people, since it is there embodied in a form familiar to the users of it.

These contributions to knowledge are, however, in the nature of by-products, the science proper to folk-lore being the comparative study of myths, or comparative mythology. Now, taking the myths from any one wide area, such as the North American Continent, we find that a myth is rarely or never confined to a single tribe, but spreads over several, while certain myths may be traced from the Atlantic to the Pacific. On the average, it may be said that these myths vary in proportion to the distance, the forms of any myth possessed by contiguous tribes being most alike, and those in tribes farthest away from each other being most unlike. At the same time, so many other factors have to be reckoned with, that the distribution is never a perfectly mathematical one. One such factor is environment, since it is plain that a myth will spread most readily along trade-routes, or through areas in which the environment is similar to that in which the story started, — marine tales spreading along the coasts, plains tales over the plains, forest tales through the forest,

etc. A second factor is linguistic or racial difference, especially where recent movements of population have taken place. As in the case of the Tsimshian, demonstrated by Professor Boas by the application of this method to stand apart from all of their neighbors, comparative mythology here becomes a valuable assistant to anthropology and the history of primitive races. It is just such facts that the "Concordance of American Myths" proposed by this Society will bring out, and the discovery of them will constitute a large part of its value. In passing I will merely suggest that between tribe and tribe greater difference will probably be found in what I have in a previous paper designated "the mythic formulæ" — i. e. the more or less conventional racial forms in which myths are cast — than in the themes of the myths themselves. Among such conventional expressions may be cited the "once upon a time" with which our own fairy stories are wont to begin, and the "they lived happily ever afterward" of the close; or "there was a five-row town" of the Haida, and "there was a long town" of the Tlingit — with which myths from those people open. Related to these are the atrophied expressions encountered in certain myths the original meaning of which has almost been forgotten.

The most important use of comparative mythology, however, and that to which I wish to call your attention particularly, is the establishment of criteria by which the changes which a myth undergoes in transmission may be understood, and a distinction drawn — not merely among stories of primitive people — between what is mythical, what is historical, and what is purely fictional.

It is safe to say that most of the myths found spread over considerable areas were regarded by the tribes among which they were collected as narratives of real occurrences. Nevertheless I have had the experience of being told that such and such a tale is "a fairy story" or is "merely told," while others "really happened." This scepticism even seems to have applied to the trickster stories of the Dakota. Now, it is evident that as soon as a story ceases to retain credence as a recital of real events, religious reverence for a set form for the tale, and regard for it as a supposed record of actual events, tend to disappear. The only factor left then is the desire to please, or possibly the purpose of pointing a moral, as in fables; and scepticism thus appears as the mother of fiction in such cases, though I am very far from taking the ground that it is the mother of all fiction. Pursuing this line of thought for a moment, however, it also seems clear that along with an increase in the diversional character of the story, the importance of the story-teller is at the same time enhanced, and a new personage, the story-maker, becomes prominent. The sacred or semi-sacred myth might be and certainly was amplified and altered slowly as time went on; but the opportunity for originality which it left to the story-teller was very slight, and he was little more than a

repeater of words, whose memory was of more consequence than his artistic instincts. In considering a case like that of the Homeric poems, may it not be of some value to suggest that we have here individual genius beginning to cast off its trammels, but still close to the time when stories were largely myths, and therefore working upon mythic material? In other epics or literary remains of remote antiquity the same considerations might equally well apply.

The great bulk of our recorded myths, however, were evidently taken in good faith by those who repeated them, and constitute myths in the proper sense of that term. Nevertheless, from our present-day, more comprehensive, scientific standpoint, we know that the major part of these tales records, not objective fact, but subjective belief, the popular conception of what ought to have happened, the sense of "poetic justice" as it existed in the tribe from which it was obtained. It is true that many such myths, particularly those relating the origin of tribes or families, contain references to real historic events, and hints from which still others may be inferred. Among such references I may cite the northward migration of part of the Tlingit Indians of Alaska, the movement of the Tsimshian to the coast, of most of the trans-Mississippi Siouan tribes from the east, and of the Muskhogean tribes — the Choctaw, Chickasaw, Creeks, and their allies — from the west. Such, however, are very meagre, and appear only as occasional flashes of objective reality through a subjective haze.

Now, this very condition of affairs is encountered in the field of history when we carry our investigations back to earliest times, and great divergence exists among historians regarding the historical or mythic character of this or that personage or event. In comparatively recent times, on the heels of philological and mythological studies of the early Aryans, a school of mythologists has arisen which tends to reduce every ancient narrative to a solar, or at least a celestial, myth, and has made bold to explain supposedly well-established historical events in that manner. Although some of the extreme positions taken by members of this school have been abandoned, it still flourishes, making itself felt not only in the historical field, but in that of literature as well: as, for instance, in that now old discussion regarding the folk or Homeric origin of the Iliad and Odyssey; and most conspicuously, perhaps, in the realm of religion, where it has been a favorite aid of many "higher critics" of the Hebrew and Christian scriptures. That myths played an important part in all of these fields, — the historical, the literary, and the religious, — there can be no doubt, and the future value of mythology to them is assured; but folk-lorists familiar with the myths of primitive peoples must protest that up to the present time they have been employed with little intelligence, because no proper effort has yet been made to establish criteria by which what are truly myths may be distinguished

from the historical or fictional. Like Robertson Smith, who assumed totemism as a fundamental postulate in attempting to account for the origin of sacrifice among the Semites before totemism itself was properly understood, classical and Oriental students assume mythology without any attempt to know what it really is, or whether it is an element which may be reduced to laws. One of the most widespread errors, and one of those most unfortunate for folk-lore and comparative mythology, is the off-hand classification of myths with fiction; and this is no doubt responsible for the scant courtesy which has been accorded it. At any rate, as in the case of totemism above cited, Oriental and classical students who have sought to make use of myths in their investigations have time and again seen too much, and have drawn the most unwarrantable conclusions from the most superficial resemblances. The discovery of a Babylonian Deluge story similar to the Mosaic narrative is not surprising, and proves to the comparative mythologist that a legend of this type was widespread among Semitic peoples, though, for one, I am sceptical of the ability of any student to determine which of the two is the older. When, however, Jensen, a German writer, attempts to draw a parallel between the story of Moses and that of Gilgamesh, as obtained from Babylonian archives, I think that those familiar with myths will consider his comparison very far-fetched; and he is but one of many. I believe much loose comparing of this kind has been due to the fact that the mythic material with which these writers have had to deal has been very limited, being confined to what is found in classical writings or what has been recorded from the lower classes among civilized peoples long after it had ceased to constitute the beliefs of the great body of the people; and I am convinced that no very illuminating results can be obtained from this until it is supplemented by careful comparative studies of the myths collected among those races whose myths are, or until recently have been, living things; notably in Africa, Oceanica, and America.

A most important aid and stimulant to the establishment of this science of comparative mythology will be the "Concordance of American Myths." Here it is proposed to classify all myths under types, each type to have some suitable catch-word; i. e. its technical term in the science, such as "magic flight," "Potiphar," "rolling-stone," etc. Going a step further, however, I will suggest that besides classifying the myths under types, a rigorous comparison of the myths under each type be made to determine the factors, psychological and otherwise, which determine the extent and method of their transmission. This study will perhaps in time lead to still another set of technical terms, and I will now indicate some of these processes as they have been brought to my attention in the course of a study of the Haida and Tlingit Indians of the North Pacific coast. Broadly we may distinguish between those myths which

appear to be the special property of the people among whom they are found, and those which may be shown to be exotic. When a myth is learned by an individual belonging to another tribe but still located in the country from which it was obtained, we have simple "repetition" of that myth. When, however, it is applied to some place or people within the limits of the tribe borrowing, it may be said to be "adopted;" and, if the scene of it is laid at some particular place, it may be said to be "re-localized." When it is taken into an older story of the tribe borrowing, we have "incorporation." This incorporation may be due to one of several causes. Stories referring to the origin of any natural feature or custom would by a Haida or Tlingit naturally be incorporated into the Raven story, because the larger number of such stories are gathered there. In other cases two stories are combined merely because they present certain superficial similarities, and we then have "combination on account of similars." Two stories resembling each other closely in certain details may become fused and reduced to one, or there may be "transfusion of elements" between them. In still another case we have a kind of "myth metathesis," the hero of the one narrative having become a monster overcome by the hero in the other. "Alteration of motive" occurs where a myth told for one purpose at one place is given a different explanation in another, here accounting for a certain crest, there for a place name, a custom, or the origin of a secret society. "Mythification" might be applied to a process similar to that presented by an historical Haida war-story into which has been implanted the common mythic story of a man ascending to the sky-world and throwing down timbers or coals thence. More important is the process by which a tale is rendered more and more consistent either (1) to agree with altered tribal circumstances, or (2) to keep pace with a rising level of intelligence and a consequently greater demand for consistency. The first of these is that process which gives rise to many folk-etymologies, explanations of names and things which have nothing to do with their real origin; while the second results in those elaborate attempts to explain myths as allegorical representations of real events. "Ritualization of myths" takes place when an attempt is made to weave together the sacred legends into a consistent tribal, clan, or society story, the telling of which is frequently accompanied by external ceremonies. These, furthermore, generally show an endeavor to arrange supposed events in chronological sequence, and thus indicate the presence of an historical instinct. It is into just such tales, evidently, that many of our early histories run back, and it would no doubt surprise historians to be shown these very things, in the making, — historical record in its beginnings. Especially this casts a new light upon the sacred writings of Jews and Christians, since they present a typical blend of historical, mythic, and religious elements, — myths at the beginning, then history or mixed history and myth, and finally the

ritualistic and other works which grew up about the Israelitish tribal cult. The true value of these various elements will never be adequately understood, however, until such thorough studies of myths have been undertaken as I have suggested.

I am aware that back of these questions of transmission, accretion, and ritualization, looms the problem of ultimate origin. It is clear that many myths have been transmitted, but it is not clear that all have been, and as a body they appear to be conterminous historically with the human race. What is the basis for their existence? Why have they played such an important part in the life of primitive man? Why is their influence still so powerful? This problem science can clearly perceive, but cannot answer until the investigations which I have outlined have been carried through, and both mythology and psychology have advanced much further than the positions they occupy to-day.

BUREAU OF AMERICAN ETHNOLOGY,
WASHINGTON, D. C.

SHASTA MYTHS¹

BY ROLAND B. DIXON

I. THE LOST BROTHER (*First Version*)

ERIKANER lived with his brother Ädihotiki. He drove deer into the traps. "Get ready, brother," said Erikaner, "go and drive them toward me." — "Very well," said Ädihotiki, and he went and stood where his brother usually stood. Ädihotiki drove the deer; they were close to where Erikaner stood. "Hi-hi-hiää! Erikaner, you always shoot does!" said Ädihotiki. Now Erikaner shot, and hit the deer in the rear, and the arrow came out through the deer's mouth. He laid down his quiver, and broke off the antlers of the buck. "Wheü!" said Ädihotiki, as he ran to where Erikaner stood. "Why is it that a doe lies here? I thought what I drove to you had antlers." Then Erikaner said, "I did n't do anything."

So they cut it up, and carried it back to the house. The next day they did the same way. Ädihotiki drove. "You always shoot does. I wonder what I can do!" he thought. When Ädihotiki arrived at the place where Erikaner had stood, there were no antlers on the animal. They cut up the meat, and carried it home. Ädihotiki thought all night, "I wonder what I can do!" Then he said, "Fire-Spindle, you can go! — Base-Block of fire-spindle, you can go! — Arrow-Flaker, you can go!" And they said, "Yes." He named the three of them, and made them his friends.

"Let us go and drive again!" said Ädihotiki, so they went. "Let us see what you can say!" — "Hö'dau-hö'dau-hö'dau," said the Fire-Spindle, naming himself. "Let us see what the Base-Block can say!" — "Hodawē'ha-hodawē'ha," it said. "My Arrow-Flaker, what can you say?" And the Arrow-Flaker said, "Hiü'-hia-hiü'-hia." — "That is good," said Ädihotiki. "You can say that, 'Erikaner always kills does. You go and shoot.' You say that to him; then, after driving the deer toward him, you run back here to me."

So he said that; and Ädihotiki hid, and watched what Erikaner did. And when the Arrow-Flaker had driven the deer, he came back to Ädihotiki, who put him in his quiver. The deer passed by Erikaner, and he shot. He laid down his quiver, then broke off the antlers, and broke

¹ The following myths were collected at the Grand Ronde and Siletz reservations in Oregon, and at Oak Bar, Siskiyou County, California, during the course of investigations in behalf of the Huntington Expedition of the American Museum of Natural History. The only previous myths from this tribe known to me were published by L. M. Burns, in the *Land of Sunshine*, vol. xiv, pp. 130-134, 223-226, 310-314, 397-402. The characteristics and relationships of the Shasta myths have been elsewhere discussed, — "The Mythology of the Shasta-Achomawi," *American Anthropologist* (n. s.), vii, pp. 607-612; "The Shasta," *Bulletin American Museum of Natural History*, xvii, pp. 491-493.

them up. "That is what you have been doing, Erikaner," said Ädihotiki.

Erikaner went home, picked up his quiver, and put his arrows into it. "Let us eat," said Ädihotiki. "That is what you did" (telling what he had seen). Erikaner did not answer. "Let us eat," said Ädihotiki again, but all night Erikaner did not answer. In the morning he went to his house, and covered it over with a layer of earth. Ädihotiki cut up the buck, and carried it to his house. Erikaner slept in the covered house. He heard something in the other house. "Ë! A Screech-Owl is outside." — "Erikaner, you will get a big one to-morrow," thought Ädihotiki.

Now, the Screech-Owl was very hungry for meat. Now "I smell grease," said he, and came running to the door, in the form of a little striped dog. Ädihotiki jumped at it, and caught it. The dog came into the house. "I'll make it trail deer for me," thought Ädihotiki. So he fed it. The dog grew large, it grew fast. Ädihotiki called over to the other house, "The dog is biting me, Erikaner!" The dog ate up all the food, all that he had cached. Now Ädihotiki seized his arrows and shot the dog. Then he ran over to his brother's house; but the house was covered over everywhere, and there was nowhere to get in. Ädihotiki cried. Then the dog seized him, and put him between its two horns. "O Erikaner! An evil being is carrying me off!" he cried.

Erikaner opened the door, and saw the dog going off in that direction. Then Erikaner went back to the house, and cried. Now it was spring-time, and Erikaner followed after his brother. He had put pitch on his face in mourning. "Tētē'-tsiakwilär,¹ Erikaner is following his brother," Meadow-Lark said. He spoke the name of the dead intentionally as an insult. Erikaner removed the pitch from his face, smeared it on a stick, and caught the bird with it. He tore it to pieces. "You will be only a bird. You talk badly," said he. Then he went on.

He came to Spider's. Then he said to her, "Aunt, you know everything. You go everywhere, you make webs everywhere. Which way did they take my brother?" — "Yes, I can tell you," said she. "He is over there, on the other side of the river. Badger watches him. He splits wood on this side of the stream. You must kill him, but ask him questions first. Take with you this little mouse, this little snake, these cat-tails. When you sprinkle this last on people, they will sleep. You must kill that Badger while he sleeps." — "All right!" said Erikaner, and went on.

He reached this side of the river at dusk. He heard something ahead of him. "Tül-tül-tül," Badger was splitting pitch-wood. "Where have you come from?" said Badger. "I am going this way, downstream," said Erikaner. "What are you splitting?" — "I put pitch-wood in the fire. I do not think Erikaner's brother will die. He is all dried up, but

¹ A very close imitation of the note of the meadow-lark.

he still cries. If you will help me up with my pack, I will call for the boat," said Badger. "What do you do when you get to the house?" said Erikaner. "I drink hot water. If I should shut my eyes, they would know I was a stranger. 'My heart is burned,' I say to them then. Now help me up! I will call for the boat. It comes to the middle of the river, and there stops. I jump in, and if the boat should tip, they would know it was a stranger. Now help me up!" said Badger. "Wait just a moment," said Erikaner. Then he seized a large stone, raised it up, and killed Badger.

Then he skinned Badger, and put on the skin, so that he looked just like him. He called for the boat, and it came. He jumped in, crossed over, jumped out, and ran up to the house. They gave him hot water to drink, and he shut his eyes. He could not help it. "He is a stranger," they said. "My heart is burned," said he. "All right!" they answered. Just then he touched Ädihotiki where they had hung him up to dry. "Erikaner! Is that you?" said Ädihotiki. "Keep quiet!" said Erikaner, and walked away.

When it came night, he took out the little snake and the little mouse. Erikaner sat by the door. The snake put out its tongue. "Ha! It is lightning. There are strangers coming to fight us," said the people. Then they went to sleep. Each of the ten had his stone knife tied to his wrist. Now the mouse sprinkled cat-tail down and pitch all about, sprinkled it over the people as they slept. The people slept soundly, they snored.

Then Erikaner went to where his brother hung, and took him down. "O Erikaner! Is that you?" — "Oh, be still!" said he, and took his brother outside. It was nearly dawn. Erikaner then set fire to the house, and it burned. "Ha, ha! The strangers are coming!" he cried. Then those inside woke up, but Erikaner had tied their hair together; so they fought each other, and were all killed and burned.

Erikaner got back to where his aunt lived. "I am going home," said he. "Give me some lunch." So she cooked him some food. He went on, and killed deer on the way, for he always carried a deer-head decoy with him. He stopped for the night. He ate his supper, the food his aunt had prepared, and some deer. "O Erikaner! There is a big buck," said Ädihotiki. "We are not hunting that," said he. Then he found the entrance to the Bear's house. He set fire to it, and smoke came out of the top of the mountain. Then Ädihotiki went up to close the hole. He ran quickly, and came back. While he was gone, Erikaner shoved a stick into the entrance of Bear's house, twisted it around, and dragged out the Bear. He skinned it quickly, and hid the skin in his quiver. Ädihotiki got back. "Let's stop! I'm tired," said he. "All right!" said Erikaner.

They went on. Erikaner was behind, and took out the bear-skin and

put it on. Then he went towards Ädihotiki, growling. "O Erikaner! There is a bear who is going to bite me!" said Ädihotiki. "Where is it?" called Erikaner. Then he took off the hide quickly, and hid it in his quiver. "Let us rest, Erikaner!" said Ädihotiki. He thought, "I think he fooled me. I guess he did that to me. — Let us eat," said he, and sat down near the quiver. When Erikaner was not looking, he took out the bear-hide, and hid it in his quiver. By and by he said, "Let us go on!" So they went. Ädihotiki went ahead. He put on the bear-hide. Erikaner followed. Ädihotiki growled, "Ö-ö-ö!" — "Where is he?" said Erikaner. Then Ädihotiki took off the hide quickly, and hid it. Erikaner looked in his quiver. "He was the one who did this to me," he said. Then Ädihotiki gave him back the bear-hide. "Here is your bear-skin," he said.

There were deer-tracks about, but yet they were not like deer-tracks. "There it is!" said Ädihotiki. Erikaner said, "You must not untie your lunch." — "Where is that deer? I don't see it," said Ädihotiki. He sharpened his knife. Erikaner had fooled him with the deer's head. Then Ädihotiki saw it; the deer's head touched the sky. "Why did he say to me not to untie the lunch?" Quickly he seized it, he untied it, he opened it, and at once the deer ran away. "Ha!" said Erikaner, and turned back home. "O Erikaner! I'm going to follow it." Erikaner was not ready. "Give me an arrow-flaker, and I'll follow it," said Ädihotiki. "Give me a fire-stick, give me a stone knife." Then he followed the deer. "Hī päu, hī päu," he said.

So he followed. All summer he chased it. "Ha!" he said as he looked far away. There were many people gambling; at Itsurikwai they gambled. Lizard looked far off, and said, "Erikaner's brother is coming, following a deer." Then all the people looked, but they did not see him. By and by he came nearer, and they saw him. They stood in a line. Stone stood last in the line, and shot at the deer. The deer rolled over. It was almost autumn when he killed it. "Let's take the deer away from Ädihotiki!" said one of the people. "No!" said the others. "That is not a person, he has become an evil being."

"Whee!" said Ädihotiki as he arrived. He began to cut it up. "I come from far away," he said. Yellow-Jacket and Snake sat on top of the deer, sat on that elk. Ädihotiki made a fire with the fire-stick. "Let us take all this away from him," said the two. "Be still!" said Ädihotiki. "Cut it up quickly!" But they did not answer. So he pulled out his arrow-flaker, and walked toward them as they sat on the elk. He struck them both, Snake and Yellow-Jacket. Now he made a fire, he cut up the meat. He took out the ribs, and gave them to the people. The entrails rolled out, and he threw them all about. The people ate them. He tied up the meat. "Can you carry that much?" said they. He carried it, and went off to his home.

He camped every night. Snow fell when he had nearly reached home. He heated a stone in the fire, and rolled it ahead of him, to melt the snow. It stopped close to the house. He came up, and peeped in. "Oh, my brother!" he said. Then they cried. "Oh, my poor brother!" said he. Each pitied the other. Ädihotiki washed his brother. Then he dragged in the elk. He cut it up, and they ate. They ate that elk, that one elk, for a whole year. "My brother! they shall tell stories of us. You will be Erikaner, I shall be Ädihotiki. People shall follow deer as we have. They shall run far around, they shall not get out of breath, they shall have long wind." That is all.

2. THE LOST BROTHER (*Second Version*)

Ädihotiki and Erikaner lived close together. Ädihotiki always was killing deer. Erikaner always went to bring in the deer, and always they were thin. "Ädihotiki, why don't you kill fat deer?" said he. Then Ädihotiki replied, "All right! I will kill a fat one by and by." Soon he killed a fat one, and Erikaner went to get it. He carried it home on his back, he cooked it, roasted it.

Now the wind carried the smell, so that a little dog smelled it. He ran into Erikaner's house. "Ädihotiki, there is a little dog coming into the house. I claim him as mine, I will feed him." He did not answer. Next morning Erikaner spoke again, saying, "Ädihotiki, he is growing fast! I think he is going to bite me. O Ädihotiki! he is big now. He is carrying me off." So he carried him off, ran away with him. Ädihotiki did not know whither he had carried him.

It was getting to be winter again, and Ädihotiki did not know where his brother was. So he started off, he listened all about; then he heard his brother, Ädihotiki's brother. "Somewhere over there," said he, and he went off. He got there. There was a man there working, getting wood. He was burning down a tree with fire. Ädihotiki looked on. "I think I'll ask him," he said. So he asked him, "What are you going to do with the wood you are getting?" — "I'm going to dry Ädihotiki's brother," said the man. "How do you break off that wood?" said Ädihotiki. "Not that way," said the man. "Stand it up on the middle of your hand." Ädihotiki jumped into the canoe, went across, landed on the other shore. "I throw the wood down that way, by the door, and it all breaks up," said the man. "I run into the house, and I drink boiling water, without winking."

"I am going where Erikaner is, I am about to find him," said Ädihotiki. He got there. He took Erikaner down out of the smoke over the fire. He was almost dead. Ädihotiki put him inside his shirt. Then he hired Mouse to gnaw holes in all canoes, except one. "You make holes in all but mine," said Ädihotiki. Now he ran off with his brother, he stole him. He jumped in his canoe, and all the other people ran after, jumped in

their canoes, and all sank in the river. All of them died in the water in that way, when he found his brother.

Now, Ādihotiki went with his brother. "I think I'll start," he said. As they went, he thought, "I want to do something." So Ādihotiki left (went on ahead), and lay down in a bear-skin. "I wonder what he'll do!" he thought. He watched; and when his brother got there, he cried out, "Wu-wu-wu!" and ran after Erikaner. "O Ādihotiki! the hide is running after me," said Erikaner. Then he dropped the hide. Now, that is the way they got back to the house. That was the way he found his brother in the olden time.

3. THE THEFT OF FIRE¹

Long ago, in the beginning, people had only stones for fire. In the beginning every one had only that sort of fire-stone. "Do you hear? There is fire over there. Where Pain lives there is fire." So Coyote went, and came to the house where Pain lived. The children were at home; but all the old people were away, driving game with fire. They told their children, "If any one comes, it will be Coyote." So they went to drive game by setting fires.

Coyote went into the house. "Oh, you poor children! Are you all alone here?" said he. "Yes, we are all alone. They told us they were all going hunting. If any one comes, it will be Coyote. I think you are Coyote," said they. "I am not Coyote," said he. "Look! Way back there, far off in the mountains, is Coyote's country. There are none near here." Coyote stretched his feet out toward the fire, with his long blanket in which he had run away. "No, you smell like Coyote," said the children. "No, there are none about here," said he.

Now, his blanket began to burn, he was ready to run. He called to Chicken-Hawk, "You stand there! I will run there with the fire. I will give it to you, and then do you run on. — Eagle, do you stand there! — Grouse, do you stand there! — Quail, do you stand there!" Turtle alone did not know about it. He was walking along by the river.

Now, Coyote ran out of the house; he stole Pain's fire. He seized it, and ran with it. Pain's children ran after him. Coyote gave the fire to Chicken-Hawk, and he ran on. Now Chicken-Hawk gave it to Eagle, and he ran on. Eagle gave it to Grouse, and he ran. He gave it to Quail, and he ran far away with it. Turtle was there walking about. The Pains were following, crying, "Coyote has stolen fire!" Now, Turtle was walking about; he knew nothing, he sang, "Ōxiwicnikwiki." — "I'll give you the fire," said Quail(?). "Here! Take it!" Just then the Pains got there. Turtle put the fire under his armpit, and jumped into the water. Pain shot at him, shot him in the rear. "Oh, oh, oh! That is going to be a tail," said Turtle, and dove deep down into the river.

¹ Cf. Burns, *Land of Sunshine*, xiv, pp. 132-134.

All the Pains stood together. By and by they gave it up, and went away. Coyote came up, and asked, "Where is the fire?" — "Turtle dove with it," they said. "Curse it! Why did you dive with it?" Coyote said. He was very angry. After a while Turtle crawled out of the water on the other side. Coyote saw him. "Where is the fire?" he called out. Turtle did not answer. "I say to you, where did you put the fire?" said Coyote. "Curse it! Why did you jump into the water?" After a while Turtle threw the fire all about. "You keep quiet! I will throw the fire about," said Turtle. "O children, poor children!" said Coyote; he said all kinds of things, he was glad. Now, everybody came and got fire. Now we have got fire. Coyote was the first to get it, at Pain's that way. That is all. That is one story.

4. THE GIRL WHO MARRIED HER BROTHER

Ommanutc and Aniduidui were living somewhere. There were ten brothers and Aniduidui. Their mother lived there too. Aniduidui was a woman. Aniduidui said, "I wish some one would go with me!" Then Ommanutc hid himself, and Aniduidui did not know where he was. One of her brothers went with her, — one of her ten brothers.

Ommanutc bathed early in the morning. When he was swimming, he lost one hair. By and by Aniduidui came to that place. She saw the hair, and picked it up. She measured it with her own hair. It was longer. Now she looked for lice on one of her brothers' heads. She carried the hair she had found secretly, and measured it with the brother's hair. It was longer. So for another brother she hunted lice, but did not find a hair of the same length. So she measured all, but none were the same.

She thought, "I wonder whose hair it is!" Ommanutc heard what she said. Then one of the brothers said to Aniduidui, "I myself will go with you;" but she did not answer. Then another brother spoke, and said, "I'll go with you, sister;" but she said, "No!" She would have no one in the house. She hunted everywhere. At last she found Ommanutc. Then she said again, "Come with me! You are the one!" So he came. "Why did you hide him?" said she.

Ommanutc's brothers felt sad, their hearts felt badly. Then he said he would go with her. He got up. He was fine-looking. He put beads about his neck, and tied up his hair on top of his head, and put feathers in it. Aniduidui loved him, loved her brother. Then he said, "I'll go with you." — "Good!" said she, and so they went off. It was evening when they arrived where they were going. They slept together, Aniduidui slept with Ommanutc. In the morning they went on again, and again that night they slept together.

As they were going to sleep, Ommanutc said to himself, "I wonder what I can do!" Then he said, "I wish that she should sleep soundly." She was sound asleep. Then he got up; he picked up a log, laid it beside

her, and went away. He returned to the house where he and his brothers lived. "Everybody must get ready to go," said he. He spoke to all of them. He spoke to all things, and told them that they must not tell where they had gone. Then all the brothers went above. Ommanutc went ahead. Far away they went, climbing up the rope to the upper world.

Now Aniduidui came. She asked everything where her brothers had gone, but none wished to answer. She poked the fire, and sparks flew up. She looked after them, and saw the people going up. She cried out. She said, "I want to come also, brother!" At this, one of them looked back, and the rope broke. She set fire to the house, and all of them tumbled down into the middle of the fire.

Aniduidui's heart was glad. Ommanutc burst in the fire. His heart flew up, and fell down close by the river. Aniduidui was glad. By and by the house had all burned down. She picked up the bones. Ommanutc was gone. Some one found him. Ducks found him. The Ducks were women. He married them, and had two children, two boys. They grew larger, and walked about. There was a house. By and by they came to it as they walked about. There was some one pounding meal inside. The two children got there, and saw Aniduidui with bones tied up in her hair. One of the children said, "Whose quiver is that? There are many arrows in it. Give it to me!" — "All right," said she, and gave it to him. The other said, "Give me one also," and she gave it.

Then the two boys went back to their father. "We will kill that old woman," said they. They made flint arrow-points, and tied them on. Their father said nothing. Next day they went off. They saw Aniduidui sitting there, and shot at once, then ran away. She got ready at once, took a quiver, and went out. She shot back at them. All day they shot at each other, and the old woman did not die. Toward evening the boys grew tired. Then Lark called to them. "See! there is her heel," said he. "There lies her heart. Her heart is like fire." So they shot at her heel, and she fell, and was dead. Everywhere, all over the world, they heard her fall.

The Duck women were glad. The children went back to their house. Ommanutc was sitting there. "We have killed Aniduidui, we have burned up her house also." Then they said to their father, "Let us go and bury her." — "Very well!" he said. So they went back, and buried her. She was their aunt.

5. THE MAGIC BALL ¹

There was a house, and many people lived in the house. Coyote lived there, and Wolf and Panther and Wild-Cat and Bob-Cat. Bob-Cat was sick, he suffered greatly. Coyote said, "We shall be hungry! You fellows better go and hunt deer." Bob-Cat was suffering, and he dreamed

¹ Cf. Burns, *op. cit.* pp. 223-226.

and saw deer in his dream. At some place there were deer, and it snowed. Then Bob-Cat got ready, and next day he went off. He went to the place he saw in his dream, and saw deer there in the mountains. He looked over the ridge, and heard far away the noise of antlers striking together. The deer were playing, and their antlers made a noise.

Bob-Cat thought, "I wish to become something, I wish to become the Sun." Now he became the Sun. He was just peeping over the ridge to spy out the Deer, when they said, "That Sun that is rising is scowling and has a wrinkled nose." The Deer there recognized him. He wished to become a fog, and he became a fog. The fog rose. "Halloo! That fog is scowling," they said. They knew it was not what it seemed. They were playing ball. Bob-Cat wished to become a piece of moss. He became a piece of moss. He came rolling and blowing along. "That moss comes scowling," said they. Now, three times the Deer had recognized him, although disguised. He wished to be wind. He became wind. "Halloo! That wind is scowling," said they. He wished to become a snow-bird. He became a snow-bird. The Deer almost recognized him, but they did not say, "He is scowling." The bird hopped about, it came close. "Let us throw it to him!" said the Deer. Snow-bird made ready to jump, when the ball should come close to him. Then they threw the ball close to him; and he jumped and seized it, and ran away.

He ran fast. The Deer had almost caught him, when right there he jumped up into a tree. The Deer struck it with their feet, and it fell. Bob-Cat jumped up into a pine-tree. For a while they could not break it, but at last they struck it and it fell. He had no time to run, so jumped into another tree, into a buckeye. Again the Deer broke it down. Bob-Cat was tired. He saw a manzanita, and jumped into it. The Deer hit it and split their feet, and for that reason they have double feet to-day (i. e. split hoofs). There were many Deer, and Bob-Cat gave up. They broke the tree towards evening; all put their heads against it, and their antlers. Toward evening a fawn stunned itself, butting the tree. So the Deer took it and laid it down at a distance, and then it died. Bob-Cat was watching. When it was near daylight, he came down, he walked along the backs of the Deer, and got to the place where the fawn lay. Then he took it on his back, and went off, and came to his house. In the morning the Deer all waked up. They had lost their ball. They went back to where they had played with it.

"My moccasins are hanging up out there," said Bob-Cat. Coyote went out to look, but came back without the moccasins. Another went to hunt for the moccasins hanging up, for Bob-Cat's moccasins. His brother's wife was sitting there. She went to look for them, and found the fawn hanging there. She carried it to the house. Every one looked at it. There were many people, Wolves and Panthers. Panther thought,

"I wish I could see one like that! I wish I could catch one! What are you going to do with it?" No one touched it, only Bob-Cat sat looking at it. "Whatever you say, shall be done," said they. "Put it in hot water," he said. "Take off the hair." So they put it in hot water. The women did it, and they pulled the hair all off. "I'd like to eat that meat," thought Coyote. Everybody thought that, Wolf and Panther thought it. Then they cut the meat all up, they boiled it. Then Bob-Cat thought, "I wonder how many there are!" and he cut it up, and gave some to each. He gave to Coyote first, then to all the rest.

Panther had eaten all his. Wolf cried because he did not have enough. All the meat was eaten. "Let us see who is the strongest." No one was strong. Panther was not strong. Bob-Cat took the ball out of the house. "Lift that," said he. He gave it to Panther, to the smallest Panther, to carry. "That is the one," said Bob-Cat, "he can carry it." — "All right!" said Coyote. Every one said, "All right! That is the one who can carry it." Then Bob-Cat said, "To-morrow I will send some one to the place where I seized the ball. — Do you go right there, Raven," he said. "I wish you to go. You can say, 'Come! Come and get your ball!' That you can call out." So Raven went. He called out, "Now! Come!" — "All right!" the Deer said, and everywhere the brush rustled. Then he ran back to Bob-Cat's house, and told him, "They answered. They are coming." So all the people ran and hid. All hid in the house.

Now, there was a noise, there was a sound of trampling, and of feet, and the house cracked and shook, as the Deer walked on the roof. Then they put poison-roots in the fire. Coyote snapped his finger against the belly of the fawn. "Some one snapped my belly," said the Fawn. "That is not a mole, Coyote only eats moles," said they. Now the poison began to smoke. The Deer smelled it, and all dropped dead. Not one was left to go back, all were dead. Then the people began to eat, and after a long time had eaten the game all up.

"You must go again, Raven," said Bob-Cat. "You can say the same thing, you can call out the same way." So he went, and called out. The Deer all said, "Yes!" and he ran away. "Are they coming?" asked Bob-Cat when Raven returned. "Yes, they are coming," said he. So all went into the house, until the house was full. Then, just the same as before, the Deer came, the people put poison into the fire, the Deer smelled it, and all died. Then Coyote ate. A little longer the food lasted this time.

"Only this one time more we can go," said Bob-Cat. So Raven went again. He called out in the same place. There was a noise, and he ran. Again the Deer came, and all were killed by the poison. Then a person came along. He said, "Over there there is fighting." He carried the news. "To-morrow we will go," said one. So they went. Each one carried his food with him. On the road, when they were half-way there, Coyote was

sick. He was not really sick, however. "Let us go back," they said. "That man is sick." — "No! I alone will go back," said Coyote. "All right!" said they. So Coyote went back, he returned to the house. He was perfectly well, he who had been sick.

"They said to me, 'You come back, so that you can hold out the ball! There will be fresh meat when you get back.' That is why I have come back," said Coyote. Then he said to Raven, "Go! I will hold out the ball. Call to the Grizzly-Bears, 'Wherever you are, there stay!' That you can say. You can also call the Elk and Buck-Deer: 'Let there come many!' These things you must say." — "All right!" said Raven. Then he called out, "Grizzly-Bear, come! — Elk, come! — Buck-Deer, come!" he said. And at his calling they came. But before they had all gotten into the house, Coyote dropped the ball, and they seized it and ran away. And then at once all the deer-hides, all the fur blankets, jumped up, and ran away, alive again. Bow-strings broke of themselves, bows broke in pieces. "Let his belly burst," said they to Coyote; and it burst, and his excrement ran out. Everything that was made of deer-bone ran away, even some powdered deer-bones.

The others came back from the fighting, all came back. Coyote sat in the house. Everybody cried. Wolf felt very bad, for there was no deer to eat. Bob-Cat ran after them, but could not catch them. He saw them going. Ten days after that, he saw something dart by in the brush. He followed, and saw it. It was a fawn, that was walking along far away. Now the fawn got tired, and looked back and saw Bob-Cat. Bob-Cat followed, and nearly caught it, finally did catch it, killed it, and carried it back to his house. He carried it in. "Let us burn off the hair!" said Coyote. "No!" said Bob-Cat, "we must not burn off the hair. We must boil it, must put it in lots of water." Now, they took it off the fire; and, as before, all cried because there was not enough. Then Bob-Cat took some of the cold soup and sprinkled it all over the world; the hair also they snapped about into all countries. "You shall be deer," he said, he wished. "All kinds of people can eat you," he said. Then after a little while he said, "Let us go and hunt deer!"

He went along, and saw a deer-track. The trail led on. Then "St!" said the leader, and pointed. Everybody looked, and there were two deer. The Wolf followed them, he ran after them and killed them. Then they almost ate the whole deer up in the mountains. There were ten brothers, Panthers, who hunted much. They killed ten deer each. Bob-Cat remained at home. He was the chief. That is all. That is one story.

6. ORIGIN OF PEOPLE AND OF DEATH

The Eagle made people. . . . There began to be many. . . . When all the water was gone, he sent down his two children, a boy and a girl. That was the beginning. The man said to the woman, "Let us sleep

together!" but the woman did not answer. Five times he spoke thus to her, and at the fifth time she replied, "Why do you say that? I want you to tell me. There are no other persons here but ourselves. You are my brother." Then he answered, "I will tell you. Our father sent us to this place. If we sleep here, there will be children born." Then she answered, "Very well."

So they created children, and there came to be many people. No one ever died, until, when time was half over, a boy died. All the people gathered together. "Let us not die!" said they. Coyote was not there; but he said, "No! It shall not be so." Then he came. "It is well," said he. "People shall be sad: if a man's wife dies, he shall be sad and cry."

They buried the boy therefore, but were angry in their hearts towards Coyote. "I wish that his child might die!" said they. Then Coyote's child died. Coyote wished greatly to follow his child. So he went. He arrived at that place, and there the dead were dancing about a fire. He stayed over night. "I wish I could do something to get my child back!" said he. Then he built a fire of wild-parsnip; and when the dead people smelled it, they gave him back his son. He put him on his back and carried him off. They said to him, "You must not drink water in the usual way. You must not take off your pack when you sleep. You must not lie on your back."

He came back to the house. The boy said, "For ten years you must not beat me, must not scold me." After five years some one scolded him, and he died again. Coyote went back again to the same place. He followed his child again, taking some wild-parsnip root with him. He got there while they were dancing the round-dance. "I will sing first," said he to the ghosts. "All right!" said they. So Coyote sang, "An'ni sa'wi na." Then they said to him, "Go back to your home, and day after to-morrow come back again for your son." — "All right!" said Coyote, and went back, went back alone. He went to sleep, and died. Then, not like a person, but only as a ghost, he came. He was dead. After that time, no one could follow after the dead to their country. It was as it is now. That is all this story.

7. ORIGIN OF DEATH

People grew in this world in the beginning. There were many people here and there. They became numerous. Then one died. Cricket's child died. The people were talking about it. "What shall we do?" said they. All the people gathered together. They did not know what to do. Some said, "Let us have people come to life again. Let us not bury them!" — "Stop!" said others. "Go and tell Coyote. He does not know what has happened." So some one went to tell him. Coyote came. "What do you think!" said they, "we were saying that the dead should come

back again." — "Why are you saying that?" said Coyote. "Bury him. He is dead. If people come back, then they will fill up everything. Around this world there is water. They will fill the world up, and push us into the water." So they buried Cricket's child, and cried.

Now, five days after this they finished the sweating. They felt sad. They thought, "Would that Coyote's child might die!" So it died, and Coyote cried. He said, "My child is dead. Let us have people come back to life." — "No!" they said. "If he should come back to life, my child that died before would not smell good. He has decayed. You said we must bury people. You said that the dead would otherwise fill up the world." So he buried him, and cried. That is the way the first people died. That was the first death.

8. ORIGIN OF CREMATION

Grizzly-Bear married Coyote's daughter. Lizard lived with Coyote, for Grizzly-Bear and his brothers had killed Lizard's father. The Grizzly-Bears were sweating, were dancing the war-dance. They sang all night. The oldest Grizzly-Bear said, "That is not the way to sing: this is the proper way, 'Anstō'weyu,'" he said. Then another said "No! This is the way to sing, 'Hennuhī'yo.' This is the way to sing the war-cry." Then another said, "No! This is the way. Listen to me, to the way I sing, 'Kitihuku'nnawi.'" Then another said, "Listen to me! You fellows sing this way. Listen! I'll sing, 'Kun'nūhunu.' This is a man's song." Then they slept.

The biggest Grizzly-Bear slept with one foot up, resting on the post of the house. Lizard cut off the foot with his little flint knife, and carried it off to Coyote's house. "Good!" said Coyote; and he cooked the foot, and they ate it. He put the bones in the fire; and when they were burned, he poked them out with a stick, and put them in a basket. Lizard took this, and poured the burned bones on the place where the Grizzly-Bears always built their fire. "Burn the pine-needles on the floor, all about where you cut off his foot. The Bears will blame you," said Coyote. "You go and hide in some safe, strong place. I shall go to sleep." So he went to sleep.

By and by the Grizzly-Bears woke up. They hunted for Lizard. "Old man! Where is Lizard?" they said to Coyote. "I don't know," said Coyote. "Where is Lizard?" they repeated. "He is asleep up there," said Coyote, pointing. "There is no one there, at all," said Grizzly-Bear. "Well, what is the trouble?" said Coyote. "Your son-in-law has had his foot cut off," they said. "O my son-in-law!" he said, and went to see him. "What is the trouble with you?" Coyote said. "Why, it is burned. Here is the bone in the fire. Did not you fellows see it? Come here, my sons-in-law!" said he. They gathered together. "Now, do ye go to Qusak'w. Go to the Table-Rock." He sent them

away in every direction. "I alone will put the body in the fire. In the evening do ye come back again," said he. Then he cut it up; he built a fire and threw it in. The others looked back. "Now he is putting the bones in the fire," said they. Much smoke came out of the fire. Now they came back. "Hn-hn-hn!" they cried. "See! Here are only the bones," said they. "It shall be done this way." So bodies are put in the fire and burned.

9. THE DEAD BROUGHT BACK FROM THE OTHER WORLD¹

A man had a wife called Woodpecker. She fell into the fire and was burned, so that she died. He thought he saw her ghost go up toward the sky, and went out back of the house, where he found her trail. He followed this, and reached the sky. She went along the Milky Way; and her husband, following on, was only able to catch up with her at night, as she camped along this trail. In this way — catching up with her at night, and losing her in the day — he finally came to the other world. Here all the dead were dancing, and having a fine time. For a long time he watched them, and then asked the fire-tender if he might get his wife back. He was told he could not. After a while he fell asleep; and when he woke, it was daytime, and the dead were all asleep. They lay like patches of soft white ashes on the ground. The fire-tender gave the husband a poker, and told him to poke the various sleeping ghosts, saying that the one that got up, and sneezed when he did so, would be his wife. Following this advice, he found his wife, and picked her up and started home with her. At first she weighed nothing, but grew heavier as they approached the earth and his house. Before he got back, he dropped his burden, and the ghost ran back to the other world. He followed her again, and the next time got within a very short distance of his door, when he dropped her, and again she ran back. For the third time he returned to the land of the dead, but was told that he might not try again. He was told to return home, and that in a short time he would be allowed to come and live with his wife. He followed these instructions, returned home, and went to sleep. He died, and as a ghost then returned to the other world for good.

10. THE CANNIBAL-HEAD

Twelve children went out to dig camas. They found a human head in the ground. One of the children, a girl, snapped it with her digging-stick, as if she were playing a game. "Why do you do that? It is like us," said another of the girls. She cried, and then, with one of the boys, she buried the head, and covered it over with earth. Then they went home, and at night they danced the round-dance.

Then the head got up. It cried, "I shall go where they are dancing."

¹ Obtained only in English.

It rolled along like fire. The two children who had buried it saw it, the others did not. "An evil being is coming!" they said. "Let us run away!" So they got ready and all ran away. The head rolled after them. "Let us sleep here!" said they. Now it was midnight. The evil being wished them to sleep soundly. They slept on the very top of a hill, their baskets scattered all about.

The two children saw the evil being coming. "Get up," they said; but the other ten did not hear them. They slept soundly, with their arms about each other. The evil being was close now, and the two were afraid and ran. The head arrived at the place where the ten were sleeping. "Ts-ts-ts!" said he. Then it ate their eyes. Then he followed the other two. They came to Coyote's house. "Old man, there is an evil being coming!" said they. He understood, he knew what they said. Quickly he put stones in the fire, and got some water. He spread out his bed, and cleaned up the house. Then he looked out along the trail. Pretty soon he saw the head.

The head came to the door. "Halloo, my son-in-law!" said he, "where are my daughters?" — "They are there on the bed," said Coyote. Now, he had put hot rocks there under the bed, in a pit. The head was ashamed. He came in, and sat down on the bed. There was some water standing near. Now Coyote kicked over the water, and the head fell through the bed onto the hot rocks. "If this is a supernatural being, I also am one," said Coyote. "People shall not do this when they are dead. When they are dead, they shall be dead forever. People shall change by and by, and heads shall not follow people." That is all.

II. EAGLE AND WIND'S DAUGHTERS

Great-Wind lived on the top of Mount Shasta. She had two daughters, and many people went to buy them. But they could not reach the place where the girls lived, for the wind blew them back. The people were scattered about everywhere, who had been thus blown away. The old woman did not want her daughters to marry. At this time Eagle thought, "I must try! I wonder if I cannot get there!" so he went.

Eagle sang as he went along. Now, Coyote was setting snares for gophers. He said to himself, "Where is it that some one is talking?" He listened, and thought, "It sounds like a song. It is a song." He kept listening. "It sounds like a song," he said; "some one must be singing." It came nearer. Coyote looked all about. "Where is it that some one is singing?" he said. Then Eagle came, flying. "Eagle! Where are you going?" but Eagle went on, singing all the time. "I want to go too!" said Coyote. "Wait for me, cousin!" — "Well, you can come too," said Eagle. So they went on together.

Eagle put Coyote inside his shirt; and they went thus together, went to buy wives, singing as they went. Now, soon the wind roared near

by. Now it blew; and as they got to the bottom of the hill, just there it blew Coyote out. The wind tore open Eagle's shirt, and blew out what he carried there. But Eagle kept on. The wind blew very hard. The skirt of hail, that the old Great-Wind woman wore, rattled as she turned round. Eagle was blown quite a way back. Again he came on, and got nearer. Then he got pretty close, got over the smoke-hole, and then went in through it. Again he was blown back, many times. Finally he darted in suddenly in a lull in the wind, and sat down. The wind lifted him off the ground where he sat, but the old woman could do nothing with him. The wind blew the great logs in the fire about, but he still sat there. Finally she gave up. He was the only one who ever got there, to buy wives.

12. THE WRESTLING-MATCH

Kalē'tsa (a bird, as yet unidentified) lived with his nine brothers, so there were ten all together. Now, one went off to hunt for deer, and did not return. Again another went, and did not return. Another went, and another and another, until all had gone except Kalē'tsa, the tenth, and the youngest. The youngest went. He saw a big man, and thought, "That one has all the time been killing my brothers."

"Let us wrestle!" said the big man. "I am so small!" said Kalē'tsa. The big man was called Giant. "Let us wrestle!" said he. "No! I will not wrestle, you are too big," said Kalē'tsa. Then he said, "Well! I'll wrestle, after all." So they wrestled. Now Kalē'tsa saw some water. He thought, "He threw my brothers in the water." So he lifted Giant, that youngest of the brothers, he lifted him; and then he threw him into the river, and so he killed him. Then he went to the river. He picked up the bones of his brothers, and went home. He took them inside the house, — took them into the sweat-house, made a fire, and, placing the bones inside the house, he himself went and lay outside. Then he heard something inside the sweat-house, — heard lots of people talking inside the sweat-house. By and by they said, "Open the door!" So he opened it. Then they came out, nine of them came out alive again.

13. LIZARD AND THE GRIZZLY-BEARS

Coyote went on a visit to Grizzly-Bear. After he got there, a child called Little-Lizard came to the door of the house and looked in. The oldest of the Grizzly-Bears then spoke to the child, calling him by name and saying, "Your father used to work and make all sorts of food." This ¹ hurt the child's feelings, and he went back to his house, crying as he went.

When he reached the house, he said, "Old woman, give me a knife!" She sharpened it. "Well, what are you going to do with a knife?" —

¹ It was regarded as a deadly insult to speak the name of a dead relative.

"Give it to me!" said he. So she gave it, and he sharpened it all the evening. Then he went to Grizzly-Bear's house. He got there after dark, when all were asleep. He went in, and with his knife cut off the foot of the oldest Grizzly-Bear. Then he carried it off to his own house.

For some time the bear did not know that any one had cut off his foot. Then he remembered, he suffered. "A-a! Some one cut off my foot!" Now, Coyote lay by the door. He slept there, and was the first to wake. He spoke at once. "You people there, did you hear? Some one is suffering." Everybody then woke up; all the Grizzly-Bears awoke. "I am going over there to see where that child is," said Coyote, and he went.

He got there, and said, "He suffers terribly. You are eating his foot, and he is talking about you who cut off the foot. I am going back. I think he will come after you, and ask you." Coyote then returned to Grizzly-Bear. "Oh, the poor child! I do not think he did that. He lies warming his back at the fire." Grizzly-Bear sent Coyote again. "Go after him! I am going to ask him questions," said he. Coyote knew that already, knew he would ask, "Shall I mash you with my foot? Shall I swallow you alive?"

Now he arrived. He asked the boy, asked Little-Lizard, "What shall I do to you? Shall I mash you with my foot?" — "No," he said, and shook his head. "Shall I swallow you?" — "Yes!" he said, and nodded his head. So Grizzly-Bear opened his mouth, and Lizard jumped in. Grizzly-Bear shut his mouth quickly, but Lizard was not there. "A-a-a! It hurts!" said Grizzly-Bear. Inside him Lizard was cutting his stomach. He cut it off, he dragged out the bear's entrails, and then the Grizzly-Bear died. The boy carried him home, and he was called "Ta'matsi" because he did this.

14. WINNING GAMBLING-LUCK

Long ago people were living at Seiad. They were gambling. There were many people there. They won from one person all that he had. After a while he bet his wife, and even her they won from him. So he had nothing at all. He did not know what to do. He went off. "I wonder what to do!" he thought. He went up into the mountains. He thought, "I wish to go to that place." He went there. There was a lake at that place, and he jumped into it. In the lake there was a great rattle-snake; and when he jumped in, the snake swallowed him; like that.

Now, at his home they missed him, they worried about him. They did not know where he had gone. All hunted for him. His brother hunted for him. After five days the snake spit out the man he had swallowed. On the sixth day his brother found him. He came upon him as he lay. "Perhaps he is dead," thought the brother. He touched him, and found that he breathed. So he raised him up, he dragged him higher

up on the shore and washed him. Then he took him home. That was the way he came back. He arrived at his house. Now he gambled again. He won back as much as he had lost. That was the way he got his gambling-luck.

15. THE CAPTIVE OF THE "LITTLE-MEN"

There were many Indians living at Seiad long ago. A man went out to hunt, and the "little-men" took him prisoner while he was hunting in the mountains. They took him to their house. The house seemed to be full of dried deer-meat, of service-berries and other things, packed in baskets along the wall. They gave him meat to eat, they gave him berries.

Now, at home they worried about him. They said, "This man is lost," and many went to hunt for him. But they could not find him anywhere. "Where is he now?" said his wife, crying. She was crying herself to death. The children cried also. Yet all the time he was only a prisoner, and he stayed there with those "little-men." The people gave up trying to find him. "Where can any one find him?" they said. So they gave up.

Now, it came on winter. He had been lost in summer. It came on spring, the early spring. Then the "little-men" said to him, "Now go back to your home." So he went. They loaded him down with deer-meat and berries. Now, another man was going along in that same direction. The man who had been lost was dressed in feathers, and carried a huge load. The other man spoke to him. So he was found, the man who had been lost the year before. That is the way the man was captured by the "little-men" long ago.

16. COYOTE AND THE ROGUE-RIVER PEOPLE

People were gambling, and the Rogue-River people won everything. An old woman lived in a house with many children. Below, farther down the river, were two women. Coyote arrived where the old woman lived. She was his aunt; and he came without any bed, carrying his gambling-sticks. She gave him some supper; then she said, "Where are you going?" — "I am going to gamble," said he. "You are always clever. Where is your wager?" said the old woman. Then he took out of his sack some beads. "You are always wishing to do something," said she, and broke up his gambling-sticks, and threw them into the fire. He saved one, however. Then she made his bed for him.

"You can't strike me with anything," said the old woman. Then she put her rattles on her wrists, and rattled them. She placed a basket of water near. "Sprinkle me with that," she said, "and I shall come to life again." Then she gave him some "poison," and told him to sit on the opposite side. Then she sang, "I am going to dance in this direction. You thought I was going that way." So he threw at her, and "pak!"

e li her. He forgot what to do. Then he remembered, and sprinkled her with the water, and she breathed and sat up.

"Now do you do the same," said the old woman to Coyote. So he got ready, and did just as the old woman had done, he sang her song. He made a feint to go in one direction. He was afraid. "Dodge about in every direction," said she to Coyote. "Look out!" Then she threw in this direction, and he jumped up straight, and escaped. "You take this," said she. "Down river are two fine women. You can wager them." — "Very well," said he, and went on. He went in a canoe, and had all kinds of blankets and shell beads. "See! a chief is coming," the people said. He married the two women, and went on down the river.

He came now to where the people were gambling. He said to his wives, "You must not tell who I am. I will talk the Klamath language." — "What did you come for?" the people said. "I came to gamble," said Coyote. "What is your wager?" they asked. "Here is some bead-money," said Coyote. "No, that will not do. We do differently. We wager people." Then Coyote said, "We do not wager people. By and by it will be different, there will be another people. I will wager bead-money." — "No," said they. "I will measure so much: three fathoms of beads you shall have if you win, four fathoms." — "No!" said the people, "we bet persons." — "Well, all right! I will wager my body and my two wives. Where are your gambling-sticks?" said Coyote. "Where are yours?" said they.

Now they were ready. A little bird was concealed in Coyote's hair, just back of his ear. "We will throw at you first," said they. "Very well," said Coyote, so he sang. "They are going to make a feint," said the little bird. They threw to knock Coyote over; but he jumped straight upwards, and they missed. "Now it is your turn," said Coyote to them. Then the bird said to him, "Throw on that side! They will dodge in that direction." He threw, and knocked them down. "Pä-ä-ä," said Coyote. So he won. He kept on knocking them down. For five days he won, and won back all his people.

Then the Rogue-River people said, "Let us climb for eagles. There are some a little ways over there." — "Very well," said Coyote. So they ran, and came to a tree. Coyote climbed up; and as he climbed, the tree stretched up to the sky, and became ice, — became so slippery, Coyote could not climb down. He threw down the young eagles. "I don't know how I shall get back," he said. Then he took some moss and floated down on that. He ran back, and came to the place where he had gambled. So again he won.

"My friend, let us go and fish at that weir!" said they. "Very well," said Coyote. So they ran thither. There was a rattlesnake in the weir. He took it out with his spear. Every one ran away. Then he killed it.

It was a Rogue-River person. Coyote then ran back to his gambling-place, and again he had won.

"My friend, let us dive for dead salmon!" said they. "All right!" said Coyote. "Take your arrow-flaker with you," said the little bird to Coyote. They went to the river and dove. Coyote was almost out of wind, he could not hold his breath any longer; but he got the salmon, and rose with it. Then he hit his head against the ice, for the people had caused the river to freeze. So with his arrow-flaker he made a hole through the ice, and came out. "Än-än-än," said he. "Here is your dead salmon to cook." So he won again.

"My friend, let us stop!" said they. "Let us sweat!" — "Take a flute with you," said the bird to Coyote. Inside the stones cracked with the heat; but Coyote made a hole with his flute, and ran through it and got out. So he won again.

Now, Coyote went off. "Let us stop here!" said he. "I'll sleep here. I want to rest." So he slept. By and by it got dark. "Ye must go back to my house," said he to his wives, and they went. Then he took three rotten logs, and laid them side by side, and covered them with a blanket. He then went off, and leaned against a tree near by. Pretty soon the Rogue-River people came. They had big stone knives. They mashed and struck the rotten logs. "What can this be?" said they. "Long ago I said we ought to kill him, ought to catch him and kill him," said they. "You cannot catch or kill me, Än-än-än!" said Coyote, and ran away.

They followed him, and were close behind. Coyote jumped into a clump of bushes. "Let me become an old woman! I must be an old woman!" said he; and he became one. "Hit him! That is the one!" said the pursuers. "M-m-m!" the old woman sobbed. "The one you follow passed by here running. I bought your mother long ago, I am your grandmother. He passed by here running and panting hard." [So they went on.]

Coyote came to a small creek. He jumped in, and said, "Let me become a salmon." — "That is the one! Spear it!" said the ones who followed. "No! We must follow him," said one. "We can spear it coming back." — "Än-än-än! You will spear it coming back," said Coyote, and jumped out. Again they ran after him. "Let me become a sedge!" said he. "Pull that up, cut it!" said they. [But they went on.] Then Coyote said, "Än-än-än! You people are going to gather basket-materials." So he jumped up again, and again they followed him. "Let me become a fog!" said he. Then it rained and hailed. That is all.

17. COYOTE AND THE YELLOW-JACKETS

People were living at Ihiwē'yax. There was a fish-weir there on the river, and people were drying lots of salmon. Coyote was living at Utcī'yagig; and he thought, "I had better go and get some salmon." So

he went to get salmon. He came to the fish-weir, and the people gave him a great pile of salmon. So he went back; he lifted the load with difficulty and put it on his back, then he went off.

By and by he thought, "I guess I will rest. There is all day in which to rest. I will take a nap." So he went to sleep. By and by he awoke, and it was still only midday. Without looking, he took his pack of salmon, which he had used as a pillow while he slept, and took a bite. But while he was asleep the Yellow-Jackets had thought of him. "May he sleep soundly!" they said, and he did. Then they blew smoke towards him to work him harm, and took away his pack of salmon that he had carried. In its place they put a bundle of pine-bark, tied up. They put this under his head. So when he seized what he thought was salmon in his mouth, his face came against the bark.

He jumped up. "Who is it that has done this?" he said. He looked for tracks, but could not find them. "I'll fix that man, whoever he may be," said Coyote. Then he ran back to the fish-weir. "Coyote is running hither," the people said. "What can be the trouble with him?" He got there, and said, "I rested there at Utcī'yagig. I was tired and went to sleep there. When I woke up, I missed something, — missed that that I had carried. Some one took every bit of it away." So he stayed over night; and in the morning they gave him much salmon, as before, and he went away, loaded down.

Again, in the same place, he laid down his pack and rested. "I wonder what will happen!" he thought. "I wonder who will come!" Then he slept, he feigned sleep. Now the Yellow-Jackets came. He did n't think they were the ones. "They always light on salmon that way," he thought. So they lighted on the salmon, on the pack he was leaning on. They almost lifted it. Coyote was looking at them as they moved it. Then they lifted it up from the ground, and dropped it again. "I wish you would help me!" they said to each other. They lifted it, they flew away with it. "Not too fast!" said they. They flew away, and took his salmon from him, the salmon he was carrying home. Coyote watched them as they flew, he followed them; but just there he grew tired, and gave out.

Then he went back to tell to the people at the fish-weir all that had happened "Oh! here comes Coyote again," said they. He got there. "It was an evil being who took it from me, who took the salmon I carried away from here. He went in that direction." Everywhere this was reported among the people. They all gathered together, and heard about it. Then they got ready. Now, again Coyote went off carrying salmon. He rested in the same place; the other people sat about here and there, waiting to see the Yellow-Jackets take the salmon away. While they waited, Turtle came up. Coyote laughed, "Hě-hě-hě! Who ever told you to come?" Turtle said nothing, but sat apart by himself.

"Why did you come?" said Coyote. "You ought not to have come," and he laughed at him. But Turtle sat there, and paid no attention to Coyote, who laughed at him.

Now the Yellow-Jackets came. As before, they lifted the load up a little ways and down again; then they just lifted it, it was so heavy, and flew away with it. The people followed them when they flew. They flew in that direction, to where Mount Shasta stands. Thither they went in a straight line. The people followed them up the valley and the river, straight to Mount Shasta. Coyote got tired not far from where he started. Here and there the others dropped out, tired, and formed a line of those unable to go on. Turtle, of whom Coyote had made fun, was still running. "I'm not really running yet," said Turtle, as he passed them. By and by all had given out but Turtle. They were scattered all along, but Turtle still kept on. The Yellow-Jackets still flew with the salmon. They went up the mountain, and Turtle followed. Then at the very top of Mount Shasta they took it in through a hole. Coyote was the first to get tired; but Turtle, at whom he had laughed, was the only one who went on up the mountain.

Coyote saw him. "Hě-hě-hě!" said he. "Who thought he could do anything, and there he is, the one who has overtaken all the rest." Now all the people came up, and arrived at the place. They tried to smoke the Yellow-Jackets out, and the smoke came up far away there in the valley. Coyote ran fast, so as to stop up the hole; but the smoke came out again in another place. So Coyote ran fast, and stopped it up. The people fanned the smoke into the house of the Yellow-Jackets; but the smoke rose here and there, coming out at many places all over the valley.¹ So they gave it up. They could not smoke the Yellow-Jackets out. Then the people scattered about everywhere from there. That is what the story says happened long ago.

18. COYOTE AND EAGLE

Coyote was going along, carrying salmon. He sat down to rest. An Eagle was perched on the other side of the river. "I wish he would sleep soundly!" said Eagle, and Coyote slept soundly. Eagle came down then to where Coyote was, and took away from him all his food. Then Eagle said to himself, "Wake up! Get up!" Coyote woke up. He turned over to eat, and bit a stone. He looked for his bundle of salmon, but only the stick (with which he carried it) lay there. Then he looked to where Eagle was sitting, and saw him eating from his bundle. "Come! Divide it with me!" he said to Eagle; but Eagle ate it all. So Coyote shot at him; but Eagle was too far off, he did not hit him.

¹ Shasta Valley, at the foot of Mount Shasta, is full of small, recent, extinct, volcanic vents. It is possible this myth embodies a recollection of their activity.

19. COYOTE AND THE MOONS

Long ago, when the first people grew, there were ten Moons. The people gathered together and talked. "Shall we kill the Moons?" said they. "The winters are too long." Coyote was there with them. "Yes!" said he. "I am the one who can kill them. I will do it." The Moons lived far to the eastwards. A great bird called Toruk lived there too. The Moons had taken out his leg-bones, so he could not go away. Every day they went to gather roots, and left Toruk in the house to guard it. He cried all day. When he was hungry, one of the Moons went and fed him. Every night they brought back roots. One came bringing big snowflakes with him as he came; one came with a shower of rain; one brought great hail; one brought strong winds, so that great trees were blown over. . . . The other five were not as strong.

The people said to Coyote, "Well, you go." So he went. "I will fool them well," said Coyote. The people told him what to do. He went to where the Moons were. He went to kill them. When he got close, he found they were gone gathering roots. Toruk was there alone. He was frightened. He almost called out in warning. "Be still, Uncle! It is a friend," said Coyote. "Here is food for you. Eat it. I will fix your legs for you." Toruk had no legs, for the Moons had taken out his leg-bones. Coyote fixed Toruk's legs. He cut up some young black-oak, and made legs out of that.

"What do they do for you?" said Coyote. "When I am hungry, I cry, and one of them brings me food. That is what I do," said Toruk. "Good!" said Coyote. "Do you cry out now, and a Moon will come." So he cried out, "Tō-ō-ō!" Then the Moons said far away, "Ha! He is hungry. Do you go and take him some food." — "Very well," said one, and he went. "He is coming!" Toruk said. Then the storm came, it poured down. Coyote slipped behind the door, and watched for Moon when he should come in. Soon Moon came; and when he put his head in the door, Coyote cut it off. He seized him by the hair, and cut off his head. Then he threw the head behind the door, and the body to the other side of the house. Then he warmed his hands by the fire, and got warm again. "Now cry again!" he said to Toruk. "All right!" said he, and cried, "Tō-ō-ō!" — "Oh! the slave is not satisfied," said the Moons; "I guess you had better go." — "All right!" said one of them. "He is coming!" said Toruk to Coyote. So the second Moon came to the house; and as he came in, Coyote seized him by the hair as he stooped, and cut off his head. He did then as before, threw the head back of the fireplace; and tossed the body to one side.

He was nearly frozen, he warmed his hands. When he was again warm, he said, "Cry again!" The Toruk called, "Tō-ō-ō!" — "Ah! what is the matter with that slave?" said the Moons. "He is calling

again. You had better go." So they said to the biggest Moon. "All right!" said he, "I don't know what is the matter with him," and he went. Then Toruk said, "Here comes the biggest Moon!" Coyote was nearly frozen stiff, it was so cold; everything froze, everything cracked. When the Moon put his head in the door, however, Coyote did the same as before, seizing him by the hair, and cutting off his head. Coyote was almost frozen to death, he was numb. . . .

Now he had killed five Moons. Then they found out what was the trouble. Now, Toruk said, "They have found out what has happened. The last one that was killed got his hair in the edge of the fire. They have smelled the hair burning, out there where they are picking. Let us run away!" So Coyote and Toruk ran, and got away. If Coyote had not done this, there would have been ten Moons. Coyote killed five of them.

20. COYOTE AND THE GRIZZLY-BEARS

There were many people, and Coyote lived with them. Grizzly-Bear was staying at his wife's house. Coyote said, "Let us go and drive game with fire!" They said, "Very well!" So they went. Coyote went on ahead, and fixed an arrow-point firmly by wrapping it to the shaft. Grizzly-Bear came along, and picked up Coyote's arrow. Coyote took it, and struck his hand with it. "That is not an arrow-point," said he, "you cannot shoot with that. That will not accomplish anything." On account of this, many people looked at him.

They sat down. Lizard pulled one of his arrows out of his quiver. His arrow-point was stuck on with pitch. Coyote took it from him, he struck his hand with it. "Give it to me!" said Grizzly-Bear. All the people looked at him. He struck his hand with the arrow-point, and threw away the arrow. They all looked at him. He sat there, he waved his hand; then he said, "I guess that is blood. Oh!" — "Now let us all go and hunt!" said Lizard. "Grizzly-Bear, you go in the middle of the line." Coyote meanwhile hid and peeped. Grizzly-Bear grew very sick; and the other people went on, leaving him all alone. He dug up the ground, he grew angry, he ran at trees and bit them, then he sat down. Meanwhile Coyote peeped and watched. Then Grizzly-Bear waved his hands about, he lay on his back. Then something said, "Mm!" and he died.

Coyote ran up quickly. He found Grizzly-Bear dead; so he called out, "Grizzly-Bear is dead!" Then immediately all the people out driving deer with fire came together, and gathered where he lay. All were there except Lizard. "Let us burn the fur off," they said. "Not now. Lizard is not here. He can do it when he comes," they said. Now Lizard came, and arrived there. "Tell us quickly what to do," said Coyote. "Skin him without cutting the skin. Do it that way," said he. So Lizard butchered it that way, he left the claws on the hide, he left the teeth.

"Which of you will taste it first?" said he. Then the Jay said, "I want to taste first." He did so, fell over dead, and lay there lifeless. Then Coyote divided it equally all around, and they went away. In the evening Coyote dressed the hide. Next day he danced. "Who will be the first to run up and down the line?" said he. Tsi'di (a small yellow bird) put on the hide, and said, "I will be the first." Many people were dancing; and Tsi'di was afraid, and hid. After a while Lizard put on the hide. He jumped in front of the dancers, wearing the hide. They looked at him, and by and by he took it off. Then Tsi'di said, "I'll try it on."

Now "The Grizzly-Bears are coming near," they said. Tsi'di ran in front of the dancers, and went up into the air. "That is good," said they. Next day the Grizzly-Bears came. "Your brother has gone back," said Coyote. "There are the tracks," said he. But the eleven Grizzly-Bears could not find them. In the evening the people said, "Let us dance!" So they danced. Grizzly-Bears sat there watching. Now, "Let us jump in front of the dancers!" said they. Then Lizard jumped out in front of them with the hide on. The Grizzly-Bears cried. All stopped dancing. They went to sleep.

The Grizzly-Bears were angry. Next day they came again; they ran about outside the house, dodging from side to side. The people had few weapons to kill them with. Only Lizard had anything. The Grizzly-Bears were angry, and the people dodged about. Then they stopped. "To-morrow I think we will fight with arrows," said the Grizzly-Bears. Next day they fought. Coyote was killed first. The Grizzly-Bears bit him all to pieces. The Grizzly-Bears dodged, and Lizard dodged and jumped about also. Axtirunakā'kir also jumped about. It was then he was smeared over with blood. Many people were killed among the Grizzly-Bears. In the evening all stopped fighting. Only five of the Grizzly-Bears were left; six were killed. Then the Grizzly-Bears went away, scattered in different directions. Coyote was killed for good. He was no longer alive. Then Lizard went to his home, and all the others went home to their own countries. That is one story.

21. COYOTE AND HIS GRANDMOTHER

Coyote and his grandmother lived together. It was winter, and the snow was deep; in the night it covered over the house. Coyote said, "Old woman, I think I'll go hunting for deer." — "Very well! Go and hunt," said she. So he went. He looked for tracks, for fawn's tracks, but in winter there were no fawn-tracks about. He was unable to follow a track, so he returned to the house. The old woman said, "Well, are there tracks everywhere?" — "Old woman, I think there are no fawns." — "It is bad that there are none," she said. "I do not believe what you tell me. It is a bad thing at this time of year to say there are no fawns.

You must not say that you do not see fawn-tracks." — "Mm-mm!" said Coyote, "there are no fawn-tracks about."

"Old woman, I am going to carry all the dog-salmon and throw it in the river," said Coyote. "Why do you do that?" said she. "It is not good to keep it at this time of year," said he. "You must not say that," said she, "we shall be hungry this winter." — "Why!" said he, "I say we must throw it in the river." So he went, and threw it into the river.

Now, those two became hungry. His grandmother was afraid. She cried; she moaned; she snuffled "Snf, snf!" She hid some salmon-meat under her pillow. Now they were hungry. The snow came deep in the night, and in the morning Coyote wanted to go out. He pushed the door, but it would not open. "What makes it move so hard?" he said. It was the snow that held the door shut.

So they stayed there in the house. Both were hungry. The old woman lay on the side next the wall. Coyote lay back of the fire, and was starving. He looked up. "It looks to me as if she was eating," he said. "I think I will get up." He did; he looked, and it seemed that she was eating, under her deer-skin blanket. Long ago she had hidden some salmon-meat under her pillow, and he suspected that she was eating there. He looked again, and saw that she was eating. He went to her, he lifted the blanket slowly, then jerked it off quickly. "Why do you hide and eat secretly?" said he. He choked her. "K-k-k," she was choking. "You alone are eating," said he. The old woman cried.

Next day his grandmother was hungry, both of them were hungry. "What can we get to eat?" said he. "I am going to eat myself." So he ate himself all up, all except his tail. He even ate up his blanket. He kept on that way, he and his grandmother, until it was spring.

22. COYOTE AS A DOCTOR

Coyote was going upstream. From across the river they called to him, "Doctor, are you going upstream? A girl is sick here." — "Very well," said Coyote. He went across, and doctored her. He covered the house up tight, and said, "I must dance alone." — "Very well," said they. "I will sing, while ye stay outside and help me by singing too," said he. So they went, and he closed the door. "Tōw'ille-tōw'ille," he said, and ravished the girl. A snake peeped in through a hole in the wall, and saw him. "Quick! Open the door!" said the snake. "He is doing evil." So they opened the door quickly, and Coyote ran out. They took nettles, and beat him with them, and he ran. They followed after him. He ran into a hollow oak-tree. "Let it close together," said Coyote, and it did so.

For a year Coyote remained there. Then a Woodpecker came and pecked at the tree. "Who is making that noise?" said Coyote. Woodpecker was afraid, and stopped. By and by he again began. "Listen!"

said Coyote. "Go and tell the news. Tell the Great-Woodpecker, tell the Yellow-Hammer, tell all kinds of birds, to come." So Woodpecker went. All the birds came, they made a hole in the tree. Coyote peeped out through the hole. "Do ye all go far away. When it splits, go towards the wind." Then Coyote burst the tree, he split it. "A-ā-ā," he said. Then he pulled out his entrails and painted the birds with the blood from them. He painted them red, and made them look pretty. Then they scattered everywhere.

23. COYOTE AND THE TWO WOMEN

Coyote was going up river, not thinking of anything. Then he heard something somewhere. He laughed. Two women were coming down close by the water. "What shall I do?" he thought. "I wish to be a steel-head salmon." He was a steel-head salmon. Now the women came near; and he made a pile of gravel, as fish do. The women arrived there, they saw him. "Oh, a steel-head! Let's catch it!" — "You watch downstream, I will go upstream and drive it down." She did so, and the salmon ran between her legs. Then he ran upstream again, and turned and came down once more. "Oh, I feel a pain," said the woman. "Do you not feel a pain?" Now Coyote had almost lost his breath. "I want to jump out," he said. So he jumped out. "Ou-ou-ou!" he said; he was happy. "You shall be steel-head salmon," said he. Then they called Coyote evil names.

24. COYOTE AND THE PITCH-STUMP

"Lūni, lūni, lūni," said Pitch. "Where are you going?" said Coyote. Pitch did not answer. Coyote walked up to him. "What is the matter with you? Did n't you hear me?" Then Coyote seized him, and Pitch held him. He was stuck. Coyote said, "Let me go, or I'll kick you." So he kicked, and his foot stuck. He stood only on one foot. "Let me go, or I'll hit you with my hand, evil being!" said he. So he hit him, and was stuck for the third time. "I'll kill you with my other foot," said Coyote. He kicked him, and this also stuck. "I can kill anything, you evil being, with my tail." So he struck him, and his tail was caught. He had used all his members up. "I can eat anything with my mouth, I will eat you," Coyote said; but Pitch did not answer. "I'll bite you," said Coyote, and he bit him. His mouth was caught, and he could not breathe. "Oh, my aunt! Set fire to him, you are the only one who knows everything," said Coyote. Then he was set free, when the fire was set "You will be nothing but pitch," said Coyote. "People will call you Pitch," said he. "Now go and eat roots at Kwihīn'i." (This latter phrase is one frequently used in narration, being addressed by the story-teller to the hearers, at the end of a tale. It is a traditional way of closing a tale.)

25. COYOTE AND ANTELOPE

Antelope stole money while people were sweating. Coyote had five children, and in the evening Antelope and these five children went to steal money from Pain. "Cousin! Where did you get your money?" said the Coyotes. "My children stole it," said he. "They stole it far away. They can run fast." — "That is good," said they, and they went on.

They reached the place where Pain lived. They picked up money while the people were sweating inside the sweat-house. "You must not cry the war-whoop. You must not shout until we are far away," said Antelope. They ran away; and when they were still near, the Coyotes cried out, "Än-ä-ä-ä!" The Pains ran out, and chased them. Antelope was far in the lead, and the Coyotes were killed. Antelope was caught, and cried, "Wä-ä-ä!" — "Don't kill it! Let us make a slave of it!" said the Pains. So they led him back to where the Coyotes had been killed. They put money on his neck, all the money that was about the necks of the five who were killed. Antelope staggered about under the load. He picked up the droppings of the five Coyote children. "Let him go a little ways ahead," said the Pains. Then Antelope ran away.

They could not catch him. He ran away from them altogether. Just about dawn he got back. "Old man, get up! Listen! You will not believe this, but Coyote's children will not come back." — "You are lying," said Coyote. "Let us each throw fire in the other's face." Coyote picked up the shovel. "You first," said Coyote. "All right!" said he. He picked up a shovelful from the middle of the fire, and threw it at him. He did nothing, did not move. "Now it is your turn," he said to Coyote, and he did the same thing to Antelope. "Atū'-tū-tū'," said Coyote. Antelope got back to the house. He gave to Coyote what he had stolen. "Here are their droppings," he said. Coyote cried, then he sweated; and the droppings all came back to life, the five of them.

26. COYOTE AND RACCOON

Coyote was going somewhere with some one. He was going to a dance with Coon. They returned to their houses. On the way a squirrel ran into a hole on the road. "You scare him out the other side," said Coyote. "All right!" said the other. So he scared him, put his hand into the other opening of the hole. Coyote at his end put his hand in, and seized something. "Look out! You have hold of me," said the Coon. "No!" said Coyote, "that is the squirrel." — "No! That is me," said Coon. "I tell you that it is me," said he. "No!" said Coyote, "that is the squirrel." So he kept on pulling: he pulled off Coon's arm, and killed him.

Then Coyote went on to his house. When he arrived, his children went after what he had killed, to bring it home. They brought it all into the house, and began to eat it. The youngest child was left out, and

he grew angry. So he went across to the other house, to the Coon's children, and told them, "Coyote has killed your father." After this Coyote went off somewhere. When he was gone, Coon's children came across, and killed all Coyote's children but one. Then they went back to their own house, got ready, and ran away. They carried off the one child with them, and went up above.

Coyote came back, and saw that there were no children there. All were dead. "I don't know where they are," he said. He ran into the house, ran into the other house, but there were none there. He hunted everywhere, he asked all things. Now the dust began to rise in eddies. He looked up, and saw them rising there. He ran after them, but could not catch them. These stars there (Pleiades) are Coon's children. Coyote's child is the smallest one. (In winter, when coons are in their holes, the Pleiades are most brilliant, and continually visible. In summer, when coons are out and about, the Pleiades are not seen.)

27. COYOTE AND THE FLOOD

Coyote was travelling about. There was an evil being in the water. Coyote carried his arrows. Now, the evil being rose up out of the water, and said, "There is no wood." Then the water rose up toward Coyote, it covered him up, Coyote was covered by the water. Then the water went down, dried off, and Coyote shot the evil being.

Now, Coyote ran away, and the water followed after him. He ran up on Mount Shasta, ran up to the top of the mountain. The water was very deep. Coyote made a fire, for there only was any ground left above the water. Grizzly-Bear swam thither, Deer swam thither, Black-Bear swam thither, Elk swam thither, and Gray-Squirrel, and Jack-Rabbit, and Ground-Squirrel, and Badger, and Porcupine, and Coon, and Wild-Cat, and Fisher, and Wolf, and Mountain-Lion. . . . Then there was no more water. It was swampy all about. People scattered everywhere.

28. COYOTE AND THE BEAVER

Coyote was travelling along, going along the trail. He saw some one coming to meet him. By and by they met. "Where are you going?" said Coyote; but the other, who was Beaver, did not answer. "Did n't you hear me?" said Coyote, but the other said nothing. Coyote went on. "I did not kill any one," said he; "your child died because he ate wood." Then he went on. By and by he sat down, and Beaver came up behind him. He wanted to catch Coyote and kill him. Coyote began to run, he was afraid of Beaver. Far away he stopped; Beaver still came on. "Where are you going?" said Coyote, who was tired. Now, Beaver came up quietly, he caught Coyote, he seized him. There was no water there; so Beaver said, "Let a lake come to me!" Coyote said, "Let the lake not come! Let go of me!" Beaver did not answer. Then water

came, it grew deeper, now it covered over Coyote, and he died. Then the water dried up.

29. COYOTE GAMBLES

Coyote lived over there by the river. He gambled. He had ten children, — five boys and five girls. He lost all his beads in gambling, and had nothing to bet! So he bet a child, and then another, and another, until he had lost them all. His wife sat there still; and so he said to her, "I bet you now." Then he lost, he had lost ten children and his wife, so he stopped playing.

He went off far away. He reached a valley. He was thin, he had nothing to eat. The valley was his home. He ate food spilled all around on the ground. He ate grasshoppers, that were sweet. Then he was very thin, there was no meat on him, he was only bones, he could not get enough to eat. He looked round and saw a fire burning. His hair caught fire, and he ran toward the water. When he reached it, it was dried up. Far away was a big river: he ran thither, but he was burned all up except his head. He got to the water, jumped in, and then got back to the place he had lived in before, he got back to the place where he had gambled.

30.

People were out hunting deer. Every day they did the same. One day they were hunting. Coyote stood far away on a mountain. The people had their arrows on the bow-string, ready to shoot. Then Coyote called out, "Pä-ä-ä-ä-ä! Where are you going?" They turned and looked at him. They are still standing there, where they stood. They are stone. They are at the same place still. That is all.

31.

A messenger told the Sun, "Some one is coming to kill you." By and by a person came. He seized the Sun. He threw him toward the south, but the Sun came back. He threw him toward the east. The murderer came close to him again. Then the Sun began to roll along. When the murderer got there, the Sun was gone. The Sun kept running, and rolling along. He does so always.

TWENTY-FIRST ANNUAL MEETING OF THE AMERICAN
FOLK-LORE SOCIETY

THE Society met at Boston, in affiliation with the American Anthropological Society and Section H of the American Association for the Advancement of Science, December 30, 1909. The meeting was held in the Engineering Building of the Massachusetts Institute of Technology.

The Council of the Society met at 9.30, President Swanton in the chair.

The Treasurer's report for 1909 was presented as follows:—

RECEIPTS

Balance from last statement	\$1,600.73
Receipts from annual dues	925.30
Subscriptions to Publication Fund	270.00
Sales through Houghton Mifflin Co. (net of mailing and other expenses):	
Memoirs	46.55
Journal of American Folk-Lore, December 1, 1908, to November 1, 1909, less 10 per cent. commission, and charges for expressage, mailing, printing, etc.	521.64
Dr. Felix Grendon, for printing his long article in Journal of American Folk-Lore, No. 84, first instalment toward \$200 to be paid in monthly payments of \$25	25.00
Interest account on balance, Old Colony Trust Co., Boston, Mass.	32.10
	\$3,421.32

DISBURSEMENTS

Houghton Mifflin Co., for manufacture of Journal of American Folk-Lore, Nos. 82, ¹ 83, 84, 85	\$1,712.64
Houghton Mifflin Co., for printing reprints for authors	81.02
Houghton Mifflin Co., for printing list of libraries	3.15
Houghton Mifflin Co., for changing die15
Houghton Mifflin Co., for printing notice of Annual Meeting	5.43
Houghton Mifflin Co., for printing notice of change of meeting-place	5.33
M. L. Taylor, for work on indexing Journal of American Folk-Lore, to be published by the American Folk-Lore Society as the Tenth Memoir	396.55
H. M. Hight, Boston, Mass., for printing bills	3.25
Edward W. Wheeler, Cambridge, Mass., for printing cards	4.25
Edward W. Wheeler, Cambridge, Mass., for cards for Publication Fund	3.25
Edward W. Wheeler, Cambridge, Mass., for printing membership applications	3.50
<i>Amount carried forward</i>	\$2,218.52

¹ Journals Nos. 81 and 82 were combined in 1908, but owing to Post Office requirements, the next number of the Journal had to be numbered 82.

<i>Amount brought forward</i>	\$2,218.52
For expenses of meeting of the California Branch of the American Folk-Lore Society, held February 25, 1909, to determine the relation of the California Branch of the Society	13.25
Secretary's postage	9.26
Dr. Alfred M. Tozzer, Cambridge, Mass, for stenographer	15.87
Treasurer's postage	8.88
Rebate to the Cambridge Branch, M. L. Fernald, Treasurer	17.00
Rebate to the Boston Branch, Fitz-Henry Smith, Jr., Treasurer	50.50
Rebate to the Missouri Branch, Mrs. L. D. Ames, Treasurer	6.00
Rebate to the Iowa Branch, E. K. Putnam, Treasurer	3.50
Rebate to the Illinois Branch, S. V. R. Jones, Treasurer	7.00
Rebate to the New York Branch, Stansbury Hagar, Treasurer	9.50
Old Colony Trust Co., Boston, Mass., collecting checks	2.90
	<hr/>
	\$2,362.18
Balance to new account	1,059.14
	<hr/>
	\$3,421.32

ELIOT W. REMICK, *Treasurer.*

The report being accepted, an auditing committee, consisting of Messrs. Charles Peabody, L. W. Jenkins, and R. B. Dixon, was appointed to audit the same.

The Acting Secretary presented a brief report to the Council. In this attention was called to the low balance to the Society's credit, and the hope expressed that, in consequence of the increased amount of material in the Journal relating to European folk-lore, new members might be secured in sufficient numbers to place the Journal on a stronger financial footing. The membership, in comparison with the previous year, showed a gain of nineteen.

The Editor reported that the Index to the first twenty volumes of the Journal, which is to constitute the Tenth Memoir, was nearly complete. The task had proved longer than at first anticipated, but the volume would now be carried to press at an early date.

The following recommendations were adopted by the Council: —

That the Constitution of the Society be reprinted in leaflet form, for distribution to the various Branches.

That the Secretary be empowered to arrange for the incorporation of the Society either in Massachusetts or elsewhere, if this seems desirable.

That the Questionnaires prepared some years ago by Mr. W. W. Newell and Mrs. Fanny D. Bergen be reprinted, if possible, for the use of the various Branches.

That the collection of Pennsylvania German folk-lore made by Mr. Fogel be accepted by the Society for publication as the Eleventh Memoir, the details of the arrangement to be left to the Editor of the Journal.

On nomination by the Council, officers were elected for 1910 as follows:—

PRESIDENT, Professor H. M. Belden, University of Missouri, Columbia, Mo.

FIRST VICE-PRESIDENT, Professor G. L. Kittredge, Harvard University, Cambridge, Mass.

SECOND VICE-PRESIDENT, Dr. J. Walter Fewkes, Bureau of American Ethnology, Washington, D. C.

EDITOR OF JOURNAL, Professor Franz Boas, Columbia University, New York City.

PERMANENT SECRETARY, Dr. Charles Peabody, Peabody Museum, Cambridge, Mass.

TREASURER, Mr. Eliot W. Remick, 300 Marlborough St., Boston, Mass.

COUNCILLORS. (For three years): Professor J. A. Lomax, College Station, Texas; Professor J. B. Fletcher, Columbia University, New York City; Professor A. F. Chamberlain, Clark University, Worcester, Mass. (For two years): Dr. E. K. Putnam,¹ Davenport, Iowa; Dr. G. A. Dorsey,¹ Field Museum, Chicago, Illinois; Mr. Albert Matthews, Boston, Mass. (For one year): Dr. P. E. Goddard,¹ American Museum of Natural History, New York City; Mrs. Zelia Nuttall,¹ Mexico City; Dr. S. A. Barrett, Public Museum, Milwaukee, Wisconsin.

The following are also members of the Council, either as past Presidents of the Society within five years, or as Presidents of local branches: Miss Alice Fletcher, Professor A. L. Kroeber, Professor R. B. Dixon, Dr. J. R. Swanton, Professor F. W. Putnam, Dr. K. G. T. Webster, Miss Mary A. Owen, Professor Charles B. Wilson, Professor A. C. L. Brown, Dr. R. H. Lowie.

At the conclusion of the business meeting, the President, Dr. J. R. Swanton, read his Presidential Address on "Some Practical Aspects of the Study of Myths." The following papers were then presented:—

PROFESSOR FRANZ BOAS, "Literary Form in Oral Tradition."

DR. R. H. LOWIE, "Assiniboine Folk-Lore."

MR. A. T. SINCLAIR, "Folk Songs and Music of Cataluña."

MR. PHILLIPS BARRY, "Native American Ballads."

PROFESSOR A. F. CHAMBERLAIN, "The Myth of the Seven Heads."

ROLAND B. DIXON, *Acting Secretary*.

¹ Councillors holding over.

PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE.—Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* and the *Journal of American Folk-Lore* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages.—EDITOR.]

GENERAL

- Aarne** (A.) Zum Märchen von der Tiersprache. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 298-303.) Cites and discusses Finnish (A. notes 11 variants), Little Russian, Servian, Tatar (Caucasian), and Georgian versions of the tale of the language of animals and the learning of it by a man whose wife teases him to teach her, which he will not do.
- Andree** (R.) Johanna Mestorf zum 80 Geburtstag. (Globus, Brnschw., 1909, xcv, 213-215, portr.) Account of life, scientific activities, publications, etc., of Miss Johanna Mestorf, curator of the National Museum of Antiquities in Kiel, the only woman to hold the title of Professor, conferred on her on her 70th birthday by the Prussian Government. She has also a gold medal for art and science from the Kaiser. She has been a frequent contributor to *Globus*.
- Ueber den Wert der Ethnologie für die anderen Wissenschaften. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 66-71.) Discusses the value of ethnology for prehistory, archeology, philology, science of religion, psychology, history, jurisprudence, political economy, medicine, geography, art, music, practical politics, etc., pointing out interesting problems, contributions, etc.
- Den Tod betrügen. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 203-204.) Notes on "deceiving Death" (empty miniature coffins offered by Neapolitan mothers when children are sick; change of name, etc., as among orthodox Jews).
- Anthropology and the Empire:** Deputation to Mr Asquith. (Man, Lond., 1909, IX, 85-87.) Report of presentation of memorial for establishment of an Imperial Bureau of Anthropology,—argument by Prof. W. Ridgeway, etc.
- Audenio** (E.) Il mancinismo. (R. Sper. di Freniatr., Reggio-Emilia, 1909, XXXV, 287.) According to A., true lefthandedness and true righthandedness are not so common as hitherto thought,—the righthanded and lefthanded in muscular strength, e. g., are not so for agility or duration of static contraction. Righthandedness for one thing, lefthandedness for another, occurs, within the group of righthanded and lefthanded, and even ambidexterity also. Ambidexterity (not lefthandedness) is atavistic in character.
- Avebury** (*Lord*) Sir John Evans, K.C.B., D.C.L., F.R.S. Born November 17th, 1823; died May 31st, 1908. (Man, Lond., 1908, VIII, 97-98, 1 pl.) Brief account of life, scientific activities and publications. His most notable work was the *Ancient Stone Implements, Weapons, and Ornaments of Great Britain* (1872).
- B.** (E.) Frederick Thomas Elworthy. (Folk-Lore, Lond., 1908, XIX, 109-110.) Brief account of scientific activities and publications of F. T. Elworthy (d. Dec. 13, 1907), author of *The Evil Eye* (1895), *Horns of Honor* (1900), etc.
- Backman** (G.) Om människans utveckling efter människoblivfandet. (Ymer, Steckhlm., 1909, XXIX, 218-251, 272-308, 56 fgs.) First two sections of a discussion of the development of man since the fixation of the human species. Treats particularly of the "fossil races" of Europe.
- Baelz** (E.) Ueber plötzliches Ergrauen der Haare nach Schreck. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 98-99.) Note on a case (woman 30 years old) of hair turn-

ing gray from fright (as result of steamer collision, fall into water, death of child), and another case of part-gray hair; "three-colored" hair is also noted.

— Ueber das Lockigwerden schlichter Haare nach Abdominaltyphus. (Ibid., 99-100.) Dr. B. cites five cases (of his personal knowledge) where, after attacks of abdominal typhus the straight hair of patients has grown curly after being lost.

Baudouin (M.) Un cas de mariages précoces se succédant, pendant cinq générations, dans la même famille. Influence possible d'une coutume analogue à celle du maraichinage. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 716-723, 1 fg.) Treats of a family in Poitou counting 5 living generations (4 mothers of 4 generations, 84, 66, 46, 27 years old,—the last has 3 children, of 7, 5, and 1 year). The 5 mothers were all married early (the ages at marriage being respectively 14, 16, 17, 17, 19) and the husbands also were young—the majority of girls in this part of France entering marriage after 20. In the first 4 generations the first child has been a girl. Very precocious marriages may serve a social purpose. Monogamy after pregnancy (fidelity during marriage) is, according to Dr. B., "not merely a social convention, but an *instinctive* opinion of the *normal* woman, resting on a solid physiological basis."

Bello y Rodriguez (S.) Le fémur et le tibia chez l'homme et les anthropoïdes. (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., X, 37-40.) Résumé of the author's monograph with this title. See review in *Amer. Anthropol.*, 1909, N. S., XI, 503.

Bellucci (J.) Quelques observations sur les pointes de foudre. (*L'Anthropologie*, Paris, 1909, XX, 31-34.) Compares the report of Zeltner as to the Soudanese belief in "thunderstones" (stone axes) with similar ideas of the ignorant Italian peasantry; also the resemblance of the *haruspex* and the African "rain-maker."

Berknan (O.) Zwei Fälle von Trigonocephalie. (*A. f. Anthropol.*, Brnschw., 1909, N. F., VII, 349-351, 6 fgs.) Treats of a Jewish skull in the collection of the Brunswick Natural History Museum, where the trigonocephaly is due to premature synostosis of the frontal bones, etc.; induced by meningitis acuta simplex;

and a case of trigonocephaly in an 8 year old boy in the Institution for the Blind in Brunswick,—here the anomaly is due to meningitis on a rachitic basis.

Bloch (A.) Sur le mongolisme infantile dans la race blanche et sur d'autres anomalies qui sont des caractères normaux dans diverses races. (Bull. Soc. d'Anthrop. de Paris, v^e s., IX, 1908, 561-570.) Treats of "infantile Mongolism" (Mongolian idiocy, Mongolian ear, hand, and, in particular, "Mongolian eye"). According to B., "Mongolian idiots" die young or disappear without descendants; such anomalies are not hereditary, and no new race-variety is formed. Other correspondences to other races also exist in idiots. In 1904 Barr made out a negroid and an American Indian type.

Boas (F.) William Jones. So. Wkmn. Hampton, Va., 1909, XXXVIII, 337-339, portr.) Brief account of life and works of the anthropologist and Algonian specialist, William Jones (d. March 28, 1909).

— William Jones. (*Amer. Anthropol.*, Lancaster, Pa., 1909, N. S., XI, 137-139, portr.)

Bolte (J.) Neuere Märchenliteratur. Z. d. V. f. Volksk., Berlin, 1908, XVIII, 450-461.) Brief résumés and critiques of recent literature (books, periodical articles, etc.) on *Märchen* and allied topics: General (Wundt's essay on development of the *myths*; Olrik's "epic laws"; Dähnhardt's *Natursagen*; Aarne's comparative studies of "the magic ring," the "three wish-things" and "the magic bird"; Dähnhardt's *Schwänke aus aller Welt*), Switzerland (Jegerlehner's *Märchen u. Sagen aus Wallis*), Denmark (Kristensen's great collection of tales, 2,827 in number), England, France, Italy, Hungary, Gipsy (Krauss's *Zigeunerhumor*); Arabia and Farther India (Hertel's tales from Hémacandra; O'Connor's *Folk-Tales from Tibet*), Africa, America, Philippine Is., etc. The second section treats of later literature. Among other works, Thimme's *Das Märchen* (Lpzg., 1909); Riklin's *Wunscherfüllung und Symbolik im Märchen* (Lpzg., 1908); Friedrich's *Grundlage, Entstehung und genaue Einzeldeutung der bekanntesten germanischen Märchen, Mythen und Sagen* (Lpzg., 1909); Dähnhardt's *Natursagen* (2. Bd., Lpzg.,

- 1909); Hertel's *Tantrākyāyika* (Lpzg., 1909), etc., are discussed.
- Brown** (R.) The constellation of the Great Bear. (Amer. Antiq., Salem, Mass., 1909, xxxi, 27-28.) Notes on the "Great Bear" in Assyrian and Aryan mythology.
- Buch** (M.) Ueber den Kitzel. (A. f. Physiol., Leipzig, 1909, 1-26.) Discusses the biology, psychology, etc., of tickling (skin-tickle, tickle of mucous membrane, muscle or deep tickle, "psychic tickle"), in the individual and the race. B. favors the theory that tickling and the laughter-reaction have developed by natural selection out of play. Good bibliography.
- Die Beziehungen des Kitzels zur Erotik. (Ibid., 27-33.) Treats of ticklishness in relation to sexuality. According to B., ticklishness is in woman much more intimately connected with the erotic element than is the case in man, and in woman sexual satisfaction dulls ticklishness more than in man.
- Buschan** (G.) Der Rechenkünstler Heinhaus. (Arch. f. Anthrop., Brn-schw., 1908, N. F., VIII, 148-154, 2 fgs., 2 portr.) Notes on F. A. Heinhaus (b. 1848), the mathematical calculator (height 1770 mm., normal and of normal ancestry; Möbius's "Stirnecke" is prominent; cephalic index 80.5; dimensions of skull far above average; estimated skull-capacity 1552 ccml., and brain-capacity 1424 gr.). Heinhaus is of both the visual and auditive types. His memory is phenomenal, but he seems to rely on his "gift for calculation."
- Camus** (P.) Étude sur la puissance de la hache préhistorique et sur l'évolution de son tranchant. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 667-671, 5 fgs.) Points out the weakness of palcolithic axes, the really powerful implement of this sort appearing only with the neolithic age, which, indeed, might be termed "the age of the axe." The rounded edge of the neolithic axe made its use as a cutting instrument more easy (perfection came with copper, bronze and iron). Oblique cutting edges were employed only for certain special purposes.
- Capitan** (L.) Le professeur Hamy. (R. de l'Éc. d'Anthrop. de Paris, 1908, XVIII, 423-425.) Sketch of scientific activities of the late E. T. Hamy (d. 1908). Of value to Americanists are the three volumes of Hamy's *Décades américaines*, his *Galerie américaine du musée d'ethnographie du Trocadéro*, *Codex Borbonicus* and *Codex Telleriano-Remensis*. His ethnographic studies covered a wide field.
- Armand Lombard-Dumas. Ulysse Dumas. (Ibid., 1909, XIX, 109-111.) Brief sketches of life and scientific activities of A. Lombard-Dumas (1836-1909), geologist and archeologist, author of a descriptive catalogue of megalithic monuments of the department of Gard, and an account of the neolithic "station" of Fontbouisse; and of U. Dumas (1873-1909) archeologist and student of prehistoric industries.
- Cartailhac** (E.) Notice sur M. Félix Regnault, de Toulouse; ses travaux. (Bull. Soc. Archéol. du Midi, Toulouse, 1908, N. S. No. 38, 312-318, portr.) Brief account of scientific activities of F. Regnault (1847-1908) with list of publications. R.'s investigations related chiefly to cave man in France.
- Carus** (P.) Hazing and fagging. (Open Court, Chicago, 1909, XXXII, 430-437, 4 fgs.) Historical and etymological notes on hazing, beanism, pennialism, etc.
- Foundations laid in human sacrifice. (Ibid., 494-501, 5 fgs.) Cites examples from Palestine (Gezer, Megiddo, etc.), various countries of Europe, etc.
- Sacramental cannibalism. (Ibid., 564-567.) Cites Prof. Petrie as to cannibalism in ancient Egypt and argues that "the Christian sacrament contains reminiscences of the old cannibalistic custom, and yet it has done away with it forever."
- Chamberlain** (A. F.) Note on some differences between "savages" and children. (Psychol. Bull., Baltimore, Md., 1909, VI, 212-214.) Treats briefly of the sign-language for the numbers 7, 8, 9 in the speech of the Moanus of the Admiralty Is., near New Guinea (Meier), the signs for 5 and 10 among the Zuñi Indians (Cushing), the counting up to 20 of the Californian Yuki (Dixon and Kroeber), in relation to the counting of children.
- Notes on certain philosophies of the day. (Pop. Sci. Mo., N. Y., 1909, LXXIV, 575-578.) Brief anthropological discussions of the rule of the dead, mutability, imitation, miso-neism (neophobia), struggle.

Chervin (A.) Etudes des asymétries et des déformations crâniennes à l'aide des photographies métriques par une méthode dite "de retournement." (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 693-699, 3 fgs.) Describes a method proposed by Dr C. for studying cranial asymmetries and deformations by means of metric photographs on a reticulated ground,—one contour being obtained from direct tracing of the photograph and compared with the same contour turned round. Dr M. Baudouin, in the discussion, pointed out the advantages of this method for anatomical, clinical, biological, archeological purposes.

Combarieu (J.) La musique et la magie. (Idées Modernes, Paris, 1909, I, 291-297.) C. argues that music, the oldest of arts (its origin, evolution, esthetics, etc., are résumé in the word *charm*), owes its first form and first use to magic. In the beginning song (the voice) was a "charm,"—Latin *carmen*, Greek *aoidè*, Assyrian *siptu*, Egyptian *hosiu*, etc.; song was "a higher form of action," that could even bend the gods to its will. The magical origin of music the author develops in detail in his book *La musique et la magie* (Paris, 1909).

da Costa Ferreira (A.) Idiotie et taches pigmentaires chez un enfant de 17 mois. (Bull. Soc. d'Anthrop. de Paris, v^e s., ix, 1908, 646-649.) Brief account of large diffuse "blue spot" (Mongoloid) prominent particularly in the lumbar region in a boy of three months (up to that time sane and healthy) afflicted with idiocy,—now 17 months old. The spots were doubtless congenital.

Couturat (L.) D'une application de la logique au problème de la langue internationale. (R. de Métaph., Paris, 1908, xvi, 761-769.) Criticises Esperanto from the point of view of logic in regard to derivation of other parts of speech from nouns, from verbs, etc.

Crofton (H. T.) Dukeripen ta Choriben. (J. Gypsy Lore Soc., Liverpool, 1909, n. s., I, 227-228, 1 pl.) Treats of a drawing (illustrative of Gypsy life) made about 1875, "from a piece of tapestry believed to be Flemish of about 1650 to 1700."

Crzelltizer (A.) Methoden der Familienforschung. (Z. f. Ethnol., Berlin, 1909, xli, 181-198, 10 fgs.) After discussing previous investiga-

tions of the family (C. judges Stroh-mayer's study in the *Arch. f. Rassenbiologie* for 1908 to be the best), the author treats briefly of genealogical trees (Stammbäume) and ancestral tables (Ahnentafeln). The *Stammbaum* (giving merely the male line) is of much less use than the *Ahnentafel* (giving the ancestors male and female of a given individual). But C. proposes to use the terms *Descendenstafeln* and *Ascendenstafeln* (or *Ahnentafeln*) and, for a scheme representing everything, *Sippschaftstafeln*. By a system of squares (males), circles (females), inserted numbers (for generations), use of black color, cross-hatching, etc., in various degrees (to indicate physical characters, defects, etc., ability, intellectual, esthetic qualities, etc.), C. is able to give a comprehensive picture of the family history of any individual. The *Sippschaftstafel* of the author's children has 60 persons, his own 120, the Kaiser's 75,—the general formula is $X = 8 + 6C^2$, where C is the average number of children (the table goes back to the 4 *Urgrosselternpaare*). For the expression *Ahnenverlust* is to be substituted *Ahnenidentität*.

Cunningham (D. J.) Anthropology in the eighteenth century. (J. R. Anthropol. Inst., Lond., 1908, xxxviii, 10-35, 5 pl.) Treats of the lives and activities of Peter Camper (1721-1789), Charles White (1728-1813), J. F. Blumenbach (1752-1840), J. C. Prichard (1786-1848), Sir William Lawrence (1783-1867), of all of whom portraits are given. Camper is known by his work on the negro and the ape and by his celebrated "facial angle." White, who possessed a museum, published in 1799 *An Account of the Regular Gradation in Man, and in different Animals and Vegetables from the Former to the Latter*. He was one of the founders of anthropometry and discovered the index of fore-arm to upper arm, comparing it in Europeans and Negroes (of these he measured 50). Blumenbach began with his famous thesis *On the Natural Variety of Mankind*. He it was who in his account of "Wild Peter" disposed for good of the belief in so-called "Natural man," the *Homo sapiens ferus* of Linnæus. Prichard held that the ancestral human pair were black. He too began with a thesis, *De Humani Generis Varietate*.

- Lawrence, known for his *Lectures on Comparative Anatomy, Physiology, Zoology and the Natural History of Man*, anticipated "Weismannism" in some points.
- Cunningham (J. T.)** The evolution of man. (Science Progress, 1908, III, 192-201.) Outlines modern theories as to adaptational characters (here man differs chiefly from the apes), race-types (not Mendelian mutations), sexual selection, etc. C. thinks that "man affords an example of a single species which has started a new group, which might become a genus or family." Adaptive characters "are due not to selection, but to the effects of functional and physical stimulation, and diagnostic characters are not adaptive, and therefore not due to selection, but to blastogenic variation."
- Densmore (F.)** Scale formation in primitive music. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., XI, 1-2.)
- Des différents genres d'écritures.** (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 241-244.) Notes on primitive "writing," particularly the beads and wampum, feathered pipes, etc., of North America and the *quipus* of Peru.
- Dozy (G. J.)** In Memoriam: Johannes Diedrich Eduard Schmeltz. 1839-1909. (Int. Arch. f. Ethnogr., Leiden, 1909, XIX, i-vi, portr.) Sketch of life, appreciation of scientific activities, chronological 1864-1904 list of publications.
- Dubois (E.)** On the correlation of the black and the orange-colored pigments, and its bearing upon the interpretation of red-hairedness. (Man, Lond., 1908, VIII, 87-89.) Gives chief facts regarding "pyrrhotism" (red-hairedness) from author's paper in *Nederl. Tijdschr. v. Geneesk.*, Feb. 8, 1908. In man, as in animals in a state of domestication, "pyrrhotism" is a common phenomenon. According to Dr. D., it "depends on an easily occurring (chemical) modification of the melanochrome into pyrrhochrome pigment."
- Dubreuil-Chambardel (L.)** A propos de la camptodactylie. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 167-170.) Dr. D. considers camptodactyly (occurring in 16% of males, 12.5% females; more common in child; essentially hereditary) due to anatomic variations and not pathogenic or a mark of degeneracy. It occurs most frequently in the little finger.
- Bloch compares camptodactyly to *genu valgum*.
- Elderton (E. M.)** On the association of drawing with other capacities in school-children. (Biometrika, Cambridge, Engld., 1909, VII, 222-226.) Based on the data in E. Ivanoff's paper on "Recherches expérimentales sur le dessin des écoliers de la Suisse romande," in the *Archives de Psychologie* for 1908. Ability in drawing seems more closely associated with other characters in girls than in boys (except perhaps pedagogic character). Slight sexual differences appear.
- Elwang (W. W.)** The social function of religious belief. (Univ. of Missouri Studies, 1908, Soc. Sci. Ser., II, 1-103.) According to E. "religion functions among a culture people like ourselves just as it does among the nature peoples; it shifts the individual's attention from self to society and in so doing makes him a better citizen." The author cites material from the Australians and other primitive peoples.
- Evans (H. R.)** The necromancy of numbers and letters. (Open Court, Chicago, 1909, XXIII, 85-95.) Treats of 3, 9, the date-lore of Louis Philippe and Napoleon III, the "number of the beast" (Apocalypse), "magic opera glass," "magic squares," abracadabra, etc.
- Ferguson (J.)** Bibliographical notes on histories of inventions and books of secrets. Fifth supplement. (Trans. Glasgow Archeol. Soc., 1908, N. S., V, 125-185.) Treats of books of natural history, receipts in medicine and surgery, pharmacy, husbandry and housewifery, pyrotechny, and practical arts of various kinds, published between 1550 and 1650.
- F'rassetto (F.)** Sull' origine e sull' evoluzione delle forme del cranio umano, forme eurasiche. (A. d. Soc. Rom. di Antrop., Roma, 1908, XIV, 163-196, 18 figs.) Based on the study of 156 skulls of fetuses and new-born children in the Female Clinic of the University of Munich. For the fetal period from the 4th to the 10th month 8, and for that from the 1st to the 2d month of extra-uterine life 3 crania are specially described, and the growth of the various bones is considered. According to Dr. F. the succession of intra-uterine forms is *Spheroides* (common and evident, 4th month), *Ovoides latus* (6th month), *Sphenoides* (by 7th month), *Pentag-*

- onoides latus obtusus* (7th and 8th months). *Pentagonoides latus acutus* and *P. latus complanatus* (9th and 10th months,—also *Rhomboides latus*). After birth the succession is *Pentagonoides latus*, *Sphenoides*, *Spheroides*. Thus the typical adult Eurasiatic form of the skull is the spheroid.
- Frazer** (J. G.) Howitt and Fison. (Folk-Lore, Lond., 1909, xx, 144-180.) Sketches life and scientific activities of Rev. L. Fison (d. Dec., 1907) and Dr A. W. Howitt (d. March, 1908). pioneers in modern ethnologic investigation of the Australian aborigines.
- Froriep** (A.) Ueber den Schädel und andere Knochenreste des Botanikers Hugo v. Mohl. (Arch. f. Anthrop., Brnschw., 1908, N. F., VIII, 124-145, 5 figs., 4 pl., portr.) Treats of the skull (in particular) and brain-model from cast of skull, long bones, etc., of H. von Mohl (1805-1872), a distinguished botanist; sketch of life and character is given. The leg bones show as compared with those of the arms a disproportionate length, strength, development of tuberosities, etc. The estimated brain-weight from skull capacity is, by the Welcker method 1402.5 gr., by the Rieger method 1350 gr., and by that of Manouvrier 1305 gr.; the skull capacity in proportion to body-mass is relatively small—his brain-weight could not have exceeded the European average for males. Skull and brain are very asymmetrical; the general type of brain is markedly frontipetal (cephalic index 82.48). The relation of the peculiarities of brain-development (relatively small development of frontal brain and relatively large extent of coronal-temporal-occipital region) to v. Mohl's psychic character, etc., is discussed, his lack of the gift of cooperative creativeness being noted.
- Für die Zigeuner.** (Globus, Brnschw., 1908, xciv, 49-50.) Notes the efforts made in European countries formerly and at the present time to repress or exterminate the Gypsies, after Winsted, in his "Gypsy Civilization," in the *Journal of the Gypsy Lore Society* for 1901. the attempts to "civilize" them, etc.; the case of the Gypsy boy educated by Liszt, who returned to his people, is of interest.
- G.** (J.) F. G. Hilton Price. (Ann. Arch. & Anthrop., Liverpool, 1909, 11, 94-95.) Sketch of life and works of the late vice-president of the Liverpool University Institute of Archeology (1842-1909), archeologist (Roman remains, Egypt).
- Gaster** (M.) Presidential address. (Folk-Lore, Lond., 1908, xix, 12-30.) Treats of the fairy-tale, its nature, elements (democracy of animatism, metempsychosis and metamorphosis natural, absence of divinity in the religious realm, nether world a sort of negative Elysium and not hell or Gehenna, belief in immortality *sui generis*, men and women few in type but of manifold combinations, etc., transformation of the lazy, dull, small, ugly, ignorant, silly, etc., things and creatures not to be judged by outward appearances, absence of normal animals as antagonists of hero, superior knowledge as weapon that decides contest, size of no moment). The fairy-tale was "the first attempt of man to solve the riddle of life and world." The poetic imagination of mankind "has created this imaginary world of unity, beauty and justice, and has transported all the ideal hopes and aspirations of man."
- Presidential address. (Ibid., 1909, xx, 12-31.) Treats of the origin and diffusion of fairy-tales, legends, folk-lore, etc., the field and the value of the study of folk-lore. The most advanced types have retained rudimentary elements of their primitive condition. The folk-lore of one nation, in spite of all divergence in detail, is essentially that of almost every other nation. This disposes of the narrower mythological theory. The discarded literature of the classes filters slowly down to the masses. There is a mutual play of popular and classical literature, the written and the spoken.
- van Gennep** (A.) Linguistique et sociologie. II. Essai d'une théorie des langues spéciales. (R. d. Et. Ethnogr. et Sociol., Paris, 1908, II, 327-337.) Treats of special languages sacred and profane, with particular reference to R. Lasch's *Über Sondersprachen und ihre Entstehung* (1907), the theories of J. G. Frazer, etc. Special languages are not mere "sports" or "abnormal phenomena," but they sustain in the midst of the general society the rôle played by each general language in respect to other general languages. They are

- one of the forms of variation, desired and necessary for the life of society.
- Giannelli (A.)** Un caso di milza rudimentaria. (A. d. Soc. Rom. di Antrop., Roma, 1908, xiv, 209-212, 1 fg.) Treats of a case of rudimentary spleen in a patient (d. at 28 years) suffering from dementia praecox in the Lunatic Asylum in Rome. The arrested development here noted corresponds to the condition of the spleen at a period anterior to the eighth month.
- Anormale suddivisione dei polmoni. (Ibid., 213-217, 1 fg.) Notes on two cases of abnormal subdivision of the lungs,—left divided into 3, and 5 lobes,—the latter a very rare anomaly.
- Graebner (F.)** Der Neubau des Berliner Museums für Völkerkunde und andere praktische Zeitfragen der Ethnologie. (Globus, Brnschw., 1908, xciv, 213-216.) Discusses the new building for the Berlin Ethnological Museum in relation to practical ethnological questions. The Berlin Museum, as the center of the ethnological world in Germany, ought to develop its publications accordingly, and the colonial authorities ought to help much in the labor necessary to collect aboriginal material and anthropological data before the opportunity to do so has vanished.
- Gray (J.)** A new instrument for determining the color of the hair, eyes and skin. (Man, Lond., 1908, viii, 54-58, 6 fgs.) Discusses the measurement of pigmentation by means of an instrument on the principle of the Lovibond tintometer, called "the pigmentation meter."
- Apparat zur Bestimmung der Haut- und Haarfarben. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 115.) Note on colored-glass apparatus for testing color of skin and hair (observation as with photometer). Same as instrument described in previous article.
- Haddon (A. C.)** The regulations for obtaining a diploma of anthropology in the University of Cambridge. (Man, Lond., 1908, viii, 42.) Gives the terms stated in the "grace" passed by the senate in January, 1908, and the powers of the "Board of Anthropological Studies."
- and **Bushnell (D. I., Jr.)** Otis Tufton Mason. (Ibid., 1909, ix, 17-18.) Brief notes on life and works of Prof. O. T. Mason (1838-1908).
- Hahn (E.)** Das Gestirn des Wagens. (Z. f. Ethnol., Berlin, 1909, xli, 272.) Appeals for the designation of the constellation sometimes called in German (as elsewhere in W. Europe), "der Grosse Bär," as "der Wagen," corresponding to the "Wain" of older English, etc. The Latin term *Ursa major* signifies really "Great She-bear."
- Halbfass (W.)** Industrie, Verkehr und Natur. (Globus, Brnschw., 1908, xciv, 270-273.) Treats of the dangers, etc., of the excessive utilization of natural flowing and subterranean water for purposes of industry and commerce. Some joy in unchanged nature is needed for man's best development.
- Hallock (C.)** Loyalty of tradition. (Amer. Antiq., Salem, Mass., 1909, xxxi, 159-163.) Argues that "tradition, as transmitted orally from father to son through all the generations from the beginning until now, is the most reliable resource we have to base current or ancient history upon," and that "transmission goes on infallibly."
- Hambruch (P.)** Ein neuer "Ohrhöhenmesser" nach Professor Krämer. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1909, xl, 39-40, 2 fgs.) Describes a new apparatus for measuring the ear-height of the living subject by a single individual, invented by Prof. A. Krämer of Kiel.
- Hamy (E. T.)** Charles Arthaud de Pont-à-Mousson, 1748-1791. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 293-314.) Brief account of life and activities and publications of Dr C. Arthaud, resident in Santo Domingo 1772-1791. At pages 303-310 and 310-314, respectively, contains the reprint of an article (published in 1786) by Arthaud on the "Constitution of the aborigines, their arts, their industry and their means of subsistence," and of an unpublished Ms. (1790) on "The phallus among the aborigines." In the first the author treats of agricultural implements and processes, stone axes, fetiches and *zemis*, houses, songs, character and temperament of Indians, and notes the occurrence of simple and ornamental pottery, a stone mortar carved in relief, etc. The second was occasioned by the discovery in a great cavern on the island of several phalli

- of natural size in connection with human remains.
- von Hansemann (D.)** Ueber die Asymmetrie der Gelenkflächen des Hinterhauptes. (Z. f. Ethnol., Berlin, 1908, XL, 994-997.) From the examination of some 400 skulls (of these about 200 from Africa, Australia, Polynesia, etc.) H. comes to the conclusion that the well-known asymmetry of the articular surfaces (condyles) of the occiput is a character acquired in early childhood, due to some factor of civilized life, probably the attitude assumed in reading and writing. These surfaces continue symmetric in the child up to the seventh or the eighth year; of the 200 skulls of non-European races 156 showed this symmetry, of the 200 European skulls only 17.
- Die Bedeutung der *Ossicula mentalia* für die Kinnbildung. (Ibid., 1909, XLI, 714-721.) Discusses the significances of the *ossicula mentalia* in the formation of the chin,—views of Toldt, Walkh ff, etc. v. H. holds that the *ossicula mentalia* existed in the Neanderthal man and probably also in the Heidelberg man, and, while they may serve to mark man off from the lower animals, they can be held to distinguish the Neanderthal race from modern man.
- Hellmich (M.)** Aufmessung und Kartendarstellung vorgeschichtlicher Befestigungswerke. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1909, XL, 6-11, 1 fig.) Discusses the problems concerned in the measurement and cartographical representation of prehistoric fortification-works, etc.
- Hellwig (A.)** Das Eid im Volksglauben. (Globus, Brnshwg., 1908, xciv, 125-126.) Notes on folk-lore concerning the oath (pregnant women may not make oath lest child be harmed in some way,—widespread superstition; dangers of oathmaking, etc.).
- Prozesstalismane. (Ibid., 1909, xcv, 21-24.) Treats of talismans for protection in trials, lawsuits, etc., devices for luck in court, etc., in various parts of Germany in particular: Objects carried on the person (powdered snake-skin, heart of a raven, baptismal water, caul, roots and vegetables, rabbit's foot in America, etc.), performance of certain action on the way to court or during the trial (putting stocking on inside out), use of certain "magic" formulas (specimens of
- verse to be recited are given), etc. See also H.'s *Verbrechen und Aberglaube* (Leipzig, 1908).
- Zufall und Aberglaube. (Ibid., 293-297.) Discusses the rôle of chance in superstition (misses in the case of amulets are forgotten and the "hits" only remembered); harmless unintentional prophecies turn out true and the authors become witches or medicine-men; dead bodies happen to be found only after folk-procedure has been resorted to; thieves and other offenders are found in like manner; charlatans often begin their careers after a lucky chance. H. cites many instances of the effect of chance in strengthening old superstitions or even setting up new ones in quite modern days.
- Mystische Meineszeremonien. (A. f. Religsw., Lpzg., 1909, XII, 46-66.) Treats of mystic ceremonies and devices in use to avoid the result of perjury, punishment, etc., in various parts of Europe, Germany in particular: Swearing into the ground or into the air (so as to prevent being struck by lightning; "swearing off" by holding the palm of the raised hand toward the judge; holding something in the hand as a sort of "scape-goat" (in use among Germans, Poles, Rumanians, Ruthenians, Huzuls, Servians, etc.); leaving out words, mumbling, speaking indistinctly; crooking the finger where touching the Holy Scriptures (Jews), avoiding touching the Bible, the Koran, etc.; "Jesuitical" doctrine of perjury; devices to cheat the devil, etc. A knowledge of some of the data in this field is of practical use to the lawyer and the judicial authorities.
- Helmolt (H. F.)** A friend of the Gypsies. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I, 193-197, portr.) Sketch of life and works of Dr H. von Wlislöcki (d. Feb., 1907), an authority on the ethnology and folk-lore of the Gypsies. Translated from *Das literarische Echo* for Aug. 1907.
- Hertel (J.)** Zu den Erzählungen von der Muttermilch und der schwimmenden Lade. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 83-92, 128.) Discusses, with additional data (the tale of Kubêradatta, etc., published by H. in his *Ausgew. Erzählg. aus Hêmacandras Parîsîstaparvan*, Leipzig, 1908), especially from Hindu sources, the tale of the mother's milk and the floating chest, treated by E.

- Cosquin in the *Revue des questions historiques* for 1908. In the various versions the chest serves 8 different purposes. This cycle includes the story of the finding of Moses.
- Zur Fabel von den Hasen und den Fröschen. (Ibid., 426-429.) Discusses the fable of the hare and the frogs, and refers the Esthonian, Russian and Finnish versions cited by Dähnhardt to an Asiatic source (cf. Páli-Jātaka, 322). An African tale of the hare as moon-messenger may hail from India also.
- Hervé** (G.) Les trois glorieuses de 1859 et leur cinquantenaire. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 1-4, 3 fgs.) The year 1859 is celebrated for having been the time of the publication of the *Origin of Species* by Charles Darwin, the foundation of the *Société d'Anthropologie de Paris* by Paul Broca, and the acceptance by Sir Charles Lyell, President of the British Association for the Advancement of Science, of the evidence demonstrating the existence of post-pliocene man, theoretically argued by Boucher de Perthes as early as 1838 and for twenty years subsequently on the basis of flints from the diluvium of the Somme, etc. The relations of these three things are discussed by H. It is to be noted that the Paris Anthropological Society decided in 1883 to hold an annual *Conférence transformiste* (not *darwinienne*).
- Des pierres-figures au point de vue ethnographique. (Ibid., 77-91, 6 fgs.) Treats of *pierres-figures* (i. e., zoomorphic stones (imitations of animals, etc.), retouched "sports" of nature, among the Lapps, Siberian tribes, Zuñi and other Indians, Eskimo of Alaska, Webias of New Caledonia, Australian churingas, etc. According to H. these objects are intimately connected with "magic" and "religion." The forms seen in them by prehistoric and savage man are largely what we see in them now. Some peoples have a keen faculty for "seeing" such things. See Archambault (M.).
- Hoffman-Krayer** (E.) Volkskundliche Umfragen X. Gebräuche zu bestimmten Jahreszeiten und Tagen. I. (Schw. Arch. f. Volksk., Basel, 1909, XIII, 212.) *Questionnaire* of 26 items relating to special days and festivals of winter.
- Hospital** (P.) L'intervention des habitements sexuels. (Ann. Méd.-psychol., Paris, 1909, 9^e s., IX, 29-36.) Treats of men dressing as women and vice versa, from Tiresias down to Mme. Dieulafoy and the university gown of to-day.
- How the world is shod.** (Nat. Geogr. Mag., Wash., 1908, XIX, 649-660, 11 pl.) These illustrations treat of Russian high leather boots, Breton out-door shoe factory, foot-gear of Tower of London guards, shoes of Queen's guard at Athens, Chinese shoe-stall, fine shoes of Canton ladies, wooden shoes of low classes in India, Japanese clogs and sandals, cliff-dwellers' sandals.
- Hultkrantz** (J. W.) Über Dysostosis cleido-cranialis. Kongenitale, Kombinierte Schädel- und Schlüsselbeinanomalien. (Z. f. Morphol. u. Anthropol., Stuttgart, 1908, XI, 385-524, 9 fgs., 3 pl.) Detailed discussion of dysostosis and its anatomical peculiarities, origin, etc. Besides considering 53 cases listed in the literature of the subject, Dr H. gives the results of observations on 9 living dysostotic individuals, investigations of 5 dysostotic skulls in the Pathological Museum in Vienna and one in the Anatomical Museum of Helsingfors. Dysostosis cleido-cranialis is a congenital malformation of the bony system chiefly concerning the skull and the clavicle, which appears sometimes in quite normal families, has no sex-preference, and is often inherited.
- Isaac Heron.** (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I, 251-258, portr.) Notes on "one of the finest living specimens of a Gypsy of the old school."
- Kainzbauer** (L.) Bedingungen zur Beurteilungen prähistorischer Zeichnungen. (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 92-95.) Discusses the character of prehistoric drawings. Distinguishes decorative prehistoric drawings from "free representation." Some are not drawings but merely expressions of thought with most primitive means, as is nowadays even the case with normal man. Childhood and primitive man present identical phenomena. Further study of prehistoric drawings is needed to determine their real nature.
- Klaatsch** (H.) Kraniomorphologie und Kraniotrigonometrie. (Arch. f. Anthrop., Brnschw., 1909, N. F., VIII, 101-123, 30 fgs.) Treats of cranial

morphology and trigonometry (the lower jaw-bone in particular), with special reference to Europeans, Australians and the anthropoids. The exactness of the old craniometry (e. g. 6000 measurements of the lower jaw) is but a pseudo-exactness,—and even now race-morphology of the mandibula is almost a new field). Most Europeans have a "positive" chin, ancient diluvial man and the lower races a "negative" chin (and the anthropoids also). In the human race the formation of the chin has taken place polyphyletically. The "cranial square" with its 4 right-angled triangles is important for craniotrigonometry.

Koch (M.) Demonstration eines Schädels mit *Leontiasis ossea*. (Z. f. Ethnol., Berlin, 1909, xli, 703-714, 5 fgs.) Treats of the monstrous skull of a 65 year old woman (d. 1909, in the hospital on the Urban), and compares it with the skulls of Sacy (1799), San Cassiano (1863), Liverpool (1866), Haarlem (1883), all of which, however, hardly belong together. Some cases of *Leontiasis ossea* may not be diseases *sui generis*, but consequences of rachitis. In the discussion other examples, etc., were cited.

Kohlbrugge (J. H. F.) Rote Haare und deren Bedeutung. (Globus, Brunschwg., 1908, xciii, 309-312, 333-335.) Discusses red hair, its origin, significance, etc., in the anthropoids (and other animals) and man. K. compared redhairedness or erythrism in the anthropoids with albinism in man finding many points of coincidence, but reached the conclusion from further observations that white and red color are to be regarded as arrests of development, that can be restored if not excessively advanced,—they may be compared with *hypotrichosis* or hairlessness. Albinism and erythrism are sports (not varieties) and have something pathological and degenerative about them (this is often very marked in the former). Erythrism is a sort of albinism; *red* is no hair-color, but due to lack of color, or of color-substance.

— Untersuchungen über Groszhirnfurchen der Menschenrassen. (Z. f. Morphol. u. Anthrop. Lpzg., 1908, xi, 596-609.) Résumés the author's own investigations on the sulci of the cerebrum in 72 hemispheres of Javanese, 46 of other Malay peoples

(Batak, Bugi, Timorese, etc.), 12 Australians and New Zealanders, 20 Dutchmen. No constant race differences in the cerebral sulci exist, and "it is as little possible to distinguish the brain of an Australian from that of a European, as to distinguish that of a man of genius from that of a simpleton." This does not however signify psychological indifference as well as convolutional.

Kohnstamm (O.) Ausdrucksstätigkeit als Forschungsprinzip? (Korr.-Bl. d. D. Ges. f. Anthrop., Brunschwg., 1909, xl, 17-18.) Raises the question in how far the works and activities, etc., of primitive man (cf. the child) are teleological (or purposive) and in how far expressive.

Kroeber (A. L.) Classificatory systems of relationship. (J. R. Anthrop. Inst., Lond., 1909, xxxix, 77-84.) Argues (chiefly from American Indian data) that: The generally accepted distinction between descriptive and classificatory systems of relationships cannot be supported. Systems of terms of relationship can be properly compared through an examination of the categories of relation (8 are enumerated and briefly discussed) which they involve and of the degree to which they give expression to these categories. The fundamental difference between systems of terms of relationship of Europeans and of American Indians is that the former express a smaller number of categories of relationship than the latter, and express them more completely. Terms of relationship reflect psychology, not sociology. They are determined primarily by language and can be utilized for sociological inferences only with extreme caution.

Lang (A.) The origin of terms of human relationship. (Proc. Brit. Acad., Lond., 1908, iii, Repr., pp. 1-20.) L. discusses relationship-names in Greek, French, English, and particularly aboriginal Australian, and their wide extension, arguing that "as tribal laws developed, regulating all things by grade of age, the old names for the dearest relationships were simply extended (sometimes with qualifications, such as 'elder,' 'younger,' 'little') to all persons of the same age-grade, in the same phratry, with the same duties, privileges and restrictions. This kind of extension is familiar in modern cus-

- tom." It indicates no primal promiscuity.
- Alfred William Howitt, C.M.G., Sc.D.; born 1830, died March 7th, 1908. (Man, Lond., 1908, VIII, 85-86.) Brief account of life, scientific activities and publications. His great work is the *Native Tribes of South-East Australia* (1904).
- Lasch** (R.) Das Fortleben geschichtlicher Ereignisse in der Tradition der Naturvölker. (Globus, Brn-schw., 1908, XCIII, 287-289.) Cites from various legends of primitive peoples evidence of the handing down of a knowledge of historical events in legends, traditions, etc. Tlingit Indians of Alaska (visit of Cook in 1778 and Baranoff in 1793); Eskimo (conflicts with Norsemen 1379-1456); Makah Indians of Cape Flattery (coming of Quimper at Neah bay in 1792); Indonesia (earthquakes, volcanic eruptions, etc.); Australians (epidemics, coming of Europeans, etc.); St. Cruz Is. (shipwreck of European expedition in 1788); Maoris (coming of Europeans); Tongans (coming of Tasman in 1643), etc. L. considers it proved that highly-gifted people like the Polynesians, e. g., in no wise lack the historical sense, and that their traditions have often no little historical value.
- Le Damany** (P.) Le mécanisme de la torsion et de la détorsion du fémur. Le mécanisme de la luxation congénitale de la hanche. (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., IX, 732-736.) Congenital dislocation of the hip is something "anthropological." Marking the rise from the anthropoid (rare in negroes, it occurs in male whites in the proportion of 1:1000, females 1:200). It is due to a malformation of the pelvis which increases the normal anterior obliquity of the cotyloid cavity and to the increase of the normal torsion of the femur. The femur is subject to torsion in intra-uterine life and to detorsion after birth. Dr Le D. has constructed a wooden apparatus for exhibiting torsion and detorsion, the mechanism of luxation, etc.
- Lehmann** (J.) Einiges über Ornamentik. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 134-136.) Discusses the development of ornament, relations to technique, material, etc. Ornament is *sui generis* with peoples. Many ornament-motives of different peoples are essentially identical in form, but have arisen through a like model to begin with. The transference of such patterns from one field of ornamentation to another has been noted by Schmidt in the textile art of Brazilian Indians. The wire-art of Indonesia is also interesting here, and likewise the Hausa imitation of hair-braids, etc. (also ornaments on Somali shields).
- Lejeune** (C.) De l'anthropoïde à l'homme. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 450-454.) Discusses the views of S. Reinach put forth in an article "From the Anthropoid to Man," published in the *Université de Paris* for November, 1906. R. believes that "man came into being the day when the human tabu of sex was added to the animal tabu of blood." But new needs, rather than tabu, have been the making of man, according to L.
- Leuba** (J. H.) The psychological origin of religion. (Monist, Chicago, 1909, XIX, 27-35.) Discusses origin of ideas of ghosts, nature-beings and creators, the origin emotion of primitive religious life. According to Dr L. "all living savages known to us believe in ghosts, in spirits, and perhaps also in particular beings risen to the dignity of gods" (p. 28)—a rather broad statement. The order of origin of these beings is not settled. Fear, the first of the well-organized emotional reactions, was largely the origin of religion, its history being the gradual substitution of love for fear. See also the author's book (London, 1909) with the same title.
- Lewis** (T.) and **Embleton** (D.) Split-hand and split-foot deformities, their types, origin and transmission. (Biometrika, Cambridge, Engld., 1908, VI, 26-58, 7 pl., 2 fgs.) Based on the detailed study of 17 members of the "G" family of 44 deformed persons,—in all more than 180 individual cases have been collected. Types of split hand and foot, their terminology and the nature of cross-bones, origin and transmission of the deformities (maternal impressions, extra-uterine lesion, arrests of development, atavism, intra-uterine conditions, "sports," Mendelism, etc.) are discussed. This deformity has its origin in a "sport," tending to be transmitted along definite lines.
- von Luschan** (F.) Akromegalie und Caput progenaeum. (Z. f. Ethnol.,

- Berlin, 1909, xli, 698-703.) Notes resemblance of lower jaw, e. g., in acromegaly and progenia. The latter in high degree can occur without serious nervous symptoms and may be inherited for many generations (cf. Alfonso of Spain and his ancestor Charles V.). It is difficult to distinguish a high degree of progenia from a low degree of acromegaly.
- MacCurdy** (G. G.) Eolithic and paleolithic man. (Amer. Anthrop., Lancaster, Pa., 1909, n. s., xi, 92-100, 4 figs.)
- Anthropology at the Baltimore meeting with Proceedings of the American Anthropological Association for 1908. (Ibid., 101-119.)
- Théodore - Jules - Ernest Hamy. (Ibid., 145-147, portr.)
- Mahé** (G.) Terminologie rationnelle dans la description anatomique des dents humaines. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 170-178.) Sets forth a "rational terminology for anatomic description of the human teeth," based on these four terms of precise and general application: anterior, posterior, external, internal.
- Mahoudeau** (P. G.) La question de l'origine de l'homme et la faillite de la science d'après Brunetière. (R. de l'Éc. d'Anthrop. de Paris, 1908, xviii, 361-379.) Critique of Brunetière's article in the *Revue des Deux Mondes* (1895) in relation to the "bankruptcy of science" and the question of the origin of man. Anthropology, according to M., demands facts, not legends, and proves the natural origin of man, which is not unknown to the Bible, as several texts show.
- L'origine de l'homme au point de vue expérimental. (Ibid., 1909, xix, 145-155.) Discusses the proposals of Prof. Bernelot-Moens in his pamphlet *Vérité: Recherches expérimentales sur l'origine de l'homme* (Paris, 1908), to investigate the origin of man by means of experiments in artificial fecundation of female anthropoids with human sperms, the crossing of anthropoids one with another, the infection of anthropoids with human diseases (particularly syphilis), etc. M. is of opinion that the "crossing of anthropoids with man can never resurrect a being that has disappeared; nor will any new beings he may be able to produce reveal the secret of man's origin."
- Manacorda** (G.) Zu dem volkstümlichen Motive von den weiblichen Schönheiten. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 436-441.) Treats of folk-motive of "the beauties of woman": The 18 beauties (Italian sonnet from a Perugian Ms. of the 15th century); the 21 beauties (Celtic and Bebel,—ante 1508); the 30 beauties (Ms. of 16th century); the 33 beauties (Italian poem of 16th century); the 37 beauties (Italian poem of 16th century); 60 and 72 beauties also are mentioned. Comparisons of woman with the horse likewise occur.
- Manouvrier** (L.) Mémoire visuelle, visualisation colorée, calcul mental. Notes et étude sur Mlle. U. Diamandi. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 584-642, 1 fig.) Details of study and experiments with Miss U. Diamandi, the mental prodigy.
- L'inauguration de la statue de Boucher de Perthes à Abbeville. (Ibid., 539-542.) Report of proceedings and brief address of M. Manouvrier at the dedication of the statue of Boucher de Perthes at Abbeville, June 7, 1908.
- Conclusions générales sur l'anthropologie des sexes et applications sociales. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 41-61.) Pt. III of general discussion of the anthropology of sex, resuming the views and personal opinions of the author on primary and secondary sexual differences, etc. The social separation of the sexes by means of their union in the family is a natural law graven upon the entire physiology and constitution of man and woman. There is a reciprocal attraction correlative with differentiation. Biologically, physiologically, sociologically man is man, and woman is woman.
- Marcuse** (M.) Geschlechtstrieb und "Liebe" des Urmenschen. (Sexual-Probl., Frankfurt, 1909, v, 721-740.) Discusses the question of the strength of the sexual impulse in primitive man, etc., with numerous bibliographical references. Dr M. holds to the theory of a strong development of the sex-impulse in primitive times, rejecting H. Ellis's view of its increase as a result of civilization.
- Marett** (R. R.) The tabu-mana formula as a minimum definition of religion. (A. f. Religsws., Lpzg., xii, 186-194.) M. argues that *tabu* and *mana* are "severally the negative and

- the positive modes of the supernatural," and discusses this formula in its relation to Tylor's theory of animism,—animism is too wide and not so homogeneous as *tabu-mana*. M. applies *tabu* and *mana* as categories to the phenomena of the stage of "savage," "primitive," or better, "rudimentary" religion. He holds that "the key to religious evolution is doubtless to be found in social evolution." The illustrative matter is taken from Codrington's *The Melanesians* (Oxford, 1891) and Tregear's *The Maori-Polynesian Comparative Dictionary* (Wellington, N. Z., 1891).
- Mendoza** (M. P.), **Ramirez** (M.), and **Enriquez** (P. V.). An improved modelling especially adapted for the central nervous system. Preparation of brain models. (Philip. J. Sci., Manila, 1908, III, 293-297. 3 pl.) Describes method of making brain-models of paper pulp.
- Mielke** (R.). Ein merkwürdiger Totenbrauch. (Z. f. Ethnol., Berlin, 1908, XI, 623-634.) Discusses the custom of burying the dead in a sitting posture, its geographical distribution, origin, etc. Sitting is symbolic of power, personal power especially; it has been developed out of the squatting (*hocken*) position, the most natural form of temporary rest; lying down suited only the sleeping and the sick with many peoples; in the sitting posture, too, the dead can easily look over all things, see far, etc. In the discussion Hr. Kossinna cited from Mecklenburg and Lubeck (megalithic graves) 25 cases of prehistoric sitting-burial.
- Mollison** (T.). Rechts und links in der Primatenreihe. (Korr.-Bl. d. Ges. f. Anthrop., Brnswgw., 1908, XXXIX, 112-115, 15 fgs.) Gives results of measurements of length of right and left humerus, radius, ulna, femur, tibia and fibula of *Prosimia*, *Platyrrhine* apes, *Cercopithecus*, chimpanzee, gorilla, gibbon, orang and man, and their graphic expression. As to the arm, man (the most marked), orang and gibbon are decidedly right-handed, the chimpanzee and gorilla left-handed, but not so markedly so as these are right-handed. In the *Cercopithecidae* and the monkeys of the New World equality of sides predominates, with the left side longer if either. The *Prosimia* represent all three possibilities, with a tendency to equality of the sides. With regard to the legs, asymmetry is likewise commoner in the higher than in the lower forms. In the orang and chimpanzee the right femur is longer, in man the left; in the New World apes alone the left tibia is longer; the right fibula is longer in man and the *Cercopithecidae*, elsewhere equal, or the right longer. In the orang and chimpanzee all three bones of the right leg are longer; in man the left femur and fibula and right tibia. If these facts are confirmed by more numerous investigations, it would appear that the origin of righthandedness must be due to something common to man and the orang and gibbon (not e. g. the ramification type of the aorta).
- Mountains (The) and Migrations of Man.** (Am. Antiq., Salem, Mass., 1909, XXXI, 127-144, 9 fgs.) General discussion of the "tracing of migrations of races by mountain ranges," and the beginning of the history of great nations "between ranges of mountains and in valleys through which great streams were continually flowing."
- Mühsam** (H.). Die Bedeutung der neueren Methoden der Blutdifferenzierung für die Anthropologie. (Z. f. Ethnol., Berlin, 1908, XI, 573-582, 4 fgs.) Discusses the recent methods of blood-differentiation (precipitation, absorption, complementary union, etc.) and their anthropological significance,—experiments of Nattlall, Uhlenhuth, Friedenthal, Weichardt, Friedberger, Bruck, etc. Bruck's researches indicate the following biological series: 1, Man. 2, Orangutan. 3, Gibbon. 4, *Macacus rhesus* and *nemestrinus*. 5, *Macacus cynomolgus*. The human species has a "dominant receptor," and each race, besides, a "partial receptor." If these experiments hold good, a useful biological race-distinguisher will have been found. See Neisser (M.).
- Myers** (C. S.). Some observations on the development of the color sense. (J. Psychol., Cambr., Eng., 1908, II, 353-362.) Gives results of experiments with painted "bricks" on the author's daughter during the period from the 24th to the 58th month of life. M. concludes that "it is extremely dangerous to formulate any opinion on the actual color experiences of an infant as the result of observing what colored objects it prefers or rejects, when these objects are presented with other colored or colorless objects." Also that we do

- not have sufficient evidence to show that the color sense materially differs in different peoples, or that the various color sensations of an infant develop at different periods in his life. The superior attractiveness of red is probably pre-human.
- Neisser (M.) und Sachs (H.)** Demonstration serodiagnostischen Methoden zur Feststellung von Artverschiedenheiten. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1908, XXXIX, 97.) Describes the "Komplementablenkung" method of serum diagnosis, by which, e. g., Bruck distinguishes the White from the Mongolian and Malayan races. The Uhlenhuth method is criticized.
- Nestle (E.)** Zum Tod des grossen Pan. (A. f. Religiösw., Lpzg., 1909, XII, 156-158.) Notes on the legend of the death of the god Pan in connection with the death of Jesus, etc. The basis is found in Plutarch.
- Neuberger (O.)** Das Jubiläum des Darwinismus und Lazarus Geiger. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1908, XXXIX, 83.) Calls attention to the fact that the idea of the evolution of man (bodily and mentally) from lower organisms was set forth by Geiger in his *Ursprung und Entwicklung der menschlichen Sprache und Vernunft* sent to the publishers in part in 1859, though the printing did not begin till 1866.
- Neumayer (V. L.)** Ein Beitrag zur Lehre vom Längenwachstume des Hirnschädels. (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 1-16, 1 fg.) Treats of the growth in length of the skull of the adult and the human, based on measurements, etc., of 78 skulls of individuals from 19 to 60 years of age, and 50 of infants from birth to 6 mos. According to N. the skull of the child "shows an infantile dolichocephaly, mesocephaly, and brachycephaly altogether different from the dolichocephaly, mesocephaly and brachycephaly of adult skulls." With the child "postauricular," and with the adult "preauricular" dolichocephaly predominates, the former being lost in the course of development. The adult skull is produced from that of the child not only through growth but also by means of *transformation*.
- Os (Les) mentonniers.** (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 645-646.) Résumés Dr Bourgerette's *Os mentonniers* (Thèse de Paris, 1908), a study of the little bony formations appearing toward the close of intrauterine life between the two lateral parts of the lower maxillary, at the lower part of the symphysis, based on the mandibles of 234 subjects. Their vestiges are represented in the adult by canalicular formations. These bones are peculiar to man alone.
- Papillault (G.)** Le VI^e Congrès d'Anthropologie Criminelle. L'état actuelle de cette science et les conditions de ses futurs progrès. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 28-38.) Résumés the proceedings (published in 1908) of the Sixth International Congress of Criminal Anthropology held at Turin in 1906. The practical side of the science is being more and more emphasized, the elimination and cure of the antisocials, or better the formulation of an effective "preventive social hygiene."
- Le Darwinisme et les fêtes commémoratives de Cambridge. (Ibid., 296-302.) Account of Darwin celebration at Cambridge, England, June 22-24, 1909, with text of address of P. as representative of the École d'Anthropologie de Paris.
- et Hervé (G.) Le cerveau de l'assassin Gagny. Étude morphologique (Ibid., 245-262, 3 fgs.) Morphological study of the brain of the assassin Gagny. The frontal, parietal and occipital lobes present numerous anomalies and peculiarities, the temporal lobe being the only one at all normal,—the external face of the left hemisphere seems hardly human in type. Cerebrally Gagny was abnormal, a fact confirmed by his individual history. A note (p. 260) by Dr Siffre shows dental anomalies.
- Pearson (K.)** On a new method of determining correlation between a measured character *A*, and a character *B*, of which only the percentage of cases wherein *B* exceeds (or falls short of) a given intensity is recorded for each grade of *A*. (Biometrika, Cambridge, Engld., 1909, VII, 96-105.) Treats of relation of age to anemia (not very marked in children 7-13 years; increases with age in girls, decreases with boys), age and capacity to pass examinations (statistics of London University Matriculation show "a small but sensible correlation between youth and ability to pass"), conscientiousness and cephalic index (correlation zero), effect of enlarged

- glands and tonsils on the weight of children (association "slight but significant"), effect of employment of mothers on the height of their sons (quite sensible correlation for a given age of child between its stature and the increasing stress due to employment of mother).
- On the inheritance of the deformity known as split-foot or lobster-claw. (Ibid., 1908, vi, 69-79, 8 pl.) Based on radiographic study of three individuals and other investigations of a family scattered through the agricultural district some distance from London. The abnormal seem to be twice as numerous as the normal. No reduced fertility or decrease of intelligence can be noted, and no general appearance of weak constitutions; no cousin marriages. Eugenically the case is serious.
- Peet** (S. D.) Arrow heads and spear heads. (Amer. Antiq., Salem, Mass., 1908, xxx, 259-266, 4 fgs.) Treats briefly of material, quarries, size and shape of bow, use, method of making, types of bow and their distribution, shapes of arrow, etc.
- The natural and the supernatural. (Ibid., 289-306, 5 fgs.) General discussion of the garden, the serpent and the tree, the world tree, personification of nature-powers, etc. The author believes that "the mythology of the Old Testament was the beginning of the world's story," and that "the idea of sacrifice is at the basis of all human worship, whether among the Pagans or Christians."
- The patriarchal age. (Ibid., 1909, xxxi, 80-91.) General account of the life, times and character of Abraham.
- Peixoto** (R.) José Vicente Barbosa du Bocage. (Portugalia, Porto, 1908, 11, 681, portr.) Sketch of scientific activities and publications of Barbosa du Bocage (1823-1907), "the founder of zoology in Portugal."
- Joaquim Filipe Nery da Encarnação Delgado. (Ibid., 682, portr.) Sketch of scientific activities and publications of Gen. Nery Delgado (1835-1908), geologist and archeologist of note.
- Piéron** (H.) L'anthropologie psychologique, son objet et sa méthode. (R. de l'éc. d'Anthrop. de Paris, 1909, xix, 113-127.) Outlines the field and method of psychological anthropology. It includes ethnic and social psychology, criminal and pathological psychology, sexual psychology, ontogenetic and phylogenetic psychology and psychological heredity in man (biometry, etc.).—psychology of individuals, groups, peoples, races.
- Les problèmes actuels de l'instinct. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 503-538.) Treats instinct and its problems (the term "instinct" and its definitions; criteria, delimitation; end of the dogma of immutability of instincts; origin, disappearance of instincts, variation and atavism, etc.). Instincts may have had a double origin,—selection of fortuitous variations and transmission of individual adaptations.
- Ploetz** (A.) Lebensdauer der Eltern und Kindersterblichkeit. Ein Beitrag zum Studium der Konstitutionsvererbung und der natürlichen Auslese unter den Menschen. (A. f. Rassen-u. Ges.-Biol., Lpzg., 1909, vi, 33-43.) Based on various monographs of Karl Pearson, etc., and on the author's material (5500 children from various German genealogical sources). Pearson's statistics indicate that "great child-mortality of a posterity corresponds generally to its higher mortality and *vice versa*." The other statistics show that "child-mortality in the first five years of life decreases regularly with the increasing longevity of the parents."
- Polak** (C.) Die Anatomie des Genus *Colobus*. (Verh. d. K. Akad. v. Wet. te Amsterdam, 11 Sect., Dl. xiv, N^o. 2, 1908, x + 247, 63 fgs.) Detailed study (bibliogr. 61 titles) of the anatomy of the *Colobus guereza*, a rare monkey from the forest region of S. W. Abyssinia, compared with the *Semnopithecus* and *Hylobates*. The *Colobus* proves that not every seemingly "progressive" character is really such.
- Preuss** (K. T.) Die Vorbedeutung des Zuckens der Gliedmassen in der Völkerkunde. (Globus, Brnshwg., 1909, xcvi, 245-247.) Treats of the folk-lore of twitching of the body and its members. Shivering of the body (death is near according to Cora Indians; in Bengal, only he who does not shiver at a blast of wind is near death), "letting go the bones" (Moa of Torres Sts.), "hand-feeling" (Australian blacks), twitching of eyelids (unlucky with ancient Aztec, lucky with Eskimo; Peruvian Indian's right eyelid twitching is good omen, left bad; Canarese of S. India say that right is good for men,

- but bad for women; similar differences as to upper and lower eyelids in various parts of the globe), ringing in ears, trembling of lips, twitching of arm, hand, foot, etc. (right and left ideas here also), biting tongue in eating, striking teeth together in bathing (Bengal), twitching of breast (in mother indicates sickness of child). These "premonitions" from twitching, etc., are probably some of the earliest ideas to be afterwards "worked up" by magic and religion.
- Proctor (H.)** The origin of the art of writing. (*Amer. Antiq.*, Salem, Mass., 1909, XXXI, 168-169.) Notes on ideographic and phonetic bases of representation,—ideas, sounds,—out of which developed word, syllable and letter stages.
- Questionnaire sur les métis.** (*Bull. Soc. d' Anthrop. de Paris*, 1908, v^e s., IX, 688-693.) Text of *questionnaire* of 37 items on *métis* prepared by a standing committee of the Society, consisting of MM. Hervé, Lapicque, Rivet, Papillault, Baudouin, Rabaud, Schmidt, Zaborowski.
- Railliet (G.)** Sur une anomalie du pariétal. (*Ibid.*, 289-292.) Describes in a girl of 32 months, suffering from impetigo of the scalp, "a partial segmentation of the parietal into two pieces, with an intra-parietal fontanelle," an anomaly running counter to the common conception of the ossification of the parietal bone.
- Ranke (J.)** Jahresbericht des Generalsekretärs pro 1907/08. (*Korr.-Bl. d. D. Ges. f. Anthrop.*, Brnshchw., 1908, XXXIX, 83-92.) Contains résumés and critiques of numerous publications in archeology and prehistory (Forrer, Michaelis, Meyer, Schlemm, Obermaier), ethnology (Hagen, Koch, Friederici, Kohlbrugge, Hovarka and Kronfeld, Bronner, Breitenstein, Penka, Bartels, Nagel, Hopf, Guenther, Klotz, Rasmussen), etc.
- Regnault (F.)** Le pied préhensile chez l'homme. Présentation de deux photographies. (*Bull. Soc. d. Anthrop. de Paris*, 1909, v^e s., X, 41, 42.) Notes on the skill of ectromelians and the prehensile nature of the feet, the "pied pince," etc. in two cases (one living, one skeletal).
- Os pariétaux bipartites sur un crâne atteint de dysplasie. (*Ibid.*, 42-43.) Treats of a case of bipartite parietal bones in a skull affected by fetal dysplasia. Synostosis of sutures is also noted.
- von Reitzenstein (F.)** Der Kausalzusammenhang zwischen Geschlechtsverkehr und Empfängnis in Glaube und Brauch der Natur- und Kulturvölker. (*Z. f. Ethnol.*, Berlin, 1909, XLI, 644-683, 6 fgs.) Treats of the ideas of primitive and civilized peoples (beliefs, customs, etc.) as to the causal relations between coitus and pregnancy: Australians (*churinga*-theory, coitus pleasure only, *mika*-operation a sort of homosexuality); ancient Mexicans (plant-soul, supernatural impregnation, etc.); India (tree-soul, symbolic marriage, fixation of father); development of belief in impregnation ("home of children," relation of soul and body, plants and parts of plants as carriers of impregnation, animals as carriers and media; the magic of fertility,—demons, sun, moon and wind, deities, "chastity-nights," fertility-festivals and puberty-ceremonies, shamans and magicians), etc.; the mythopoeic effects of the old ideas as to coitus, impregnation, fertility, etc. According to v. R., the beliefs, legends and customs of all peoples indicate for the earliest men a period when the relation of coitus to conception was utterly unknown (cf. certain Australian tribes); then came a second period in which cohabitation was regarded as a part (but not the chief) of the prerequisites for conception, and as before the supernatural was the most important factor.
- Report of Committee** [of Amer. Anthropol. Assoc.] on archeological nomenclature. (*Amer. Anthropol.*, Lancaster, Pa., 1909, N. S., XI, 114-119.)
- Rivet (P.)** Recherches sur le prognathisme. I. Étude théorique et critique. Exposé d'une technique nouvelle pour les mesures d'angles. (*L'Anthropologie*, Paris, 1909, XX, 35-49, 175-187, 10 fgs.) Treats of the different conceptions of prognathism, multiplicity of *points de repère*, criticisms of methods (linear, angular, radial relations, naso-basal angle,—the ideal method must have the advantages of the angular methods and radial relations without their defects) and explains the technique of a new method,—the nasion-alveolar-basilar.
- Röck (F.)** Das Vorkommen des Pentagramms in der Alten und Neuen Welt. (*Globus*, Brnshchw., 1909, xcv, 8-9.) Treats of the pentagram (pentalpha, "Drudenfuss," witch-cross,

- etc.) in ancient Babylonia (goes back at least to 8th century, B. C.), among the Pythagoreans (*signum Pythagoricum*), Cabalists; in the cult of the Virgin, folk-lore, etc. R. sees the pentagrammic succession in the hieroglyphs of the day-signs on the "Mexican calendar-stone"; the pentagram occurs also on an old Indian tent in the Berlin ethnological Museum.
- Romagna-Manoia (A.)** Contributo allo studio della sindattilia. (R. di Patol. nerv., Firenze, 1909, xiv, 252-259, 4 fgs.) Describes case of syndactyly in man of 54 years from Reggio Calabria,—ectrodactyly, megadactyly, microdactyly of hands, syndactyly and brachydactyly of feet. Heredity and degeneracy are noted.
- Sartori (P.)** Das Wasser im Totengebräuche. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 353-378.) A well-documented account of the use of water in connection with the dead in all ages and among all peoples. Use of water before death (pail placed near; water poured on dying or in face, etc.); washing the body after death (with warm water; by special persons; washing of certain portions only of body; vessels, cloths, etc., used in washing corpse; disposal of water with which corpse has been washed; its medicinal and other virtues, its use in magic and folk-medicine; washing of bones of dead and reburial, as among certain American Indian tribes; throwing away of water in the house when death occurs, or a funeral passes; avoidance of passing over water in a funeral or when carrying a corpse; sprinkling the new-made grave with water; washing, sprinkling, etc., the survivors or relatives, and, especially those concerned in the burial; washing, etc., at a shorter or longer time after the burial; special washing, etc., of women, or of widows and widowers; washing of the clothes and other objects belonging to the dead; washing the house of the dead, especially the death-room, the place where the corpse rested, etc.; provision of water for the dead in his journey to the other world, etc. Many are the devices for defending the dead and defending the survivors from him connected with the use of water. To the feeding of the dead corresponds the "bath of the soul" and the thirst of the spirits.
- Schmidt (W.)** Über die entwickelungsgeschichtliche Stellung der Pygmäenstämme. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 107-108.) Rejects Schwalbe's theory of the pigmies as "Kümmerformen," and although limiting the pigmies to the curly-haired races (Veddas, Senoi, Toalà are only "secondary" pigmies), he agrees with Kollmann in interpreting the most of their bodily peculiarities as "infantile characters."
- L'origine de l'idée de Dieu. (Anthropos, Wien, 1908, III, 801-836, 1081-1120; 1909, IV, 207-250, 505-524.) These sections of Father Schmidt's monograph on "the origin of the idea of God" are devoted to the consideration of criticisms of Lang's theory by Howitt, Tylor, Hartland, Foy, Marett, Van Gennep, etc., and to the author's ideas on the subject of "the supreme beings of the native Australians and questions connected therewith." Pre-animistic theories of magic (Guyau, J. H. King, Marett, Hubert, Mauss) are also considered.
- Neuentdeckte Papuasprachen von den Salomoninseln, Bougainville. (Globus, Brnschw., 1909, xcvi, 266-267, map.) Gives, after the missionary P. Rausch, a brief outline of the speech of the Nārioi, an inland language of Bougainville Id., which seems to belong to the Papuan stock. Other languages of the interior (Teléi, Motūna, Kōngara, etc., are probably also Papuan.) The Nārioi is also erroneously called Kieta.
- Schwalbe (G.)** Kohlbrugge, Die morphologische Abstammung des Menschen. (Ibid., 1908, xciii, 341-346.) Critical review of Dr J. H. F. Kohlbrugge's recent book, *Die morphologische Abstammung des Menschen* (Stuttgart, 1908). Kohlbrugge holds that the descent of the body has nothing to do with the psychical development of man. He favors de Vries's mutation-theory to a considerable extent, and is unsympathetic toward the theory of descent. K. holds that "the races are psychologically different but yet equivalent." Many alleged physical differences he discounts. Schwalbe disagrees with K. on many points.
- Seconda Reunione (La)** della Società Italiana per il Progresso delle Scienze. (A. p. l'Antrop., Firenze, 1908, xxxviii, 335-337.) Résumés papers read before Anthropological-

- Ethnological Section by Livi, Giuffrida-Ruggeri, G. Sergi, Loria, etc.; and before Archeological-Paleoethnological Section by Milani, Regália, etc.
- Signorelli (A.)** Il diametro vertebrale o altezza dei polmoni. (A. d. Soc. Rom. di Antrop., Roma, 1908, XIV, 219-238.) Based on investigation (detailed measurements are given) of the "height of the lungs," or "vertebral diameter," tested in the living (200 individuals, all males 2-79 years) by percussion of the vertebral column. The lung-height varies with age, stature, height of vertebral column, transverse and antero-posterior diameters of thorax, Broca's thoracic index, abdominal height, bi-iliac diameter. In infants the lungs are relatively longer, in adolescents relatively shorter than at other ages. In youth they lengthen and so also in the adult, then decrease somewhat, to increase again in old age. In adults the average lung-height is 30 cm., i. e., about 16.4% of the stature. In children it is 18.94%. In woman it is about 1 cm. shorter than in man.
- Smiley (J. B.)** The communion ceremony. (Open Court, Chicago, 1909, XXIII, 513-525.) Compares the ceremony of the Christian church with practices among the ancient Mexicans, Australian blacks, Chinese, Egyptians, Tibetans, Samoans, etc. According to S., the ceremony goes back to the killing and eating of a "man-god" to acquire his powers. See Carus (P.).
- Smith (W. B.)** The mystic number nine. (Open Court, Chicago, 1909, XXIII, 380-382.) General ideas.
- Snouck Hurgronje (C.)** In Memoriam: Michaël Jan de Goeje. (Int. Arch. f. Ethnogr., Leiden, 1909, XIX, 49-54, portr.) Sketch of life, scientific activities, publications, etc., of M. J. de Goeje (1836-1909), ethnologist and orientalist.
- Spencer (C. L.)** Notes on the cross-bow. (Trans. Glasgow Archeol. Soc., 1908, N. S. V, 186-197, 5 pl.) Treats of the cross-bow, its use in Europe, China, method of manipulation, missiles, comparison with long-bow, types, survival, etc. The Roman *ballista* (and possibly also the *manubalista*) was a sort of cross-bow. According to S., the only work on the cross-bow, ancient or modern, is Sir Ralph Payne-Galwey's *The Cross-*
- bow: Medieval and Modern, etc.* (London, 1903).
- Stern (C. u. W.)** Die zeichnerische Entwicklung eines Knaben vom 4. bis zum 7. Jahre. (Ztschr. f. angew. Psychol., Lpzg., 1909, III, 1-31, 4 fgs., 12 pl.) Detailed account of the development of drawing in the son of Professor and Mrs Stern during the period from the 4th to the 7th year.
- Stewart (C. T.)** Die Entstehung des Werwolfglaubens. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 30-51.) In this brief but well-documented study, the author seeks a general world-wide explanation for the belief in the werwolf (lycanthropy), which is "most ancient and belongs to primitive man." The starting-point is found in the primitive custom of putting on the skin (clothing) of an animal (e. g., a wolf). This was first done as a protection against cold, and as a means of obtaining food by enticing animals; then personal uses, — robbers, spies, individuals seeking vengeance or power over others, — came into play; after this professional shamans and superstitious persons invented fabulous stories, etc., which were transmitted as tradition or *sage*. The idea of the injurious nature of the werwolf S. explains from the fact that to the spies or food-seekers, who put on animal-skins to avoid discovery by enemies, later fabulous accounts attributed the qualities of the animal they represented, and finally asserted that they actually assumed for a longer or a shorter time the form of the animal itself. Many proper names are of interest here as indicating the correlation of skill, boldness, etc., in man and animal (Rudolf, Adolf, Wulfila, — and among primitive peoples the bear, wolf, etc., have given rise to very many such). The origin and development of the use of masks, etc., are much the same as in the case of the animal's skin.
- The origin of the werwolf superstition. (Univ. of Missouri Studies, 1909, Soc. Sci. Ser., II, 253-289.) English version of previous article by Miss S.
- Stolyhwo (K.)** Zur Frage der Existenz von Uebergangsform zwischen H. primigenius und H. sapiens. (Globus, Brnschw., 1908, XCIV, 363-365.) S. replies to criticisms of G. Schwalbe, and maintains his belief

- in the existence of transitional forms (occurring even in historical times) between *H. primigenius* and *H. sapiens*.
- Stratz** (C. H.) Atavismus des menschlichen Ohres. (Arch. f. Anthrop., Brnswgw., 1908, N. F. VIII, 146-147, 5 fgs.) Brief account of two cases, both normal children of normal parents, presenting ear-atavisms. The first, at birth, showed the human-form of the *Cercopithecus* ear with *Spina Darwini*, and hair-clumps on outer edge; the second, observed during the 7th week of life, presented the *Cercopithecus* type with more marked *Spina Darwini*, and hair-clumps. The only other case of externally pilose outer ear was noted by Schwalbe. Careful observation will probably show such pilose ears to be much more common than is now thought.
- Tandler** (J.) u. **Grosz** (S.) Über den Einfluss der Kastration auf den Organismus. I. Beschreibung eines Eunuchenskelets. (Archiv. f. Entwicklgsmech. d. Organ., Leipzig, 1909, LXXII, 35-61, 16 fgs.) Describes the skeleton of a 28-year-old Zanzibar negro (eunuch) who died of tuberculosis of the lungs, etc., in Vienna in February, 1907, with anthropometric measurements (skull and pelvis in particular), and comparisons with other eunuch-skeletons. The results confirm generally previous observations. Some of the organs and parts are childlike or magnified childlike rather than female in type.
- Thibon** (F.) Les hominides et anthropomorphides comme constituant un seul ordre. (An. Soc. Cient. Argent., Buenos Aires, 1908, LXVI, 148-155.) Discusses the classification of the primates, according to Linnæus, Broca, Railliet, Perrier, Ameghino, etc., and proposes a new classification by the thoracic index (man and the anthropoids are all brachio-thoracic, all the other mammals including the lower monkeys, dolichothoracic). This makes one class of the *Hominidae* and *Anthropomorphidae*, and another of the *Simioidae* and *Prosimians*, etc.
- Thomson** (A.) Daniel John Cunningham. (Man, Lond., 1909, IX, 97-99, portr.) Sketch of life and scientific activities of Prof. D. J. Cunningham (1850-1909), anatomist and anthropologist, author of studies on the lumbar curve in man and apes; Cornelius Magrath, the Irish giant; brain and head of the microcephalic idiot; righthandedness and leftbrainedness; evolution of the graduation ceremony; the stomach in man and the anthropoid apes; the Australian forehead, etc.
- Thulié** (H.) Phénomènes mystiques dans l'ordre affectif des théologiens. (R. de l'éc. d'Anthrop. de Paris, 1908, XVIII, 329-348.) Treats of precocity of emotion, love, etc., in saints and religious persons of note, marriage to the church, to Jesus, God, etc.—particularly Catherine of Siena, St. Theresa, St. Francis of Sales, etc. The subject is treated in detail in T.'s book *La Mystique* (Paris, 1909).
- Tozzer** (A. M.) The Putnam anniversary. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., XI, 285-288, portr.)
- Variot** (G.) L'accroissement statural et l'accroissement pondéral chez le nouveau-né. (Bull. Soc. d'Anthrop. de Paris, 1908, V^e s., IX, 283-289.) Based on measurements of the height and weight of 440 (boys 220, girls 220) infants, from birth to 10 days old, in the Maternité de l'Hôtel-Dieu, the Clinique Tainier, the Hospice dépositaire des enfants-Assistés, and the Hôtel-Dieu annexe, in Paris. According to the results the growth of stature and the growth of weight have their own independent individualities even in pathological conditions. The osseous system approaches the nervous system which is normally anticipatory as to growth over almost all the other organs.
- von den Velden** (F.) Aussterbende Familien. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, VI, 340-350.) Based on study of some 1400 marriages (3% childless; 2.3% no children attain marriage). Extinction once begun seems to be progressive.
- Verworn** (M.) Ein objektives Kriterium für die Beurteilung der Manufaktnatur geschlagener Feuersteine. (Z. f. Ethnol., Berlin, 1908, XL, 548-558, 2 fgs.) Gives result of examination of flints from La Micoque, Le Moustier, Abri Audi (Les Eyzies), Abri de Laussel, Gorge d'Enfer, Cro-Magnon, Laugerie Haute, Laugerie intermédiaire, grotto of Les Eyzies, Tasmania, Puy de Boudieu (899 in all) with respect to the rule of one-sided edge-working. Paleolithic worked flints show generally a percentage of 95 following the rule, exceptions 5%.
- Vierkandt** (A.) Zur Reform der völkerkundlichen Aussenarbeit. (Glo-

- bus, Brnshwg., 1908, xciv, 79-82.) Discusses the reform of ethnological field-work, need of closer touch with theory and museum and home work, etc. What is needed is fixed organization, lengthy sojourn of travelers and investigators in the regions to be studied, increase in the numbers of students, keeping of diaries and other detailed records (so that variation in phenomena may be noted), more system and accuracy in the publication and use of observations, material, etc. Folk-lore, too, needs similar attention. V. illustrates the needs discussed from researches relating to the origin of the domestication of animals, agriculture, work (properly so called), drawing and primitive art, myths, family life, secret languages, etc.
- Virchow (H.)** Stand der Rudolf Virchow-Stiftung für das Jahr 1908. (Z. f. Ethnol., Berlin, 1908, XL, 972-978.) Account of the activities of the Virchow Foundation for 1908: Reproduction of Mansfeld's photographs of scenes (illustrating customs, etc.) of life among the Cameroon tribes; excavations in the Einhorn cave (analysis of earths); copies of Bushman paintings; excavations on Monsheim Frobenius's expedition to W. Africa (large numbers of photographs, drawings, ethnological specimens, etc.); excavations at Ehringsdorf; Weissenberg's investigations of the physical characters (dolichocephaly thought to mark the old Hebrews; lost on the way to Europe); list of grants.
- Vogt (H.)** Neuere Ergebnisse der Hirnanatomie und deren Beziehung zu allgemeinen Fragen. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1908, xxxix, 132-134.) Discusses recent studies in brain-anatomy, those of Brodmann in particular, whose investigations of anthropoids and man showed, e. g., that with respect to the *Area striata*, racial differences existed, "the Javanese being here midway between the higher apes and man." Not all portions of the cortex have the same structure.
- Ward (D. J. H.)** The classification of religions. (Monist, Chicago, 1909, xix, 95-135.) Concluding section. Treats of classifications based upon geographical distribution and statistics (recent estimates), on philosophies of religion (Pfleiderer), on racial relationship (according to linguistic affinity, etc.). Dr W. himself gives (pp. 131-133) "a tentative ethnographico-historical classification of the human races to facilitate the study of religions (in 5 divisions)," which can hardly be approved.
- Weinberg (W.)** Zur Bedeutung der Mehrlingsgeburten für die Frage der Bestimmung des Geschlechts. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, vi, 28-32.) Discusses the statistics of plural births in Saxony in relation to sex of children in order of birth and calls attention to certain contradictory phenomena.
- Die Anlage zur Mehrlingsgeburt beim Menschen und ihre Vererbung. (Ibid., 322-339.) First section of discussion of the tendency toward plural births in man and its inheritance. Individual differences are specially considered.
- Weiss (L.) und v. Schwarz (M.)** Strichprobe zur Erkennung vorgeschichtlicher Bronzen und Kupfergegenstände. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1909, XL, 11-12.) Note on a test for prehistoric bronze and copper objects,—by scratching and comparing with objects known to contain a certain percent. of tin. The comparison of the colors will then disclose real prehistoric bronze and copper.
- Weissenberg (S.)** Das Wachstum des Menschen nach Alter, Geschlecht und Rasse. (Globus, Brnshwg., 1908, xciv, 101-109, 4 figs.) Discusses the growth of the human body according to age, sex and race (with curves and tables), with reference to the many investigations of the last 30 years. Dr W. concludes that the 6 following general periods of development in stature may be recognized: 1. Period of excessive growth up to 5th or 6th year, the years from 3 to 5 being characterized by slower growth. 2. Slow increase in height until by the 10-12th year, three-fourths of the definite height is reached. 3. Increased rate of growth lasting till 17-18th year. 4. Only moderate growth, lasting to the 25th year. 5. Period of adult manhood lasting to about the 50th year with stature constant. 6. Old age with diminished stature. The increased growth is a direct consequence of the maturing-process, which occurs with males a few years later than with females. The period of increased growth (or puberty-period) is of great importance because before it comes neither the

- peculiarities and qualities of race, nor those of sex or of the individual clearly appear, such differentiation becoming complete only after it. Environmental influences also are most powerful during this period.
- Westermarck** (E.) *Reinlichkeit, Unreinlichkeit und Askese.* (Ibid., 1908, XCIII, 109-113.) Reprinted from the German translation of Vol. II of Westermarck's *Origin and Development of the Moral Ideas* (London, 1908).
- Wetzel** (G.) Eine einfache Messvorrichtung zur Winkelmessung an Wirbeln. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1909, XL, 34-37, 5 fgs.) Describes a simple apparatus, constructed by the author, for measuring angles of the human vertebrae.
- Weule** (K.) Gründung des Vereins für Völkerkunde in Leipzig. (Z. f. Ethnol., Berlin, 1908, XL, 616-619.) Brief account of the founding of the Leipzig Ethnological Society, really a revivifying, and extension of the "Museum für Völkerkunde zu Leipzig." The first general session was held on April 14, 1908.
- Whitley** (D. G.) The high intellectual character of primeval man. (Rec. of Past, Wash., D. C., 1909, VIII, 39-56, 2 fgs.) W. cites the improbability of such peoples as the Australians, Fuegians, Minkopis, etc., language (uses Hale's article to prove that "many of the American aborigines . . . are the savage descendants of cultured ancestors"), certain arguments of Wallace, Hugh Miller, the character of glacial man in Europe (clothing, weapons, defense against the animal world) and of savage man elsewhere, to support the view that the ancestors of modern savages were once in a far higher state of culture.
- Woods** (F. A.) Recent studies in human heredity. (Amer. Naturalist, 1908, 685-693.) Critical résumés of Dr V. Galippe's *L'hérédité des stigmates de dégénérescence et les familles souveraines* (Paris, 1905), the recent *Eugenics Laboratory Memoirs* by Schuster and Elderton, Heron, the Drapers' Company Research *Studies in National Degeneration*, by Pearson, etc. W. regards Galippe's work as unsound, and hopes that "in the end there may be harmony between the two unfriendly schools, the Mendelian and the Biometrical."
- Zachariae** (T.) Das Vogelnest im Aberglauben. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 142-149.) Notes on superstitions concerning birds' nests,—particularly the origin of the belief that "if in finding a bird's nest, the young are kept and the mother let go, this will ensure to the finder luck and long life." Z. thinks the correct version of the saying is, "If anyone finds a bird's nest, with the mother and eggs or young in it, and the mother does *not* fly away, etc." That the belief goes back to Deut. 22, 6 may be doubted.
- Das Dach über einem Sterbenden abdecken. (Ibid., 1908, XVIII, 442-446.) Treats of the rather widespread superstitious procedure of uncovering the roof over a sick man, who can not die, or whose death it is desired to hasten.

EUROPE

- Abt** (A.) Von den Himmelsbriefen. (Hess. Bl. f. Volksk., Lpzg., 1909, VIII, 81-100.) Treats of "letters from heaven." Refers to 29 examples, divided into 6 groups according to the nature and number of the component parts. The Holstein type of "letter from heaven" goes back to about 1724 A. D.; the Gredoria type is much older.
- Alsberg** (M.) Neu aufgefundene fossile Menschenreste und ihre Beziehungen zur Stammesgeschichte des Menschen. (Globus, Brnshwg., 1909, xcv, 261-267, 9 fgs.) Discusses recent finds of fossil human remains and their relations to the evolution of the race: The *Homo mousteriensis* of the Dordogne, thought by Klaatsch to be ancient diluvial and related closely to the Neanderthal type; the skeleton of La Chapelle-aux-Saints found in cave in the department of Corrèze,—in a side valley of the Dordogne, also Neanderthaloid, perhaps later than the Mousterian man; the *Homo heidelbergensis*,—the associated remains seem to indicate a much earlier date than that of the Neanderthal race. The Heidelberg jaw favors the opinion of those who, like Klaatsch, and, most recently Bonarelli, recognize several groups of primates (gorilla, chimpanzee, *Hominidae*, gibbon, orang), whose common ancestor lived in the Miocene). The *Pithecanthropus*, the man of Heidelberg, and the Neanderthal man are all in the human line, which has been unconnected with the others since the Miocene.

- Andree** (R.) St. Georg und die Parilien. (Ibid., 1908, xciii, 251.) Note on article by J. G. Frazer in the *Rev. d. Études Ethnogr. et Sociol.* (Paris) for 1908. A. points out, in addition to F., that St. George is honored in Germany (here too in connection with cattle; at Ertingen in Swabia on April 21 occurs the "Jörgenritt," when often 1000 horses are blessed). In S. Germany St. Leonhard is cattle-patron.
- Atgier** (M.) Les mégalithes de la Vienne. (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., x, 45-48, 5 fgs.) Treats (with maps) of the distribution of megaliths in the arrondissements of Civray, Loudun, Montmorillon, Poitiers, Châtellerault, etc.
- Auriol** (M.) Un mortier roman servant de bénitier dans l'église de Villardonnell. (Bull. Soc. Archéol. du Midi, Toulouse, 1908, n. s., no. 38, 234-236, 2 fgs.) Describes, in comparison with a similar object from Toulouse, a Roman mortar serving as a holy-water vessel in the church of Villardonnell (Aude).
- Baldacci** (A.) Die Slawen von Molise. (Globus, Brnnschw., 1908, xciii, 44-49, 53-58, 6 fgs., map.) Treats of the Slav colonists of the communes of Acquaviva Collecroce, S. Felice Slavo, and Montemitro in the Molise district of S. E. Italy, between the rivers Trigno and Biferno, their history, etc. These Slavs speak a Serbian-Croatian dialect, in which there are many deformed Slavonic words and a considerable Italian element (the women speak Slav only, as a rule, and up to 15 years ago the men knew little or no Italian). Customs, dress, songs, etc., are gradually changing. The Slavic national dance, or *kolo*, has been replaced by the *spallata* or *tarrantella*. Blood-revenge is unknown or forgotten. Several festivals (e. g., the national feast of S. Blasius) are still kept up. The region has many place-names of Slavonic origin. The Slavs of Acquaviva Collacroce, etc., go back to the beginning of the 16th century. Nicola Neri, one of the martyrs for Italian liberty in 1799, was a Slav from Acquaviva.
- Bartolomäus** (R.) Das polnische Original des Volksliedes An der Weichsel gegen Osten. (Z. d. V. f. Volksk., Berlin, 1909, xix, 1909, 314-316.) Cites, with literal German version, the Polish text of "The Uhlan and the Maiden," a folk-song relating to the war of 1831. Also the text of "An der Weichsel gegen Osten," a popular soldier's song in Germany and Bohemia, to which B. assigns a Polish origin (viz. the song here cited), in opposition to Bruinier (*Das deutsche Volkslied*, 1908), who traces it back to the German "Elisabethsage."
- Baudouin** (M.) Étude d'un crâne pré-historique à triple trépanation, exécutée sur le vivant. (Bull. Soc. d'Anthrop. de Paris, v^e s., ix, 1908, 436-450, 2 fgs.) Detailed description with measurements of a young adult female dolichocephalic and platycephalic skull, probably neolithic from Limoges, exhibiting three small *ante mortem* trepanations (anterior left parietal, anterior right parietal, posterior right parietal), possibly for ritual-therapeutic purposes.
- La grotte de Jammes à Martiel (Aveyron). Étude anthropologique et anatomo-pathologique des ossements trouvés. (Ibid., 746-784, 3 fgs.) Treats of topography, nature of grotto, finds of human bones (portions of 7 individuals, including one complete skull). The human remains were probably carried into the cave by flood. The pathological lesions suggest the Middle Ages as the period to which they belong. The "Toulousan deformation" seems to occur in some of the skulls.
- Bechtel** (F.) Ueber einige thessalische Namen. (Nachr. v. d. Kgl. Ges. d. Wiss. zu Göttingen, Phil.-hist. Kl. 1908, 571-580.) Brief etymological and historical notes on some 40 names from Thessalian inscriptions.
- Beck** (P.) Volksgericht im Montavon. (Z. d. V. f. Volksk., Berlin, 1909, xix, 95.) Note on the folk-justice of the exclusive people of Montavon. Foreigners who courted native maidens were tied to a small cart and placed in the Alfenz, a mountain-stream running into the Ill, and left there. If the Alfenz rose high over night the victim was drowned; if no one passed by soon, he starved to death. A law-case involving this custom is on record soon after 1805 when the Vorarlberg, previously Austrian, became Bavarian.
- Zwei Satiren in Gebetsform auf Tököly und Ludwig XIV. (Ibid., 186-187.) German texts of *Das Vater Unser vor den Erz-Rebell Teckely* and *Ein offen Schuld des*

- Königs in Frankreich.* See Mehring (G.)
- Beddoe** (J.) A last contribution to Scottish ethnology. (J. R. Anthropol. Inst., Lond., 1908, XXXVIII, 212-20, 1 pl.) Critique of the paper of Mr John Gray on the pigmentation survey of Scotland and "map to illustrate the tables into which I have boiled down those of Messrs. Gray and Tocher." Dr B. thinks that, with respect to the index of nigrescence, "racial and historical causes will account for most of the phenomena (among which is the fact that most of the fairest districts lie well towards the south), while urban selection may be appealed to for an explanation of the rest." Climatic influences are "indistinct."
- Bellucci** (G.) Accette di selce levigate in Italia e questioni relative. (A. p. l'Antrop., Firenze, 1908, XXXVIII, 259-273, 1 pl.) Describes and figures 7 polished axes of stone (in the author's private collection) from various parts of Italy, proving (contrary to the view of Chierici (in 1882) and some later authorities) that in Italy, as elsewhere, polished stone axes are not a mere importation, but represent a progressive transformation of arms and instruments of stone, from the paleolithic to the neolithic period.
- Beltz** (R.) Das neolithische Grabfeld von Ostdorf bei Schwerin. (A. f. Anthrop., Brnshwg., 1909, N. F., VII, 268-295, 2 pl., 15 figs.) Treats briefly of 24 graves in neolithic cemetery at Ostdorf and the objects found therein,—human skeletons, flint and other stone implements, awls and other objects of bone and horn, ornaments of horn, pierced teeth of animals, pearl bead (in form of a double axe), bones of animals, pottery, etc. These finds belong to the West Baltic late neolithic (stage of the great megalithic graves of Montelius's third stone-age period). See Schliz.
- Berkusky** (H.) Die Lage der russischen "Fremdvölker." (Globus, Brnshwg., 1909, XCV, 165-171, 186-191.) Treats of the vital statistics, material conditions, morals, intellectual culture, etc. of the "foreign peoples," who number 22,149,722, or 17.58% of the population of the Russian Empire outside of Finland, Bokhara and Khiva. The Turko-Tatars (13,601,251) are the most numerous; next come the Ugrians and Finns (3,502,147), the Asiatic Indo-Europeans (2,002,736) and the Cartvelians of the Caucasus (1,352,535). There are still 3,978 Kamchadales; and the Eskimo and Aleuts of the N. E. Siberian coast number respectively 1,099 and 584. The economic condition of the northern group of tribes is by no means satisfactory, a fact due partly to contact with the whites; but in S. E. Russia the condition of the Tatars is better than that of the surrounding population. The Bashkirs seem to be deteriorating, owing to intoxicating liquors in part. The Turkomans have made surprising progress. The sanitary conditions of the non-Russian peoples are in general very unfavorable (great child-mortality, infections and contagious diseases, dirt, alcoholism, etc.). The position of woman usually low and moral conditions bad (Turkoman women better off). Schools have hardly begun their work among many of these peoples, and their Christianity is often a mere skin over old heathenism, to which not a few still cling altogether. But the Kasan-Tatars count fewer illiterates than their Russian neighbors, Russian culture is still young and the Russian himself half-Asiatic, so progress is necessarily slow.
- Bezenberger** (A.) Vorgeschichtliche Analekten. (Z. f. Ethnol., Berlin, 1908, XL, 760-771, 21 figs.) Notes on ancient Carthaginian clay vessels with eye-ornaments; flint sword-blades or daggers nicked at the haft, from various parts of prehistoric Europe; bronze-objects from Spain resembling the stone idols and female terra-cotta figurines from Mycenae, etc.; copper axes, etc., from Spain (chemical analyses); Iberian slate (ornamented) amulets, etc.
- Billson** (C. J.) The "Jass" at Thun. (Folk-Lore, Lond., 1909, XIX, 438-440, 1 pl.) Treats of the "Jass" or "Jester," a sort of "Whipping Tom," in connection with the annual shooting feast in October at Thun, Switzerland.
- Blümml** (E. K.) Zur Ballade vom Ritter Ewald. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 431-433.) Cites 3 versions (a Transylvanian of 1862 from Kronstadt; a Moravian from Neustift; an Upper Austrian of 1870 from Leonfelder) of the ballad of "Ritter Ewald."
- Body** (A.) L'art de l'incrustation à Spa. (B. de l'Inst. Arch. Liégeois,

- 1907, XXXVII, 287-294, 2 pl.) Describes a bellows, powder-box, clothes-brush, exemplifying the art of incrustation, formerly practised at Spa. It came to Europe, apparently in the wake of the returning Crusaders, with other Oriental influences.
- Bolling** (G. M.) A visit to the Forum Romanum. (Cath. Univ. Bull., Wash., 1909, xv, 211-232.) Treats of discoveries since 1898 chiefly: House of vestal virgins, Heroon of Maxentius, Templum Pacis, Church of SS. Cosmas and Damian, Lacus Interna, Oratory of the Forty Martyrs, etc.
- Bolte** (J.) Bilderbogen des 16. und 17. Jahrhunderts. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 51-82, 6 fgs.) Continuation of study of picture fly-leaves, etc., of the 16th and 17th centuries, the verses and songs accompanying the engravings, etc.: "The Wooer's basket" ("New basket full of Venus-children"), "The lover on the fool's rope," Bigorne and Chicheface in Holland and Germany, the *Hahnrei* (horn-bearer, cuckoo, etc.), and *Hahnreiter* and *Hennereiterin*, etc. These deal with bachelors, cuckolds, etc.
- Neuere Arbeiten über das deutsche Volkslied. (Ibid., 219-234.) Brief reviews and critiques of recent literature (chiefly 1907-1908) on the German folksong. Among the most important works are Böckel's *Das deutsche Volkslied* (Marburg, 1908), Wehrhan's *Kinderlied und Kinderspiel* (Leipzig, 1908), Schell's *Das deutsche Volkslied* (Leipzig, 1908), Uhl's *Winlied* (Leipzig, 1908), Rieser's *Des Knaben Wunderhorn und seine Quellen* (Dortmund, 1907), Hartmann's *Historische Volkslieder* (München, 1907), Blüml's *Schamperlieder* (Wien, 1908), Wossidlo's *Mecklenburgische Kinderwartung und Kinderzucht* (Wismar, 1906), Thuren's *Folkessangen paa Faeroerne* (København, 1908), etc. The periodical literature is also discussed.
- Weitere Predigtparodien. (Ibid., 182-185.) Contains, from various sources six sermon-parodies in German and notes on their relations to Märchen and folklore. In this connection Lehr's *Studien über den komischen Einzelvortrag* (Diss. Marburg, 1907) is of interest. See Müller (C.).
- Ein Reimegespräch zwischen Prinz Eugen und Villeroi, 1702 (Ibid., 190-
- 194). Text partly in "broken German," of a dialogue between Prince Eugene and the Duke of Villeroi. See also pp. 188-190.
- Zum Märchen von den Töchtern des Petrus. (Ibid., 314.) Résumés from Brenner's *Besuch bei den Kanibalen Sumatra's* (1894), a Batak parallel for the Danish tale of the origin of bad women.
- Der Nussbaum zu Benevent. (Ibid., 312-314.) Bibliographical notes on the famous "Nut-tree of Beneventum" and the legend connected with it, known to the Grimms. This tree is mentioned as early as 1521 as a seat of the witches' dances and meetings. In 1635 Piperno, a Beneventan physician, published a monograph, *De nucce maga Beneventana*.
- Zur Sage vom Traum vom Schatze auf der Brücke. (Ibid., 289-298.) B. points out that "the tale of the dream of treasure on the bridge," as Grimm showed in 1860, is widespread in Germany and elsewhere, the oldest German version dating from the 14th century, its origin, however, to the 12th, a Lower Rhenish version of *Mainet* (soon after 1300), beginning with a cognate tale. Other celebrated bridges are the Regensburg, Kampen, Lübeck, Bremen and more than a score of others from Amsterdam to Palermo. According to B., the tale in the *Mainet* (French-Lower Rhenish) is based on an Oriental story brought to Europe in the time of the Crusades. See Lohmeyer (K.).
- Ein Lobspruch auf die deutschen Städte aus dem 15. Jahrhundert. (Ibid., 300-304.) Cites from Mss. in the Hamburg Public Library and Nürnberg National Museum the text of a 15th century panegyric of German cities. Munich is praised for *wine not beer*. The old German drink *met* (mead) is highly praised.
- Zeugnisse zur Geschichte unserer Kinderspiele. (Ibid., 381-414, 1 fg.) Cites mention of children's games, etc., by 46 authorities, from Meister Ingold in 1432 A. D. to Goethe's mother in 1786,—also 10 citations for card-games of adults. At pp. 412-414 is an alphabetical list (ABC-Zwölftel) of the plays and games referred to,—some 440 altogether.
- Die Herkunft einer deutschen Volkswaise. (Ibid., 418-421.) Treats of a French dance-tune of the 17th

- century which has given rise to several German folk-songs.
- Heinrich Runge's *Schweizerische Sagensammlung*. (Schw. Arch. f. Volksk., Basel, 1909, XLII, 161-176.) Brief account of the Swiss folk-tale collections of H. Runge (d. 1886) and the German texts of 18 tales from his Mss. now in the Märkisches Museum, Berlin. They represent the beginning of a work on the *Sagen der Schweiz*, entered upon in 1850-1855. The tales relate to dragons, snakes, witches, dream of treasure on the bridge, "white woman," silly Peter, etc.
- Bonnier** (C.) *Les romanichels à la chambre*. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I, 270-272.) Notes on the debate on the Gypsies in the French Chamber of Deputies, Oct. 29, 1907, on the interpellation of M. F. David.
- Bosson** (Mrs J. C.) Sicily, the battlefield of nations and of nature. (Nat. Geogr. Mag., Wash., 1909, XX, 97-118, 17 pl., 1 fg.) Treats of ancient temples at Girgenti, the prison-quarries of Syracuse, the temples of Selinus (Selinunto), Palermo (Panormus), where Chaldeans, Greeks, Romans, Goths, Saracens and Normans have left their marks. Most of the illustrations are of ethnic types, etc.
- Boule** (M.) Skelett-fund von Chapelle-aux-Saints, Corrèze. (Z. f. Ethnol., Berlin, 1908, XL, 981.) Brief note. See Capitan (L.).
- Brandisch** (G.) Die siebenbürgischen Melodien zur Ballade von der Nonne. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 194-197.) Cites from various parts of Transylvania the music of the "Ballad of the Nun." See also XVIII, 1908, 394.
- Breuil** (H.) Le gisement quaternaire d'Ofnet (Bavière) et sa sépulture mésolithique. (L' Anthropologie, Paris, 1909, XX, 207-214, 1 fg.) Treats of the interesting mesolithic burial place in the Ofnet grotto (Bavaria), investigated in the fall of 1908 by Dr R. R. Schmidt, who has summarized the results in the *Ber. d. Naturw. Ver. f. Schwaben u. Neuburg*, for 1908. The Abbé B. thinks the discoveries at Ofnet go further to prove "the Mediterranean origin of the Azil-Tardenoisians."
- et **Cabré Aguila** (J.) Les peintures rupestres du bassin inférieure de l'Ébre. (Ibid., 1-21, 9 fgs.) Treats of the painted rocks of Calapatà at Cretas (Bas Aragon),—deer, cattle, goats, etc., in red and black; the frescos in open air of Cogul, province of Lerida, Catalonia (hunting scenes,—men, deer, bison, half-clad women dancing around naked man, etc.). The style of the animal frescos of Cogul and Calapatà is that of the French quaternary drawing and not more recent. The hunting-scenes of Cogul are the first of their kind. The dress of the women in the dance-scene suggests *rapprochement* with Crete. These rock-pictures differ altogether from the ceramic art of the ancient Iberians.
- Brewer** (W.) Etymology of Greek mythological terms. (Open Court, Chicago, 1908, XXII, 480-484.) The Egyptian etymologies of Psyche (Saach), Heracles (Heru-Akel), Prometheus (Pe-Rom-Theos), Phoebus, Neptune, Hades, Demeter, Aphrodite, etc., represent a point of view in which the author should be alone. This sort of etymologizing belongs to a fossil period, unless a joke.
- Names of deity. (Ibid., 1909, XXIII, 119-123.) Reply to article of C. A. Browne in a previous issue. The author maintains, with Herodotus, that "the divine names used by the Greeks were nearly all derived from those of the Egyptians."
- Broomall** (H. L.) Phonetic characteristics of the English verb. (Proc. Delaware Co. Inst. Sci., Media, Pa., 1908-9, IV, 23-39.) Argues that "there must be something about final accent and sonancy that says 'verb' to the English linguistic sense," and that "there must be some analogy between the action of a verb in the sentence, as apprehended mentally, and these phonetic peculiarities."
- Vocal imitation of motion and mass. (Ibid., 89-102.) Cites numerous English words to show that "at least part of their significance is due to association of their vocal sounds with motion or mass, as well as the sounds of the actions and objects named." These things are all forms of gesture.
- Brückner** (A.) Neuere Arbeiten zur slawischen Volkskunde. I. Polnisch und Böhmisches. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 208-219.) Brief reviews and critiques of recent (chiefly 1907-1908) literature on Polish and Bohemian folk-lore, books, periodical articles, etc.
- Bruhns** (B.) Geographische Studien über die Waldhufensiedlungen in

Sachsen. (Globus, Brnschw., 1909, xcv, 197-220, 220-225, map.) Treats of the distribution, history, etc., of the colonies settled after the *Waldhufe* scheme in Saxony,—the immigration occurred notably in the 12-13th centuries.

Brunner (K.) Die Königliche Sammlung für deutsche Volkskunde auf der Internationalen Ausstellung für Volkskunst, Berlin 1909. (Z. d. V. f. Volksk., Berlin, 1909, xix, 281-286, 1 fg.) Describes the collection in the "Kammerwagen" at the International Folk-Art Exhibition, held in Berlin in January and February, 1909. This "folk-carriage," artistically decorated household furniture, articles of domestic manufacture, implements and instruments, ornaments, etc., are all illustrative of German folk-art.

— Ein Holzkalender aus Pfronten. (Ibid., 249-261, 7 fgs.) Treats in detail of a wooden calendar (now in the Royal Collection for German Folk-Lore, Berlin), with the name of its first possessor, Georg Reychart von Pfronten, cut upon it,—probably from Pfronten in Bavaria. It consists of 7 narrow wooden tablets, constituting "a continuous Julian calendar," with indication of the fixed Christian festivals, etc., by means of German words, figures, symbols, and the like. This calendar cannot be earlier than 1690 (from internal evidence) and is probably not more than a century old.

— Bericht über die Neuaufstellung der Königlichen Sammlung für deutsche Volkskunde in Berlin, Klosterstrasse 36, im Jahre 1907. (Ibid., 241-263.) Describes the new installation of Royal Folk-lore Collection in Berlin,—the N. E. German section in the Virchow room, the Spreewald room, Alsatian peasant room (with rich wood-carvings), Swiss room, Bavarian folk-costumes, old lower Bavarian and Austrian furniture, old Gothic furniture from Tirol, collections illustrating comparative art, folk-architecture, folk-costume and ornaments, pottery, Christmas crib, votive offerings (including a boat-model), the Lüneburg room, etc.

Buchner (M.) Das Bogenschiessen der Aegineten. (Z. f. Ethnol., Berlin, 1908, xl, 845-856, 14 fgs.) Discusses the archers (and the attitude, etc., in bow-shooting) in the Eginese group of the Salamis age, now in the Munich Glyptothek. The arrow-re-

lease seems halfway between the primary and the Mongolian of Morse. The stretching of the bow is compared with Turkish, Chinese, etc. The Chinese bow by way of the Scythian explains the Greek. The Scythians and the Tatars connect the West and the East.

Bulgaria, the peasant state. (Nat. Geogr. Mag., Wash., 1908, xix, 760-773, 5 fgs., 8 pl.) Based chiefly on Bouchier, F. Moore and H. De Windt. The illustrations treat of peasant types, village scenes, funeral, *kolo* (national dance), etc.

Bullen (R. A.) Polished stone implements from Harlyn Bay. (Man, Lond., 1908, viii, 74-79, 2 fgs.) Describes a stone amulet and a slate needle from a prehistoric (late Celtic) burial-ground. The material of the needle is foreign to the Trevoese district.

Bünker (J. R.) Dorffluren und Bauernhäuser im Lungau (Herzogtum Salzburg). I. Teil. (Mitt. d. Anthrop. Ges. in Wien, 1909, xxxix, 66-86, 4 fgs., 4 maps.) First section treating of village sites and peasant houses in Fanningberg, Höf, Stranach bei Pichl, Steindorf, etc.,—places partly of Slavonic, partly of German origin.

— Westungarische Vorhallenhäuser. (Stzgb. d. Anthrop. Ges. in Wien, 1907-1908, 3-8, 5 fgs.) Treats of the West-Hungarian "Vorhallenhaus," particularly in Mörbisch, Ödenburg, etc., out of which have arisen houses of the character of Meringer's "Mittelküchenflurhaus."

Busse (H.) Ein Hügelgrab bei Diensdorf am Scharmützelsee, Kreis Beeskow-Storkow. (Z. f. Ethnol., Berlin, 1909, xli, 690-697, 7 fgs., map.) Treats of a mound grave on the shore of L. Scharmützel, in the Beeskow-Storkow district and contents (remains of 17 clay vessels, sparingly ornamented, evidences of non-burial, etc.). These mound-graves are assigned to the period 14-12th century B. C., with indication of "Thracian" (Kossinna) influence.

— Das Gräberfeld auf dem Kesselberg bei Biesenthal, Kreis Ober-Barnim. (Ibid., 1908, xl, 826-830, 11 fgs.) Brief account of the finds in 11 graves in a newly discovered burial-place,—investigations of 1907-1908. Although no metal grave-gifts were found, the cemetery seems to belong to the bronze age, with cremation-urns.

- Cantacuzène (G.)** Contribution à la craniologie des Étrusques. (*L'Anthropologie*, Paris, 1909, xx, 329-352, 12 fgs.) Gives results of study of 16 crania (10 male, 6 female) from the necropolis of Corneto-Tarquiniia, on the border of ancient Etruria, near Civitá-Vecchia, now in the Paris Museum of Natural History. The average cranial capacity is for males 1635, females 1470; cephalic index 78.69 and 76.40. The Etruscans do not seem to have possessed an ethnic unity, but present a decided Roman element.
- Capitan (L.), Breuil (H.), Bourrinet (P.) et Peyrony (D.)** Observations sur un bâton de commandement orné de figures animales et de personnages semi-humains. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 62-76, 1 pl., 12 fgs.) Treats of the remarkable *bâton de commandement* discovered by M. Bourrinet at the Mège "shelter" at Teyjat (Dordogne) in August, 1908. This piece of deer-horn contains sculptures of a deer-head, three serpents, a large horse and part of small one, three swans more or less complete, three small semi-human figures (horned, long-eared, hairy-bodied, two-legged), which C. terms *diablotins* provisionally. They are possibly "imaginary objects, e. g., *Loups-garous*, or the like"; or possibly "masks" (the horn seems to be that of the chamois).—the author cites in comparison Bushman paintings, Melanesian masks, Eskimo shamanic carvings, etc.
- Le squelette humain moustérien de la Chapelle-aux-Saints Corréze. *L'homo heidelbergensis*. (Ibid., 103-108, 5 fgs.) Résumés briefly the articles of Boule, Bouyssonie and Bardon in *L'Anthropologie* (1908) on the human skeleton of the Mousterian age discovered in August, 1908, at the little cavern of La Chapelle-aux-Saints,—of Neanderthal-Spy type, normal during this period over a considerable part of Europe. Also résumés the data in O. Schoetensack's *Der Unterkiefer des Homo Heidelbergensis* (Leipzig, 1908) concerning the human jaw from the Mauer quarry, which is thought to represent "man at a point close to the separation of the Homínide and the anthropoids." The name "Heidelberg man" has been assigned to this man belonging to the close of the Pliocene or to the beginning of the Quaternary.
- Cardoso (F.)** O Poveiro: estudo anthropologico dos pescadores do Povoia de Varzim. (Portugalia, Porto, 1908, II, 517-539, 27 fgs.) Anthropological study, giving average measurements (head, stature) of 150 males and 65 females, of the *Poveiros* or fishermen of the region of Povoia de Varzim, Portugal. The cephalic index varies in men from 70 to 83.4, with an average of 77.5; in women from 72 to 83.9, average 77.5. The average stature for men is 1,648 mm., women 1,547 mm. This people represents the fusion of two neolithic types (dolichocephalic and brachycephalic) with later admixture of Semitic and Nordic.
- Carey (E. H.)** The fifth of November and Guy Fawkes. (Folk-Lore, Lond., 1908, xix, 104-105, 1 pl.) Notes on celebration in Guernsey in 1903,—the ceremony has recently been abolished by the Royal Court.
- Carter (J.)** Kutchuk Ayiah Sofia and San Vitale. (Rec. of Past, Wash., 1909, VIII, 179-183, 3 fgs.) Compares the "Little Sophia" (Church of SS. Sergius and Bacchus) in Constantinople with the Church of San Vitale in Ravenna, and concludes that the latter is "an improved edition" of the former.
- Claassen (W.)** Die abnehmende Kriegstüchtigkeit im Deutschen Reich in Stadt und Land von 1902 bis 1907. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, VI, 73-77.) Cites statistics to show the continued regression of the population of Germany in military effectiveness as judged from physique, both urban and rural.
- Classen (K.)** Über den Zusammenhang der vorgeschichtlichen Bevölkerung Griechenlands und Italiens. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1909, XI, 37-38.) Compares the Rhaetian place-names with the Etruscan, and the pre-Grecian with those of Asia Minor, and these with each other. According to C. relations between prehistoric Italy, Greece and Asia are indicated, with probably linguistic connections of ancient tongues of the Rhaetian country (also Etruscan, Ligurian, etc.) and the speech of the Caucasian peoples, especially Georgian, as Dirr and Wirth have maintained. But much of this is too speculative.
- Clinch (G.)** Suggestions for a scheme of classification of the megalithic and analogous prehistoric remains of Great Britain and Ireland. (Ann.

- Arch. and Anthropol., Liverpool, 1909, 11, 46-48, 2 pl.) Classifies thus: Dwellings (caves, rock-shelters, stone and earth hut-circles, bee-hive dwellings, crannoges, lake and marsh dwellings, souterrains); monoliths (rude and worked); groups of monoliths; trilithons; alignments; avenues (open and covered); enclosures (circular and rectangular); sepulchral structures (cromlechs, cists in barrows, cists not in barrows, cairns, long, chambered and round barrows); earthworks connected with megalithic remains (such as Stonehenge, Avebury, etc.); sculpturings (cup and ring markings on natural stones and rocks and on sepulchral structures, holed stones); hill-side structures (such as the White Horses); stones or rocks of natural origin and forms associated with folk-lore; remarkable natural features attributed to supernatural origin (such as the Devil's Punch Bowl, etc.).
- Corso** (R.) Gli sponsali popolari. Studio d'etnologia popolare. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, 1, 487-499.) Well-documented study of betrothals, etc., in folk-custom in various parts of Europe, particularly in Italy, their status in legislation, etc. The chief ceremonies (libellum dotis. per solidum et denarium, "scapellata," fustis, "segnata," dextrarum junctio, anulus fidei, calciamenta, donarium, osculum, potus et biberarium, conscensio thalami) are discussed.
- Cox** (E. G.) King Lear in Celtic tradition. (Mod. Lang. Notes, Baltimore, 1909, XXIV, 1-6.) Treats of the Ossianic ballad *Dan Liuir* (English version) (pp. 1-2) and other Celtic lore concerning Lir, a "sea-god reduced to a petty kinglet," of the Tuatha de Danann,—Shakespeare's Lear.
- Crooke** (W.) Some notes on Homeric folk-lore. (Folk-Lore, Lond., 1908, XIX, 52-77, 153-189.) Treats of origin of Homeric poems (*Iliad*, with certain later additions, is probably work of a single hand, *Odyssey* by different and later writer), and the evidence as to unity, etc., of the epics "dependent on the provenience of the sagas, *Märchen* and folk-lore incidents which appear in the poems." Reticence of the poet in dealing with folk-tradition, careful selection of certain legends for treatment and discarding of others, animism (hard to distinguish between metaphor and real belief), no stratification of the more primitive beliefs in the *Iliad* (also magic, etc.),—this may point to the poems being the work of a single age, if not of a single author; theory not correct that *Iliad* consists of *Sagas* and *Odyssey* of *Märchen*. The analogies and sources of the legends and tales, *motifs*, etc., of the poems, are discussed in detail. C. considers Homer "the first of European folklorists," and "the first and noblest writer who has devoted his genius to the record of beliefs and traditions which it is the task of this Society to collect and interpret."
- Cunnington** (Mrs M. E.) Notes on excavations at Oliver's Camp near Devizes, Wilts. (Man, Lond., 1908, VIII, 7-13, 3 figs.) Gives results of excavations in summer of 1907. The few remains discovered (fragments of iron and one of bronze, broken pot and 100 potsherds, etc.) fix the camp as late-Celtic, later than the bronze age but pre-Roman. Hearth-site beneath the center of the camp seems earlier than the camp itself.
- Notes on a late Celtic rubbish-heap near Oare, Wiltshire. (Ibid., 1909, IX, 18-21, 6 figs.) Treats of the pottery found (most of it is of the bowl with bead rim type, purely British and characteristic of late Celtic; the round-bottomed bowls are suggestive of metal prototypes; fragments of various foreign makes: Belgic black, green glazed Roman, thin white cream-colored possibly from Rheims, "roulette" ornamented, painted red, fine red Arretine, etc.) in this rubbish heap of the first century A. D. A fibula of bronze and another of iron, besides other bronze and iron objects, pottery discs, etc., were likewise found.
- On a remarkable feature in the entrenchments of Knap Hill Camp, Wilts. (Ibid., 49-52, 1 fig.) Treats of the 6 openings or gaps through the ramparts, which actually form part of the original structure of the camp. These may have been "sally-ports."
- Czirbusz** (G.) Die geographische Physiognomik in der Namenkunde. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1908, LI, 463-470.) Treats of the place-names of the Hungarian Carpathian region. A number of the mountain, lake and river names of Transylvania are of Gothic and Celtic origin, others Slavonic. These names are often in close relation with the physical character of the country.

- Dalzell** (J. B.) Dalzell: an ancient Scottish surname. (Scott. Hist. Rev., Glasgow, 1909, vii, 69-72.) Gives origin of *Dalzell* (Gaelic *Dal geal*, "white holm," or "beautiful meadow") and cites 220 different ways in which it is spelt, from *Dalcall* to *Thial*.
- Davies** (J. C.) Ghost-raising in Wales. (Folk-Lore, Lond., 1908, xix, 327-331.) Gives English text of "How to obtain the familiar of the genius or good spirit and cause him to appear," from the library of "Harries Cwrt-y-Cadno," a most popular Welsh conjuror who lived in Carmarthenshire about two generations ago; and also of "The farmer who consulted the conjuror, or the familiar spirits and the lost cows," a story of this Welsh wizard's spirit-summoning.
- Delisle** (F.) Sur un crâne négroïde trouvé au carrefour de Revelon près d'Épéhy, Somme. (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., x, 13-18.) Describes, with measurements, a female dolichocephalic (index 73.33, cranial capacity 1,370 c.c.) of negroid aspect (prognathism especially), found *ante* 1865 in the Gallo-Roman ruins of Revelon.
- Deniker** (J.) La taille en Europe. (Ibid., 1908, v^e s., ix, 456-462.) Résumés facts in author's *Les races de l'Europe*. II. La taille en Europe (Paris, 1908, pp. 144).
- A propos d'un squelette néanderthaloïde du quaternaire. (Ibid., 736-738.) Discusses the skeleton found by Hauser of Bâle in the cave of Moustier in the Vezère valley,—the *Homo Moustieriensis Hauseri* of Klaatsch, a Neanderthaloid skeleton found in 1905 in a Moustier rock-shelter, and the Bouysonie-Bardou discovery in the Dordogne valley of a Neanderthaloid skull and other bones. This makes 3 such skeletons discovered in France.
- Depéret** (C.) et Jarricot (J.) Le crâne préhistorique de Saint-Paul de Fenouillet. (Ibid., 543-561, 1 fg.) Describes, with measurements, the fragmentary skull of an adult male found in 1851 in a bone-cave of prehistoric age at Saint-Paul de Fenouillet, in the department of the Eastern-Pyrenees.
- Detting** (A.) Die Festfeier der Translation des hl. Justus in Ingebohl 1697. (Arch. suisses d. Trad. Pop., Bâle, 1909, 111, 127-136.) Reprints from a Ms. copy the play enacted on the occasion of the translation of St. Justus to Ingebohl.
- Dewert** (J.) La fête des rois (Bull. de Folk-lore, Bruxelles, 1909, 111, 129-172, 1 pl.) Detailed account of Holy Night, or the festival of the three Kings, as celebrated in Belgium (name of festival, names of Kings, date, participants, candles, bonfires, discharge of fire-arms, processions, songs, feast, bean-cake, letters, amusements, "lost Monday," superstitions, etc.). The texts of many songs, couplets, etc., are given. In Hainaut the celebration is a family affair *par excellence*. A sort of mystery play survives in places.
- Dickson** (J. A.) The burry-man. (Folk-Lore, Lond., 1908, xix, 379-387, 2 pl.) Treats of the ceremony of the *burry-man* (a boy dressed in a tight-fitting suit of white flannel covered entirely with burrs stuck on, and adorned with flowers, ribbons, etc.) in connection with the annual fair held at South Queensberry (below the Forth bridge) on the second Friday of August. Miss D. suggests that this ceremony is "a relic of an early propitiatory harvest rite."
- Diehl** (D.) Amtliche Berichte über die Kirchweihfeiern in der Obergrafschaft aus den Jahren 1737-1740. (Hess. Bl. f. Volksk., Lpzg., 1909, viii, 100-111.) Cites from official records during the years 1737-1740 13 accounts and descriptions of church-festivals in various parts (Lichtenberg, Darmstadt, Arheilgen, Pfungstadt, Braubach, Jägersburg, Rüsselsheim, Seeheim, Langen, Zwingenberg, Auerbach, Hähnsein, Alsbach) of the Obergrafschaft. These records speak of the evil and scandalous concomitants and consequences of some of these festivals.
- von Diest** (H.) Ausflug in das Höhlengebiet von Ojcow, Südpolen. (Z. f. Ethnol., Berlin, 1909, xli, 745-751, 3 fgs., map.) Account of excursion in August, 1909 to the cave region of Ojcow in southern Poland,—some 80 caves have already been found, and more are being discovered. The finds in these caves include animal bones, teeth of cave-bears, etc., flints of Moustier and Magdalenian types, pottery fragments, ivory objects, human skulls, etc. In the Maszycka cave were found ivory sticks with ornamentation. R. Virchow thought the two skulls from this cave Slavonic.

Dirr (A.) Über die Klassen (Geschlechter) in den kaukasischen Sprachen. (Int. Arch. f. Ethnogr., Leiden, 1908, XVIII, 125-131.) Treats of "classes" or "genders" in the languages of the Caucasus,—they number from 6 (male rational beings, female rational beings; many animals without distinction of natural sex, certain other substantives; certain animals without distinction of sex; all not belonging to the other classes) in Chechen to 2 in Tabasaran (rational beings; all others). A progressive simplification has taken place. Several tongues (Ude, Aghulian, Kürinian) have lost their genders by reason of the influence of the genderless Turko-Tatar language. According to D. the oldest classification of living beings is seen in Artchinian. Social organizations like those of the native Australians may have existed in remote times among the peoples of the Caucasus and influenced the classification in languages. The oldest classification in the languages of the Caucasus ranked highest the sexually mature being that has reproduced itself; next to this came the sexually mature not yet reproduced.

— Die alte Religion der Tschetschenen. (Anthropos, Wien, 1908, III, 729-740, 1050-1076.) Translated from an article by Baschir Dalgat, a Chechen, in the *Terskij Sbornik* for 1893. Treats of the other world (2 brief legends; ideas as to its situation, above or beneath the earth); burial and funeral rites; soul-lore (legends); witch craft; demon-lore (*jinn*s, etc.); the hearth (sacred, hearth-fire at weddings, fire in blood-revenge); oaths; protective deities (their shrines, cult, etc.); priests and fortune-tellers, "wise women"; nature-gods ("water-mother," wood-*alm*s, "mother of storms"); star-cult (sun-worship; *seli*, the thunderer); the supreme being *Dele*, the creator, etc. The Chechens, now Mohammedans, were formerly Christians and much influenced by the Georgians. Christianity was retained longest by the Ingushes.

von Domaszewski (A.) Die Triumphstrasse auf dem Marsfelde. (A. f. Religsw., Lpzg., 1909, XII, 67-82, 1 pl.). Treats of the course, etc., of the *via triumphalis* across the *Campus Martius* from the *Porta Triumphalis* to the *Porta Carmentalis*.

Dubreuil-Chambardel (L.) A propos des croix blanches des fermes. (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., IX, 678-680.) Treats of the "white cross" on walls of farms, stables, etc., in Touraine, and cites from an abbey (Villevain) record of the end of the 18th century the text of a conjuring formula, explaining such use of the Latin cross against cattle-witching, etc. M. Huguet suggests that the round elements at the extremities of the crosses may be the epiphyses of bones,—bones being used primitively in such cases.

Duckworth (W. L. H.) Report on a human cranium from a stone cist in the Isle of Man. (Man, Lond., 1908, VIII, 5-7, 6 fgs.) Describes brachycephalic (81.1) skull with persistent frontal suture, and compares it with one from a dolmen at Blankensee near Lübeck and with another from a stone-lined grave at Cronk-y-Kecillane, Isle of Man. The skull is probably Celtic.

— Note on Mr Klintberg's studies upon the folk-lore and dialects of Gothland. (Ibid., 43-44.) Mr Klintberg's Ms. consists of "some 25,000 neatly written sheets, carefully scheduled and pigeon-holed." He has besides some 200 photographs and several thousand pencil drawings (of tools, implements, etc.) intended as illustrations to the dictionary. Dr D. visited Mr K. in September, 1906.

von Duhn (F.) Der Sarkophag aus Hagia Triada. (A. f. Religsw., Lpzg., 1909, XII, 161-185, 3 pl.) Discusses the Hagia Triada sarcophagus, a very important monument of the ancient Cretan cult of the dead (the sacrificial-scenes, libations, offerings, etc., painted upon it), belonging to the later Mycenaean period, perhaps the second half of the 15th century B. C. v. D. compares the recent description of Paribeni with the results of his own observations of the sarcophagus.

Dumas (U.) La Grotte des Fées à Tharoux, Gard. (R. de l'Éc. d'Anthrop. de Paris, 1908, XVIII, 308-326, 9 fgs.) Treats of the Grotte des Fées (a cave inhabited probably during most of the neolithic period, but representing in the objects discovered chiefly the transitional period from stone to metal and also the first metal age in part), the finds of stone (numerous retouched flints, polished axes, disks, pounders, etc.), bone (many punchers, etc.; some used per-

haps to ornament pottery), horn, shell, metal (a needle, a piercer, and a dagger blade of bronze or copper), pottery (fragments of 250 vessels, many ornamented and often of fine type), etc. Three graves and traces of another were also found, with numerous grave-gifts. The nature of some of the objects found indicates prehistoric commerce and relations between this part of France and Hungary (e. g., the vase-supports). In one of the graves was discovered a flint dagger-blade that must have come from Grand-Pressigny.

— Fouilles d'un nouveau tumulus au quartier de Tarde, commune de Baron, Garde, Époque hallstattien (Ibid., 1909, XIX, 101-102). Describes briefly finds (funeral urn, pierced at bottom like a modern flower-pot, with fragments of skull and humerus; a fire-reddened pebble, 2 iron nails; a smaller urn, etc.) of tumulus of Hallstatt epoch.

Durham (M. E.) Some Montenegrin manners and customs. (J. R. Anthropol. Inst., 1909, XXXIX, 85-96, 1 pl.) Gives the plot of the ballad of "The Avenging of Batrich Perovich, notes on *vilas*, the *pleme* and *bratstvo* (family-group), marriage taboos, relationships, relationship terms (list of 43 at p. 90), funeral, head hunting, etc. Childbirth, medicine and "wise women," native surgeons, etc., are touched upon.

Dutt (W. A.) New paleolithic site in the Waveney valley. (Man, Lond., 1908, VIII, 41-42, 1 fg.) Describes "a small and well-worked pointed paleolith," found in a gravel pit on the common at Bungay, a town almost encircled by the river Waveney, in 1907.

Ebert (M.) Die frühmittelalterlichen Spangenhelme vom Baldenheimer Typus. (Z. f. Ethnol., Berlin, 1909, XLI, 506-507, 1 fg.) Notes on the early medieval buckle helmets of the Baldenheim type. These Germanic buckle helmets of the migration period were made in Greek workshops on the Pontus. This type of helmet has been found in Dalmatia, Italy, Upper Germany, Eastern France, etc., in the southern folk-migration region.

Eichhorn (G.) Der Grabfund zu Dienststedt bei Remda, Grossh. Sachsen-Weimar. (Ibid., 1908, XL, 902-914, 22 fgs.) Gives account of finds made in 1837 in a skeleton-grave at Dienststedt,—they are now in the Museum of the University of Jena:

Silver-wire necklace, silver fibulae, chain of amber (and a few glass) beads, two silver-wire bracelets, a bronze pail, a bronze dish with three ring-handles, a broken bone needle, a silver needle, an iron knife, an S-formed ornament of silver-wire with spiral coils, several other objects and ornaments of silver wire, etc. The age of the grave is the late Roman provincial period about 200-300 A. D.

Emerson (A.) A Wedgewood vase. (Rec. of Past, Wash., D. C., 1909, VIII, 207-210, 1 fg.) Describes a vase of the Campagna or Borghese form, now in possession of the Art Institute of Chicago, as gift from James Viles, Esq.

F. (H. O.) A human fossil from the Dordogne valley. (Nature, Lond., 1909, LXXXIX, 312-313, 2 fgs.) Résumés the accounts by M. Marcellin Boule and MM. A. and J. Bouyssonie and L. Bardon, in the *Comptes Rendus de l'Académie des Sciences* (CXLVII, 1908) of the "fossil man," a Mousterian skeleton, found on August 3, 1908, in a cave on a small tributary of the Dordogne, in the Corrèze. The dolichocephalous (75) skull resembles (with certain exaggerations) the Neanderthal-Spy type, normal probably in certain parts of Europe in the Middle Pleistocene. The man of Chapelle-aux-Saints may be compared with the "humans" in the carvings of Mas d'Azil, etc.

F. (W.) Boris-Gleb. (Globus, Brn-schw., 1908, XCIII, 257.) Résumés from the Christiana *Morgenbladet* an account of the northernmost settlement in Norway and the adjoining Russian church of Boris-Gleb on the west bank of the Pasvik river. The inhabitants are a few Russian Lapps.

Favraud (A.) La Grotte du Roc, Commune de Seres, Charente, avec superposition du Solutréen sur l'Aurignacien. (R. de l'Éc. d'Anthropol. de Paris, 1908, XVII, 407-423, 7 fgs.) Treats of the Grotte du Roc and the human and other remains there discovered: Situation and stratigraphy, fauna (rather varied, all in Aurignacian stratum); stone implements (retouched flints, borers, scrapers, microlithic implements, flints of divers sorts); fragments of iron and lead ore; implements of bone, horn, ivory, etc., from the Aurignacian stratum (daggers, arrow and spear points, piercing implements, bone-cases, fragment of

bâton). From the Solutrean stratum lying immediately over the Aurignacian, few objects were taken. The pre-Solutrean age of the Aurignacian seems demonstrated here.

Fawcett (E.) Patrick Cotter—the Bristol giant. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 196-268, 1 pl.) Treats of the professional career, relics, osseous remains, etc., of Patrick Cotter (d. 1806). The measurements of the bones indicate that the giant could not have been more than 7 ft. 10 in. in height. The cephalic index of the skull is 76.2. Cotter probably suffered from acromegaly.

Feast (The) of St. Wilfrid. (Folk-Lore, Lond., 1908, xix, 464-466, 1 pl.) Describes procession and races of 60 years ago at Ripon.

Fischer (E.) Die Herkunft der Rumänen nach ihrer Sprache beurteilt. (Korr.-Bl. d. D. Ges. f. Anthropol., Brnschw., 1909, xl, 1-6). According to Dr F. there are two Rumanian languages, "the old Wallachian folk-speech used by ca. 5½ million peasants, villagers, etc.," and "the new Rumanian 'boulevard language,' used by about a million dwellers in cities and towns." Of these the former is the one of value for tracing the ancestry of the people. The Slavonic influence (morphology and grammar, vocabulary, etc.) is discussed, and the important contribution (near 4,000 words in the folk-speech) of Latin noted. Certain differences (parts of body, most domestic animals, male sexual organs Latin; diseases, fishes, female sexual organs Slavonic) are pointed out. The conclusion reached is that the ancestors of the Rumanians were Thracio-roman pastoral people of the mountains who migrated into the plains of the lower Danube already occupied by the Slavs,—the men took Slav wives, and this influence is very noticeable in modern speech.

—Paparudă und Scaloian. (Globus, Brnschw., 1908, xciii, 13-16, 1 fg.) Treats of the Rumanian folk-custom of the procession of the rain-making Paparudă (= Servian Dodola), in which figure naked gypsy girls with elder branches about neck and middle,—rain-songs are sung, etc. Also of the Scaloian or personification of drought (clay figure adorned with leaves and laid in a wooden coffin),—here there is a funeral procession. These customs

betray the child-like religious soul of the folk and likewise indicate South Slavonic influence.

—Mir und Zadruga bei den Rumanen. (Ibid., 252-256.) Discusses the origin of the Rumanians or Vlachs,—Dr F. considers them to have sprung from a mixture of Thracio-Romans and Slavs,—particularly with reference to social organization and possession of the *mir* and the *zadruga* (familia),—common "Indogerman" institutions. The views of B. N. Jorga and R. Rosetti are treated with some detail. Many things attributed to the "Romans" are to be derived rather directly from the Thracians and the South Slavs. See also F.'s book on *Die Herkunft der Rumanen* (Bamberg, 1904).

Korner (R.) Analysen keltischer Münzen. (Z. f. Ethnol., Berlin, 1909, xli, 458-462.) Gives results of chemical analyses of 16 Celtic coins (from France, Switzerland, Hungary, etc.) made by Dr C. Virchow and colleagues at Charlottenburg. The amount of copper varies from 34.20 to 83.30; tin hardly a trace to 18.72; antimony none to 9.88; lead none to 24.88; silver none to 96.64; zinc none to 16.46; nickel none to 0.41; iron 0.03 to 1.72. The north Gaulish potins show a high quantity of antimony, the Hungarian (Szegszard) silver potin a strong admixture of lead, the Treves bronze coin a strong amount of zinc (due to Roman influence).

Fortes (J.) Vasos em forma de chapéu invertido. (Portugalia, Porto, 1908, ii, 662-665, 6 fgs.) Brief account of vases in the form of an inverted hat found at Villa do Conde some five years ago. Similar vessels have been found at Terroso, Gulpilhares (Gaya), etc.—the necropolis of Gulpilhares dates from the fourth century A. D.

—Machados adultos da idade do bronze. (Ibid., 662, 2 fgs.) Note on two bronze axes now in the Porto City Museum, from Famíliao and Barcellos, both double-furrowed with a single lateral ring.

—Escondrijo Morgeano de Ganfei. (Ibid., 661.) Note on 15 (24 were found together) bronze axes from Ganfei, in the district of Valença, all double-handled and double-grooved.

—Ouros protohistoricos da Estella, Povoia de Varzim. (Ibid., 605-618, 1 pl., 16 fgs.) Treats of objects of

- gold (necklaces, earrings, beads), ornamented pottery, etc., belonging to the second period of the iron age.
- François** (A.) Les caractères distinctifs du français moderne. (Univ. de Genève, Rapp. du Recteur, 1908, 3-23.) Sketches briefly the chief distinctive characteristics of modern French as compared with Latin, etc., and its history of individuality, literary and social expansion, etc.
- Freire-Marreco** (B.) Notes on the hair and eye color of 591 children of school age in Surrey. (Man, Lond., 1909, ix, 99-108, 3 fgs.) Gives details of statistics in 7 parishes, concerning 351 boys and 240 girls from 3 to 14 years of age. Beddoe's nigrescence-index and index for eye-color, and Collignon's index of excess of dark over light are considered. Comparison of surnames is also made. Medium eyes (65%) and fair hair (47.9%) predominate; dark eyes with 21%, and brown hair, with 36.9%, come next; the lowest percentages are dark hair (12.85%), light eyes (15.7%), and red hair 2.4%. Girls seem to be slightly darker than boys.
- de Freitas** (E.) Subsídios para o inventario archeologico do concelho de Feigueiras. (Portugalia, Porto, 1908, II, 665-666, 1 fg.) Notes on rock inscriptions in Roman letters in the valley of the Ave, and some clay tubes from Penacova, probably water-pipes.
- Frey** (S.) Deities and their names. (Open Court, Chicago, 1909, xxiii, 314-316.) Treats of some very doubtful analogies and identities in Greek, Hebrew, Egyptian, etc. See Brewer (W.), Kampmeier (A.).
- Frizzi** (E.) Ein Beitrag zur Anthropologie des "Homo alpinus Tirolensis." (Mitt. d. Anthrop. Ges. in Wien, 1909, xxxix, 1-65, 3 pl., 22 fgs.) After historical introduction, gives details of measurements and observations of 1122 crania from various parts of the Tirol, in comparison with the results of other investigators (Tappeiner, Strauch, Wettstein, Pitard, Ranke) for the Tirol, Vallais, Disentis-type, etc. Also measurements and observations of 80 Tirolese men averaging 35 years of age, and of the long bones of some 45 skeletons from the St. Sisinius cemetery in Laas. The average cephalic index of the 1122 skulls is 84.2, of the 80 living individuals 85.5. According to F., if there exists a
- Homo alpinus* there must exist also a *Homo alpinus Tirolensis*. The area of *Homo a.* is very extensive and many very different peoples have contributed to its formation.
- Gabbud** (M.) La vie alpicole des Bagnards. (Arch. suisses d. Trad. Pop., Bâle, 1909, xiii, 46-63, 105-126.) Treats in detail of the Alp life of the people of the Bagnes valley: sheep and goats, cattle in the *Mayens* set out thither in May-June), summer in the mountains (pasturing, food, work, division of labor, wages, etc.), milk industry, etc. See Zahler (H.).
- Météorologie populaire. (Ibid., 199-203.) Cites 41 weather prognostics and agricultural sayings.
- Geiser** (K. G.) Peasant life in the Black Forest. (Nat. Geogr. Mag., Wash., 1908, xix, 635-649, 9 fgs., 2 pl.) The illustrations treat of houses, family and domestic life, the celebration at Mitteltal, etc.
- Gengler** (J.) Fränkische Vogelgeschichten. (Globus, Brnschw., 1908, xciii, 69-71.) Cites Franconian folk-tales concerning the shrike and its spitting its prey on thorns; the cuckoo and its eating the eggs of other birds to get its throat ready for singing, its metamorphosis into a sparrow-hawk, etc.; the bittern and its eating hairs from the heads of sleeping men; the blackbird and the cause of its color; the thistle-finch (its variegated colors come from the fact that it was the last to be painted by God, when only remnants of all colors were left); the "silk-tail," a bird of ill-omen; the quail (a prophet of good or bad harvest); the owl, etc.
- von Geramb** (V. R.) Der gegenwärtige Stand der Hausforschung in den Ostalpen; mit besonderer Berücksichtigung der Grundrissformen. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 98-135, fgs.) Résumé des results of investigations (Bancalari, Lutsch, Haberlandt, Murko, Meringer, Bünker, Henning, Meitzen, Reishauer, Hohenbruck, Eigl, Dachler, etc.) of the house of the eastern Alps, with special reference to basal forms. Of the "Küchenstubenhaus" four forms are recognized. Other types are the one-roomed herdsman's house, the "Rauchstubenhaus," and the atypical Italian house of the southern Tirol.
- Gerbing** (L.) Eine Volkskunstaussstellung im Dermbach, Feldbahn. (Z. d. Ver. f. Volksk., Berlin, 1909, xix,

436-438.) Notes on the exhibition of hand-embroidery (illustrating the local development of this art in the last 250 years) held at Dermbach in April, 1909.

— Die Thüringer Volkstrachten. (Ibid., 1908, xviii, 412-425, 4 fgs.) Treats of folk-costume of men and women in Thuringia past and present. The most interesting are: the carrier's frock (going back to the "shirt-coat" of the 4th century A. D.), the "dance-shirt," mantles of three sorts (one "Spanish,"—the "Bretchenmantel," is a real folk-garment), the "church cap." The dress of the North Thuringian peasants has been long influenced by city fashions. In Eichsfeld the "Schnürmütze" is still to be seen; throughout central Thuringia the ornamental "Weimar cap" prevailed. The costumes of the Thuringian forest are simpler but more tasteful than those of the rich "Land." On the north side of the Rennsteig is found black-white supper-dress of women; the beautiful girls of Ruhla have their special bridal dress. Interesting also are the "Kirmseheid" (not forgotten), the "Stirnkappe," the "Brautheid," etc. On the south side of the Rennsteig many variations are met with. The Brotterode costume was peculiar,—the fire of 1894 destroyed all that remained of it (there is, however, a doll dressed in the old way in the museum at Erfurt). The Hessen-Henneberg country has its own costume. In Altenburg are found the least beautiful of Thuringian folk-costumes.

Gessmann (G. W.) Ein Ausflug nach den Plitvicer Seen in Kroatien. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1908, LI, 471-488, 4 pl.) Account of visit to the Plitvic lakes in Croatia. References to Roman remains in Ober-Primišjle, the Frankopan ruins at Slunj, the "dug-out" canoes of Lake Kozjak, etc.

Giuffrida-Ruggeri (V.) Nuovo materiale paleolitico dell'isola di Capri a facies neolitica. (A. d. Soc. Rom. di Antrop., 1908, xiv, Repr., 2 pl.) Treats of paleolithic specimens found by Dr I. Cerio during the new excavations for the Quisisan inn, and dating from a period anterior to the Phlegrean eruptions. These paleolithic implements with neolithic facies are probably not contemporaneous with the fossil animal remains found with them. Some of them resemble

closely the Vedda flints recently described by the Sarasins.

Gjorgjević (T. R.) Von den Zigeunern in Serbien. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I, 219-227.) Notes on the number, language, beliefs, mode of life, occupations, social divisions, name, etc., of the Gypsies in Servia. German translation by Dr F. S. Krauss, from the Servian MSS. of the author. In 1900 there were 46,148 Gypsies (1.85% of total population), of whom 27,846 spoke as their mother-tongue Servian, 13,412 Gypsy, 4,709 Rumanian, and 181 Turkish. Officially there are 34,459 Gypsies belonging to the Greek (orthodox) Church and 11,689 Mohammedans. Their common name is *Gigani*.

Goessler (Dr) Neues von der Ringwallforschung in Württemberg. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshchw., 1908, xxxix, 130-132.) Notes on recent investigations of the Heidengraben "Ringwall" (evidences of fortification, Gallic "town" and settlement of later La Tène period): Ipf and Buigen near Boffingen and Heidenheim (Hallstatt finds), Henneburg (bronze age), Lemberg (Hallstatt and La Tène), etc. That all the fortifications of the region are not Celtic is evident.

Gomme (A. B.) Folk-lore scraps from several localities. (Folk-Lore, Lond., 1909, xx, 72-83.) Items from Durham county (bells, medicine, good and bad luck, sayings, times of year, folk-tales, rhymes), Yorkshire, Cambridge, Marborough district of Wilts., etc.

Gore (J. H.) Holland as seen from a Dutch window. (Nat. Geogr. Mag., Wash., 1908, xix, 619-634, 1 fg., 2 pl.) Contains notes on tobacco-smoking, national character, fishing, cities on piles, houses, family and domestic life, children, etc.

Gore (L.) In beautiful Dalecarlia. (Ibid., 1909, xx, 464-477, 3 fgs., 7 pl.) Notes on Sunday services, dress and ornament, farm industries (flax, lace), houses, drinks, lumbering, etc., among Swedes of Dalarna.

Gorjanović-Kramberger (K.) Anomalien und pathologische Erscheinungen am Skelett des Urmenschen aus Krapina. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshchw., 1908, xxxix, 108-112, 8 fgs.) Treats of anomalies (molars with prismatic root, especially those with root-cover; the

number of the Foramina mentalia; the abnormal position of a tooth in the Krapina-H lower jaw) and pathological phenomena (small hole caused by blow or stab, wound of supraorbital ridge, deformation of ulna, broken clavicle, defects of teeth, some disease-effects of Arthritis deformans, etc.), in the bones of the prehistoric man of Krapina. Residence in caves, the struggle for existence against men and animals, character, etc., of food have had their influence.

— Neolithische Hügelgräber bei Poserna, Kreis Weissenfels. (Ibid., 120-124, 2 fgs.) Describes two hill-graves excavated in 1900 and 1904, containing skeletons with grave-gifts (amphora, flint knife and scraper; small vessel, bronze or copper spirals). Both graves are neolithic. A detailed account will appear in the *Prähistorische Zeitschrift*.

Götze (A.) Brettchenweberei im Altertum. (Z. f. Ethnol., Berlin, 1908, XL, 481-500, 14 fgs.) Résumés data concerning "board-weaving" in the later stone age (Swiss lake-dwellings), bronze age (woman's belt from Borum Eshoi, in Copenhagen Museum), Roman imperial age (several objects), Viking period (weaving apparatus from Tönsberg ship), East Baltic region (cemetery of Anduln 3d-6th cent. A. D.). The finds of Anduln (implements, types of apparatus; their use as grave-gifts, their geographical distribution, etc.) are treated with some detail. The data push back the age of "board-weaving" in northern Europe to a period corresponding to the neolithic lake-dwellings and suggest an independent, autochthonous development.

Grendron (F.) The Anglo-Saxon charms. (J. Amer. Folk-Lore, Boston, 1909, XXII, 105-237.)

Grosse (H.) Brandgruben bei Dabern und Gross-Bahren im Kreise Luckau. (Z. f. Ethnol., Berlin, 1909, XLI, 72-86, 7 fgs.) Treats of the sand-pits of Dabern and the gravel-pits of Gross-Bahren. The flat-pits in this region seem to have been used in prehistoric times for reducing iron-ore to iron capable of being forged. Resemblances to African iron, etc., are noted. See v. Luschan (F.) and Olshausen (O.)

v. Guttenberg (Frhr.) Germanische Grenzfluren. (Arch. f. Anthrop., Brnshwg., 1908, N. F., VIII, 208-229.) Treats chiefly of the origin and his-

tory (signification, variations in form and meaning, etc.) of the word *Peunt* (i. e., *pi-unta*, *bi-unanta*), which originally meant an enclosed pasture, meadow, or clearing at the edge (*uand*) of the forest. Some of the author's etymologies will hardly hold, especially certain attempts to find *peunt* in personal names.

Häberlin (K.) Trauertrachten und Trauerbräuche auf der Insel Föhr. (Z. d. V. f. Volksk., Berlin, 1909, XXI, 261-281, 17 fgs.) Treats of mourning dress and mourning customs on the island of Föhr, ancient and modern. The old national costume was suppressed largely about the beginning of the 19th century by foreign (Dutch) influences and city fashions,—that of the men especially. Among the mourning-customs noted are: Death-messengers, washing and clothing the dead (by neighbors), burial-feast, bell-tolling, burial-procession, vociferation at grave, etc. The oldest grave-stones date from the beginning of the 17th century; the older ones often have house-marks upon them. The epitaphs are chiefly High German, rarely Platt-deutsch.

Hackl (R.) Mumienverehrung auf einer schwarzfigurigen attischen Lekythos. (A. f. Religsw., Lpzg., 1900, XII, 195-203, 3 fgs.) Describes the adoration of a mummy on a black-figured Attic lekythos, imitative of the Egyptian and dating from ca. 500 B. C. This hitherto unknown art-representation is probably due to the fact that Greeks settled in Lower Egypt adopted the burial customs of the country.

— Eine neue Seelenvogel-darstellung auf korinthischen Aryballos. (Ibid., 204-206, 1 fg.) Describes the first real representation known from Corinthian vases of the soul-bird with a man completely in its power. The specimen is now in the possession of a citizen of Munich.

Haddon (A. C.) Paleolithic man. (Nature, Lond., 1909, LXXXI, 131-132.) Based on article in *Globus* by P. Adloff (q. v.).

Hahne (H.) Neue Funde aus den diluvialen Kalktuffen von Weimar, Ehringsdorf und Taubach. (Z. f. Ethnol., Berlin, 1908, XL, 831-833.) Gives results of investigations in 1907 as to the existence of several culture-strata in the Ilm valley. Details are given in Hahne and Wüst's article on paleolithic strata and finds in Wei-

- mar and its neighborhood, in the *Zbl. f. Mineral., Geol., u. Paläontol.*, 1908, 197-210.
- Hamy** (E. T.) Un crâne du Camp de Chasset. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 433-436.) Describes with measurements a neolithic dolichocephalic adult male skull from the famous "station" of the Camp de Chasset near Chagny (Saône-et-Loire). In the discussion M. Baudouin thought the skull might be Gallo-Roman, on account of the later archeological evidence in this region.
- Crânes des tourbières de l'Es-sonne. (Ibid., 723-725.) Notes on two skulls (cephalic indexes 75.1 and 76.1) from Ballancourt and Fontenay-le-Vicomte, both found in turf-pits. According to Dr H. "these two skulls strengthen the theory which makes most of the tribes of northern France closely akin to the builders of the great megalithic tombs of the region."—Prüner Bey's "Celt" and Hamy's "neolithic dolichocephalic."
- Harrison** (M. C.) A survival of incubation? (Folk-Lore, Lond., 1908, xix, 313-315, 1 pl.) Treats of the festival and procession of the Madonna della Libera on the first Sunday of May at Pratola Peligna, near Salmona in the Abruzzi.
- Hayes** (J. W.) Deneholes and other chalk excavations: their origin and use. (J. R. Anthrop. Inst., Lond., 1909, xxxix, 44-76, 1 pl.) Cites at pp. 64-76 evidence from numerous sources as to the probable nature and use of these "pits." According to the author "the evidence now available points . . . in one direction exclusively, namely, that they never had a higher claim than that of 'chalk pits,' 'chalk wells' or 'chalk quarries,' the name 'denehole' being a comparatively modern and misleading title." British chalk seems to have been exported even in pre-Roman days.
- Helm** (K.) Tumbo saz in berge. (Hess. Bl. f. Volksk., Lpzg., 1900, viii, 131-135.) Discusses the old German incantation for stopping the flow of blood, beginning as above, and the Latin variants. The verses are ultimately non-German and derived from Latin. H. thinks the oldest German literature has been more influenced by Latin than is generally believed.
- Hemmendorff** (E.) Runö. (Ymer, Steckhlm., 1909, xxix, 197-217, 20 fgs.) Gives results of a summer's visit to the island of Runo in the Gulf of Riga. Notes on people, dress, houses, etc.
- Hénaux** (F.) La tombe belgo-romaine de Borsu. (B. de l'Inst. Arch. Liégeois, 1907, xxxvii, 321-336, 4 pl.) Treats of the Belgo-Roman grave discovered in 1902 in the center of the village of Borsu and the objects there found of lead (funerary urn with human bones), gold (neck-pendant in form of urn), bronze (cup, candelabra, tripod, *patera* finely worked and richly ornamented, pitcher of artistic type and workmanship), glass (lachrimatory, cup), iron (lamp, dish, vase, strigils or curry-combs), clay (urns, dishes, plates, etc.) The finds are compared with those of Vervoz. The Borsu grave was perhaps that of a child of the rich owner of an adjoining villa.
- Herlig** (O.) Zum Spiel von der goldenen Brücke. (Z. d. Ver. f. Volksk., Berlin, 1909, xix, 414-416.) Gives texts of several versions (from localities in Baden) of the game of "the golden bridge."
- Hermann** (E.) Bedeutungsvolle Zahlen im litauischen Volksliede. (Ibid., 107-110.) Notes on significant numbers in Lithuanian folk-songs: *Three* (three youths and three maidens, the third sister, etc.; three years, three weeks, third night), *nine* (nine brooks to wash clothes in, nine suns shining in one day, nine branches of trees, nine corners, nine clover-blossoms; three and nine are applied to all sorts of things), *two* (two weeks of wind-blowing, two sisters, etc.), *five* (five years for various purposes, fifth day, etc.). The number *seven* is hardly mentioned. For a large number *one hundred* is usually employed. Indefinite expressions are *two to three* and *five to six*.
- Hermann** (O.) Das Paläolithikum des Bükkebirges in Ungarn: Miskolcz. Das Szinvtal. Die Höhlen. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 232-263, 8 pl., 19 fgs.) Discusses in detail the palcolithic remains of the Bükkebirg region in Hungary,—previous researches and H.'s own investigations. At Miskolcz the diluvial age of the flints, etc., found on Mt. Avas in 1891, is confirmed, and the cave-finds also place the presence of man in this part of Hungary in diluvial times beyond doubt.

- Hervé (G.)** Géant finlandais mesuré à Paris, en 1735. (R. de l'Éc. d'Anthrop. de Paris, 1908, XVIII, 360.) Brief note calling attention to the record in the proceedings for 1735 of the Académie Royale des Sciences. of the measurement of "a Finnish giant" (2184 mm. without shoes).
- Heuft (H.)** Westfälische Hausinschriften. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 101-107.) Nos. 1-54 of house-inscriptions in German and Latin, from various parts of Westphalia (Beckum, Bielefeld, Bigge, Clarholz, Gütersloh, Herzebrock, Kirchhelden, Lette, Lippstadt, Marienfeld, Meschede), dating from 1649 to 1906.
- Hildburgh (W. L.)** Notes on some amulets of the three magi kings. (Folk-Lore, Lond., 1908, XIX, 83-87.) Treats of the medals and printed slips issued at the cathedral of Cologne as protective amulets, dating back to medieval times, in connection with the relics of the "three holy kings."
- Notes on some Flemish amulets and beliefs. (Ibid., 200-213.) Treats of religious medals, protection against storms ("blessed palm," candles, wax nails, candle-cakes, medals, statuettes of saints), protection of houses (medals, statuettes, horse-shoes), protection of person and curative amulets ("charms," medals, statuettes, "Holy Blood" relics, rings, etc.), amulets for infants (necklaces, teething-rings, statuettes), miscellaneous personal beliefs, protection for and against animals, etc.
- Notes on some contemporary Portuguese amulets. (Ibid., 213-224, 2 pl.) Treats of amulets against the evil eye (horns, hand or *figa*, claws, human-faced lunar crescents, pieces of red coral, keys, hearts, cross and crucifix, eyes, compound amulets, etc.)
- Hilzheimer (M.)** Über italienische Haustierte. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswgw., 1908, XXXIX, 136-141, 2 fgs.) Treats of modern Italian domestic animals and their ancestry. Alp cattle, Campagna cattle, horses (the large varieties have been imported; the horse of S. Italy is related to the N. African and is larger than the small Campagna type and the small horses of Naples), goats, pigs, dogs (Naples small type same as in Pompeian pictures and possibly neolithic; "Calabrian mastiff" of medieval importation from beyond the Alps, where it is prehistoric; larger, long-haired shepherd dog of the south related to the "Pyrenean dog.") The Campagna type of cattle (resembling the Hungarian ox) H. considers autochthonous in Italy. The "Alpine cattle" type is probably a mountain-form or a "Kümmerungs form" in that region, of the European cattle. —it preserves the original color, and from it the spotted cattle may be derived. The *Franqueiro* cattle of S. America may represent a reversion to primitive type (*Bos primigenius*) in the matter of horns, etc.
- Hindenburg (W.)** Ueber einen Fund von Mäanderurnen bei Königsberg in der Neumark. (Z. f. Ethnol., Berlin, 1908, XL, 722-775.) Brief account of two urns with meander-ornament, found, together with a number of iron objects (buckle, point, fibulae, etc.), in 1893, in a field on the Rollberg south of Königsberg in Neumark. The form of the meander on the second urn is East-Teutonic. The find dates probably from the first century A. D. (older Roman period).
- Hobson (M.)** Some Ulster souterrains. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 220-227, 11 fgs.) Treats of artificial underground caves in the counties of Antrim and Down, —at Knockdhu, Crebilly, Shankbridge, Lisnataylor Fort, Connor (very many), Bog Head (two-storied), Donegore, Ballymartin, Linnary, Glenmun, Tornamona Cashel, Tavenahoney, Bushmillis, Grant's Causeway, Ballygrainey, Cove Hill, Clanmagery, Slanes, Ardtole, Slieve Croob (one of the finest cromleacs in the country), Loughcrew Hills, etc. They are attributed by the folk to "fairies," "Danes," "the good people," etc. Seventeen ogham inscriptions have been found in these caves. Few are of great antiquity.
- Höfler (M.)** Unterhaltung mit Toten. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 202, 1 fg.) Reproduces an engraving representing an old Breton woman placed by her family at a grave-stone in the cemetery so that she might converse with the dead.
- Hughes (I. C.)** The legend of Savadan lake. (Folk-Lore, Lond., 1908, XIX, 459-463.) A folk-tale of Brecon, concerning a princess and her lover, a murderer.
- Ilg (Bertha.)** Maltesische Legenden und Schwänke. (Z. d. V. f. Volksk.,

- Berlin, 1909, XIX, 308-312.) German texts of Maltese legends and humorous tales relating to: The wandering Jew, Jesus and the offensive dancer, Antichrist, the sirens, the scratching wayer, the pious man and the leper, the sick man and the pills, Dshahan and the little kettle. Bibliographical notes are appended.
- Jacob (K.)** Die La Tène-Funde der Leipziger Gegend. Ein Beitrag zur vorgeschichtlichen Eisenzeit der Leipziger Tieflandsbucht. (Jhrb. d. Städt. Mus. f. Völk. zu Leipzig, 1907, II [1908], 56-97, 29 pl., 7 fgs.) Treats of the finds of the La Tène period in Leipzig itself and the surrounding region,—burial-grounds, dwelling-places, etc. The Celtic "iron-culture" is richly represented by the La Tène culture in general, but here the burning of the dead indicates a Teutonic people of the last four or three centuries B. C., in large numbers especially at the beginning of the period. Bronze was in use chiefly for ornaments. The objects buried with the dead are predominantly of iron. Pottery of fine and rude types occurs together.
- von Jaden (H.)** Tirol und Island. Eine Parallele. (Stzgb. d. Anthrop. Ges. in Wien, 1907-1908, 39-40, 1 fg.) Points out similarities in customs, usages, etc., between the Tirolese and the Icelanders,—conservatism, use of ponies, treatment of horses, saddles, lamps.
- Jaeger (J.)** Bruck an der Amper. (Globus, Brnshwg., 1908, XCIII, 261-265, map.) Treats of the village of Bruck on the Amper in the Bavarian highlands not far from Munich, and its surroundings,—chiefly from a geological point of view. Contains also (pp. 263-265) sketch of the history of man in this region (clear evidence of early paleolithic man not found; neolithic "stations" oldest; relics of bronze and Hallstatt epoch; Roman remains; Teutonic settlements, Alemanni and Franks, etc.).
- Jarrirot (J.)** Un crâne humain réputé paléolithique le crâne de Béthenas. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 2 fgs., 139-152.) Detailed discussion, with description, measurements, etc., of an adult male dolichocephalic skull, showing certain resemblances to crania of the ancient races of Central Europe.
- Jefferson (M.)** Man in west Norway. (J. of Geogr., N. Y., 1908, VII, 86-96, 1 fg.) Treats of environment in relation to man, ice age, etc. Only the edges of the land are usable, together with a few bits on the old sea-beach. Here man has long dwelt ready to fare forth on the ocean. This region is very thinly inhabited.
- Jentsch (H.)** Lineares Menschenbild auf einem Tongefäss der jüngeren Hallstattzeit aus dem Gräberfelde bei Kerkwitz, Kr. Guben. (Z. f. Ethnol., Berlin, 1909, XLI, 726-730, 2 fgs.) Treats of two lineal human figures on an earthen vessel of the later Hallstatt period found in the necropolis of Kerkwitz in the district of Guben, Lower Lusatia, compared with similar objects from other parts of Germany.
- Jones (B. H.)** Irish folk-lore from Cavan, Meath, Kerry and Limerick. (Folk-Lore, Lond., 1908, XIX, 315-320.) Notes on folk-medicine, death-warnings, a rat charm, beliefs about hair, seafolks and seals, the dead coach and ghost funerals, sleeping armies, why the pigeon cannot build a proper nest, various beliefs.
- Jones (W. H. S.)** Disease and history. (Ann. Arch. and Anthrop., Liverpool, 1909, II, 33-45.) Discusses the influence of malaria on Greek and Roman history, in the 5th century B. C. and 1st century A. D.,—"malaria killed off the fair-haired element in the Greek people, and it is to this fair Northern strain that the Greeks owed their best and noblest qualities." Malaria was "the factor which gave to these other disintegrating forces full scope to work out their natural consequences."
- *Dea febris*: a study of malaria in ancient Italy. (Ibid., 97-124.) Treats of the *Dea febris* (to whom, according to Cicero, a shrine and altar were dedicated on the Palatine hill), and the important part played by fever in the life of the Romans (pestilences, epidemics, etc.; Rome was malarious by 400 B. C.); malaria in Latin literature; effects of malaria (gravely influenced the course of events leading to the downfall of the Roman Empire; large death-rate among children).
- Jullian (C.)** L'héritage des temps primitifs. (Revue Bleue, Paris, 1909, XLVII, 74-77.) First part of article on heritage from primitive times. Treats of man of the reindeer period in France; according to J. he was "neither Negro nor Mongol, nor ape, but white." He was also intelligent and an artist. The hunt and war

- are some of our inheritances from these robust men of prehistoric times.
- Kaindl** (R. F.) Bericht über neue Arbeiten zur Völkerwissenschaft von Galizien, Russisch-Polen und die Ukraine. (Globus, Brnshwg., 1909, xcv, 341-345, 365-368.) Brief résumés and critiques of recent literature relating to the ethnology of Galicia, Russian Poland and the Ukrainian region: Rutkowski's anthropological studies of the peasants of Plóńsk (R. does not believe that the Teutons were long-headed, the Slavs short-headed), and Bochenek's on those of the district of Mława; Talko-Hrynczewicz's account of the natives of Wilna in the 16-17th century, and historical sketch of the Tatars in Russia; Tymieniecki's description of the La Tène finds at Kwiatkow and the archeological researches of Wawrzeniński, Hadaczek, Szukiewicz, etc.; Kantor's study of the people of Czarny Dunajec (German influence noted); Potkanski's investigations of place-names; Szuchiewicz's study of the festival-calendar of the Huzuls; Hniatiuk's collection of *kolomejki* or short Ruthenian folk-songs and Franko's collection of Galician-Ruthenian proverbs; Kulessas's study of rhythm in folk-songs of the Ukrain. Many periodical articles in *Lud, Wisla, Swiatowit, etc.*, are noticed.
- Kampmeier** (A.) A word for Aryan originality. (Open Court, Chicago, 1909, xxiii, 302-304.) Protests against the attempt to derive so many Greek names of deities from Egyptian. See Brewer (W.), Frey (S.).
- Karo** (G.) Archäologische Mitteilungen aus Griechenland. (A. f. Religsw., Lpzg., 1909, xii, 359-381.) Treats of recent prehistoric discoveries: The excavations of Tsuntas and Staës in the neolithic settlements of Thessaly at Sesklo and Dimini and many other places; the investigations of Sotiriadis in Bœotia and Phocis revealing a culture corresponding to the Thessalian neolithic; Papavasiliu's investigations of Euboean graves, etc. (culture unlike the North Grecian but resembling the Cycladean); excavations of K. Stephanos on Naxos; Seager's investigations on the small islands of Pseira and Mochlos off eastern Crete (here evidences of Cycladean influence occur), and the numerous excavations at Knosos, Phaistos, etc.; Kavvadias's investigations of the necropolis of late Mycenaean stone-graves on Cephalonia; Dörpfeld's investigations in Leukas, Olympia, etc. Also recent investigations of the archaic and the later Greek periods (Bosanquet and Dawkins at Sparta; Hogarth at Ephesus; Pernier at Prinia, in Crete; Staës at Sunium; Holleaux on Delos; Hill at Corinth; Kavvadias in Epidaurus; Kuruniotis and Dickins in Lykosura; Arvanitopullos at Pagasai, etc.). The last few years have revealed nothing of importance for religion, etc., from the Roman period in Greece.
- Kassner** (C.) Klapperbretter und andere Volkskundliches aus Bulgarien. (Globus, Brnshwg., 1908, xciv, 7-11, 30 figs.) Brief account of buzzers ("bull-roarers"), gutter-pipe, booths for religious services, chimney-covers, bridges, fountains and wells, shelter-huts, pig-hobble, butter-stamper, spinning-winch, salt-mill, yarn-winder, device for making easier wood-sawing, taper-extinguisher, grave-stone, signal-horn, etc., from various parts of Bulgaria.
- Kelemina** (J.) Handwerksburschengeographie, ein niederösterreichisches Lied des 18. Jahrhunderts. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 296-300.) Cites, with explanatory notes, a Graz MS. of the 18th century, an apprentice's song in the dialect of Vienna, describing his travels in Styria, Carinthia, Italy, France, Paris, Tirol, Swabia, Bavaria, Holland, Croatia, Hungary, etc.
- Kendall** (H. G. O.) Paleolithic micro-liths. (Man, Lond., 1908, viii, 103-104. 7 figs.) Treats of tiny flakes and trimmed pieces of flint from the gravel at Knowle Farm Pit, Savernake, Essex.
- Remarkable arrowheads and diminutive bronze implement. (Ibid., 1909, ix, 39-40, 3 figs.) Describes a delicate little arrow-head found on a farm in Dorset, also another "of a most unusual type"; likewise a diminutive bronze dagger or knife from near Marlborough.
- Kinnaman** (J. O.) Prehistoric Rome. (Amer. Antiq., Salem, Mass., 1909, xxxi, 30-40.) Résumés state of present knowledge: Alba Longa really existed (its site has been located) and was the mother-city of Rome. Rome was founded by shepherds during the bronze age, 8-12 centuries B. C. Religious ceremonies had become crystallized long

before the founding of Rome and in them iron was proscribed. Romulus is a real name, that of the founder of Rome. Rome is probably much older than we now suspect. K. also thinks that "the civilization may be of Mycenaean origin."

— Some curiosities in Roman archæology. (Ibid., 65-77.) Treats of the transfer of the temple of Isis and the Egyptian cult of that deity from Sais to Rome, the bridge of Caligula, Maccaenas's reforms in the burial of the dead, St Paul and St Peter in Rome, the tomb of St Paul, etc.

Klaatsch (H.) Die neuesten Ergebnisse der Paläontologie des Menschen und ihre Bedeutung für das Abstammungsproblem. (Z. f. Ethnol., Berlin, 1909, xli, 537-584, 4 pl., 30 figs.) Discusses in detail the *Homo Mousteriensis* (particularly jawbone and skull) found in March, 1908, by O. Hauser of Basel in the lower Le Moustier in the Vézère valley, and of the jawbone of the *Homo Heidelbergensis*, compared with the crania and mandible of prehistoric and primitive races, the anthropoids, etc. At p. 572 is a comparison of a Javanese and a European embryo, the former being much more anthropoidal than the latter. The Moustier man is assigned to the Neanderthal type. K. suggests that the Neanderthal man by reason of his relatively short extremities is allied rather to the modern Arctic than the southern races (e. g., Australian), but other characters point in other directions (e. g., African negroes, etc.). *Eumegroid* is better than *negroid* as a term to apply to some of these characters, which suggest types such as the Zulu.

— Die steinzeitlichen Schädel des Grossherzoglichen Museums in Schwerin. (A. f. Anthrop., Brn-schw., 1909, N. F., vii, 276-286, 6 figs.) Treats of the skulls of the stone age in the Grandducal Museum of Schwerin: 1. The sitting "Hocker" (without stone graves) burials (skull of Plau); 2. Stone chamber and cist graves (skulls of Burow, Blengow, Basedow); 3. Flat graves (skulls of Ostorf, Roggow); 4. Earth burials in mound-graves (skull of Willigrad). According to Dr S. the skulls of Ostorf represent a new cranial type.—dolichocephalic with high forehead, prognathic, etc. See Beltz (R.).

— und O. Hauser. *Homo mousteriensis* Hauseri. Ein altdiluvialer

Skelettfund im Departement Dordogne und seine Zugehörigkeit zum Neandertaltypus. (Ibid., 287-297, 1 pl., 10 figs.) Treats of the finding in April-August, 1908, in a cave at Le Moustier of a human skeleton accompanied by numerous flint fragments and implements of the Achulean type, with description of the skull, femur, etc. The *Homo mousteriensis* clearly belongs with the men of Spy, Krapina and Neanderthal, now shown to have existed in prehistoric France.

Koblighk (Anna) Traumdeutungen aus Hessen. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 312.) Cites numerous items of dream-interpretation, observations from flights of birds, etc., taken down from a Hessian shepherd.

Koch (F. J.) In quaint, curious Croatia. (Nat. Geogr. Mag., Wash., 1908, xix, 809-832, 6 figs., 17 pl.) Contains some notes on the people, dress, markets, etc. The illustrations treat of market scenes, peasant types, etc., in Agram, houses, gypsy's hut, hazel-gatherers, washing, salt-making, etc.

Kossinna (G.) Grossgartacher und Rössener Stil. (Z. f. Ethnol., Berlin, 1908, xl, 569-573, 1 fig.) Discusses the Grossgartach and Rössen ceramic types. Koehl and Schliz differ radically as to the relations of these types, the former holding that the "Hinkelstein type," preceded the Rössen, out of which was developed the Grossgartach; the latter that the Grossgartach is the older.

Krause (E.) Ausflug der Gesellschaft über Stendal nach Salzwedel und Umgebung am 27. und 28. Juni 1908. (Ibid., 821-826.) Account of visit of members of the Berlin Anthropological Society to the old city of Stendal, and the stone-graves at Salzwedel and in the region thereabout.

Kuratle (G.) Der Toggenburger Senn. Seine Tracht und deren Herstellung. (Arch. suisses d. Trad. Pop., Bâle, 1909, xiii, 95-105, 7 pl., 5 figs.) Treats of the "Senn," or cattle-herd of the Toggenburg region of Switzerland and his dress, ornament, etc., their preparation and manufacture.

Kurth (G.) La Légia. Etude toponymique. (B. de l'Inst. Arch. Liégeois, 1907, xxxvii, 123-149.) History and etymology of the name Liège and its application. The name of the city is derived from *Leudicum*, designating a locality and not a stream as some

- have argued.—*Legia* is a learned, not a folk, derivation from *Leodium*, *Leudicum*.
- Lang** (A.) "The Bitter Withy Ballad." (Folk-Lore, Lond., 1909, xx, 86-88.) Cites versions of "Johnny Johnston" from Edinburgh, West of Scotland, Northumberland, etc.
- Laville** (A.) Instrument en silex du type dit: Chelléen de l'Ergeron de Villejuif. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 742-743, 2 fgs.) Brief account of a flint of Chellean type found at Ergeron, belonging to the end of the quaternary epoch.
- Layard** (N. F.) The older series of Irish flint implements. (Man, Lond., 1909, ix, 81-85, 2 fgs, 1 pl.) Treats of worked flints from raised beach at Lough Larne, in county Antrim. These flints, taken as a whole, "certainly do not correspond at all closely either to the paleoliths or neoliths so far found in England." In 16 hours, at various times, nearly 1,200 worked flints were collected here.
- Lazăr** (V.) Die Hochzeit bei den Südrumanen (Kutzo-Wlachen, Zinzaren) in der Türkei. (Globus, Brn-schw., 1908, xciv, 316-319.) Describes in detail the wedding-customs (betrothal, pre-marriage ceremonies and festivals, wedding-procession and songs, church-ceremony, dance and feast, etc.) of the South Rumanians of the region about Koritzza. Among the Megleno Rumanians bride-stealing is still practised. The wedding customs of the few South Rumanians in Bosnia are quite different by reason of Slavonic influences.
- Lefèvre** (A.) Le féodalité et les dialectes. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 177-178.) According to L., "the diversity of our dialects and patois goes back to the transformation of popular Latin dialects, already localized before the 10th century; maintained and accentuated by feudal parcelling, it gave way before the preponderance of a conquering dialect imposed on France enlarged by Capetian royalty and by the ascendancy of the capital."
- Lehmann-Filhés** (Margarete). Ein isländisches Pfarrhaus vor hundert Jahren. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 429-431.) Translates into German the account of an Icelandic parsonage a century ago given in J. Thóróddsen's novel *Mathur og Kona*.
- Isländische Bezeichnungen für die Himmelsgegenden. (Ibid., 207.) Note on the folk-terms for the cardinal points in Icelandic. They are etymologically intelligible not in sea-surrounded Iceland, but in Norway with the open sea to the West and land to the East. Thus N. W. is "out north"; S. W., "out south"; N. E., "land north"; S. E., "land south." From these are derived the names of winds. These terms must have come over with the language from Norway.
- Vielseitige Verwendung der Schafknochen in Island. (Ibid., 1909, xix, 433-434, 4 fgs.) Notes on various uses of sheep-bones in Iceland (astragalus-dice for fortune-telling; yarn-winder often pyrographically ornamented; *valnastakkar* or sheep-bone coat-of-mail, etc.). Into the hole at end of sheep-bones the devil was induced to go by making himself small and then shut up there for good. Children also play making houses with sheep-bones, represent them to be animals, etc. The bones of sheep (so important to the Islander) have multi-form uses.
- Livi** (R.) La schiavitù domestica in Italia nel medio evo e dopo. (A. p. l'Antrop., Firenze, 1908, xxxviii, 275-286.) Treats of domestic slavery in Italy in the Middle Ages and later. From the middle of the 13th to the middle of the 14th century the importation of male and female slaves, who were rather humanely treated and married or mixed with the population of the country, was very common. Venice was quite prominent in the slave-trade, which ended with the Middle Ages, except in the coast cities where it lingered till almost the beginning of the 17th century; in Sicily it continued down to quite modern times. In one year (1208) the records of a notary of Palermo contained 40 items relating to slaves out of a total of 477. Of these 40, 27 are "Saracens" (colored as follows: white 13, olive 9, black 2, when color is indicated), evidently a term not at all designating race. A census (for military purposes) of male slaves in Palermo in 1565 lists 645, of whom 117 were white, 115 olive, 224 black. Of the blacks 112 are styled *nigri di Burno* (i. e., Burnu, in the region of L. Chad). Of the 645 male slaves 225 (including 23 blacks) were casanatizzi. Cases of slavery in

- Sicily are noted from the beginning of the 18th century. Partly at least the variety of anthropological (particularly cranial) types met with to-day in Sicily, etc., may be explained by reason of infiltration of these slaves, e. g., the existence of skulls with negroid characters. In Sicily there are to be found also a number of surnames suggestive of servile origin (*Schiavo*, *Salvo*, *Libero*, *Di Liberto*, etc.).
- *L'esclavage au moyen-âge et son influence sur les caractères anthropologiques des Italiens.* (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 201-209.) Résumé by G. de Giovanetti of article by Dr Livi on "Medieval slavery and its influence on the anthropological characters of the Italians," in the *Rivista italiana di Sociologia* for July-October, 1907.
- Lohmeyer** (K.) *Der Traum vom Schatz auf der Coblenzer Brücke* (Z. d. V. f. Volksk., Berlin, 1909, XIX, 286-289.) Discusses the legend of the dream of treasure on the Coblenz bridge, and variants (Mannheim bridge, Binger bridge, Mayence bridge, etc.). The oldest form (later than 1600) of the story, L. thinks, is the Rinzenberg one (Coblenz). See Bolte (J.).
- Lovett** (E.) Superstitions and survivals amongst shepherds. (Folk-Lore, Lond., 1909, XX, 64-70, 2 pl.) Treats of "thistle-nut" for rheumatism, "cramp-nuts" and "cramp-stones," "overlooking" pigs, lamb-tails, turf sun-dial, etc., among the shepherds of the South Downs.
- Amulets from costers' barrows in London, Rome and Naples. (Ibid., 70-71, 1 pl.) Treats of metal horns, pendants, phalli, symbols, teeth, evil-eye charms.
- Löwenhöfer** (J.) 1. *Der Depotfund in Dürnellern.* 2. *Der Depotfund in Hochwald.* (Stzgb. d. Anthrop. Ges. in Wien, 1908-1909, 3-4, 2 fgs.) Notes find of some 50 bronze neck-rings at Dürnellern and 165 bronze buckles at Hochwald, belonging to the early bronze age.
- Luquet** (G. H.) *Sur la signification des pétroglyphes des mégalithes bretons.* (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 224-233, 36 fgs.) First part of article on the signification of the petroglyphs (scutiform, jugiform, etc.) of the megaliths in Brittany. Of the scutiform signs many are doubtless simplifications or conventionalizations of the human figure, entire or in part. The jugiform signs, according to L., are derived from the "frontal line" (superciliary ridges with sometimes nose), a schematization of the human face.
- McCormick** (A.) *Nan Gordon.* (J. Gypsy Lore Soc., Liverpool, 1908, N. S., I., 211-218.) English text of "a folk-tale dictated by a Galloway tinkler-Gypsy woman . . . which hints how the Gypsies come to have been connected with some of the nobility of Scotland."
- MacCurdy** (G. G.) *Penck on the antiquity of man.* (Rec. of Past, Wash., D. C., 1909, VIII, 32-38, 3 fgs.) Treats of Prof. A. Penck's views as to the antiquity of man based on the cave of the Prince; the human remains and implements from the cave at Wildkirchli (Appenzell) in Switzerland, the *Homo Mousteriensis*, etc. Dr. MacC. thinks that "there is no longer any doubt as to the physical characters of man of the Mousterian epoch,—man that lived in Europe 100,000 years ago. But the Chellean industry is older than the Mousterian, and up to the present time no human remains have been found that can with certainty be dated back to the oldest epoch of the paleolithic period."
- Magoffin** (R. v. D.) *The via Praenestina.* (Rec. of Past, Wash., 1909, VIII, 67-74, 8 fgs.) Describes the road from Praeneste to Rome, which "shows better preservation, crosses finer bridges, and finally enters Rome at a more interesting gate than any other one of the Roman roads."
- Mahoudeau** (P. G.) *Sur un très ancien procédé de capture du bison.* (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 282-291, 4 fgs.) According to M., the triangular figures, etc., on the representations of bisons, horses, mammoths, etc., in the cave-paintings of Font-de-Gaume, Combarelles, etc., are *wasms*, or property-marks, denoting animals captured in pit-traps after the manner of the ancient Peonians as described by Pausanias.
- Maia** (A. S.) *A necropole de Canidello, Terra da Maia.* (Portugalia, Porto, 1908, II, 619-625, 4 fgs.) Gives results of explorations in 1905-1906 of the necropolis of Canidello in northern Portugal, with descriptions of finds,—flint and polished stone implements, pottery, etc.

- Major** (A. F.) Rune-stones in the Brodgar circle, Stennes. (Orkn. and Shetld., *Miscell.*, Lond., 1909, II, 46-50, 3 pl.) Treats of two stones with Runic inscriptions found during the work of restoring the stone circles of Stennes. For full account see Prof. M. Olsen's article in *Saga Book of Viking Club*, 1908, v, Pt. II.
- Malten** (L.) Des Raub der Kore. (A. f. Religsw., Lpzg., 1909, XII, 285-312.) Discusses the carrying off of the child of Demeter from the flowery mead by the king of the lower world, as related in the Homeric Demeter hymn, the localization of the legend (Mysion, the oldest locality), etc.
- Mankowski** (H.) Das polnische Herodesspiel in Westpreussen. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 204-206.) Brief account of the Christmas play "Going with Herod," still acted in parts of West Prussia by Polish workmen, etc.
- Mattula** (L.) Bericht aus Unter-Retzbach. (Stzgb. b. Anthrop. Ges. in Wien, 1907-1908, 21-26, 1 fg.) Résumés finds of 1907,—bronze bracelet, pierced copper axes, pottery fragments, bronze needle, stone axes, grave with skeleton and earthen vessel (neolithic age), etc.
- Mauz** (W.) Volksglauben aus dem Sarganserlande. (Schw. Arch. f. Volksk., Basel, 1909, XIII, 206-208.) Cites folk-lore relating to the number 12, onion oracle, influence of moon, witchcraft and magic, etc.
- Mayr** (A.) Eine vorgeschichtliche Begräbnisstätte auf Malta. (Z. f. Ethnol., Berlin, 1908, XL, 536-542.) Gives results of visit in 1907 to the subterranean burial-place of Hal-Saffieni, south of Valetta in Malta, with account of objects (steatopygic clay figures all female, stone amulets, fragments of pottery, skeletons, etc.) there found, now in the Valetta Museum. This important discovery, the details of which are being prepared for publication by Dr T. Zammit, the curator of the Valetta Museum, will do much toward solving the problem of the so-called "sanctuaries" of Malta. The finds indicate marked influence of Egean culture, particularly in the figurines and the architecture of the prehistoric "sanctuaries." On the island Gozo pottery, etc., like that of Hal-Saffieni have been found.
- Mehlis** (C.) Der "Hexenhammer" von Dörrenbach i. d. Pfalz und Verwandtes. (Globus, Brnschw., 1908, XCIII, 174-176, 4 fgs.) Treats in particular of the so-called "witch hammer," a stone axe used by a "wizard" of Dörrenbach to affect cures. These axes are known in various parts of Europe as "thunder-axes," "thunder-stones," etc.—the *cerainia* of Pliny and other classical writers.
- Mehring** (G.) Das Vaterunser als politisches Kampfmittel. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 129-142.) Cites various examples of political parodies of and poems based on the Lord's Prayer, in addition to the material in the article of Werner in the *Vrtlhrsschr. f. Literaturgeschichte*, 1892, v, 1-49. There are two sorts of these political "Lord's Prayers,"—the oldest begins in the 15th century, lasting to the early years of the 17th (Ulm Vaterunser of 1486, Reutling Vaterunser of 1519, the former the oldest, the latter the best known). Of the "peasants' Lord's Prayer" Werner cites 15 different versions. The text consists of a series of couplets, the last line of each of which ends with a word of the "Lord's Prayer."
- Meisner** (H.) Rekrutierungstatistik. (A. f. Rassen- u. Ges.-Biol., Lpzg., 1909, VI, 59-72, map.) Treats of recent statistics of recruits in Germany, 1894-1903, comparing the percentages of acceptability with those of density of population, birth, marriage, mortality, children of school age, migration, morbidity, increase and decrease of population, occupations, industries, race, etc. No clear correspondence of acceptability of recruits with lung diseases, fertility (legitimate and illegitimate children), migration, fertility of soil, well-to-do life conditions, etc.
- Menzel** (H.) Neue Funde diluvialer Artefakte aus dem nördlichen Deutschland, ihre Kulturstufe und ihr geologisches Alter. (Z. f. Ethnol., Berlin, 1909, XLI, 503-506.) Treats of discoveries of diluvial artefacts in 1908 at Eitzum in the valley of the Despe in Hannover, also at Elze, Hameln, etc.; near Wegeleben in Saxony; at Westend, Britz and Südende near Berlin; in the region about Werder near Potsdam and near Phöben, Prellwitz, etc. All the objects (except a few bone fragments and some pieces of quartzite,

etc.) are flints. They are the same in culture type although of different geological age (later and older interglacial). They may represent a transition from the archeolithic to the paleolithic (Verworn).

— Ueber die geologischen Verhältnisse des Spreewaldes. (Ibid., 687-689.) The oldest settlement of the Spree forest is doubtless due to need for protected dwellings and places of refuge as well as for fishing and hunting, and the "islands" about the Kirchplatz and particularly the Schlossberg von Burg.

Michael (H.) Zur Leukas-Ithaca-Frage. (Globus, Brnshwg., 1909, xcvi, 191-193.) Discusses the question whether the island of Leukas, off the coast of Acarnania, is the Ithaca of the Odyssey, the home of Ulysses, and the efforts of Dörfeld to show that it was actually an island in ancient times. Capt. W. v. Maréc's topographical studies are embodied in his *Karten von Leukas. Beiträge zur Frage Leukas-Ithaca* (Berlin, 1908). The identification, as M. points out, is not at all successful.

Mielert (F.) Das heutige Serbien. (Ibid., 9-15, 7 fgs.) Notes on industries, art, agriculture, cities, villages, ruins, etc.

Moesch (H.) Das Fasnachtsrössli im Kt. Appenzell. (Arch. suisses d. Trad. Pop., Bâle, 1909, XIII, 137-139.) Texts of speech made by the "Fasnechbutz," from Tobler and a later one in use in Urnäsch in 1906.

Mohl (J.) Mitteilungen über Tätowierungen, angenommen an Soldaten der Garnison Temesvár. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 312-320, 14 fgs.) Treats of tattooing as observed among the soldiers of the garrison at Temesvár, Hungary, and its significance, etc. The commonest places for tattooing were: anterior surface of forearm; breast; back of hand; upper arm, finger (except thumb). Rarely tattooed were: penis, buttocks, thighs, face, nose. Forehead, back, neck were not found tattooed. The tattooings contain statements of or indications of military science, civil occupation, etc., in letters or symbols, etc. Tattooing is very common among these soldiers,—in a troop of Servians quartered at Nevesinje in 1907 nearly every man was tattooed.—not such a proportion in Temesvár. The garrison prisons are "high-schools of tattooing,"—

then come barracks, hospitals, etc. Tattooing takes place oftener during active service than before. Home-association, *ennui*, imitation, vanity are some of the reasons given for tattooing. Tattooing is *per se* no indication of criminality or defective intellect.

Monseur (E.) Le nom des Lombards. (Bull. de Folk-Lore, Bruxelles, 1909, III, 182-188.) Discusses the origin of the legend concerning the name Lombard (Langobardi, Longbeards), which M. regards as "the remnant of a legend of the fraudulent entry of women into the other-world reserved for warriors."

— Tom Tit Tot. (Ibid., 188-192.) Cites variants of this theme from Liège, Audenarde, French Flanders, Antwerp, etc., known as Vèrkou, Pier-Wier-Wetz, Mynhaentje, Kwispeltotje.

de Morgan (J.) Note sur le développement de la civilisation dans la Sicile préhistorique. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 92-100.) Sketches the development of civilization in prehistoric Sicily (few traces of man in pleistocene times, only caverns of Termini, etc., represent quaternary industries; neolithic culture from continental Europe seen in the remains at Pantellaria, and at Palazzo Acreide, Stentinello, etc., another later culture, with incised pottery, representing a second distinct neolithic civilization). After these come the 4 Sicilian periods, which de Morgan dates earlier than do the Italian archeologists (first, 3d and 2d millenniums B. C.; second, 20-21st centuries B. C.; third, 12-9th centuries B. C.; fourth, 9th century B. C., historic). The remains of Palazzo Acreide date from the third millennium B. C. Almost uninhabited in the quaternary period, Sicily was peopled only on the coasts in neolithic times (from continental Europe); then came Cretan, Mycenaean and Phœnician, and finally Hellenic elements.

Morrison (S.) The lazy wife: a Manx folk-tale. (Folk-Lore, Lond., 1908, XIX, 78-83.) Story told from memory by a Peel woman who heard it some 60 years ago from her mother. English text with Manx words *passim*.

— Billy Beg, Tom Beg, and the Fairies. (Ibid., 324-327.) English text of a Manx fairy-tale from Peel.

- de Mortillet (A.)** Souterrains et grottes artificielles de France. (R. de l'Éc. d'Anthrop. de Paris, 1908, xviii, 285-307.) Lists by localities (alphabetically) under departments the known *souterrains* and artificial caves,—*boves*, *creuttes*, *caves*, *croscs*, *calès*, *carrières*, *marquois*, *forts*, etc.
- Mortimer (J. R.)** The stature and cephalic index of the prehistoric men whose remains are preserved in the Mortimer Museum, Duffield. (Man, Lond., 1909, ix, 35-36.) Notes on skeletons of the late neolithic or early bronze age (of 101 skulls, 34 are dolichocephalic, 28 brachycephalic, 39 mesaticephalic; average computed statures respectively 5 ft. 7 in., 5 ft. 6 in., 5 ft. 6 in.); early iron age, chiefly from the Danes' graves (53 skulls, 37 dolichocephalic, 2 brachycephalic, 11 mesaticephalic; average computed statures respectively 5 ft. 4.6 in., 5 ft. 4 in., 5 ft. 5 in.); Anglo-Saxon remains (61 crania, dolichocephalic 31, brachycephalic 7, mesaticephalic 23; computed average stature respectively 5 ft. 5.7/11 in., 5 ft. 4 1/11 in., 5 ft. 3 6/11 in.) The long-headed individuals seem to have been somewhat the taller.
- Moser (L. K.)** Die Römerstadt Agunt. (Globus, Brnschw., 1908, xciv, 226-227.) Résumés the data in A. B. Meyer and A. Unterforcher's *Die Römerstadt Agunt bei Lienz in Tirol*, published preparatory to further investigations on the site of Aguntum.
- Bericht über Ausgrabungen in einigen Felsenhöhlen von Nabresina, sowie über einige besondere Fundobjekte aus Karsthöhlen. (Stzgb. d. Anthrop. Ges. in Wien, 1907-1908, 29-33, 3 figs.) Notes on pottery-fragments, flints, bone implements, etc., animal bones (also a bronze knife and an iron object) from Nabresina and the caves of the "Karst."
- Much (M.)** Vorgeschichtliche Nahrung und Nutzpflanzen Europas. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 195-227, 2 figs.) Discusses the prehistoric food and economic plants of Europe, their culture-historic age, origin, etc. Wheat (in Solutrée period wild wheat used as food; in neolithic period cultivation of wheat already common,—4 varieties, of which none can be shown to be of Asiatic origin), barley (Oriental 4-lined variety not found in neolithic Europe; wild form used in Solutrée period; 6-lined variety is African or probably Mediterranean), weeds in cultivated land (those of neolithic period,—corn-flower, *Silene*, corn-rose, etc.,—point to the coast-regions of the Mediterranean), millet (origin of *Panicum miliaceum* not known; *P. italicum* first used wild by prehistoric Europeans), buckwheat (used in neolithic times as food; developed from European wild form), lentil and pea (neolithic; both developed from European wild plants), hog-bean (not known in neolithic times north of the Alps; came from South), "water-nut" (much used in neolithic times), poppy (derived from the wild poppy of southern Europe; neolithic in Switzerland, Upper Italy, etc.), apple and pear (derived from wild varieties in prehistoric Europe), walnut (known in France in paleolithic times, whence it spread over central Europe), flax (several varieties in use in prehistoric Europe derived from wild native plants). Dr M. holds that the domestic cattle of prehistoric Europe were of different race from those of the Orient; their use also (yoke; use of cattle for threshing grain not known in prehistoric central and northern Europe) was different. Prehistoric cattle-culture and agriculture in Europe had their own indigenous beginnings and developments.
- Müller (C.)** Predigtparodien und andere Scherzreden aus der Oberlausitz. (Z. d. V. f. Volksk., Berlin, 1909, xix, 175-181.) Cites from various parts of Upper Lusatia 5 parody-sermons and jest-speeches: Wedding-sermon and jest-sermon from Dittersbach dating 1830-1850, etc.; cobblers' sermon from Lugau; sale on the island of good nothing (from Dittersbach); the huge bass fiddle (from Dittersbach). See Bolte (J.).
- Murke (M.)** Die Volksepik der bosnischen Mohammedaner. (Ibid., 13-30.) After ethnographical-historical introduction (the first large folk-epic of the Bosnian Mohammedans, containing 2,160 verses, was published by Krauss in 1886; the first collection of epic folk-songs by Hörmann in 1888-1889), the author gives an account of the singers and their songs based chiefly on Marjanović's *Junačke pjesme muhamedoške* (2 vols., 1898-1899). Marjanović and his collaborators collected in 1886-1888 as many as 320 Mohammedan songs, of which 290 are epic and 30 women's lyrical, containing in all

- some 255,000 verses. Of these songs 30 contain less than 100 verses and 4 more than 3,000, the average being 873. Most of the songs belong to the 17th century, few are more than 200 years old. The favorite hero is Mujstaj-beg of Lički (Lika). M. criticizes some of the views of Krauss as to the guslars, their social position, etc. The term *guslar* songs, e. g., is objectionable, since at least in N. W. Bosnia they are sung only to the *tâmbura*. Some poems and passages in others belong to the most poetic of the folk-epic material of the Serbo-Croats. The songs seem to have a historical basis, with frequent exaggerations, etc.
- Näbe (F. M.)** Die steinzeitliche Besiedelung der Leipziger Gegend unter besonderer Berücksichtigung der Wohnplatzfunde. (Veröff. d. städt. Mus. f. Völkerk. zu Leipzig, 1908, H. 3, viii + 58, 6 pl., 2 maps, 121 fgs.) Detailed account of remains of the stone age (finds at dwelling places especially) in the neighborhood of Leipzig.—at Bienitz, Günthersdorf, Moritzsch, Eutritzsch, etc. No paleolithic remains have yet been discovered, but the neolithic are very rich (stone implements in dépôts and isolated, pottery, ornamented objects, etc.). Interesting are fragments of a clay drum (p. 35) from Eutritzsch. The Leipzig neolithic people were quite numerous, and, at the height of the period, sedentary agriculturalists and cattle-breeders, living in large village-like communities. The absence of "Schnurkeramik" settlements is probably due to the nomadic character of the people. The Leipzig stone-age settlements seem not to have continued beyond the time when the spiral-meander pottery became common.
- Natividade (M. V.)** Alcobaca ethnographica. I. As rocas da minha terra. (Portugalia, 1908, II, 638-646, 42 fgs.) A study in Alcobaca local ethnography. Treats of distaffs, needles, corn-pickers and their ornamentation, etc.
- Neilson (G.)** Brunanburh and Burnswork. (Scott. Hist. Rev., Glasgow, 1909, VII, 37-55, 2 fgs., 1 pl.) Discusses the evidence in the *Egla* or *Egil's Saga* as to the site of the famous battle of Brunanburh, which the author would identify with Burnswork in Dumfriesshire.—the plans, etc., of the military works are given.
- Nelles (W. R.)** The ballad of Hind Horn. (J. Amer. Folk-Lore, Boston, 1909, XXII, 42-62.)
- Newstead (R.)** On a recently discovered section of the Roman wall at Chester. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 52-71, 7 pl.) Detailed account of recently discovered remains forming part of the original fortifications of Deva and objects found in connection therewith. Also notes on a Roman concrete foundation in Bridge street unearthed in June, 1905; and on a paleolithic implement, found in building débris in Chester.
- Noll (K.)** Fragstücke beim Rugericht in Rappennau vor 300 Jahren. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 304-308.) Prints a *questionnaire* (48 items concerning cultural, legal, moral, social, religious and political matters) dating from the beginning of the 17th century, and forming part of the official documents of the village of Rappennau in Baden.
- Notes on Macedonia.** (Nat. Geogr. Mag., Wash., 1908, XIX, 790-802, 5 fgs., 7 pl., map). The illustrations treat of market and street scenes, Greek, Macedonian, Albanian, Turkish types, etc.
- Nunes (J. J.)** Costumes algarvios. O vestuário. (Portugalia, Porto, 1908, II, 654-655.) Notes on Algarve folk-dress.
- Obermaier (H.) und Breuil (H.)** Die Gudenushöhle in Niederösterreich. (Mitt. d. Anthropol. Ges. in Wien, 1908, XXXVIII, 277-294, 11 pl., 9 fgs.) After briefly noting the finds at the Viérzchov cave (in Russian Poland near Cracow, Galicia), etc., the authors treat of the Gudenus cave and its remains (west of the village of Krems on the Danube in Lower Austria) investigated and described in 1883-1884 by F. Brun and L. Hacker, and discussed in detail by Woldrich (1893) and Hoernes (1903). The finds consist of animals, stone implements (*coups de poing*, scrapers, borers, fragments, etc.), bone and horn implements (also a "needle-case" made of the radius of a bird, having the head of a reindeer drawn upon it), some bone and ivory ornaments, etc. In the main cave and in the small cave 7 strata were found. The lower paleolithic strata may be termed Achuleo-Mousterian. The Gudenus cave is one of the richest localities in Central Europe for *coups de poing*. Later on, the

- cave was again sought by quaternary man, who left there the Magdalenian remains. Until the present investigation in 1907 the cave was altogether assigned to the Magdalenian epoch. It ranks now as a most important prehistoric "station" of an earlier epoch as well.
- Oesten** (G.) Bericht über den Fortgang der Rethraforschung. (Z. f. Ethnol., Berlin, 1908, XL, 559-564, 915-919, 8 fgs.) Gives the results of the Rethra investigations in 1907. The discovery of a polished stone axe is of interest. Other finds were pottery fragments, bones, pieces of decayed wood, boards, etc. O. considers it probable that a pile-dwelling once existed here. In the last excavations, an iron buckle, several objects of bronze, etc., were found. The alleged foundation of horns (text of Thietmar) has not yet been discovered.
- de Oliveira** (M.) Thesouros encontrados em algunos castros do Norte de Portugal. (Portugalia, Porto, 1908, II, 666-668.) Treats of finds of coins of Roman emperors, etc., at Monte de Santo Ovidio, Castro de Eiras, Monte de Castello, etc., in Northern Portugal.
- Olshausen** (O.) Eisengewinnung in vorgeschichtlicher Zeit. (Z. f. Ethnol., Berlin, 1909, XLI, 60-72, 86-107, 8 fgs.) Treats of the prehistoric "iron works" at Tarxdorf in Silesia (here iron was obtained in the form of soft not-smelted material; the large number of "furnaces" is accounted for by each having been used but once), the so-called "iron-furnaces" in the Neckar district of Württemberg, etc. Also the obtaining of fusible iron in crucibles and its geographical distribution. In the discussion Hr. Busse spoke of iron in prehistoric times in Brandenburg, Hr. Krause exhibited photographs of the Tarxdorf furnaces and replied to O.'s claim that actual smelting had not occurred there, Hr. Giebeler treated the question of hard and soft iron, the amount of iron used in Solomon's Temple, etc., Hr. P. Staudinger called attention to Lemaire's account of iron-furnaces in the Katanga region of the Congo State, Hr. v. Luschan reiterated his conclusions, and A. Schliz spoke of the "smelting pits" (not "iron furnaces") of the Neckar country. See v. Luschan (F.) and Grosse (H.).
- P.** Zur Anthropologie der Georgier in Kartalinien und Kachetien. (Globus, Brnschw., 1908, xciv, 335-337.) Résumés the anthropological data in A. N. Džavachoo's *Antropologija Gruzii* (Moscow, 1908), giving the results of investigations of 400 individuals in Kartalinia and Kachetia in 1903-1905. The Georgian is of prevailing (54%) dark type, brachycephalic (only 2% dolichocephalic), medium stature.
- P.** Slawisches. (Ibid., 208.) Résumés some of the data in Prof T. J. Florinskii's *Slavianskoje plemia* (The Slavonic People), a statistical-ethnographical *aperçu* of the Slavs of today (Kiev, 1907). The total number of Slavs is 148,521,000, of which 107,496,000 are in the Russian Empire, 45,000 in Italy, and 3,104,000 in the United States (2% of all). The Greek church counts 103,740,000, the Roman Catholic 34,298,000, the Protestant churches 1,570,000 and the Mohammedans 1,175,000 Slavs. Outside the Russian Empire there are 37.8% of the Slavs. The movement of the Slav is now eastward. Since the 9th century the German, Hungarian and Rumanian "islands" have kept the Slavs divided into two sections, a northwest and a southwest.
- Pale** (J.) Sur les deux petites îles de Houat et Hoedic. (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., X, 5-9.) Résumé from *L'Agriculture Nouvelle*. Notes on population, houses, animals, vegetation, graves, industries, etc. There are a number of interesting megaliths on the islands off the coast of Morbihan. In the discussion, MM. Anthony and Baudouin added other data and M. Sébillot called attention to Delalande's *Houat et Hoedic*, published in 1850.
- Pappusch** (O.) Inschriften an Kruzifixen und Bildstöcken in Westfalen. (Z. d. V. f. Volksw., Berlin, 1908, xviii, 433-436.) Gives texts of 24 inscriptions (one Latin, the rest German) from crucifixes, etc., in shrines or on the roads near the villages of the Westphalia-Münster country.
- Patrick** (Mary M.) The emancipation of Mohammedan women. (Nat. Geogr. Mag., Wash., 1909, xx, 42-66, 18 pl., 1 fg.) Treats of the progress in freedom of Turkish women, particularly as a result of the "Young Turkey" revolution of July 24, 1908. They have been for centuries property-holders, have fur-

- nished many writers, developed midwives, acted as financiers of the palace, shown ability along commercial lines, become their own lawyers, practised teaching with success, and are now entering politics, having abandoned their veils.
- Peet** (T. E.) Prehistoric finds at Matera and in South Italy generally. (Ann. Arch. and Anthrop., Liverpool, 1909, 11, 72-90, 2 fgs., 4 pl.) Gives an account (after Ridola, Patroni, Mayer, etc.) of the cave-dwellings and burials of the neolithic period in the Grotta dei Pipistrelli, the Murgia Timone and other entrenched sites, the hut-foundations of Serro d'Alto (neolithic), the graves of the bronze age at the Murgia Timone, cist-graves of Murgia Timone, cremation necropolis of Monte Timmari, etc. The pottery of Matara (7 types) is especially considered. The antiquities of Matara extend almost unbroken from the neolithic age to the Greek period.
- Peixoto** (R.) As filigranas. (Portugalia, Porto, 1908, 11, 540-579, 53 fgs.) Treats in detail of filagree work (rings, pendants and ear-rings, beads and necklaces, crosses, collars, stars, crucifixes, reliquaries, hearts, enamels, bracelets, etc.), its history, technique, objects and ornaments manufactured, accessories (stone, enamels, etc.), uses and customs connected with ornaments, etc., in Portugal.
- Os pucareiros de Ossella. (Ibid., 653.) Note on the makers of the black *pucaros* and their ceramic art now in process of disappearing.
- Contos populares de animals. (Ibid., 660.) Three brief animal tales (wolf and she-fox, she-fox and cat, nightingale).
- As explorações da cidade de Terroso e do Castro de Laundos, no Concelho da Povoia de Varzim. (Ibid., 677-680, 4 portr., 3 fgs.) Notes on the extensive explorations in 1906-1907 of Terroso patronized by Sr A. F. dos Santos Graça, and of Laundos under the auspices of Sr Dr D. Alves, the results of which are soon to be published.
- O homem da maça. (Ibid., 676-677, 1 fg.) Treats of "the man with the club," a stone statue from Santa Cruz do Bispo,—probably a figure of a warrior.
- Pessler** (W.) Die Abarten des altsächsischen Bauernhauses. Ein Beitrag zur deutschen Ethno-Geographie. (Arch. f. Anthrop., Brnschw., 1908, N. F., VIII, 157-182, 23 fgs.) Detailed account of the varieties of the Old Saxon peasant-houses (peculiarities of construction, with distribution-map of 6 varieties; 9 varieties of plan, with map of distribution). The transitional and mixed forms are indications of the degree of ethnic mixture, etc. The Saxon house is co-extensive with Saxon art,—the domain of purest Saxondom includes the region of the unraised "Kübbunghaus" and the uninfluenced "Flettliedienhaus."
- Peyrony** (D.) Station préhistorique du Ruth, près Le Moustiers, Dordogne. Aurignacien, solutréen et magdalénien. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 156-176, 8 fgs.) The "station" of Ruth represents six well-defined strata, each with characteristic implements, etc.: Old Magdalenian, upper, middle and lower Solutrean, upper and middle Aurignacian. Stone, bone and horn implements, etc., are described,—interesting is a color grinder from the upper Aurignacian. This important "station" again proves the pre-Solutrean character of the Aurignacian.
- A propos des fouilles de La Micoque et des travaux récents parus sur ce gisement. (Ibid., 380-382.) Résumés recent monographs on the finds in the quaternary strata of La Micoque in the valley of the Vézère, by Peyrony, Hauser, Obermaier, etc. P. considers the facts support his views against Hauser.
- Pinho** (J.) Castros do concelho de Amarante. (Portugalia, Porto, 1908, 11, 673-675, 27 fgs.) Fourth section treating of the ceramic remains, pits, excavations, etc., at Castello Velho.
- Pires** (A. T.) Os pregoes d'Elvas. (Ibid., 654-660.) Texts and music of 25 cries of street-venders in Elvas, 6 from Lisbon and 2 from Portalegre; 18 other Lisbon street-cries are given by A. Merça in the *Serões* for April, 1906.
- Ploy** (H.) Zur Anthropologie des oberen Salzachgebietes. (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 324-367, 2 fgs., 12 tables.) Gives details of measurements, color of body, eyes, hair, etc., of 423 men (48 Tirolese, 59 half-Tirolese, and 316 from Pinzgau) from the Oberpinzgau region of western Austria. Some 300 women and few *crétins*

- were also measured (they are not considered in this article), making 750 or 14% observed out of an adult population of 5,500. In stature the Tirolese are rather taller than the people of Pinzgau, the latter more dolichocephalic.—Pinzgau is one of the most dolichocephalic regions in the Austrian Alps. The inhabitants of Pinzgau go back chiefly to already mixed Bajuvarian immigrants, but the original types have passed over almost completely into mixed types (head and skull, face),—the complexion, however, still recalls more the Nordic than the dark, round-headed type (*Homo alpinus*).
- Pokorny (J.)** Der Ursprung des Druidentums. (Ibid., 34-50.) Discusses the origin of druidism (priesthood, magic, cult of the oak, etc.) According to P., "druidism originated among a people, inhabiting the British Isles before the Celts, a people belonging probably to those great stocks that occupied Western and Southern Europe long before the coming of the Indo-Germans." In the discussion Much and Goldmann treated the etymology of the word *druid*.
- Polain (E.)** Architecture liégeoise. Les maisons en bois à pignon a Liège (B. de l'Inst. Arch. Liégeois, 1907, xxxvii, 99-121, 4 pl., 5 fgs.) Treats of wooden houses of the *pignon* type in Liège. Blue and green seem to have been used as colors for painting.
- Polivka (G.)** Neuere Arbeiten zur slawischen Volkskunde. 2. Südslawisch. 3. Russisch. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 313-331.) Brief résumés and critiques of recent South Slavonian and Russian literature relating to folk-lore: Bosnian, Servian (the Mijatović-Debelković-Petrovič *Customs of the Servian Folk* is important), Bulgarian, Russian (Malevič's collection of White Russian songs; Markov, Maslov and Bogoslavskii's collection of songs from the shores of the White Sea; Charuzin's study of fire-worship; Charuzin's monograph on the Slavonic house, 1907; V. Hnatiuk and A. Začenjajev's study of 2830 love-songs; M. Dragomanov's studies of Little Russian folk-lore and literature; I. Franko's collection of Little Russian proverbs from Galicia; Z. Kuzelja's work on the child in custom and belief of the people of the Ukrain), etc.
- Neuere Arbeiten zur slawischen Volkskunde. 2. Südslawisch. (Ibid., 317-328.) Brief reviews and critiques of recent literature (books, articles in periodicals, etc.) relating to South Slavonic folk-lore: Slovenian (notable is the third volume of Strekelj's *Slovenian Folk-Songs* dealing with religious songs, etc.), Serbo-Croatian (Rožič's work on the Prigorje country in western Croatia; Krauss's work on the folk-lore of the South Slavs, etc.), Bulgarian (Deržavin's work on the Bulgarian colonies in Cherson and Tauris; Jankor's collection of epic and lyric folk-songs, 1908), etc.
- Neuere Arbeiten zur slawischen Volkskunde. 3. Russisch. (Ibid., 441-457.) Brief critiques and résumés of recent Russian folk-lore literature: The *History of Russian Literature* (Moscow, 1908) by many competent hands, treating of folk-literature, folk-poetry, etc.; V. T. Miller's *Modern Russian Epic Songs* (Moscow, 1908); N. V. Gogol's *Little Russian Folk-Songs* (St. Petersburg, 1908); Ončukov's *North-Russian Märchen* (St. Petersburg, 1908); the third volume of Jakuškin's *Customary Law* (Moscow, 1908); V. Anderson's *History of Sects*, etc. (St. Petersburg, 1908); Zelenin's *The Russian Plough* (1908), etc., are among the chief works noted.
- von Preen (H.)** Kopfziegel, ein Giebel schmuck aus Oberbaden. (Ibid., 1908, xviii, 277-279, 5 fgs.) Brief account of hollow tiles with the representation of a human head at one end, used as gable-ornaments in the region between Freiburg in Baden and Basel,—at Müllheim, Eschbach, Oberweiler, Niederweiler, etc.
- Spatzenhafen aus Müllheim in Baden. (Ibid., 280.) Note on glazed pots ("spatzenhafen"), used as gable-ornaments on houses in Müllheim, Baden.
- Primrose (J.)** Jocelyn of Furness and the place-name Glasgow. (Trans. Glasgow Archeol. Soc., 1908, n. s., v, 220-228.) Discusses the interpretation of the name *Glasgow* given by Jocelyn, a monk of the Cistercian Abbey of Furness, ca. 1190 A. D. P. favors Jocelyn's etymology = "dear church," hybrid Latin-Celtic.
- Raymond (P.)** Céramique de l'époque énéolithique en Gaule. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 789.) Notes on fragments of pottery from a cave in the department of

- Gard belonging to the period of transition from the neolithic to the metal age,—the first discovery of the kind in southern Gaul.
- Regàlia** (E.) Ancora sul Cammello della Grotta di Zachito, Salerno. (A. p. l'Antrop., Firenze, 1908, xxxviii, 287-298.) Reply to criticisms, etc., of L. Pigorini in a recent article in the *Bollettino di Paleologia Italiana* for 1908, concerning R.'s views as to the camel of the Zachito cave and its origin.
- Rehsener** (M.) Tiroler Volksmeinungen über Erdbeben. (Z. d. V. f. Volksk., Berlin, 1909, xix, 198-199.) Cites folk-ideas from Tirol concerning earthquakes: Caused by wind, rain flowing into oil underground, cold, sun, great sea-animal, fire-mountain, cracks in rocks, etc.
- Reinach** (A. J.) La flèche en Gaule, ses poisons et ses contre-poisons. (L'Anthropologie, Paris, 1909, xx, 51-80, 189-206, 10 fgs.) Well-documented study of the arrow in ancient Gaul (historic, numismatic, ceramic, monumental, sculptural, etc., evidence), of the use of bow and arrow in Gaul, and the employment of arrows tipped with poison.
- Reinhard** (W.) Eine Manuskriptkarte der Britischen Inseln aus dem 16. Jahrhundert. (Globus, Brnschw., 1909, xcvi, 1-2, 1 pl.) Reproduces and briefly describes a MS. map of the British Isles (now in the British Museum), dating from the middle of the 16th century (later than 1534, earlier than 1546). The map is notable as representing the whole island group.
- Renard** (L.) Rapport sur les recherches et les fouilles exécutées en 1907 par l'Institut Archéologique Liégeois. (B. de l'Inst. Arch. Liégeois, 1907, xxxvii, 361-370, 1 fg.) Notes on a tumulus(?) at Ombret-Rausa, finds of pottery, tiles, etc., at Jupille, Belgo-Roman tomb at Borsu (see Hénaux, P.) and burial-place at Tourinne-la-Chaussée (also other remains at Chardeneux), Belgo-Roman tumulus at Sohert-Tinlot, etc.
- Reymond** (M.) Cas de sorcellerie en pays fribourgeois au quinzième siècle. (Arch. suisses d. Trad. Pop., Bâle, 1909, xiii, 81-94.) Gives details of five trials for witchcraft in 1458, 1461, 1464, 1477, 1498, in the Freiburg district. In two cases, at least, the accused were burned at the stake.
- The sentences in the others are not known.
- Ridgeway** (W.) The relation of anthropology to classical studies. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 10-25.) Points out the valuable results of the comparison of the material remains of Greece and Rome and those of savage peoples. Origin of Greek and Roman coin weights (barley-corn as unit), effects of Mycenaean discoveries, Greek tragedy (riddle of lock of hair and footprints in clay found by Electra), elucidation of Homer, Herodotus and other ancient writers of Greece and Rome, are discussed. Aid given by anthropology and language to literature emphasized.
- Robertson** (D. J.) Orkney folk-lore notes. (Ork. and Shetld. Old-Lore Miscell., Lond., 1909, 11, 105, 109.) Notes on "Finn men," fishermen's superstitions, butter-charm, fairies, etc.
- Roediger** (E.) Allerlei aus Rollsdorf bei Hohnstedt, Mansfelder Seekreis. (Z. d. Ver. f. Volksk., Berlin, 1909, xix, 439-440.) Notes on folk-festivals, wedding and house-lore (luck and ill-luck), plant and animal superstitions, etc.
- Rona-Sklarek** (Elisabet.) Ungarische Märchen. (Ibid., 92-95.) Continued from Bd. xii and xvii, Nos. 5-6 of Hungarian tales (German text only): How long lasts the widow's vow? The purse found on the way to school.
- Rossat** (A.) Proverbes patois. Recueillis dans le Jura bernois catholique. (Arch. suisses d. Trad. Pop., Bâle, 1909, 111, 31-48.) Last section, Nos. 226-423 of proverbs from the Catholic region of the Bernese Jura, phonetic patois text, with versions in literary French. The localities represented are Mettemberg, Develier, Porrentruy and Ajoie. Delémont, Soyhières, Franches-Montagnes, etc.
- Sampaio** (A.) Os póvoas marítimas do norte de Portugal. Capítulo III. O mar livre. (Portugalia, Porto, 1908, 11, 580-604.) Historico-ethnographical notes on the peoples of the northern coast of Portugal,—Atrio, Varzim, Porto, etc.
- Sampson** (J.) Welsh Gypsy folk-tales. (J. Gypsy Lore Soc., Liverpool, 1908, n. s., 1, 258-270.) Gypsy text and English versions of "The Green Man," belonging in the cycle of Campbell of Islay's "Battle of the

- Birds," and Conor Maguire's "The Man with the Bags," etc.
- A hundred Shelta sayings. (Ibid., 272-277.) Collected in Liverpool about 17 years ago, chiefly from two old Irish tinkers. Nos. 1-78 "little sayings," 79-89 proverbs, 90-100 wishes, good and evil.
- dos Santos Rocha (A.)** Estações pre-romanas da idade do ferro nas visenhancas da Figueira. Parte 2^a. O Crasto. Parte 3^a. Chões e Pardinheiros. (Portugalia, Porto, 1908, II, 493-516, 2 fgs., 6 pl.) Second and third parts of monograph treating of the pre-Roman "stations" of the iron age in the neighborhood of Figueira, Crasto in particular: Topography and archeological stratigraphy, fortifications and dwellings, metal objects found (evidence of iron forging, lance-base, hook or clasp, etc.; bronze weapons, including a dagger, the only one reported so far from Lusitania, fibulae and other implements and ornaments, a fine small sheet of copper, a small ring of tin, and a piece of lead left over from casting), pottery (less common at Crasto than at Santa Olaya; indigenous pottery of primitive type and exotic wheel-made; hand-made exotic vases, pottery of local manufacture modified under influence of exotic models), objects of glass (beads, fragment of small vase of the sort generally held to be of Egypto-Phœnician origin), stone (portions of mill-stones, spheroidal piece of quartz with pits, stone pestles, etc.), horn and bone (holders for small objects, made of stag-horn or long bones of animals), kitchen-refuse, etc. The author concludes that the "stations" of Santa Olaya, Crasto, and Chões belong to the Marnean or La Tène I period of the iron age, with considerable evidence of Ibero-Punic influences coming from the southern part of peninsula by sea, and with the Punic element some traces of Etruria and the eastern Mediterranean.
- Savoy (H.)** La flore fribourgeoise et les traditions populaires. (Schw. Arch. f. Volksk., Basel, 1909, XIII, 176-190.) Treats of the folk-lore of the flora of Friburg, Christmas and New Year (the year begins Dec. 25), activities of winter-time, spring, etc. The folk-names of plants, their uses, etc., are given,—also rites and ceremonies connected therewith, customs and plays of children, etc.; the festival of St John; poisons, etc.
- Saxby (J. M. E.)** Shetland names for animals, etc. I. Animals. (Ork. and Shetld. Old Lore Ser., Lond., 1909, Miscell., II, 168-170.) List of some 80 names of beasts and birds, with notes. The diver is called *hedder-con-dunk* from the children's game of see-saw. The name *brodda*, implying perfect motherhood, is taken from *bod*, a mother-goose.
- Schell (O.)** Der Donnerbesen in Natur, Kunst und Volksglauben. (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 429-432.) Treats of certain parasitic growths on tree-branches, known in Germany as *Donnerbesen*, being popularly ascribed to lightning strokes; also to the elves, etc. In house-architecture they are imitated as a protection against lightning, etc.
- Die Entwicklung des bergischen Hauses. (Ibid., 1-12, 4 fgs.) Sketches the Berg house in its development from the year 1500 down to the present. It is a Low German house in origin,—a form of house with a hearth-fire, contrasted with the High German two-fire house (*Herd, Ofen*). The best type of the L. G. peasant house, out of which by organic transformation the Berg house has arisen, is the Low Saxon house of the heath-country. Local coloring has also occurred. In the middle of the 18th century a great change, due to industrial development, took place, and imitation of French style. The Berg house is interesting as having been the basis of the so-called "colonial style" in America.
- Bergische Trachten. (Globus, Brnschw., 1909, xcv, 231-235, 248-252, 11 fgs.) Treats of folk dress and ornament in the former duchy of Berg, past and present. The blue frock, the woman's cap, the "bride-crown" (to be worn by the chaste only), the *Boschlappen* (vest), wooden shoes, etc., are noted. The iron-ware workmen, the knife-grinders, blacksmiths, carters, weavers, milk-men, young recruits, etc., had all their characteristic dress and ornaments. The Berg folk-costume has been influenced essentially on the one side from the Rhine region (formerly Franconian) and on the other from Saxon Westphalia.
- Schenck (A.)** Étude sur l'anthropologie de la Suisse. II. (Bull. Soc.

Neuchât. de Géogr., 1908, XIX, 5-57, 4 pl.) Treats, with details of measurements, of human remains from neolithic caves and burial-places (Schweizersbild, Dachsenbüel, Chamblandes) and of the human races of the Swiss neolithic period (lake-dwellings, burial-places).—pigmies, race of Baumes-Chaudes-Cro-Magnon, negroid races of Grimaldi, neolithic brachycephals, neolithic dolichocephals of northern origin, most of which are represented even now in Switzerland. The short skeletons of Chamblandes are not pigmies. The negroid type of Grimaldi does not represent mere erratic individuals. The brachycephals are of Asiatic (*via* the Danube) origin. A third part, dealing with man in Switzerland in the bronze and iron ages and in historic times, is to follow.

Schliz (A.) Die Frage der Zuteilung der spitznackigen dreieckigen Steinbeile zu bestimmten neolithischen Kulturkreisen in Südwest-Deutschland. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1908, XXXIX, 92-96, 1 fg.) Discusses the relation of the triangular top-pointed stone-axes to the neolithic culture-areas of S. W. Germany, Grosgartach, Rössen, lake-dwelling.

Schmidt (H.) Der Bronzefund von Canena, Saalkreis. (Z. f. Ethnol., Berlin, 1909, XLI, 125-127, 1 fg.) Brief account of a dagger and a so-called "Schwertstab" of bronze, fine specimens of the oldest Norse bronze age of Montelius, part of a *dépôt* find made years ago at Canena near Halle on the Saal. A detailed account will appear in the *Prähistorische Zeitschrift*.

Schmidt (R. R.) Die späteiszeitlichen Kulturepochen in Deutschland und die neuen paläolithischen Funde. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1908, XXXIX, 75-82, 15 fgs.) Treats specially of the late glacial culture-epochs in Germany in connection with recent paleolithic finds: Beuron in the valley of the upper Danube (late diluvial; weapons, implements, etc., of last paleolithic epoch); Wildscheuer near Steeden a. d. Lahn (important for the Aurignacian age in Germany), etc. According to S., the late Magdalenian is represented by the finds at Hohlefels, Schmiechenfels, Propstfelsen, Ofnet, Andernach; the middle Magdalenian at Schussenried, Hohlefels, Andernach; the early Magdalenian at

Bockstein, Sirgenstein, Niedernau, Hohlefels near Schelklingen, Wildscheuer; the later Solutrean at Sirgenstein; the older Solutrean at Ofnet, Sirgenstein, Bockstein; the late Aurignacian at Sirgenstein, Ofnet, Wildscheuer; the middle Aurignacian at Sirgenstein, Ofnet, Bockstein, Wildscheuer; the early Aurignacian at Sirgenstein; the late Mousterian at Sirgenstein, Irpfehöhle. The first evidences of ornamentation appear in the middle Aurignacian,—of the rich glyptic period (beginning in the West in the early Aurignacian) there is no trace. Worthy of note is the Magdalenian bird's head on stag-antler from Andernach. In none of the many caves in the Swiss, Franconian and Swabian Jura, on the Rhine and in central Germany, did the author find any evidence of the "cave art" (wall-drawings, etc.) of the West.

Schneider (L.) Steinzeitliche Gefässmalerei in Böhmen. (Z. f. Ethnol., Berlin, 1908, XL, 513-515, 2 fgs.) Treats of early neolithic painting on pottery from Bohemia (Sárka valley, Podbaba, Vinor, etc.). The painted pottery of the stone age is not only a pre-Mycenean culture-item, but, according to H. Schmidt, perhaps a contributing factor to the development of Mycenean vase-painting. Its appearance in neolithic Bohemia is of great interest. The characteristic ornaments are volutes. Except on the large vessels from the Sárka valley (where white and red were used) the painting was done with black pitch, applied while the vessel was still hot.

Schnappel (E.) Volkskundliches aus dem Danziger Werder. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 158-170.) Cites from Frau J. Wüst's *Erinnerungen einer alten Werderanerin*, which appeared during 1907-1909 in the Wednesday supplement ("Heimat u. Welt") of the "Danziger Zeitung," items of folk-lore: House (the "older Werderhouse" is West Prussian) and *Vorlaubenhaus*, seasons (harvest-festival, "Bullpulsted"), wedding-feasts, titles (of a peculiar sort due, possibly, to Polish influence), etc.

Schönbach (A. E.) Die Bereitung der Osterkerzen im Mittelalter. (Ibid., 1908, xviii, 426-428.) Cites from a German MS. of the 15th century in Basel an account of the preparation

- of Easter tapers. Four ways of making new light are mentioned.
- Schuchardt (C.)** Die Bauart unserer germanischen Gräber der Stein- und Bronzezeit. (Z. f. Ethnol., Berlin, 1908, XL, 813-819.) Based on investigation in 1905 of the 4 megalithic graves at Grundoldendorf in the district of Stade, Dr Götze's finds at Langenstein, etc. S. thinks that the wooden "round graves" of the bronze period continue the architectonic tradition of the stone "round graves" of the stone age. The "round grave" itself is only an imitation of the old European round huts (cf. those still in use among the Kabyles, Wassukuma, etc., in Africa). The stone pillar on these graves is no phallus, but the top of the old center-post of the hut, still easily recognizable. The stone-chamber graves are clan or family graves. In the discussion Hr. Kossinna differed from S.
- Grabungen auf der Römerschanze. (Ibid., 830.) Note on the excavations at the so-called "Römerschanze" (corrupted from "Räuberschanze"),—the old name is "Königschanze," near Potsdam, a fortification of old German origin.
- Ausgrabungen auf der Römerschanze bei Potsdam 1908. (Ibid., 127-133, 4 fgs.) Résumés excavations of 1908. The fortification was built and inhabited in the last centuries B. C., and from the old Teutons it passed over, probably by conquest, to the Slavs.
- Neues von Befestigungen der Oberlausitz. (Ibid., 1909, XLI, 508-510.) Notes on recent investigations of ancient fortifications in Upper Lusatia,—on the Prottschenberg (remains of stone wall, with pre-Slavonic pottery fragments), on Mt Löbau (pre-Slavonic remains only), on the Stromberg near Weissenberg, etc.
- Schulze (F.)** Die geographische und ethnographische Bedeutung von Springer's "Meerfahrt" vom Jahre 1509. (Globus, Brnschw., 1909, xcvi, 28-32.) Cites from the account of Balthasar Springer's voyage with the Portuguese fleet to India (round Africa) and back in 1505-1506, published in 1509; items of ethnographic and ethnologic interest and value. References to Guanches of the Canaries; Bissagos Is. (trade of Negroes; probably the first reference to Aggrri beads, the *Cristallein* of Springer, said to be introduced by the Portuguese); Guinea (Springer's reference to the gold bracelets and anklets of the Negroes indicates the antiquity of the gold-work of Upper Guinea), Algoa's (Springer's description of the natives here includes the notes on the Hottentots and Kafirs; the people seen were probably Hottentots,—this is the first account of the Hottentots in German); Mombasa (traces of African elephant taming), India, etc. This valuable little pamphlet has been reprinted with introduction, etc., by Schulze, as *Balthasar Springer's Indienfahrt 1505/06* (Strassburg, 1902).
- Schütte (O.)** Vier Liebesbriefe einer Braunschweigerin vom Jahre 1642 und 1643. (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 423-426.) Text of 2 love-letters in prose and 2 others in verse, of Anna Rodewolts of the city of Brunswick in 1642-1643.
- Schwalbe (G.)** Entgegnung auf den Artikel von Stolyhwo: Zur Frage der Existenz von Übergangsformen zwischen *H. primigenius* und *H. sapiens*. (Globus, Brnschw., 1909, xcv, 29-30.) Schwalbe holds against S., that the Nowosiolka skull does not represent a transitional form between *H. primigenius* and *H. sapiens*, but clearly belongs to the latter.
- Schweisthal (M.)** Das belgische Bauernhaus in alter und neuer Zeit. (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 295-311.) Résumés the chief data in the author's recent monograph on the Belgian peasant house past and present, *Histoire de la maison rurale en Belgique et dans les contrées voisines* (Bruxelles, 1907). The Belgian peasant house belongs generally with the Franco-Belgian type, one of the three basal forms developing from the common Teutonic one-room house. Only in Liège and Luxemburg does Alemanic influence make itself felt. The oldest pictures of Belgian houses are in the *Veil rentier d'Audenarde*, a MS. of the latter part of the 13th century now in the Brussels Library. The glass window appears towards the end of the 16th century as a new factor and on the manufacture of glass have depended many of the subsequent advances and alterations in the Belgian house. In western Belgium occurs the characteristic *cheminée flamande*. Archaic houses may be found especially in Sluys, near Moll in the province of Ant-

- werp. The influence of city style (Brussels) is easily seen in Brabant.
- Servia and Montenegro.** (Nat. Geogr. Mag., Wash., 1908, XIX, 774-789, 3 fgs., 12 pl.) The illustrations treat of Servian, Bosnian, Montenegrin, and Gypsy types, street-scenes, etc.
- Sharp (C. J.)** Some characteristics of English folk-music. (Folk-Lore, Lond., 1908, XIX, 132-152.) English folk-music is characterized by being in large part cast in *modes* (a *prima facie* evidence of its folk-origin), or *natural scales*; by having *irregular time and rhythm*; by possessing the *non-harmonic passing note*; and by having *one note only to each syllable of the words*. Many examples are given.
- Sidgwick (F.)** "The Bitter Wither" ballad. (Ibid., 190-200.) Gives several new texts with comparative notes.
- Simon (A.)** Nochmals das polnische Original des Volksliedes 'An der Weichsel gegen Osten.' (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 421-423.) Cites 4 versions of the Polish song, 'Tam na bionin' by F. Kowalski (1799-1862), which has become a folk-song. See Bartolomäus (R.).
- Siret (L.)** Les Cassitérides et l'empire colonial des Phéniciens. (L'Anthropologie, Paris, 1909, xx, 129-166, 283-328, 69 fgs.) Second and third parts of discussion of the Cassiterides in relation to the Phœnician empire. S. seeks to identify the Cassiterides with the Morbraz Is., and to find traces in Armorica of the Phœnician commerce in tin, by the medium of Iberia. The palm and teal symbols, cuttlefish, double-axe, etc., are treated.
- Smith (G. C. M.)** "Straw-bear Tuesday." (Folk-Lore, Lond., 1909, XIX, 202-203, 2 pl.) Note on the leading of "straw-bears" (men or boys) still surviving at Whittlesey, Cambridgeshire (Jan. 12, 1909).
- Smith (H. M.)** Brittany, the land of the sardine. (Nat. Geogr. Mag., Wash., 1909, xx, 541-573, 11 fgs., 12 pl.) Contains notes on Bretons (temperament, family life and customs, houses, position of women, industries of farms, fishing, churches, markets, menhirs of Concanean and Carnac, *pardons*, etc.). The illustrations (house and interior, women grain-threshers, sea-weed gatherers, country-carts, sardine-sorting, marketing, menhir, *pardons*, peasant types) are of ethnologic value.
- Smith (W. G.)** Paleolithic implement found near the British Museum. (Man, Lond., 1909, ix, 88, 1 fg.) Describes and figures a fine flint tool discovered in 1902 while a drain was being repaired in Woburn place. It "agrees well with the famous Gray's Inn implement found in the 17th century."
- Dewlish "eoliths" and the *Elephas meridionalis*. (Ibid., 113-114, 1 pl.) Argues against the acceptance of the view that the "eoliths" found at Dewlish in Dorset are of pliocene date and contemporary with the *E. meridionalis*.
- "Eoliths." (Ibid., 1908, viii, 49-53, 1 pl., 4 fgs.) Treats of early searches on the plateaux of the East of England (Prigg), the Dunstable plateau, the contorted drift, "eoliths," "eoliths" on the Dunstable plateau. According to S., nine out of ten "eoliths" are "natural stones not intentionally touched by man," while "the minority are of human origin, but of well-known paleolithic or neolithic forms." Also, "there is no evidence that any of the minor paleolithic forms, often termed 'eoliths,' are as old as the boulder clay."
- Sökeland (H.)** Dunkelfarbige Marienbilder. (Z. d. V. f. Volksk., Berlin, 1908, xviii, 281-295, 9 fgs.) Treats of figures, etc., of the Virgin Mary, in which she is represented with a black or dark-brown skin. These occur in various parts of Catholic Europe (in Russia: Chenstochov, Moscow. Kasan; France: Puy-de-Dôme, Rodez, Toulouse, etc.; Germany and Switzerland: Einsiedeln, Alt-Öttingen, Breslau, Cologne, Würzburg. This "black Madonna and Child" is thus not rare. The oldest figures of the Madonna in the catacombs of Rome show no traces of black. Contrary to Pommerol (*Bull. Soc. d'Anthrop. de Paris*, 1901), who attributes the "black Madonnas" to heathen influences upon early Christianity, S. holds that their origin is "due to the influence of the peculiar painting of the monks of Mt Athos." The character of the painting was such as readily to turn black or nearly so from the smoke of long years of altarpieces. Such pictures were then copied in black. Citations of the methods of the monks are given from G. Schafer's *Handbuch der Malerei vom Berge Athos* (Trier, 1855), a German version of Didron's *Manuel d'iconographie chrétienne* (1845).

- Soltau** (W.) Die Entstehung der Romuluslegende. (A. f. Religsw. Lpzg., 1909, XII, 101-125.) Author seeks to prove that the legend of the founding of Rome by Romulus is not a Roman folk-story, but was derived from the *Tyro* of Sophocles through the *Alimonia* of Naevius, and the later efforts of Fabius, the Roman, and Diokles, the Greek. The name *Rome* itself is of Tuscan origin (*Romos*). The she-wolf with the children is of Campanian, or Hellenistic provenance,—the idea was copied by the Romans from Campanian coins. The she-wolf in the Lupercal is older than the twins. The Romulus story has been fancifully developed on the basis of simple Greek mythological elements and a local Roman *Sage*.
- Sonne, Mond und Sterne im Volksglauben der Kaschuben am Weitssee, Kaschubei.** (Globus, Brnschwg., 1908, XCIII, 145-146.) Résumés article in the *Mitt. d. V. f. Kaschub. Volksk.* (1908) by J. Gulowski on the sun, moon and stars in Cashubian folk-lore. The moon is the dwelling-place of Adam and Eve; the sun is the seat of the throne of Jesus Christ; the Milky Way is the guide of the birds to foreign lands.
- de Sousa** (T. M.) Costumes e tradições agrícolas do Minho. II. Regimen pastoral dos povos da Serra do Geréz. (Portugalia, Porto, 1908, II, 646-652.) Notes on pastoral life and activities in the Geréz mountains,—history, special words in use (p. 650), contracts, common oil-presses, water-rights, plowing, etc.
- Spiegelhalter** (O.) Die Glasindustrie auf dem Schwarzwald. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 267-277, 7 fgs.) Treats of the glass-making industry in the Black Forest, past and present,—“factories,” varieties of glass bottles and vessels made, inscriptions, “moon-glasses,” workmen, salesmen, etc.
- Sprecher** (F.) und **Stoecklin** (Adele). Hausinschriften aus dem Schanfigg, Graubünden. (Arch. suisses d. Trad. Pop., Bâle, 1909, III, 140-145.) Gives 28 house-inscriptions, dating from the beginning of the 18th century to the last quarter of the 19th.
- Stiefel** (A. L.) Sprichwörteranekdoten aus Franken. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 446-449.) Gives 7 anecdotes from the valley of the Saale in Franconia, told to illustrate the meaning of certain proverbial expressions.
- Stückelberg** (E. A.) Bekleidung der Andachtsbilder. (Schw. Arch. f. Volksk., Basel, 1909, XIII, 191-195, 2 fgs., 2 pl.) Notes on the clothing of images for worship (ancient Egypt, Middle Ages, etc.), particularly in modern Switzerland, the Virgins of Einsiedeln, Marienstein, etc.
- S. Expedit. (Ibid., 195-199, 1 fg.) Treats of the name, attributes, worship, etc., of St Expeditus (“prepared,” i. e., for martyrdom), whose adoration (he is not the subject of an early Christian or even medieval cult) in Italy and France (Lourdes, Marseilles, Pornichet) does not go back beyond the 18th century.
- Teixeira** (T.) Ethnographia Transmontana. Agricultura, Concelho de Moncorvo. (Portugalia, Porto, 1908, II, 627-638.) Treats of agriculture in the district of Moncorvo: Plowing and cultivation, agricultural implements (trado, jugo, carro, grade, trilho), harvesting, weather lore (20 proverbs and sayings, p. 632); arboriculture (vine and olive); apiculture, sericulture, cattle, etc.
- Tetzner** (F.) Zur litauischen Sprichwörterpoesie. (Globus Brnschwg., 1908, XCIII, 63-65.) Gives the German text of some 200 old and new Lithuanian proverbs, with interpretations when the sense is not clear. These proverbs exhibit the poetry and folk-sense of the Lithuanians (they were first called to the attention of the literary and scientific world by Schleicher in 1857, in his *Litauische Märchen, Sprichwörter, Rätsel und Lieder*).
- Philipponische Legenden. (Ibid., 1908, XCIV, 117-119, 240-243.) German text of 10 legends of the Philippones, a Slavonic people of East Prussia: Creation of the world, The war of the angels, The fall of man, How the sin of cutting of the beard came into the world, The picture made by no hand, Origin of the *Hospodi pomilu* (prayer), Erection of the holy cross, Mary Magdalene and St. Nicholas, The archangel Michael and his conflict with Satan, St. George. The source is the Mss. of Martin Gerss (d. 1895), teacher and clergyman, who collected much folk-lore material concerning his people.
- Bürgerliche Verhältnisse der ostpreussischen Philipponen zur Zeit

- ihrer Einwanderung. (Ibid., 325-329, 351-354.) Cites from the Mss. of Gerss details concerning the social and religious life of the Philippones at the time of their immigration: Objection to military service and cutting the beard; objection to certain forms of oath; wills and inheritance, police, family-names; prohibition of tobacco, drugs, physicians; foods and drinks; clothing; dwellings and furniture, etc.
- Erzgebirgische Hütereine. (Ibid., 1909, xcvi, 30-31.) Cites from E. John's *Aberglaube, Sitte und Brauch im sächsischen Erzgebirge* (Annaberg, 1909) and from his own experience specimens of rhymes of the herdsmen and shepherds of the Erzgebirge, used in driving cattle, etc.
- Wurzeltalismane. (Ibid., 126-127.) Notes on root-talismans (snake-root among Sioux Indians, Japanese, etc.; Europe in 16th century). Cites letter of 1550 A. D. relating to a root-talisman for stopping the flow of blood, used by princes of that day.
- Teutsch (J.)** Neue Funde aus Siebenbürgen. (Stzbg. d. Anthrop. Ges. in Wien, 1907-1908, 34-36, 2 fgs.) Notes on finds from Mühbach, Deutsch-Pian (pottery, neolithic axes), Kapolna (Roman coins, beads), Hatzeg (bronze figure of Dacian origin, a copy of Greek), Schässburg (pottery), Sächsisch-Nadesch (bronze needle and spear-point), Erösd (a pottery-factory of prehistoric times), etc.
- Thielemann (R.)** Ein Bärmutter-Segen. (Hess Bl. f. Volksk., Lpzg., 1908, VIII, 135-137.) Discusses an incantation for pregnancy (from a Hamburg newspaper of 1908), part of which goes back to the 11th century.
- Thilenius (G.)** Tätigkeit der anthropologischen Kommission. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 92.) Notes that 150 hospitals in the German Empire have declared their readiness to furnish material for anthropological investigation. The authorities in Prussia, Bavaria, Württemberg and Saxony, agree to permit such investigations among soldiers, if no expense be incurred.
- Thompson (M. S.)** Notes from Greece and the Egean. (Folk-Lore, Lond., 1908, xix, 469-70, 1 pl.) Evil-eye charms of various sorts, etc.
- Tocher (J. F.)** Pigmentation survey of school children in Scotland. (Biometrika, Cambridge, Engld., 1908, vi, 130-235, 72 tables, 19 diagrams, 78 maps; also Appendix, 1-67, 16 tables, etc.) Gives results of study of 502,155 children (boys 251,766, girls 244,389) from 2288 schools in various parts of Scotland,—records of name, age, sex, fraternal and cousin relationships, color characters, were taken.
- Trojanovic (S.)** Eine Ahnung von dem Befruchtungsvorgange bei den Pflanzen im serbischen Volke. (Globus, Brnschw., 1908, xciii, 382.) Note on the *Zenite krastavce, bundeve ili lubenice*, or "marriage of the cucumbers, pumpkins or melons," as the Servian folk term the process of scattering over these plants, when they begin to blossom, the meadow-clover then also in bloom.
- de V. (J.)** Materiaes para o inventario archeologico do concelho de Baião. (Portugalia, Porto, 1908, II, 669-672.) Notes on the archeological remains (with traces of Roman influence) at Castro de Porto Manso, Castro do Crinto, Castro de Pousada, O Castello, Castro de Mantél, O Castro, in the district of Baião; also on the dolmen of Monte da Aboboreira, etc.
- Vauvillé (O.)** Sépulture néolithique de Braine, Aisne. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 158-162, 1 fg.) Brief account of neolithic burial place discovered in 1907 at Braine in the department of Aisne and the remains there found (4 skeletons, polished stone axe, several earthen vessels, etc.). The grave seems to have been neolithic. See also p. 275.
- Verworn (M.)** Keltische Kunst. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1909, xl, 21, 12 fgs.) Treats of the main characteristics of Celtic figurative and ornamental art (triquetrum and sun-symbol, bow-spiral, etc.)
- Virchow (H.)** Neolithische Wohnplätze bei Monsheim in der Pfalz. (Z. f. Ethnol., Berlin, 1908, xl, 568.) Notes that the Rössen epoch preceded that of the spiral pottery.
- Vire (A.)** Recherches de préhistoire dans le Lot. III. Abri sous roche de la "Rivière de Tulle" près de Lacave, Canton de Souillac. (L'Anthropologie, Paris, 1909, xx, 273-282.) Treats of a Magdalenian rock-shelter near Lacave (Souillac),—sit-

uation and character, implements, etc., of flint and stone (scrapers, borers, nuclei, pounders, polishers, pebbles, coloring matters, etc.), bone and horn (arrow and spear heads, harpoons, etc.) ornaments and works of art (necklaces of shells and beads, carved *bâtons*—human or simian figures), fauna, etc.

Wagner (M. L.) *Das Gennargentu-Gebiet. Ein Reisebild aus Sardinien.* (Globus, Brnswgw., 1908, XCIII, 105-108, 7 fgs.) Account of visit in 1905 to the Gennargentu region of Sardinia, with notes on people, etc. Houses, chests and other articles of nut-wood, women's costume of Aritzo, Busáchi, etc., wagons with one-piece wheels and ancient methods of yoking oxen, plows of the style of the time of Virgil, threshing, etc., equally antique.

— *Das Nuorese.* (Ibid., 245-249, 266-269, 9 fgs.) Brief description of the interesting and picturesque region of Nuoro in the heart of Sardinia. People (the Nuores mountaineer despises the plainsman), dress, songs (thousands of little love-songs exist; singers are often young girls; old "death lament,"—blood revenge not yet extinct; local song-contests), houses and domestic life; "houses of the fairies"—caves of which some contain relics of pre-historic man; the "dancing stone" of Nuoro; language (the speech of Bitti is the oldest and phonetically the most conservative of all Sardinian dialects, and it has preserved the old Vulgar Latin pronunciation of many words unchanged). The viticulture of Oliena, the *nuraghe* and *domos de jânas* at Onniféri, etc., are also described.

Wasylewski (S.) *W sprawie wampiryzmu.* (Lud, Lwów, 1907, XIII, 291-298.) Discusses three Polish demons, *upiór*, *zmora*, *strzyga*, none of which is properly a vampire,—belief in the vampire having been introduced into folk-lore through literary sources.

Webinger (A.) *Tracht und Speise in oberösterreichischen Volksliedern.* (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 96-101.) Treats (with dialect texts of 4 songs and numerous explanatory notes) of dress and food in upper Austrian folk-songs. One ridicules the dress of a vain young woman, another treats of the dress of young men and women and town-ladies, yet another

compares the food of peasants and lords.

Wehrhan (K.) *Wachsmotive aus Kiedrich im Rheingau.* (Ibid., 199-201.) Lists 18 votive offerings of wax (human beings 4—heart, eye, ear, teeth, arm, hand, leg, 1 each; horse, cow, goat, sheep, pig, 1 each) from Kiedrich, whose church is dedicated to St. Valentine and visited by pilgrims from both banks of the Rhine. These offerings are cast in models and not made by hand.

— *Rheinische Wachsmotive und Weihgaben.* (Korr.-Bl. d. D. Ges. f. Anthrop., Brnswgw., 1908, xxxix, 141-143, 2 pl.) Treats of votive objects in wax and other material (human body, male and female faces, breasts, eye, ear, heart, arm, hand, leg, foot, tooth "wax-beast," etc.) from the shrine of Sayn across the Rhine from Coblenz, dating back to 1201 A. D. In 1509 Sayn had 22,000 pilgrims, and has still many. Their use is not entirely confined to Catholics. They are sold quite cheap in Coblenz.

Weinitz (F.) *Die Schwarzwälder Sammlung des Herrn Oskar Spiegelhalter auf der Villingen Ausstellung 1907.* (Z. d. V. f. Volksk., Berlin, 1908, xviii, 262-267, 2 fgs.) Brief account of the Spiegelhalter Black-fuest collection at the Villing exhibition of 1907, particularly the "clock-maker's room" and the "peasant's room," with their content.

Weissenberg (S.) *Das neugeborene Kind bei den südrussischen Juden.* (Globus, Brnswgw., 1908, XCIII, 85-88.) Describes the treatment of the new-born child among the South-Russian Jews. Defense against spirits, bathing, weaning, birth-festival (boy 8-days feast; girl no special festivities), circumcision (on 8th day, even if Sabbath; operation consists of 3 acts; still-born children and those dying during first week of life are circumcised), name-giving, redemption ceremony.

Westermarck (E.) *The killing of the divine king.* (Man, 1908, viii, 22-24.) Argues that "the new king is supposed to inherit, not the predecessor's soul, but his divinity or holiness, which is looked upon in the light of a mysterious entity, temporarily seated in the ruling sovereign, but separable from him and transferable to another individual."

Cites certain beliefs prevalent among the Moors, etc.

Whistler (C. W.) Sundry notes from West Somerset and Devon. (Folk-Lore, Lond., 1908, XIX, 88-91.) Treats of "hammer and nail" charm, split ash-tree, imprisonment of shrew-mouse in hole in tree (cure for infant paralysis), slow-worm, potato-cure for rheumatism, hemorrhage charm, "Skimmington riding," treatment of wife-beaters, etc.

— Local traditions of the Quantocks. (Ibid., 31-51, map.) Treats of effect of Saxon conquest, traditions as to Roman camp, dragons, conflicts with Danes, ghosts, "hunting Judas," the "wild hunt," the Devil and the smith, appearances of the Devil, pixy legends, etc., in this district of West Somerset.

Wiazemsky (S.) La coloration des cheveux, des yeux, et de la peau chez les Serbes de la Serbie. (L'Anthropologie, Paris, 1909, XX, 353-372, 2 maps.) Treats of color of hair, eyes and skin in Servians of Servia from 10½ to 18½ years (and over). The dark, light and mixed types form, respectively, 56%, 17% and 25% of the whole, while with the Russians the light type is 42%, and with the Bulgarians the dark type 63%. The Servians present the "purest" of the Slavonic types (the basal type is one with dark chestnut hair and brown eyes; with this has mingled another type with blond hair and blue eyes, less well developed physically and less adapted to environment).

Wide (S.) Grabesspende und Totenschlange. (A. f. Religsw., Lpzg., 1909, XII, 221-223, 1 pl., 1 fg.) Describes a small marble altar from Knosos in Crete (now in the Museum of Herakleion) on which is depicted the dead man climbing up the altar in the form of a serpent and feeding from the vessel upon the offerings left there. Other plastic representations of the serpent on ancient Greek vessels are figured. The plastic and also the painted serpents on Dipylon vases may have had a like signification.

— ΑΠΟΙΒΙΑΙΘΑΝΑΤΟΙ. (Ibid., 224-233.) Discusses, in connection with the recent essay of S. Reinach on this topic, an inscription from a church at Lindos (Rhodes) and another from Sunion in Attica. W. sees Jewish rather than Orphic in-

fluence in the reprobation of abortion in Greco-Roman culture. The Xanthian inscription, e. g., contains sacril and ethical words and expressions that recur again and again in the Septuagint.

Wieggers (F.) Neue Funde paläolithischer Artefakte. 2. Aus dem Diluvium am Grossen Fallstein. (Z. f. Ethnol., Berlin, 1908, XL, 543-547, 3 fgs.) Treats of the geological relations of the calcareous tufa of Gr. Fallstein (animal remains, etc.) and describes two artificially shaped flints therefrom, indicating the presence of man at the northern edge of the Harz at the period of the *löss*.

Wilke (Dr.) Vorgeschichtliche Beziehungen zwischen Kaukasus und dem unteren Donaugebiete; ein Beitrag zum Arierproblem. (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 136-171, 120 fgs.) From consideration of prehistoric pottery (forms, ornamentation), needles, bracelets, spirals, sickles, bronze hands, "hand figures," skull deformation, pile-dwellings, etc., Dr W. concludes that "soon after the middle of the second millennium B. C. Aryan peoples from the region of the lower Danube north of the Black Sea, advanced to the Caucasus, crossing it somewhat later, and during the last quarter of the millennium spread out over all Transcaucasia as far as the Araxes. The art of the Caucasus that resembles the art of the Danube region is thus of European origin."

— Neolithische Keramik und Arierproblem. (A. f. Anthrop., Brn-schw., 1909, N. F., VII, 298-344, 106 fgs.) Detailed discussion of the pottery of the neolithic age in relation to the Aryan problem. The old "Winkelband" pottery (8 chief varieties of the Hinkelstein type), the later "Winkelband" pottery of the Rössen, Albsheim and Nierstein types, and the "spiral-meander" pottery, the bone-amphora, the Bernburg type, the "string" pottery, the bell-goblets, etc., their form, ornamentation, etc., are considered. Dr Wilke favors the "wave theory" of Aryan (linguistic) relationship set up by J. Schmidt,—with this, according to him, the culture-areas of the age of the "spiral-meander" pottery correspond pretty well. A similar "wave-theory" for the culture areas of the older neolithic is given. Dr W's theory that "the formation of defi-

- nite culture-centers during the neolithic period of Central Europe goes hand in hand with the first situation of the Indo-Germanic languages (Schmidt's 'wave theory')," would give a time-measure for the beginning of these differentiations in speech, their order, etc.
- Wolff** (G.) Neolithische Brandgräber aus der südlichen Wetterau. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnshwg., 1908, xxxix, 72-74.) Gives brief account of the investigations of 1907-1908, in which 36 neolithic cremation graves, with finds of flints, bones, pottery fragments, ornamented stones (also chains of such), etc., were discovered, in the south Wetterau region.—Butterstadt, Marköbel, Kilianstadt, etc.
- Wolkenhauer** (A.) Seb. Münster's verschollene Karte von Deutschland von 1525. (Globus, Brnshwg., 1908, xciv, 1-6, 1 pl.) Reproduces and describes a copy of the long-disappeared map of Germany by Sebastian Münster in 1525, now in the National Museum at Nürnberg. This is the first map of Germany in which the course of the Rhine is indicated with any sort of accuracy. The map appeared in his *Instrument der Sonnen* (1525).
- Woodward** (A. M.) A prehistoric vase in the Museum of Spalato. (Ann. Arch and Anthrop., Liverpool, 1909, II, 27-32, 1 pl.) Treats of a neolithic vase of a kind closely resembling those of the early settlements in Bosnia (Ripač, Jezerine, etc.) found in 1906 at Gardun, inland from Spalato close to the foot of the main ridge of the Dinaric Alps. Comparison is made with the Jezerine finds.
- Wright** (A. R.) and **Lovett** (E.) Specimens of modern mascots and ancient amulets of the British Isles. (Folk-Lore, Lond., 1908, xix, 288-303, 2 pl.) Treats of origin of term *mascot*, books on mascots and amulets, motor mascots (policemen, gendarmes, representations of St. Christopher, horse-shoes, etc.), commercial (modern made-up) amulets ("lucky jade" and other luck ornaments), imported "lucky charms" ("Kaffir bangles," "Japanese mascots"), imported foreign amulets and imitations of foreign amulets, amulets of British origin (bone amulets, rabbit's foot, horseshoe charms, ring charms, shell and stone charms, fossils, neolithic celts, "thunderbolts," arrowheads, string charms, vegetable charms, etc.), ornaments which once were amulets (brass horse charms, shell necklaces), amulets in disguise, etc.
- Wünsch** (R.) Die Zauberinnen des Theokrit. (Hess. Bl. f. Volksk., Lpzg., 1909, VIII, 111-131.) Treats of the enchantresses of Theocritus. The earliest poet to represent magic for its own sake was Sophron of Syracuse in the time of the Peloponnesian war.—by him the *mimeus* was introduced into literature. The Mimus of Sophron was the stimulus for Theocritus's *Pharmakentrai*, together with the Attic comedy.
- *Deisidaimoniaka*. (A. f. Religiösw., Lpzg., 1909, XII, 1-45, 7 fgs.) Discusses the incantation in the *Nekyia* of Homer (the interpolations reflect the older national Greek magic and the later international); an ancient bronze ring (now in the Royal Museum at Berlin) with figure of Anubis and magic inscription; Ephydrias (an amulet-gem with long-eared animal-headed god, Seth-Ephydrias); silver-tablets from Amisos, with incantation inscription; Aion (carved stone with figure of Aion or Kronos); some unpublished imprecatory tablets, etc.
- Zaborowski** (S.) Les roux en Hollande. (R. de l'Éc. d'Anthrop. de Paris, 1908, XVIII, 358-360.) Review and critique of article on the distribution of red-haired people in Holland, by Prof L. Bolk in the *Zeitschrift für Morphologie und Anthropologie* for 1907.
- *La Sicile. L'Italie préhistorique jusqu'à la pénétration aryenne. Le peuple de Remedello-Sotto*. (Ibid., 393-406.) Sketches the pre-Aryan history of Sicily, southern Italy, etc. Outside of little "centers of population," there was, neither in Sicily nor in Italy, "civilization" before the neolithic period, when direct relations with the eastern Mediterranean occur. Relations with central Europe came later. The Aryanization of the Italian islands is comparatively recent. In Sicily it was not complete before the Christian era; in Sardinia it occurred afterward; the Greeks were perhaps the first Aryan people of S. Italy. The *terrani* people were followed by the Umbrians and preceded by another Aryan people, represented by the finds of Remedello-Sotto in Brescia, and of Gallic race, having come down

from the primitive home of that stock in the upper Rhine-Danube valleys. They were the introducers of copper into Italy.

— La moisson en Sicile. (Ibid., 1909, XIX, 38-40.) Notes on harvest-customs (reaping, threshing, etc.) Every two hours there is a period of resting and eating (the names of all are given). Improvised farces and verse-making come at the end.

— Dernière phase de la nationalité italienne. (Ibid., 213-223.) Points out the rôles of Christianity, the barbarians of the north, and the northern Italian and Tuscan cities, in the development and achievement of Italian nationality. Modern Italy was constituted by reason of the example of Florence in making citizens of her *bourgeoisie*. With Dante an Italian language arose that was destined to become national. Like ancient Rome, modern Italy originated in Etruria.

— Les gaulois de Munsingen. Présentation d'un travail de M. Victor Gross. (Bull. Soc. d'Anthrop. de Paris, 1908, 6^e s., IX, 743-745.) Résumés V. Gross's monograph on the human crania from the necropolis of Munsingen in the Canton of Berne, investigated in 1906.

Zahler (H.) Milch, Käse und Ziger im Ober Simmental, Kt. Bern. (Arch. suisses d. Trad. Pop., Bâle, 1909, XIII, 1-31, 1 pl., 20 fgs.) Treats of milk (milking and apparatus for holding, carrying, etc.), butter (churning, apparatus, receptacles, etc.), cheese (three varieties, besides cheese from goat's milk; apparatus and processes of manufacture), in the Upper Simmental in the Canton of Bern. Also (pp. 25-30) the method of keeping tally by means of the so-called "Beilen,"—pieces of fir-wood. See Gabbud (M.).

Zanolli (V.) Studi di antropologia Bolognese. (A. d. Accad. Scient. Ven.-Trent.-Istr., Padova, 1908, n. s., v, 44-89.) Pt. I. of detailed study with measurements of 25 male and 25 female modern Bolognese skeletons (skull, long bones, pelvis, etc.) belonging to the Anthropological Museum of the University of Padua. The cranial capacity of males ranges 1360-1735 cc., females 1100-1590 cc.; cephalic index of males 73.8-93.9, females 76.1-88.9. The Bolognese skull is "decidedly brachycephalic, presenting in both sexes few characteristic varieties (Török) of type."

In Sergian terms there are 21 spheroid, 3 spheroid, 10 platycephalic, 8 ellipsoid, 1 pentagonoid, 6 ovoid and 1 beloid crania.

Zindel-Kressig (A.) Schwänke und Schildbürgergeschichten aus dem Sarganserland. Zweite Reihe. (Schw. Arch. f. Volksk., Basel, 1909, 203-206.) Cites 16 items of jests and folk-wit.

Zöder (R.) Eine Methode zur lexikalischen Anordnung von Ländlern. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 307-311.) Advocates the melody method of lexical arrangement of *Ländler* and perhaps other folk-melodies (dances), as applied to Z.'s collection of 3,600 numbers.

— Die Melodien zu der Ballade von der Nonne. (Ibid., 394-411.) Detailed discussion of the melodies of the German folk-song, "Ich stand auf einem Berge" (45 German and 10 foreign melodies are listed; also 3 new versions of the song).

Zur Anthropologie Schottlands. (Globus, Brnschw., 1908, XCIII, 352.) Résumés briefly data in article by J. Gray in the *Journ. R. Anthropol. Inst.*, XXXVII, on the color of hair and eyes of Scottish children.

AFRICA

Antze (G.) Fetische und Zaubermitel aus Togo. I. (Jhrb. d. Städt. Mus. f. Völkerk. zu Leipzig, 1907, II [1908], 36-56, 83 fgs.) First part of description and discussion of fetishes and "magic" objects from Togo, in the Leipzig Ethnological Museum: *Fofie* (8 persons), *Nayo* (wooden stool fetish). The first originally belonged to Djaki, near Kumassi, on the Gold Coast; the second is from Percu, west of Bismarckburg. The numerous amulets and ornaments, swords, etc., of the fetish-priests are figured and described. Connected with *Nayo* is a poison-ordeal.

Archibald (J. F. J.) In civilized French Africa. (Nat. Geogr. Mag., Wash., 1909, XX, 303-311, 1 fg., 6 pl.) Illustrations (house-interior, horse-men, Bedouin girl, etc.) are of ethnological interest.

Bargy (M.) Notes ethnographiques sur les Birifons. (L'Anthropologie, Paris, 1909, XX, 167-173.) Treats of habitat, tribal groups, physique, food, dress and ornament, dancing and music, religion ("a mass of gross superstitions," according to Dr B.), shamans and fetishism (representa-

- tion of fetish by statuette rare), marriage, birth, death (no ceremonies for two former; but death and burial rites), social life, houses, language (comparative vocabulary of Birifon and Lobi). The Birifons differ from the Lobi more in language than in anything else.
- Bel (A.)** La population musulmane de Tlemcen. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, II, 417-447, 9 pl.) Treats of material life,—food, clothing and ornament, houses and furniture, sports, games and dances (numerous children's games cited), hygiene (Moorish baths common), intellectual life,—language (spoken and literary Arabic) and schools (none for girls), plastic and industrial arts (low state), expressive arts (song and music esteemed; folk-literature), family and society (monogamy with few exceptions), etc.
- Bieber (F. J.)** Die Geistige Kultur der Kaffitscho. (Ibid., 1909, III, 37-63.) Treats of religion (native *hekketino* or folk-belief, ideas of God; no creation legend; priests, formalities of religion, temples, sacrifices, prayers, dancing, festivals, other-world ideas, worship of spirits; Christianity; labors of Roman Catholic Church; Ethiopian church (Islam), mythology and superstition ("evil eye," were-wolf, hero-tales, local legends and animal fables), knowledge (foreign languages, no writing or books, geography, no schools, proverbs numerous), medicine ("medicine men" now few, materia medica, diseases and treatment, list of disease-names), art (musical instruments, songs numerous), play and amusement (toys, dances, etc.), festivals (New Year's family feasts), calendar (divisions of day, month and day names), etc.
- Das staatliche Leben der Kaffitscho. (Globus, Brnschw., 1908, XCIII, 165-169, 186-189, 3 fgs.) Treats of former government and political-social life during the Kaffitcho, from material gathered by the author in 1905.—Kaffa ceased to be independent after the Abyssinian conquest in 1897. Form of government and officials (King and council, subordinate kings); title, dress, residence, court, family and servants of monarchs; death, succession, burial, royal graves; coronation; officials and their duties; the Abyssinian rule, etc.
- Das Heerwesen der Kaffitscho. (Ibid., 1909, XCV, 215-220, 10 fgs.)
- Treats of warfare, weapons, etc., among the Kaffitcho: army, declaration of war, soldiers (men upwards of 80 and boys under 8 left at home), spear-men and bow-men, shield, dagger, arrows, war-cloak, war-feather, order of march and battle, etc.,—native terms are all cited.
- Blackman (A. M.)** The fox as a birth-amulet. (Man, Lond., 1909, IX, 9-10, 4 fgs.) Cites from Nubia two instances (suspension of entire dead fox over door of forecourt of house; 3 dead foxes at full length on flat roof above door) of use of fox as amulet. The modern Nubians seem to use the fox as an amulet for protecting women in pregnancy and child-birth. The ancient Egyptian determinative of *msy* ("to bear," "women"), contains *ms*, a sign made up of three foxskins.
- Bloch (A.)** A propos de la communication de M. Manouvrier sur les crânes égyptiens de M. de Morgan. (Bull. Soc. d'Anthrop. de Paris, v^e s., IX, 1908, 655-657.) Argues for the negroid (African) origin of the ancient Egyptians.
- Quelques remarques d'anthropologie et d'ethnogénie sur les Gallas du Jardin d'Acclimatation. (Ibid., IX, 681-687, 3 fgs.) Notes on the physical characters of the Gallas (there are some 40, of which 6 are women and 7 children) now at the Jardin d'Acclimatation in Paris. The men are tall and the women above the average; skin dark, but not "negro-black"—sometimes with a deep brown tint, chocolate or bronzed color; the dark color is already apparent in child of 5 to 12 years; black hair; forehead high and straight, or "bombé"; nose somewhat Caucasian; mouth longer and lips thicker than those of whites; teeth very white and large, seldom carious; calf of leg little developed. Dr B. concludes that the Gallas are a people of unmixed negro race, with the negroid characters attenuated by evolution and not by *métissage*.
- Boas (F.)** Industries of the African Negroes. (So. Wknn., Hampton, Va., 1909, XXXVIII, 217-229, 10 fgs.) Treats of native African products such as basketry from the region north of L. Tanganyika, decorated mats from the country about the mouth of the Congo, pottery of the Bali near the mouth of the Niger, wood-carving of the Congo country, etc., metal-work (art of making iron

may have been a Negro invention), etc. Dr B. thinks "the impression which we gain from the failure of the American Negro to manifest himself in any of these directions is due not to native inability but to the degrading conditions under which he has been placed for generations."

Boehmer (J.) Zum Problem der neu-arabischen Sprache. (Anthropos, Wien, 1909, IV, 170-177.) According to Dr B. there are dozens or hundreds of Arabic dialects spoken from Mesopotamia to Morocco, from the Mediterranean to the Equator, but "no common-Arabic language." There is only *one* Arabic language for writing and literature, that of the Koran. This question of a common Arabic tongue cannot be decided by politics. A speech-hero (like Luther, e. g.) must arise; a man of genius, a religious genius, and the language he chooses, literary Arabic, or some dialect, will become the common Arabic speech.

Bosson (Mrs. G. C., Jr.) Biskra, the Ziban Queen. (Nat. Geogr. Mag., Wash., 1908, XIX, 563-593, 1 fg., 23 pl., map.) Gives account of the oasis of Biskra and its villages, people, the shrine-town of Sidi-Okba, etc. The illustrations treat of caravans, village scenes, ploughing, street barber-shop, bread-seller, dance girls and *oueled-nails*, market-place, playing marbles, teacher, date-gathering, Bedouin encampment, Mussulman devotions, etc.

Bradley (C. B.) The oldest known writing in Siamese. The inscription of Phra Ram Khamhaeng of Sukhothai, 1293 A. D. (J. Siam Soc., Bangkok, 1909, VI, Pt. I, 64, 1 pl.) Facsimile, transliteration into modern Siamese characters, translation into English, word-list, historical and explanatory notes, with discussion of form, style, etc. The inscription contains 1500 words of which 404 are different; and of these 317 are "Thăi, native or effectively naturalized, 63 of Indian origin, 13 of Khămén origin, and 11 proper names not Thăi." The Thăi element is thus 83% of the different words, but larger if all words are counted.

Brisley (T.) Notes on the Baoulé tribe. (J. Afric. Soc., Lond., 1909, VIII, 296-302.) Treats of history (on Ivory Coast, part of great Agni-Ashanti family), customs (order of succession same as with Fanti, order of precedence, marriage, adultery,

death and burial, new-moon dances and songs), industries, religion (each village has fetish-temple; supreme spiritual being called *Alurwa*), language (known as Agni; brief comparative vocabularies of Fanti, Ashanti and Agni, from Delafosse).

Buchner (M.) Benin und die Portugiesen. (Z. f. Ethnol., Berlin, 1908, XL, 981-992, 4 fgs.) Discusses the rôle of the Portuguese in Benin with special reference to famous "Benin brasses," discovered in 1897. Portuguese influence in W. Africa includes not merely items of European origin, but also factors from India and Brazil, as well as from other parts of Africa transmitted by them. The bronze fowl of Benin are undoubtedly Indian, as may be also the gold weights of Ashanti. The archer on one bronze plate is Asiatic, likewise the ornaments, etc., of the warriors. The stuffed coats of mail of some of the soldiers on these plates may hail from Brazil. Through the Portuguese came manioc, the sand-flea, etc., to W. Africa. The language of the Angola Negroes has even a few American Indian words.

Bushmen (The) as existing representatives of the paleolithic races. (Rec. of Past., Wash., 1909, VIII, 137-138.) Brief résumé of Prof. W. J. Sollas's article in *Science Progress* for April, 1909.

Buxton (T. F. V.) Missions and industries in East Africa. (J. Afric. Soc., Lond., 1909, 279-287.) Shows "how it is that those interested in missions are driven to the consideration of industrial questions," and "describes briefly what is being attempted for their solution." Manual training and industrial work, cotton-cultivation, coco-nut planting, laundry-drying, etc., are considered.

Camboué (P.) Les premiers ans de l'enfance chez les Malgaches. (Anthropos, Mödling-Wien, 1909, IV, 375-386, 4 pl.) Treats in detail of circumcision and name-giving among the Hova of Madagascar. At pp. 385-386 are given the native texts and translations of 16 *fady* or taboos for children.

de Clercq (A.) Quelques légendes des Bena Kanioka. (Ibid., 71-86, 442-456.) First part gives native text with interlinear translation of 7 legends (serpent, toad and lizard, old woman, Kadiampenga and the ogre, Malovu and the crocodile, Kahafua-banza, the hunter and the ogre) from

- the Bena Kanioka, of the Mbujimai—Lubilashi region in the Congo Free State. The second part gives text and translations of Nos. 8-14 of legends (leopard and antelope, Kamundi and the partridge, the animals that kill their mothers, the tree of God, the girl and her calabash, the woman and the bird), Nos. 15-18 of songs, and No. 19 a recitative.
- Crahmer (W.)** *Über den Ursprung der "Beninkultur."* (Globus, Brnschw., 1908, xciv, 301-303.) Argues for the Indian origin directly or indirectly of the art of the famous "Benin bronzes," etc. They may have been due to intermediary Portuguese influence, or some stray Indian bronze-casters may have made their way to W. Africa. The art of the Malabar coast of India resembles much this W. African. C. points out that "in the year 1554 there came to Portugal the King of Benin, a Caffre by nation, and he became a Christian."
- *Über den indoportugiesischen Ursprung der "Beninkunst."* (Ibid., 1909, xcv, 345-349, 360-365, 12 fgs.) C. holds that the "Benin art" represents a mixed style grown up in colonial time as result of the Portuguese-African-Indian intercourse, and containing Portuguese, pure African and Indian elements, and perhaps others. The Hindu figures of gods, C. thinks, have been utilized for the Benin bronzes; also the bronze, brass and clay animal and votive figures of S. India; Indian bronze casters may actually have been in W. Africa. The utensils of the Christian church, brought early to Africa, had also their influence. A native legend attributes brass-work, etc., to a white man. These first modelers may have been Hindus, Portuguese or even Germans (for German bronze-casters were in the service of Portuguese kings).
- Crawford (J. W. W.)** *The Kikuyu medicine man.* (Man, Lond., 1909, ix, 53-56.) The medicine-man known as *murguri* (fortune-teller, prophet) and *mundu mugo* (priest-physician) is much in evidence in social life. His methods as fortune-teller and "physician," the ordeal, etc., are described.
- Czekanowski (J.)** *Die anthropologisch-ethnographischen Arbeiten der Expedition S. H. des Herzogs Adolf Friedrich zu Mecklenburg für den Zeitraum vom 1. Juni, 1907 bis 1.* August, 1908. (Z. f. Ethnol., Berlin, 1909, xli, 591-615, colored map.) Résumés activities and results of the Duke of Mecklenburg's expedition to East Africa, 1907-1908, during which 3350 men and women were measured and 1013 skulls collected from the Nile valley (chief) and the Congo; casts of 35 faces and 1 thorax. Of ethnographic specimens 1700 were obtained from Kuanda, Toro-Unyoro, Logo and Manbetu-Momvu. Studies were made of social-organization and vocabularies of 21 languages (also phonographic records, songs, etc.). The distribution of languages is indicated and tribal names are explained,—there are also some notes on the pigmies (they speak the Balese tongue). In this region rivers and lakes, not mountains, form anthropological boundaries. The primitive people of the forests are shorter than the inhabitants of the open plains. The Batwa of Ruwenzori are identical with the forest pigmies.
- Das Land der Iforass-Tuareg.** (Globus, Brnschw., 1908, 382-383.) Résumés from article in *La Géographie* for April, 1908, Capt. Arnaud and Lieut. Cortier's account of the country of the Iforass Tuaregs, N. E. of Gao in the Sahara. The Adrar Tuaregs are not really "noble."
- Delafosse (M.)** *Le peuple Siéna ou Sénoufou.* (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 448-457, 483-486; 1908, II, 1-21, 2 pl.) Treats of social classes, castes, families (clans), politics, birth and child-life, marriage, family-life and life of men and women, funerals and cult of the dead, property, succession and inheritance, civil justice, crime and punishment, religion (God, spirits, cult and initiation, taboos, sacrifice, sacred forests; 1 in 1,000 is Mahometan), intellectual and moral characters, etc.
- Delisle (F.)** *Sur un crâne Maure.* (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., x, 10-13.) Describes, with measurements, a dolichocephalic (index 69.47, approximate capacity 1,350 cc.) skull of a male member of the Moorish tribe of the Ulad-bu-Laya, of Selibaby, N. of the Senegal. The skull "reproduces certain marks of the ancient quaternary race of Cro-Magnon," and exhibits at the same time certain negroid elements, suggesting *mélissage*.
- Dennett (R. E.)** *At the back of the black man's mind.* A reply to E. T. (Man, Lond., 1908, VIII, 89-91.) Re-

- ply to reviewer's critique of D.'s use of linguistic evidence in his recent book.
- Yoruba salutations. (J. Afric. Soc., Lond., 1909, VIII, 187-189.) Gives native texts (obtained from Mr Beecroft, son of a Yoruba who accompanied the late consul Beecroft on many of his journeys and therefore adopted his name) and English translations of numerous words used on meeting, entering and leaving a house, on the birth of a child, at a marriage, at a death.
- Desparmet (J.)** La mauresque et les maladies de l'enfance. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 500-514.) Treats of the influence upon the hygiene and education of childhood of the theory attributing diseases, etc., to the "evil eye," spirits, witches, etc. Child-birth and amulets, sleep, walking, weaning, speech, teething, intestinal troubles, hernia, scrofula, goitre, fever, whooping-cough, cholera infantum, jaundice, "tizguert" (sore neck), etc., and their treatment are considered.
- Diesing (E.)** Eine Reise in Ukonongo, Deutsch-Ostafrika. (Globus, Brunschwg., 1909, xcvi, 309-312.) Contains some notes on the natives (Manika, Nondo, Mpete, Mfipa, etc.), their villages, festivals, etc.
- Dokumente für die Umschiffung Afrikas zur Zeit Nechos.** (Ibid., 1908, xciv, 176.) Treats, after A. Moret and J. Capart (*Mouvement Géogr.*, July 26, '08) of the two scarabei in the Musées Royaux du Cinquantenaire in Brussels, containing descriptions relating to the voyage of Pharaoh Necho around Africa. These inscriptions were later shown by A. Erman and H. Schaefer, the Egyptologists, to be modern forgeries, made up of known Egyptian texts.
- Duckworth (W. H. L.)** Report on three skulls of A-Kamba natives, British East Africa. (Man, Lond., 1909, IX, 114-116.) Describes with measurements an adult male, an adult female and a young female skull (cephalic indexes, 75.7, 74.3, 75.1).
- Dundas (K. R.)** Kikuyu calendar. (Ibid., 37-38.) Gives native names of the 12 months, of the two seasons (July-January and February-June), and activities of people during each. There is no word for our year of 12 mos., nor for the days of the week (market-days serve). Circumcision-months are carnival months.
- Notes on the origin and history of the Kikuyu and Dorobo tribes. (Ibid., 1908, VIII, 136-139.) The Kikuyu are a mixed race (partly Masai) whose invasion dates back a century or so; the earliest inhabitants of the Kikuyu country were the Dorobo, who are not beneath the other natives in intelligence. According to D., "languages go for nothing in this country where a whole tribe will with the greatest facility in the course of a single generation change its language."
- Eyles (F.)** Fire-making apparatus of the Makorikori. (Ibid., 106.) Note on flint-steel charred vegetable fiber method of fire-making used by the Makorikori near Mt Darwin, Mazoe, S. Rhodesia.
- Fassmann (—)** Die Gottesverehrung bei den Bantu-Negern. (Anthropos, Mödling-Wien, 1909, IV, 574-581.) Treats of names for "God" among the Bantu tribes (two varieties, one connected with the sun or sky, the other with the ancestor cult or spirits), and of their religion—two disparate parts, fear of spirits, and service of spirits; right-hand spirits and left-hand spirits). At p. 578 is given the brief story of "The man who wanted to shoot *Ruva* (sun, God) with an arrow." The moon is the wife of the sun, and with the Wadjagga, the former is neutral, the latter good.
- Ferrand (G.)** Note sur l'alphabet arabe-malgache. (Ibid., 190-206.) Treats of the 30 consonants, 23 pure vowels, 13 nasal vowels, 27 pure diphthongs, 4 nasal diphthongs and 2 triphthongs, composing the Malagasy alphabet ancient and modern. In the S. E. Islamization and the Arab alphabet have attained their maximum of development,—here the 27 Arab characters have to transcribe 83 phonemes.
- L'origine africaine des Malgaches. (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., x, 22-35.) Discusses and criticizes Grandier's theory (*L'origine des Malgaches*, Paris, 1901) of the peopling of Madagascar by successive migrations of "Indo-Melanesian negroes" (Melanesians), with its contention as to the absence of Sanskrit words from Malagasy, and sets forth the view that the Malagasy are of Bantu origin. The ethnic history of Madagascar, according to F., has been as follows: 1. Unknown pre-Bantu period. 2.

- Bantu period with important immigration of Bantus anterior to our era. 3. Indonesian, pre-Mérina, pre-Hova period, with important immigration in 2d-4th centuries A. D. of Hinduized Indonesians from Sumatra, who dominated and absorbed the Bantus. 4. Arab immigration from end of 7th-9th century, and Islamizing of Malagasy. 5. Second Sumatran immigration about the 10th century. 6. Persian migration. 7. Arab migration ca. 1500 A. D. Some of the arguments of F., and certain etymologies, that of *Hova*, e. g., are farfetched and hazardous.
- Ffoulkes (A.)** Funeral customs of the Gold Coast colony. (*J. Afric. Soc.*, Lond., 1909, VIII, 154-164.) Treats of forms of notification (donations, notifications of debts due by deceased), hut-burial (fast dying out), provision of coffin, action of widow (divorced wife takes no part in funeral), funeral of an *omanhin* or chief (secrecy, private burial, mock funeral; detailed account, pp. 160-164), etc.
- Förster (B.)** Aus dem Königreich Kongo. (*Globus*, Brnshwg., 1908, xciv, 93-94.) Résumés article by Rev T. Lewis in the *Geographical Journal* for June, 1908, on geographical relations, people, intellectual life of negroes, slavery, colonizing, etc.
- Frazier (J. G.)** Statues of three kings of Dahomey. (*Man*, Lond., 1908, VIII, 130-132, 2 figs.) Based on article by M. Delafosse in *La Nature* (Paris), for March, 1894, pp. 262-266, describing three life-size wooden statues in the Trocadero Museum, Paris, which "seem to prove that kings of Dahomey habitually posed as certain fierce animals or birds," a fact which "may perhaps throw light on such legends as the Minotaur, the serpent of Erectheus, and so forth."
- Freise (F.)** Bergbauliche Unternehmungen in Afrika während des Altertums. (*Globus*, Brnshwg., 1908, xciii, 28-30.) Résumés data as to mining in ancient times in Africa: Ancient Egypt (gold in Upper Egypt and Punt,—Somali, probably the Ophir of Solomon,—and perhaps farther south; emeralds in the mountains of Sikkit and Djebel Zabara; iron and copper from Sinai peninsula, etc.; turquoise from Djebel Serbal; stone for building, etc., from Upper and Lower Egypt); Carthage (lead-glance from Tunis, etc.), iron industry of N. Africa (flourishing in antiquity about Bona); Roman copper-mines in the Djebel Sidi Rgheis (Tunis), antimony at Ain-el-Bebbuch, south of Constantine; rock-salt at Taodeni in the desert region of the western Sudan.
- Frey (F.)** Beschreibung der Mumie des Amonpriesters Paneschi im Museum zu Colmar "Unterlinden" (*Mitt. d. naturh. Ges. in Colmar*, 1907-1908, N. F., IX, 53-66, 3 pl.) Describes the mummy of Paneshi, priest of Amon, dating from 663-332 B. C., now in the Colmar Museum,—coffin, grave-gifts, inscription, etc. The golden statuettes of gods (Amon, Nefertem, Isis with Horus, etc.), and other ancient Egyptian works of art in the Museum are of interest.
- Frobenius (L.)** Reisebericht. (*Z. f. Ethnol.*, Berlin, 1908, XL, 799-803.) Notes on the peoples, etc., met with in a journey from the eastern edge of the Senegal region into the southern country about the source of the Niger, as far as the primitive W. African forest in the interior of Liberia.—the Mandingo ("sons of the Ma,"—*Manatus Vogelii*) and their neighbor-tribes E. and W. F. has obtained much information, through personal investigation and experience, concerning numerous secret societies, etc. The fables of this region seem to belong more with those of the Sahara tribes than with those of the Negroes proper. Indigenous art has been largely destroyed. F. has studied especially the old state of Mali (the Serrakollé and Bammana or Bambara are also old state-forming peoples). F.'s assistant, Nansen, made 1000 sketches and drawings, besides many portraits.
- Brief aus Timbuktu. (*Ibid.*, 929-930.) Notes success in obtaining historical and religious data of importance. F. "overcame the terribly obstinate resistance of the Fula and Mandingo mind."
- Reisebericht. (*Ibid.*, 1909, XLI, 262-266.) Résumés ethnological activities in the triangular region of which the angles are Bamako on the upper Niger, Mangu in Togo, and Timbuktu, north of the Niger, a region of many varied types (e. g., in houses, villages, etc., W. African. S. African forms, etc.; bows, musical instruments): Mythology and religion (Mossi religion based on manism; in N. W. tradition limits and hinders history), songs (Mande types,

- Sorokoi or Sonrhai songs like central Asiatic hero songs; Fula songs recalling old French epics; animal tales of an Æsopic sort, religious and secret societies.
- Garstang** (J.) Excavations at Abydos, 1909. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 125-129, 3 pl.) Gives brief account of objects found belonging to various periods from the second dynasty (*ante* 3000 B. C.) to the latest dynasties and Ptolemaic period (*ca.* 300 B. C.): flint implements, royal seal impressions in clay, alabaster vases, bronze objects, cylinder seal, amulets, pottery vases, beads, small stelae, stone objects, metal and clay objects, daggers, scarabs, ornaments, alabaster and pottery figures, vases of stone and faience, bronze vessels, jewels of gold, personal ornaments, painted cartonnage, silver figures, etc. The button-seals have seeming relations with Cretan seals. Interesting also is the collection of coppersmith's tools from a tomb of the sixth dynasty.
- Gaud** (F.) Organisation politique des Mandja, Congo. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 321-326, 2 pl.) Treats of clan (composed of family groups), clan-names (list of 77), clan-chief (formerly had a sort of moral authority making him the first of the clan; since the European occupation the rôle and authority of the chief have developed much), sub-chiefs (since the French occupation these have become *capolars*, a corruption of *caporals*), meetings (for warlike purposes; the only expression of Mandja collective organization), etc.
- Gautier** (E. F.) Les mpakafo, chercheurs de coeur. (Bull. Soc. d'Anthropol. de Paris, 1908, v^e s., IX, 487-491.) Note on the "heart-hunters,"—certain Hovas of Madagascar are said to seek to sell (for purposes of sorcery) to the Europeans the hearts of newly killed infants. The *mpakafo* appeared in Tananarivo as late as 1907. In the discussion M. Baudouin compared the "Bluebeard" lore of western Europe.
- Gayet** (A.) Les dernières découvertes archéologiques faites en Egypte. (Mercure de France, Paris, 1909, LXXIX, 456-466.) Notes on investigations of E. Naville (temple of Thothmes III), Davis (20th dynasty mummy of prince), Schiaparelli (princesses of Rameses family in the Valley of the Queens), Zucker (pa-
pyri at Fayûm, mummy cartons, etc.), Lythgoe (in the Libyan oasis of Kirgheh, temples, etc., city founded by Hadrian, etc.).
- van Gennep** (A.) L'expédition ethnographique du Prof. Dr K. Weule dans l'Afrique Orientale Allemande en 1906. (R. d'Ét. Ethnogr. et Sociol., Paris, 1908, I, 517-520, 5 fgs.) Based on Dr K. Weule's recent works. Notes on a native map of caravan-roads, lock and keys, masks and ornamental scarifications of the Makonde.
- Goldstein** (F.) Viehthesaurierung in Haussafulbien und Adamaua. (Globus, Brnschw., 1908, XCII, 373-376.) Treats of the possession of cattle in the Hausa-Fulbe country and Adamaua and of the development of cattle raising as a source of wealth. The proper recognition and exploitation of this economic fact by the European colonial authorities would be of great benefit to the native races and to the whites as well.
- Die Frauen in Haussafulbien und in Adamaua. (Ibid., 1908, XCV, 61-65.) Treats of social position (very good among the Hausa and Fulbe; among the Fulbe nobles or Torobé full-fledged harem system and polygamy; children much desired), legal status, etc., of woman in the Hausa country, etc.
- Die Lukokescha des Lunda-reiches. (Ibid., 1909, XCV, 331-334.) Gives an account, after various authorities (especially Pogge's *Im Reiche des Muata Jamwo*) of the *lukokescha*, the co-regent of the *muata jamwo*, or king of the Lunda realm (now gone to pieces), her power, prerogatives, etc., with references to similar "queens" elsewhere in Africa. The *lukokescha* could never be married, or have children. Otherwise, her power was as great as that of the *muata jamwo*; any preponderance was due to personality, etc.
- Green** (F. K.) Folk-Lore from Tangier. (Folk-Lore, Lond., 1908, XIX, 440-458.) English texts of: The reason for abstaining from wine and pork, tale of a lantern (pp. 443-453), the weight before the door, bay and myrtle, the jinns, the tortoise, the spring.
- Guebhard** (P.) Les Peulh du Fouta Dialon. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 85-109, 2 pl.) Résumés of the origin-myths and traditions of the natives; treats of the distinction between the Fulbe and

the Fulah,—the latter in the majority in Futa, the family divisions,—at pp. 95-99 is given a table of Ourourbé, Dial-Diallo, Daedio, Paredio families with notes on the various groups and families. Also two extracts from written documents. The Fulah are not a "red people," but a mixed race.

Gutmann (B.) *Fluchen und Segnen im Munde der Wadschagga*. (Globus, Brnschw., 1908, XCIII, 298-302.) Treats of cursing and blessing among the Wadjagga. Words for "thank you" and like greetings; greetings in the name of God or of the sun; wishes and desires for children, food, rich harvests, etc.; wishes for ill-luck, misfortune to others, etc.; conjurative sayings against evil eye, disease; flattering words, of a "beautiful tongue"; insulting words and expressions; cursing formulae (in the name of God), the magic power of the chief, the spirits of the dead, disease, the terrors of the steppes; secret cursing, indirect malediction; interjections with force of a curse; relief from cursing by ceremonial.

— *Zeitrechnung bei den Wadjagga*. (Ibid., 1908, XCIV, 238-241.) Treats of time-reckoning among the Wadjagga: moon and month = *maviri*; "new moon day"; day-names and their meanings. lucky and unlucky days (first count of days to 5, then new count from one to 10); months (begin with *Kusanu*, corresponding about to German March) and their names; season (great rain period, dew period, first warm period, little rain period, great heat period); different sorts of rain; adverbs of past, present, future (a term exists for "day after the day after the day after to-morrow"); divisions of day and night and their names (night-divisions named after "wakings-up").

— *Kinderspiele bei den Wadjagga*. (Ibid., 1909, XCV, 286-289, 300-304.) Treats of children's plays and games among the Wadjagga negroes: ring-game with song: "who is your husband?" (played by girls; boys have a game somewhat similar); monkey-game; imitating the kingfisher; playing war: shooting with bow and arrow; looking each other in the eye; jumping over a stick; teasing and jesting; playing owl (in dark wood); hiding (no counting-out rhymes, etc.); tests of strength and

skill; imitating elders and parents; "grasshopper dance"; playthings (no special toy, but new things made again and again out of banana leaves, etc.; wagons in imitation of Italian transport-vehicles, stilts; noise-making implements); keeping children in order ("the ear-cutter,"—a green locust,— "will get you"); guessing games and riddles (numerous examples); teasing-game; dance and work-songs (song of girls after grass for cows, p. 303), fables and parables (example). catching and eating locusts (roasting feast for boys) and termites (by girls), etc.

— *Die Opferstätten der Wadschagga*. (A. f. Religsw., Lpzg., 1909, XII, 83-100.) Gives details concerning the "holy places" or sacrificial spots of the Wadjagga of E. Africa. The foot of the center-post of the hut (where drink for the spirits is poured), the fire-place, a large flat stone outside near the door of the hut (offerings by males here), the gravestones of ancestors among the banana-trees about the house (offerings made only by the individual families to whom these places are sacred). the graves of the "district ancestors" (*nkuu wo mungo*), certain pools in the river-bed (these have special charms for the Wadjagga, on account of the many spirits in the water (a legend relates the combat of a white man with a "pool"), the spot where a canal begins to flow from the river, the passes and paths leading out the Wadjagga country (at the border bloody sacrifices are made when war threatens), etc. These cult-places do not, however, exhaust the sacrificial spots of the Wadjagga, who can "approach his anywhere whenever he has need."

Haarpaintner (M.) *Grammatik der Yaundesprache*. (Anthropos, Mödling-Wien, 1909, IV, 684-701.) First part (nouns, adjective, verbs to be and to have, pronouns, numerals) of a grammatical sketch of the language of the Yaunde, a people of the interior of the Cameroons.

Haberer (Dr.) *Beobachtungen in Südkamerun*. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, XXXIX, 115-116.) Brief résumé of experiences in the South Cameroon country. H. observed the chimpanzee and gorilla in captivity and in free forest life, where their high intelligence is noticeable.

- Haddon** (A. C.) A copper rod from the Transvaal. (Man, Lond., 1908, VIII, 121-122, 2 fgs.) Describes the *marali* or copper rod currency (employed principally for the purchase of brides by chiefs) of the natives of the Zoutpans district,—this specimen came from Pallaboroa in the northern Transvaal. One end has a cone with root-like projections. See Hemsworth (H. D.)
- Hamberger** (A.) Religiöse Überlieferungen und Gebräuche der Landschaft Mkulwe. (Anthropos, Mödling-Wien, 1909, IV, 295-317.) Treats of history of Mkulwe since 1750, cosmological and other traditions (native texts and interlinear translations of 10 brief legends—the first two men, original innocence, sin and punishment, disease and death, resurrection, the other world, Kengemasala, "the child of wisdom," the deluge, the building of the tower), the spirit-world (*Ngulúwí*, creator and good God; *Mwawa*, a subordinate evil deity), influence of spirit world on the fate of man, relation of man to the spirit world, prayers and penances (several native texts), the shaman and "medicine man." The Mkulwe are a tribe of German East Africa on the lower Saisi (Momba).
- Hemsworth** (H. D.) Note on *marali* currency. (Man, Lond., 1908, VIII, 122.) According to H., *marali* or copper-rods are no longer used as a means of exchange, but "seem to be regarded more in the light of heirlooms,—of value only to the families who possess them." They may also have some magic of "medicine" associations. The copper ore used was obtained from the old workings at Pallaboroa. See Haddon (A. C.).
- Henry** (J. M.) Le culte des esprits chez les Bambara. (Anthropos, Wien, 1908, III, 702-717, 3 pl., 1 fg.) Treats of the spirit-cult of the Bambara of the French Sudan: Ideas about spirits and their classification; the fetish *Dasiri*, protector of the village (election of *dasiri*-priest, choice of sacred tree, animal, etc., sacrifices and formula of sacrifice); the secret society of *Koré*, protective fetish of harvests (power of spirits, priest, sacrifices, sacred *Koré* dance, funeral honors of "sons of *Koré*, the 7 *Koré* groups).
- v. Hornbostel** (M.) Wanyamwezi-Gesänge. (Ibid., 1909, IV, 781-800.) Treats, with 12 pages of native text and music (from phonographic records) of the songs (war, wedding, travel, marching, dance, women's-dance, work, etc.), of the Wanyamwezi, a typical Bantu people of the East African Protectorate.
- Huguet** (J.) Sur la recherche du manuscrit du Kitab En-Nasab et la traduction Giacobetti. (Bull. Soc. d'Anthrop. de Paris, v° s., IX, 1908, 660-666.) Notes and additions to Father Giacobetti's translation of the Kitab En-Nasab, the history of the Ms., some citations, etc. This book is of importance to orientalists, and belongs with the reports of Ibn Khaldun, Edrisi, Djenawi, etc. Genealogy and legend are intermingled. The legend of the origin of Fez is cited by Huguet (p. 663).
- Dans les zaouïas. (R. de l'éc. d'Anthrop. de Paris, 1908, XVIII, 349-357, 6 fgs.) Describes visits to El Hamel, the seat of the celebrated *zaouia* of the venerable marabout Si Mohammed, and the oasis of Ain Madhi, the center of influence of the Tedjnia marabouts with their *zaouia*.
- Remarques sur la région des Dayas. (Ibid., 327-328.) Notes the region of *dayas* (principally in the valley of the Oued Nili), fertile depressions with plethora of vegetation, but inundated at times so as to forbid permanent occupation by man.
- Johnston** (H.) Where Roosevelt will hunt. (Nat. Geogr. Mag., Wash., 1909, XX, 207-256, 5 fgs., 29 pl.) Contains notes on the Masai (disposal of dead; poisoned arrows; hunting), natives of Uganda, etc. Many of the illustrations (ethnic types, village-building by women, villages, houses, family scenes, feasts, hunting, cane-carriers, fisherwomen, initiation-ceremony, and dance, gala attire) are of ethnological value. Based partly on the author's *The Uganda Protectorate*.
- Joyce** (T. A.) On a carved wooden cup from the Bakuba, Kasai district, Congo Free State. (Man, Lond., 1909, IX, 1-3, 1 fg., 1 pl.) Describes vase-shaped elaborately ornamented (lizards, weevils, loop, lozenge, diaper patterns, etc.) cup now in the British Museum, obtained from an old fetish-man of Misumba, a village of the Bangongo sub-tribe of Bakuba. The shape suggests European influence, and the ornament the art of Benin, but no proof of direct European contact earlier than Wise-

- mann's comparatively recent visit exists.
- Steatite figures from Sierra Leone. (*Ibid.*, 65-68, 1 pl.) Brief account of 7 specimens in the collections of the British Museum,—one of these figures, a man seated on a stool and carrying a bowl, is rather unique. Additional information concerning these figures, from Rev. A. E. Greensmith of Bo, and Maj. G. d'A. Anderson of Makondo, is given. J. does not consider that the facts warrant attributing any great age to these works of primitive art. See Rüttimeyer (L.).
- Note on the relation of the bronze heads to the carved tusks, Benin City. (*Ibid.*, 1908, VIII, 2-4, 1 fg.) Argues (on evidence furnished by Mr R. E. Dennett) that these bronze heads were used as pedestals for elephants' tusks,—they are known as *humwela* and were set up in the king's palace.
- Jumelle (H.) et Perrier de la Bathie (H.)** Quelques ignames sauvages de Madagascar. (*C. R. Acad. d. Sci.*, Paris, 1909, CXLIX, 484-486.) Treats of several species of wild yams used as food by the Sakalavas, —the *bemandry*, *soso*, *macabiha* (or *fanganga*), *antaly*, *maciba* (or *malita*), *angaroka*, etc.
- Junod (H. A.)** The Balemba of the Zoutpansberg, Transvaal. (*Folk-Lore*, Lond., 1908, XIX, 277-287.) Treats of origin-myth, language (Bantu, but not of the S. E. group), industry (pottery, metallurgy), special medicines, domestic fowl, treatment of slaughtered animals, meat-taboos, head-shaving, circumcision, relations with other peoples, marriage-custom, effect of European civilization (rather disastrous). J. argues that the superior knowledge that the Balemba brought with them is due to their having been "submitted to Semitic influences," etc.
- Karasek (A.)** Tabakspfeifen und Rauchen bei den Waschambaa, Usambara. (*Globus*, Brnschw., 1908, XCIII, 285-287, 5 fgs.) Treats of tobacco-pipes, smoking, etc., among the Washambaa. The pipes consist of clay bowl (made by men or women, but not from the same clay-pit) and the stem (of plant or bush stalks). Tobacco is carried in a skin-purse. Snuff-taking is rarer than chewing and smoking. Cigarette holders of wood are very rare.
- King (P. V.)** Some Hausa idioms. (*J. Afric. Soc.*, Lond., 1909, VIII, 193-201.) Treats of translation of "never" and "ever" in "Have you ever done so before? I will never do it again"; the verb suffixes; the rendering of "in vain," "useless," "before," "how" and "what," "if I had . . . I would have," "business," "affair." (Hausa = "water"), rendering of comparative (comparative absent from Hausa), possessive particle *mai* or *ma* (= owner of), preposition *de* (makes intransitive verb active), enclitic redundant particles *ai* and *dei*, the unique particle *tukuna* (used positively and negatively), the rolling of the *r*, etc.
- Krauss (H.)** Hausgeräte der deutsch-ost-afrikanischen Küstenneger. (*Globus*, Brnschw., 1908, XCIII, 357-363, 28 fgs.) Treats of the household implements, utensils, etc., of the coast Negroes of German East Africa: Pottery (every hut has 10 or 12 of different sizes); preparation of meal (maize, rice, millet, with mill-stones, with wooden mortar and pestle; basketry and allied arts (mats, fans, covers for food, filters, plates, cups, purses, fish traps and weirs); rope and string (used instead of nails in house-building); wood-work (beds, seats, drums, bee-hives, drinking-vessels, ebony sticks, combs of a tasteful sort, knife-sheaths, shoes of a primitive kind, foot-block for chaining slaves; plank-boats); iron implements (hoe, axe, knife, etc.); leather articles (bellows, of two sorts, purses, sandals); clothing, tobacco-pipes (smoking most common, chewing rare and snuff-taking least common).
- Die Wohnung des ostafrikanischen Küstennegers. (*Ibid.*, 1908 xciv, 380-382, 10 fgs.) Describes the house (building, rooms, etc.) of the E. African coast Negroes of Dar es Salem, Duadi, Mpera, Kitchwele, Maundi, etc.
- Landor (A. H. S.)** Across widest Africa. An account of the country and peoples seen during a journey across Africa from Djibuti to Cape Verde. (*Nat. Geogr. Mag.*, Wash., 1908, XIX, 694-737, 7 fgs., 30 pl., map.) Brief summary of author's *Across Widest Africa* (2 vols., London, 1908). The illustrations treat of Abyssinian officials, Galla butter-seller, Yambio women's market, stampeding Yuer women, long-legged Yuers, leper, Yacoma canoe-crew,

Tongu hair-ornament, Sultan of Bongasso and wives, Ubangi dancer, Congo cannibals, long canoe, children banana-carriers, women dancers of Congo, cannibal dances, Ubangi fisherwomen, Sango cannibals, beauty competition, Mandja women and babies, Shari women with *petele*, mud-barns of upper Niger, Timbuktu type.

Lissauer (A.) Archäologische und anthropologische Studien über die Kabylen. (Z. f. Ethnol., Berlin, 1908, XL, 501-529, 4 pl., 19 fgs.) Gives results of visit in 1907. Treats of megalithic monuments (dolmens, menhirs and cromlechs like those of Europe, hundreds in number in Morocco, Algeria, Tunis (e. g. at Henchir al Hadjar some 400 dolmens still existed); stone-grave, circles, etc., peculiar to Kabylia,—the predecessors of the fine Moorish royal tombs of Medracen near Batna, etc. and the so-called "tombeau de la Chrétienne" near Algiers), the Kabyles and their habitat, physical characters (in general the middle-sized, dark-haired, brown-eyed Kabyles resemble markedly the South Europeans, and the color of their skin on all unexposed parts of the body, etc., is white; the blonde Kabyles strongly resemble North Europeans, particularly Scotchmen; real negroes are rare, mulattos rather common; women often beautiful), clothing, occupation, food (flesh diet rare), children (good influence of French rule seen in schools and civilizing influence). L. attributes the blond Kabyles to a prehistoric migration of blond North Europeans; the white Kabyles with dark hair and brown eyes belong to the Mediterranean race, and have adopted the Hamitic speech of the people they found before them in N. Africa, the autochthones of the country; the dolmen-graves came with the blond North Europeans. The succession of peoples in Kabylia has been: Hamitic autochthones (related to the Somali), Kabyles from Iberian peninsula, blond North Europeans,—then historic invasions of Phenicians, Greeks, Romans, Jews, Vandals, Byzantines, Arabs, Turks, Spaniards and French. Through all this the Kabyles of Rif, Djurdjura, the Aurès, Enfida, etc., have preserved their race-purity.

Lissauer (Anna) Vier kabyliche Fabeln und Märchen. (Ibid., 529-535.)

German texts of 4 Kabyle fables and *märchen* (ass and lion, the good son, the friends, the three heirs) from Taouirt-Amokran in Great Kabylia.

v. Luschan (F.) Ueber Buschmann-Malereien in den Drakensbergen. (Ibid., 665-685, 4 pl., 10 fgs.) Describes visit in 1905 to the Bushman paintings in the caves of the Drakenberg,—Esikolweni, Bushman's Klip, Hoffenthal, valley of the Ulusingati, Harrismith, Herschel, etc. Of these 27 were copied in water colors by Hr. Terno, and 26 photographed. Of these 18 are reproduced in this article. Some of these paintings must be several centuries old and in some cases they are several layers of paintings on the same spot. v. L. attributes them all "exclusively to the Bushmen." The reproductions in color of some of these paintings are the best yet published. The copies are now in the Berlin Ethnological Museum. The black neighbors of the Bushmen call the latter *Abatewa*,—a name by which the Congo pigmies are known.

— Eisentechnik in Afrika. (Ibid., 1909, XLI, 22-59, 24 fgs.) Treats of bellows and furnaces for smelting iron in primitive Africa: Bellows of covered wooden or clay bowls, etc., with variations in number of vessels nozzles, attachments, covers, etc. (found all over Africa where iron smelting is practised; known also from ancient Egypt at a period corresponding to the Mycenaean epoch, and probably indigenous in Africa); skin-bag bellows (known to Wangoni, Konde, Wamangandja, Masai, etc., more widespread than is generally thought; its Indian origin is not yet proved—if Indian it is probably a comparatively recent importation); pump-bellows (in Madagascar; indigeneous in India or Indonesia possibly); leather bellows (Basari region in Togo, showing recent European influence, but possibly indigenous at bottom). Smelting furnaces for reducing the ore ("high ovens") are described from the Bongo and Dyur, Wangoni, the Togo country (Banyéri, Basari, Odomi, Lolobi, Misahöhe), the Yoruba, Wapororo, etc.; the question of iron in ancient Egypt, Babylon, India and prehistoric Europe is discussed. Neither India nor Asia Minor, v. L. thinks, can be the original home of the iron industry. He concludes that the ancient Egyptians learned of iron and

- its production from their southern neighbors and that its manufacture originated in Central Africa, passing by way of Egypt and Asia Minor to the western Mediterranean countries, thence to Northern Europe. In the discussion Hr C. Giebelser opposed and Hr C. F. Lehmann-Haupt supported v. L.'s views. See Olshausen (O.) and Grosse (H.)
- Macgregor** (J. K.) Some notes on *nsibidi*. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 209-219, 98 fgs.) Treats of a system of writing, "used a little here in the Calabar district of the eastern province of Southern Nigeria, but much more largely up the Cross River and inland from it on both banks." This *nsibidi* writing "is really the property of a secret society, the *nsibidi* society," and some few of its signs are known to the uninitiated. Rev. M. reproduces 98 *nsibidi* signs of which 1-29 relate to marriage and home life, 30-44 to common articles of the house, 45-74 to public life in town, 75-86 to sickness, 87-97 miscellaneous, 98 record of an *ikpe* or judgment case. There seems to be no order of writing and the same sign stands for different things and the same thing is represented by different signs. The conventionality about some of the signs may indicate considerable age for this "picture-writing." Native tradition attributes it to the Uguakima section of the Ibo tribe, who learned it from the playing of the large baboons at making signs on the ground and acting them out in pantomime. It is now used like ordinary writing. The effect of European influence is already apparent.
- Maes** (J.) Essai sur les coutumes juridiques des peuplades du Bas-Congo Belge. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 117-122.) Notes on the legal customs of the natives of the Belgian lower Congo, —Muserongo, Bakongo, Babuende, Basundi, Mayombe, Kakongo.
- Les Warumbi. (Anthropos, Mödling-Wien, 1909, IV, 607-629.) Treats of food and drink (fond of meat and spices, also famous for *wabondo* or palm wine), dwellings and their construction and furnishing, toilet, dress and ornament, trades and occupations (tailoring, basket-making, hunting, pottery-making), family-life, religion (*bolosi*, or "fetish"; the *nkisi*, or objects and personages of varied and extensive powers), art (sculpture and painting little esteemed; "tally-sticks"), language (numerals in Warega and Wasongola, p. 626), dance, song and music, other knowledge.
- Marquardt** (F.) Bericht über die Kavirondo. (Z. f. Ethnol., Berlin, 1909, XLI, 753-757, 2 fgs.) Notes of visit in June-August, 1909 to the country of the Kavirondo on the northeastern shore of the Victoria Nyanza,—clothing and ornament, use of tobacco by both sexes, tattooing (women chiefly), body-painting (men), fishing and hunting, weapons, food, diseases, etc.
- Merrick** (G.) Notes on Hausa and Pidgin English. (J. Afric. Soc., Lond., 1909, VIII, 303-307.) Discusses how the native expresses in "pidgin English," *intention, action, possession*, with some criticisms of the article of P. V. King (q. v.). Hausa "is an essentially simple language, entirely innocent of the somewhat complicated grammar which is gradually being built up for it," and "to compile a Hausa grammar on English lines is to ignore the fundamental differences of the two languages, the inevitable result being 'pidgin' or 'whiteman' Hausa."
- Messimy** (A.) Les effectifs de l'armée et le service militaire des indigènes algériens. (R. Bleue, Paris, 1908, v^e s. x, 774-776.) First part, chiefly historical, of article treating of the use of the Algerian natives in the French army.
- Millward** (R. H.) Natal, the garden colony. (Nat. Geogr. Mag., Wash., 1909, XX, 278-291, 5 fgs., 8 pl.) Contains some notes on Zulus (marriage, etc.). Some of the illustrations (Zulu runners, warrior, wrestling match, native trial, native preaching, native industries, chief and wives) are of ethnologic value.
- Moisel** (M.) Zur Geschichte von Bali und Bamúm. (Globus, Brunschwg., 1908, XCIII, 117-120, map.) Notes on the history of Bali and Bamúm, two Negro kingdoms of the N. W. Cameroon country, as derived from data furnished to the author by chiefs, missionaries, etc. The original home of the Bali is unknown, but their story begins with their expulsion from Kontcha by the Fulbe. The history of Bamúm begins with Parifom and runs down to Joja, the present king, a sort of man of genius.

- de Morgan (H.)** Étude sur l'Égypte primitive (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 128-140, 12 figs.) Treats of the archeolithic period of primitive Egypt and the author's researches at the Ouadi-el-Guerroud, Mt. Thebes near Gurnah, Esneh, Adimieh, Gebel-Silsileh, Mohamid, etc., where paleolithic implements were found. These are the work of the first human inhabitants of Egypt.
- Myers (C. S.)** Contributions to Egyptian anthropology. V. General conclusions. (J. R. Anthrop. Inst. Lond., 1908, XXXVIII, 99-147.) According to M., "in spite of the various infiltrations of foreign blood in the past, modern Egypt contains a homogeneous population, which gradually shifts its average character as we proceed southwards from the shores of the Mediterranean to Nubia beyond the First Cataract." There is no anthropometric evidence of duality of race. The modern Egyptians have never been appreciably affected by other than sporadic Sudanese admixture. The aboriginal people of Egypt are "a homogeneous folk showing an inclination to vary in two or three distinct directions, towards the Caucasian, the negroid, or even the mongoloid." Pages 104-146 are occupied by tables of measurements.
- Neveu (M.)** Sur les Bassaris. (Bull. Soc. d'Anthrop. de Paris, 1909, v^e s., x, 35-36.) Treats of the "penis-cover," and other clothing of the Bassaris of the village of Segueko, in Upper Gambia (Senegal). The men wear no other clothing than the *sibo* and a very primitive breech-clout,—the women wear more, often the Malinké apron.
- Newberry (P. E.)** Impressions of seals from Abydos. (Ann. Arch. and Anthrop., Liverpool, 1909, II, 130, 4 pl.) Figures and describes sealings of Kha-Sekhemui, Neter-Khet, of the II-III dynasties, and private sealings from the second dynasty.
- A bird cult of the Old Kingdom. (Ibid., 49-51.) Treats of the *Wr*-bird (swallow?) in connection with the description (on the façade of a fifth dynasty tomb at Sakkara) of a "Khet priest of the double axe." N. points out the association of the bird and double axe cults in ancient Crete, suggesting a Nilotic colonization of that island. Many bird-cults (falcon, vulture, ibis, pin-tail duck, goose, crane, egret, etc.) existed in ancient Egypt.
- Oetteking (B.)** Kraniologische Studien an Altägyptern. (Arch. f. Anthrop., Brnshwg., 1909, N. F., VIII, 1-90, 14 figs., 4 pl.) Also reprint. See review of this thesis in *American Anthropologist*, 1909, N. S., XI, 122.
- Offord (J.)** Book of the Dead compared with the Bible. (Amer. Antiq., Salem, Mass., 1908, xxx, 276-278.) Cites resemblances and analogies (other-world ideas, thought of future, idea of soul, etc.).
- Orr (C. W.)** The Hausa race. (J. Afric. Soc., Lond., 1909, VIII, 274-278.) Résumés and discusses the data in the article of Palmer on the Kano chronicle in the *J. R. Anthrop. Inst.* for 1908. See Palmer (H. R.).
- Otto (Er.)** Buschmannmalereien aus Natal. (Anthropos, Wien, 1908, III, 1047-1049, 5 pl.) Describes and reproduces Bushman paintings in the caves of the Drakensberg, near the mission-station of Reichenau, visited and photographed in 1893-4. They contain figures of horses, cattle, human beings, hunting and battle scenes, etc. The enemies of the Bushmen represented in these paintings are not Zulus, as shown by the absence of the characteristic Zulu shield (O. treats this in detail), etc. The comparatively recent entrance of the Zulus into this region is thus indicated.
- und **Stratmann (Th.)** Fund einer althebräischen Münze in Natal, Südafrika. (Ibid., 1909, IV, 168-169, 1 pl.) Account of the finding of an old Hebrew coin of the age of Simon Maccabaeus (143-146 B. C.), 2 feet underground in the yard of the Trappist cloister at Marianhill.
- Palmer (H. R.)** The Kano chronicle. (J. R. Anthrop. Inst., Lond., 1908, XXXVIII, 58-98, 2 pl.) Translation, with historical-ethnological introduction, of the Kano chronicle (MS. of 1883-1893, based on earlier record now destroyed), A. D. 389-1892, "the history of the lords of this country called Kano." Except for the very early kings, this chronicle is "roughly accurate." The mixture of races and ideas in Hausa-land are the result of the action of "Hamitic" invaders upon two negro types (short-legged and very prognathous; tall and slightly prognathous).
- Papillault (G.)** La pudeur chez les peuples nus. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 234-237.)

- Treats briefly of modesty among peoples who go naked, citing a communication from Dr Decasse concerning the Lakkas, a negro tribe of the middle Logone, who suffer from an affection of the scrotum due to their fashion of keeping (even when walking) testicles and penis back of their thighs,—a “gesture of modesty” met with elsewhere, originating psycho-socially in sexual taboo.
- Parkinson (J.)** Yoruba folk-lore. (J. Afric. Soc., Lond., 1909, VIII, 165-186.) Gives English texts of tales told chiefly by natives of Oyo: The story of a certain hunter and an ape with 16 tails, showing how wrong it is to make heavy bets; how the thunder came for the first time (a lightning bird myth); why the cat stays at home and does not go into the bush; story of a certain woman named Awelli, telling why a bride is brought to her husband by day and not by night; story of the two wives, pointing out how one should always be content with the things that are given one (Grimm's *Frau Holle* type); the worship of the thunderbolt; how Shango hanged himself, and what resulted (origin of the catching fire of houses); how the tortoise helped the animals; story of a tortoise and a man named Tela; story of a dog and a tortoise (nos. 8-10 tell how the tortoise got the marks on his back); story of the pig and the tortoise; Ifa; how the parrot's beak became bent.
- Partridge (C.)** The killing of the divine king. (Man, Lond., 1908, VIII, 59-61.) Cites evidence from the customs of the Cross River natives of eastern southern Nigeria in support of the views of Westermarck. See Westermarck (E.).
- Petrie (W. M. F.)** Memphis and its foreigners. (Rec. of Past, Wash., D. C., 1909, VIII, 131-136, 3 pl., 2 fgs.) Notes on pottery heads of foreign types,—Persian, Scythian, Semite, Syrian, Sumerian, Babylonian, Aryan and “Tibetan,”—the making of which began during the Persian occupation, ca. 500 B. C. Also some inscriptions and prayers of the 18th dynasty showing ears for receiving and holding the petitions.
- Pittard (E.)** Note sur deux crânes Fang. (Bull. Soc. Neuchât. de Géogr., 1908, XIX, 58-68, 4 fgs.) Describes, with measurements, two skulls (f., m.) of the Fang of W. Africa,—the female is dolichocephalic and the male nearly so. Cranial capacities (direct cub.) 1340 and 1380 cc.
- Pöch (R.)** Zweiter Bericht über eine Reise in Britisch-Süd-Afrika. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1909, LII, 195-197.) A few notes on tribes of Kalahari.
- Bericht über eine Reise in Britisch-Betschuana. (Ibid., 1908, LI, 389-391.) Brief account of anthropological investigations among Kalahari Bushmen.
- Proctor (H.)** Ancient Egypt. (Amer. Antiq., Salem, Mass., 1909, xxxi, 163-166, 1 fg.) Brief sketch from the neolithic age to the close of the sixth dynasty, which the author imagines ended by the Noachic deluge.
- Punch (C.)** Further note on the relation of the bronze heads to the carved tusks, Benin City. (Man, Lond., 1908, VIII, 84, 1 fg.) Adds own evidence (and photographs) as eye-witness that tusks were standing on top of the heads.
- Rathjens (C.)** Ein Kirchengang mit dem Abuna Petros von Abessinien. (Globus, Brnschw., 1908, xciv, 154-158, 6 fgs.) Describes (R. was guest of the Abuna) the church-going of the Abuna Petros, head of the Abyssinian church (a Copt nominated by the Metropolitan of the Coptic church in Egypt, the mother of the Abyssinian), on April 5, 1908, to St. Matthews in Adua.
- Roscoe (J.)** Python worship in Uganda. (Man, Lond., 1909, IX, 88-90.) Treats of the worship, with offerings (beer, cowries, goats, fowls), at the time of the new moon, of a python (“the giver of children”) in Budu on the w. shore of Victoria Nyanza. The “temple” and ceremonies were attended to by the *mandava* or “medium,” who lived there. This worship was “confined almost entirely to one clan in Uganda, and had a limited sphere of influence.”
- Brief notes on the Bakene. (Ibid., 116-121.) Treats of habitat, houses, canoes, clans and totems, marriage (polygamy, exogamy; wooing, wedding), child-birth (twins welcomed), inheritance, beliefs, fishing, government, building houses, water-ways, dress and ornament. The Bakene are a Bantu tribe dwelling chiefly on the Mpologoma river, “where the tall papyrus forms a perfect shelter for their floating

- homes and the fish provides them with ample food."
- Nantaba, the female fetich of the king of Uganda. (*Ibid.*, VIII, 132-133.) Brief account of a gourd-fetich, "said to have power to assist the king's wives to have children and become mothers." At the death of the king Nantaba is thrown away, and a new gourd made for the next king. In the procession one of the men, who carries the gourd, "walks like a woman near her confinement." Certain food-taboos are imposed.
- Notes on the Bageshu. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 181-195.) Treats of habitat (caves as temporary refuges), clans (29 names), marriage-customs (polygamy, exogamy, bride-price), adultery (heavy fine), birth, twins, puberty and circumcision, puberty ceremony for girls, sickness and death, ghosts, religious beliefs, rock-spirits, spirit of waterfalls, rain-making, warfare, dances and music, dress and ornament, cow-keeping, cultivation (plantain, millet, samsen; harvest offering), new moon, buildings and villages, government (village elder; clan chief), murder, games, hunting, etc.
- Rosenberg** (—). Die Geschichte de Mumifizierung bei den alten Ägyptern. (*Globus*, Brnshwg., 1908, xciv, 273-274.) Résumés paper of Prof. Elliott Smith at meeting of British Association for the Advancement of Science, Sept., 1908. The process of embalming seems to have been of indigenous origin in Egypt.
- Rouire** (M.). Les indigènes algériens. I. La suppression des anciennes institutions et la désagrégation de la société arabe. (*R. d. Deux Mondes*, Paris, 1909, XLIX, 410-441.) Sketches the history of the protectorate in Algeria and its effect upon the native races, questions of ownership, property, the dispossession of the natives from the land, transformation of administrative, civil and judicial institutions of these peoples; results, precarious condition of the mass of the natives.
- Rüttimeyer** (L.). Weitere Mitteilungen über westafrikanische Steinidole. (*Int. Arch. f. Ethnogr.*, Leiden, 1908, XVIII, 164-178, 2 figs., 2 pl.) Gives more data concerning the stone-idols of the Mendi region between Boom and Kittam.—according to the natives the original source is a sort of tumulus, but the later finds in

other places seem to make this theory doubtful. The figures are mostly human and of steatite; they are "prehistoric" for this part of Africa,—interesting for comparison are the sculptured stones of Agba (S. Nigeria), and perhaps the stone columns of Tondidarou, etc., discovered by Desplagnes. Comparison with wooden idols is also made. R. cites 18 new specimens (9 stone and 2 wooden are figured). As to the makers of these stone idols nothing certain is known.

- Sarbah** (J. M.). The oil-palm and its uses. (*J. Afric. Soc.*, Lond., 1909, VIII, 232-250, 4 pl.) Treats of varieties (4 chief ones, 5 others); cultivation (not yet systematical by land owners or farmers); productiveness; use of nuts as food; preparation of palm-oil in Abura, Krobu, Aberle, Pekki, Liberia, Kru coast, Lagos and southern Nigeria, Cameroons, etc.; composition and uses of palm-oil, palm-kernels, kernel-oil preparations, palm-wine, "palm cabbage," etc. At pp. 248-249 are given some Tshi and Fanti proverbs relating to the palm tree.
- Scenes in Africa.** (*Nat. Geogr. Mag.*, Wash., 1909, 293-301, 9 pl.) These illustrations (bark-carriers of German S. W. Africa, Angola family, *marimbo* or native piano, Congo mission children, native drums, King Boassine at Kumassi, Kroo warrior dressed for religious performance, Kroo children, "devil play" in Liberia) are of ethnologic interest.
- Schlangenkult** in Uganda. (*Globus*, Brnshwg., 1909, xcvi, 33.) Résumés Rev. J. Roscoe's account, in *Man* for June, 1909, of the python cult formerly in vogue in a temple on the west shore of Victoria Nyanza, district of Budu. See Roscoe (J.)
- Schrader** (F.). Les origines planétaires de l'Égypte. (*R. de l'Éc. d'Anthrop. de Paris*, 1909, XIX, 15-27.) S. argues that "Egypt, with all that humanity owes to Egypt, is from the time of the first wonder of the savage at the yearly overflowing, a gift of the planetary or cosmic forces that produced the Nile"—a proof of how rudimentary the individual and society would remain without the stimulus of nature.
- Schweinfurth** (G.). Ueber altpaläolithische Manufakte aus dem Sandsteingebiet von Oberägypten. (*Z. f. Ethnol.*, Berlin, 1909, XLI, 735-744.) Notes on old-paleolithic artefacts

from the sandstone region of Assuan found in 1908-1909. These numerous finds suggest the future discovery in Etbai and southern Nubia of similar "stations." A pathway for prehistoric peoples antedating the civilization of Egypt lies hereabouts.

Sergi (G.) Sulla craniologia degli Herero. (Boll. R. Acc. Med. di Roma, 1908, XXIV, Estr. 19 pp., 2 fgs.) Gives details of measurements, descriptions, etc., of 6 male crania of the Herero (a Bantu people of Damaraland, German W. Africa) now in the museum of the Anatomical Institute of Berlin,—only two Herero skulls have been previously studied by Fritsch and Virchow. The cephalic indexes range from 67.5 to 72.9; cubic capacity from 1315 to 1590 ccm., the largest occurring in a boy of 12. All the crania are dolichocephalic, orthocephalic, and present all the varieties of long forms (2 beloid, 2 ovoid, 1 ellipsoid, 1 pentagonoid). They are heavy, and in capacity are closer to the Kafirs of the S. E. coast, in cephalic index to the Bantu of Loanda and Benguela.

— Osservazioni su due cervelli di Ovambo ed uno di Ottentotta. (A. d. Soc. Rom. di Antrop., Roma, 1908, XIV, 139-147, 3 fgs.) Describes with measurements two male Ovambo and one female Hottentot brains (all subjects about 20 years of age),—weights respectively 1335, 1132, 1201 gr. The data suggest that cerebrally, as well as craniologically, the Ovambo belong close to the Herero, while the Hottentot are in divers ways distinguished from both. Phylogenetically the Hottentot brain is not lower than the Ovambo.

— Su una deformazione dei denti in Abissinia. Introduzione allo studio dei crani di Kohaito. (Ibid., 197-208, 4 fgs.) Treats of 6 male Kohaito skulls from a cemetery dating ca. 400-600 A. D., three days march from Zula, the ancient Adulis, all deformed by the removal of all the upper incisors. The distribution of this custom in Africa is noted (probably a puberty rite). The Kohaito skulls are Abyssinian in type.

Shrubsall (F. C.) A brief note on two crania and some long bones from ancient ruins in Rhodesia. (Man, Lond., 1909, IX, 68-70, 2 fgs.) Describes with measurements a skull from the Chum ruins in the

Gwanda district and another from an old mine-shaft nearer Buluwayo,—also left femur, radius and ulna and a right tibia from the Chum ruins. The conclusion reached is that "these remains are those of negroes of a similar type to those now found in Rhodesia."

Sibree (J.) General Gallieni's "Neuf ans à Madagascar": An example of French Colonization. (J. Afric. Soc., Lond., 1909, VIII, 259-273.) Résumé and critique of Gen. G.'s *Neuf ans à Madagascar* (Paris, 1908). According to Rev. J. S., "the book has a great defect in that it almost entirely ignores what had been accomplished by Christian missionaries during the 33 years previous to French occupation in civilizing and enlightening the people of Madagascar, to say nothing of the foundation work done from 1820 to 1835 by the first L. M. S. missionaries."

Singer (H.) Das neue deutsche Kolonialprogramm und die Eingeborenenfrage. (Globus, Brnschw., 1908, XCIII, 203-205.) Discusses the new German colonial policy of Secretary of State Dernburg in regard to the aborigines of German Africa, which seems to indicate a higher official estimate of the Negroes and their economic value, as well as a more human handling of the whole question.

Smend (Obleut.) Negermusik und Musikinstrumente in Togo. (Ibid., 1909, XCIII, 71-75, 89-94, 39 fgs.) Treats of music and musical instruments among the Negroes of Togo, German W. Africa. Drums (several varieties, of wood); string instruments (a very primitive one of palm-leaf stem and bast strings; similar instruments in Agu, Basari, etc., with gourd for resonance; the Ewe *tresangu*, the Hausa *molo*; the Tshandyo *gonyé*, a sort of fiddle); wind instruments (simple horns, flutes and whistles of bamboo, plant-stems, wood; Hausa flutes of brass, etc.); rattles of various sorts. The "drum language" (invented in Ashanti and introduced by Ewe who had been prisoners of war) is in use, and all drums serve for dance-music; special drums ("fetish drums") for religious and allied uses. No string instrument seems to be used in the dance; some are used by the cattle and horse herdsmen. The *molos* are used for song accompaniment. The

- long trumpet called *kakatche* (from Sokoto) and others are used in marches, for signalling, etc. Rattles and bells are used to heighten the dance. Dances are of considerable variety. The underlying motives of song and dance are sex, war, hunting, family life, wickedness of man, wisdom of life, etc. German texts of 24 brief songs (10 Hausa) are given.
- Spieß** (C.) *Yevhe und Sē*. (Ibid., 1908, xciv, 6-7, 2 fgs.) Brief account of the fetish *yevhe* whose cult has recently made its way (probably from the Agotime, who are Adanme from the Gold Coast) among the Ewe of Togo,—the *Yevhe-stick*, *Yevhe-pots*, etc.; and *Sē* (not to be confused with the Ewe god *Se*), an iron rod with bells at the top, in use by the medicine-men.
- *Zubereitung und Anwendung einheimischer Arzneien bei den Evhenegern Togos*. (Ibid., 1909, xcv, 281-286.) Brief description of 76 native medicines (all from plants) and their uses among the Ewe negroes of Togo. Also the native names of some 60 diseases, and 15 names for medicines of Europeans. The Togo natives distinguish 3 kinds of fever. The general term for "medicine" is *atike* (from *ati*, "tree," and *ke*, "root") or *amatsi* (from *ama*, "plant," and *tsi*, "water").
- Starr** (F.) *Ethnographic notes from the Congo Free State: An African Miscellany*. (Proc. Davenp. Acad. Sci., Davenport, Ia., 1909, xii, 96-222, 13 pl., 72 fgs.) Treats of the Batua (physical measurements of 25 men and 5 women; av. stature of Ndombe males 1511 mm., of those of L. Mantumba, etc., 1542; av. cephalic index 75.7 and 77.2); comparison between a pigmy, a dwarf and a Baluba boy; albinism (15 subjects, 4 examined; males more common than females; actual number large); tooth-chipping (teeth of 900 soldiers examined, various types and combinations noted); games of Congo peoples (70 games described and many illustrated; imitative games 4, plays with simple toys, 6, athletic sports or exercises 9, athletic games with implements 13, round games 6, guessing games, etc., 13, games of chance and gambling games 10); string-figures and cat's cradle (72 described and figured,—all made by single players); proverbs of Upper Congo tribes (164 from Nkundu and 16 from Bopoto, native text, translation and application; English text of 44 Ntumba proverbs); stories (English texts of 7 Bobangi and 1 Foto: Two brothers; wife, husband and child; Mompana and his four wives; Pelepele and the tortoise; the tortoise and the eagle; the tortoise and the wild-cat; the dog and the *ncinga* fish; the jackal and the goat). In an appendix are given a Batua vocabulary of 83 words from Nduembe (pp. 220-221) and a non-Bantu vocabulary of 50 words from Ndungale. S. classes the Batua "with the true pigmies of the Ituri forest,"—though scattered, "they everywhere appear to have been the original inhabitants of the country."
- Staudinger** (P.) *Ein grosses afrikanisches Steinbeil*. (Z. f. Ethnol., Berlin, 1908, xl, 809-813, 1 fg.) Treats of stone implements in W. Africa, particularly a large amphibolite (slate) axe from Akem. None so large have hitherto been reported from this region. It is probably of a ceremonial nature, not an actual implement or a weapon.
- *Steinerne Pfeilspitzen aus Südwestafrika*. (Ibid., 1909, xli, 270-272.) Note on some stone arrowheads from a cacao-field near Wal-fisch bay in the Hottentot country.
- *Buschmannphotographien*. (Ibid., 272-273.) Notes on a number of photographs of Bushmen taken by Hr. F. Seiner, author of a work on the region between the Okavango and Zambezi, in the *Mitteilungen aus den Schutzgebieten* for 1905-1906. Some of the Bushmen represented seem to have Bantu blood.
- Stigand** (C. H.) *Notes on the native tribes in the neighborhood of Fort Manning, Nyassaland*. (J. R. Anthropol. Inst., Lond. 1909, xxxix, 35-43.) Treats of the Angoni, Achipeta, Achewa, Achikunda, and other minor tribes,—general characteristics, chiefs, tribal marks, value as soldiers, war-customs, arrow-poison, currency, etc. Tribal marks "are made when a man wishes, generally after puberty has been attained, but no compulsion is used." The Ayao "are essentially the best fighting men to be had in Central Africa, and perhaps the best to be had in the whole continent." The Achipeta largely use poisoned arrows, the Angoni spears. Axes and hoes are sometimes used as money.
- Struck** (B.) *Eine vergleichende Grammatik der Bantusprachen*. (Globus,

- Brnshwg., 1908, XCIII, 271-273.) Résumé and critique of C. Meinhof's *Grundzüge einer vergleichenden Grammatik der Bantusprachen* (Berlin, 1906), which S. considers "the most important scientific contribution so far in the Bantu field."
- Zur Kenntnis des Gästammes, Goldküste I. (Ibid., 31-32.) Notes on cities of refuge (fleeing to a fetish) and servants of fetishes; account of a "palaver" or law-suit; a fable (how the deer became king); 12 proverbs (native text and translation). The Gā are a negro people of the Gold Coast.
- Ein Märchen der Wapare, Deutsch-Ostafrika. (Ibid., 1908, xciv, 111.) German text of a tale of a widow and her two sons, the first-fruits of investigation into the folk-lore of the Wapare, who speak the language called Tšasu, closely related to that of Taveta.
- König Ndschoya von Bamum also Topograph. (Ibid., 206-209, 5 fgs.) Reproduces and discusses the plans of his farm and the way from it to the town, made by King Ndjoja of Bamum (already noted for his other inventions), the inscriptions on them, etc. As a first attempt the effort is remarkable, with regard to both drawing talent and technique.
- Struyf** (P. I.) Aus dem Märchenschatz der Bakongo, Niederkongo. (Anthropos, Wien, 1908, III, 741-760.) Gives native text and interlinear translation of 8 tales (Mother toad, Mother crab with her flat back, Young Mr Pungwa, Story of two brothers, The song of the old people, The tortured mouse, the gazelle and the leopard, The leopard and the greedy mouse) from the Bakongo of the lower Congo, 2 from Kimpako, 3 from Kisantu, 3 from Kianika.
- Taylor** (J. D.) Native progress in Natal. (So. Wkmm., Hampton, Va., 1909, XXXVIII, 27-36, 5 fgs.) Notes on contrast between heathen *kraal* and houses of Christian natives, gardens, adoption of European dress, effect of school-house and of writing and printing, churches (native initiative marked), industrial progress, new individual instead of tribal unit, etc. From the blanketed *kraal*-man to the vision of the educated voter.
- Thompson** (R. C.) The ancient gold-mines at Gebét in the Eastern Sudan. (Man, Lond., 1908, VIII, 70-72, 3 fgs.) Account of visit made in 1906. The finds in the mines indicate that they are "not much more than 2,000 years old." Gold-mining is still carried on there. The ancient miners ground the quartz in stone hand-mills.
- Tor-Akobian** (S.) Das armenische Märchen vom "Stirnauge." (Globus, Brnshwg., 1908, xciv, 205-206.) Gives German text of the "tale of the man with an eye in his forehead," told in Tiflis by an old workman from Achalzich. This Armenian folk-tale belongs in the cycle of Polyphemus and Ulysses.
- Tuareg (Die) des Südens.** (Ibid., 183-188, 5 fgs.) Based on Capt. A. Aymard's article on the southern Tuareg in the *Tour du Monde* for 1908. Notes on social divisions, the family (the first unity, like the Roman gens), slavery (production of mixed race of Tuaregs with female slaves and Sonrhai women), religion (Tuaregs are Mohammedans but neither very zealous nor fanatic; no mosques, no pilgrimages to Mecca; marabouts belong to certain tribes), *akiriko* or medicine-men, spirits and ginns (everywhere), character (not so flattering a picture drawn now as earlier by Duveyrier), woman and her position (monogamy; status high; woman can divorce), children, inheritance, work, industry (chiefly in the hands of slaves and blacksmiths,—the latter Sudanese negroes, a caste by themselves).
- Virchow** (H.) Ueber die Zahnentstümmelung der Hereros. (Z. f. Ethnol., Berlin, 1908, XL, 930-932.) Describes the mutilation of the teeth, *nahina omajo* (teeth consecration) among the Hereros and the religious ceremonies and festivals connected therewith. The Hereros are exceedingly proud of their artificially modified teeth, which are now a national or tribal sign. At the "teeth festival" some 20 to 40 children (10-15 years) are operated upon at once. The Hereros can give no satisfactory explanation of the custom.
- Weeks** (J. H.) Anthropological notes on the Bangala of the Upper Congo river. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 97-136, 9 fgs.) Treats of clothing (some bark cloth; no special covering for genitals; plantain leaf as umbrella), personal ornaments (hair-dress; brass collars, armlets, anklets, etc., ivory anklets, armlets, etc.; belts; pregnant women

painted by medicine man; incisor teeth cut to V-shaped points), painting and tattooing (3 varieties), ornamentation (herring-bone pattern on saucers, incised lines, lozenge pattern; drawings on houses and letters; first experiences with pictures in volume of *Graphic*), leather-work, string (made of bark of a water-plant), weaving, basket-work, pottery (3 kinds made by women), dyeing and painting, metallurgy (iron ore imported from the Lulanga river and smelted in native crucibles; blacksmiths honored as skilful men, but not treated with any superstitious fear), conservatism (natives are "quick to imitate where imitation is possible"; hindrance due to witchcraft, etc.), habitations (one house for each wife; processes of construction), fire (stick-rubbing, flint and steel: legends of origin of fire; purification by fire); food (eat all fish except the *nina* or electric fish; nearly all fish taboo to some one person or another; cassava chief vegetable food, evening meal only real meal; palm maggots, bats, caterpillars delicacies; milk tabooed and abhorred, drinkers unclean; sweet potatoes never eaten by men; salt obtained from vegetable ashes; folklore about greediness; chief drink besides water is *manga* or sugar-cane wine; drinking-bouts common during sugar-cane season), cannibalism (very general in 1890), narcotics (tobacco not smoked by women), hunting and fishing ("making medicine," traps, pits; torching, "fences," basket-traps, angling, spearing, poisoning, nets, etc.), agriculture and farming (chief article cultivated is cassava; every woman has "her own farm"), education ("doctors"; imputed teachers of dance and song; games few), mental powers, etc. (very receptive and easily taught up to 14-15, especially boys, but after that "they have to make a continuous effort to retain any book-knowledge they may have received")—the psychical qualities and character of the natives are sketched.

— Notes on some customs of the Bangala tribe, Upper Congo. (Folk-Lore, Lond., 1908, XIX, 92-97.) Cites items relating to death and burial, "witch-dolls," ordeal by drinking *nka* (pp. 94-97).

— Notes on some customs of the Lower Congo people. (Ibid., XIX, 409-437; 1909, XX, 32-63, 181-201,

2 pl.) Treats of courtship and marriage, illness of children (witchcraft and poison-ordeal), pregnancy, child-birth (treatment, burial; twins; albinos), education of children, family and clan, chiefship, succession, death and funeral customs, spirits, hunting charms and fetishes (treatment and disposal of animals killed), dogs, "eating the goat," making war, treatment of mad people, markets and trade, barter, evil spirits, fetishes, God and Devil, cosmological ideas, totemism (few indications), hunting fetishes and "medicine," *ngangas*, or "medicine men" (182-188), secret societies and men's houses (189-201), etc. Eight sorts of divination are used by the *ngangas*.

Weiss (—) Die von der Expedition des Herzogs Adolf Friedrich zu Mecklenburg berührten Völkerstämme zwischen Victoria-Nyanza und Kongostaat. (Z. f. Ethnol., Berlin, 1909, XLI, 109-113.) Notes the intelligent *Waheiba* or *Wassiba* of the *Kissiba* hill-country, the *Wanjamba* of the mountainous country of *Karagwe* and *Mporo*, the industrious *Wahutu* of *Ruanda*, all aborigines of the region and all *Bantu*; also the *Batwa* pigmies, and the *Watussi* or *Wahima* of *Hamitic* stock. The iron, wire and wood-work of the country is briefly described.

Werner (A.) A native painting from *Nyasaland*. (J. Afric. Soc., Lond., 1909, VIII, 190-192.) Treats of a colored painting of a man and a monkey on a wall of a hut in *Mponda's* village (his people are *Machinga Yaos*) on the *Shire*, near the lower end of *L. Nyasa*. These "hut-frescoes" may be due to an art handed down from *Bushman* ancestors, e. g., among the *Mijange*, *Angoni*, etc., who have a *Bushman* element. These paintings are said to occur only where *Bushman* influence is traceable among the *Bantu*.

— *Bushman* art. (*Anthropos*, Mödling-Wien, 1909, IV, 500-504, 1 fg.) Treats particularly of a painting of a man and a monkey on a hut-wall at *Mponda's* village on the upper *Shire*. Evidently same as noted in previous article.

Wiedemann (A.) *Totenbarken im alten Ägypten*. (Globus, Brnshchw., 1908, XCIV, 119-123, 2 fgs.) Treats of the "boats of the dead" (row-boats and sail-boats) in ancient *Egyptian*, their structure, equipment, etc., models of such vessels for placing

- in graves, etc. Plastic and relief or painted models are found together as early as the Nagada period *ante* 3000 B. C. Based partly on J. G. Garstang's *The Burial Customs of Ancient Egypt* (London, 1907).
- Willans** (R. H. K.) The Konnoh people. (J. Afric. Soc., Lond., 1909, VIII, 130-144, 288-295). Treats of habitat, religion ("while acknowledging one supreme deity in heaven essentially stone and ancestor worshipers"; "happy belief" regarding death,"—a clean slate to start with again), customs (practically identical with those of Mendi and Koranko), folk-lore (English texts of 6 tales: Three kinds of women, first war, Tambafassa, How jealousy spoiled the rice, division, Jumba and Bay Marringa,—Jacob and Esau), history as nearly as possible in words of native informants (romantic period, traditional period founded on fact), creation-myth, hunting-customs, etc.
- Wolf** (F.) Grammatik der Kposo-Sprache, Nord-Togo, West-Afrika. (Anthropos, Wien, 1909, IV, 142-167, 630-659.) Outline of grammar of Kposo (2 dialects), a negro language spoken by 17,000-20,000 people in northern Togo Land, West Africa. Phonetics, noun (prefixes, suffixes, place-names, composition, number, gender, case, article), adjective, numerals, pronouns, verb, adverb, etc. At pp. 648-659 are given native texts with interlinear translations.
- Wollaston** (A. F. R.) Amid the snow-peaks of the Equator: a naturalist's explorations around Ruwenzori, with an account of the terrible scourge of sleeping sickness. (Nat. Geogr. Mag., Wash., 1909, XX, 256-277, 1 fig., 8 pl.) Abstracted from author's *From Ruwenzori to the Congo* (London, 1909). Contains a few notes on pigmies, people of Kivu (fire-making, beads). Some of the illustrations (pigmy lady, tattooed beauty, ivory carriers, tattooed girls, fire-making, village scenes) are of ethnologic value.
- Work** (M. N.) The African family as an institution. (So. Wkmm., Hampton, Va., 1909, XXXVIII, 343-353, 433-440, figs.) Treats of the social importance, composition, and inner life of the African family. Based upon Cunningham, Johnston, Leonard, Kidd, Stow, Ellis, Schweinfurth, Cruikshank, Mockler-Ferryman, Dennett, Hayford, etc. Accord-
- ing to Prof. W. "among no other people is the family relatively more important than among the Africans, who are very human," and "in their love affairs, divorces, and social life they are very much like other people."
- An African system of writing. (Ibid., 1908, XXXVII, 518-526.) Brief account of the writing of the Vai or Vei negroes, with reproduction (pp. 522-526) of the original and modern symbols from Sir H. Johnston's *Liberia* (London, 1906).
- Zur Frage nach dem Alter der Ruinen Rhodesias. (Globus, Brnschw., 1908, XCIII, 16.) Résumés two articles by R. N. Hall in *The African Monthly* for 1907 on *The prehistoric gold mines of Rhodesia* and *Notes on the Traditions of South African Races, especially of the Makalanga of Mashonaland*.

ASIA

- Ancient (The) Symbol** of the double eagle. (Open Ct., Chicago, 1909, XXI, 51-58, 2 figs.) Brief account of a *garuda* or double-eagle from the ceiling of one of the very oldest caves near Oyzl in the mountain range near the city of Kutcha, found by Prof. Grünwedel. Another double-eagle occurs in the rock-sculptures at Boghaz Koi, Phrygia.
- Aston** (W. G.) A Japanese book of divination. (Man, Lond., 1908, VIII, 116-120, 1 fig.) Résumés and discusses *Kwannon Hiakusen*, or "Kwannon's Hundred Divining-Sticks," in the preface of which is related a legend of its "introduction from China in the tenth century by a Buddhist dignitary." The authoritative part of the book is the Chinese poetry (4 lines for each stick). The drawing of the sticks and numbers is fully treated by the Japanese author. There is plenty of good advice and the moral tone is high.
- Aurel Steins** zentralasiatische Forschungsreise. (Globus, Brnschw., 1908, XCIII, 337-338.) Résumés data in article in *The Geographical Journal* (London) for May, 1908.
- Bacot** (J.) Anthropologie du Tibet. Les populations du Tibet sud-oriental. (Bull. Soc. d'Anthrop. de Paris, 1908, v° s., IX, 462-473, 9 pl.) Treats briefly of the Mossos (Sinicized in dress, manners, and largely also in speech), Lissus (conservative and resisting Tibetan absorption), Lutzes (of same stock as Kiutzes; quite

- primitive, peaceful, little agriculture), and Tibetans in general (population; family, birth, death, houses, food, clothing, hygiene, religion, etc.) The Tibetans are in general young and healthy in spite of centuries of the burden of superstition; they are gay, sober, hospitable, happy (having few needs), credulous (because they are children), etc. See Delisle (F.).
- Belck (W.)** Die Erfinder der Eisen-technik. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 100-107.) Argues that the Philistines were the originators of the iron industry.
- Besse (L.)** Another word about the Todas. (Anthropos, Wien, 1908, III, 799-800.) Notes that several copies of letters and other missionary MSS. were often made and distributed in Europe. See *American Anthropologist*, 1908, n. s., x, 321.
- Bittner (M.)** Ein armenischer Zaubersreifen. (Ibid., 1909, iv, 182-189.) Detailed account of an Armenian paper-strip of magic texts, drawings, etc., representing Mahometan-Christian superstition. Noteworthy are the magic squares, "charmed circles," lists of demons, etc. In it is mentioned "God with 1001 names," "God 22223 times beloved," "to be obeyed 66666 times."
- Boehmer (J.)** Jericho. (A. f. Religsw., Lpzg., 1909, XII, 322-334.) Treats of pre-Israelitish and later Jericho, or rather the successive Jerichos (different in extent) that have existed. A complete destruction by the Israelites did not occur. The Herodian Jericho is represented by the modern Riha. The fertility of Jericho in ancient times leads us to believe that the rose found there still may be the "rose of Jericho." The name *Jericho* does not mean "city of perfume," but "the lunar one."
- Tabor, Hermon und andere Hauptberge. Zu Ps. 89, 13. (Ibid., 313-321.) Argues that in this passage the Psalmist has preferred Tabor over Carmel by reason of its ancient use as a sacred place, where a sanctuary existed from time immemorial.
- Bonifacy (—)** Les Kiao Tché, étude étymologique et anthropologique. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 699-706.) Discusses the etymology of the name *Kiao Tche* (signifies not "crossed toes," but "feet that turn in somewhat"), now applied by the Chinese to the Anamites, but formerly signifying more broadly "Barbarians of the South,"—a case of generalization on the basis of a rare physical peculiarity, with notes on several cases of the separation of the big toe, with anthropometric data (height, cephalic index, size of ear, mouth, nasal index).
- Brown (R. G.)** Rain-making in Burma. (Man, Lond., 1908, VIII, 145-146, 1 pl., 3 fgs.) Notes on the water-festival (annually in April) at Dedayè, a pageant representing legendary persons; the rain-making tug-of-war (young people of the village pull against each other); setting the image of Shin Upägök (a rain-god), one of Buddha's disciples, out in the broiling sun; washing the cat,—all Burmese rain-making methods.
- Cheating death. (Ibid., 1909, IX, 26.) Note on a peculiar mock-funeral for a boy at Dabein, Pegu.
- Caius (T.)** Au pays des castes. (Anthropos, Wien, 1908, III, 637-650, 3 pl., 1 fg.) Continuation. Treats of *Karmmas* or religious observances (5 are briefly described; at pp. 642-647 the 28 constellations and their omens are listed). At pages 648-650 long lists of names of men and women are given.
- Cartij (P.)** Moralité, sanction, vie future dans le Védanta. (Ibid., 1930-1046.) After brief historical *aperçu*, Father C. discusses the illusion and its consequences (*atman* or soul absolute and individual; all is illusion save the absolute *atman*, the true Brahma), retribution and its mechanism (the Hindu fundamental moral principle is the law of *karma*), etc.
- Carus (P.)** Healing by conjuration in ancient Babylon. (Open Court, Chicago, 1909, XXIII, 67-74, 6 fgs.) Based on Dr K. Frank's article in the *Leipziger Semitische Studien*, III, No. 3, dealing with a bronze tablet with a conjuration scene.
- The Venus of Milo. (Ibid., 257-262, 4 fgs.) Gives history of famous statue in the Louvre. C. thinks that "there is no question that the statue represents Aphrodite, the goddess of love and beauty," and that it is "one of the greatest masterpieces."
- The Buddha of Kamakura. (Ibid., 307-313, 6 fgs.) Brief account of the colossal statue of Amida, the Buddha of everlasting light, erected in 1252 A. D. at Kamakura, Japan.

- The mosque of Omar. (Ibid., 572-575, 2 fgs.) The mosque of Omar in Jerusalem covers the holy spot of the temple, the holy of holies, once the threshing-floor of Arauna, the place of the vision or theophany of David.
- Japan's seven jolly gods. (Ibid., 49-56, 6 fgs.) Treats briefly of Bishamon (god of strength and victory), Benzaiten (goddess of love and beauty), Daikoku (god of the well-to-do farmer), Ebisu (worshiped by traders), Fukurokuju and Jurōjin (gods of longevity), Hotēi (god of mirth). These symbolize "the ancient Japanese contentedness and merry humor of its simple life," now perhaps being swept away.
- The Samaritans. (Ibid., 1908, xxii, 488-491.) Brief résumé of Dr J. A. Montgomery's *The Samaritans; the Earliest Jewish Sect* (Phila., 1907). The Samaritans are dwindling rapidly, "and it is the last moment that we can still study their religion and traditions in living examples."
- Casartelli** (L. C.) Hindu mythology and literature as recorded by Portuguese missionaries of the early 17th century. (Anthropos, Wien, 1908, III, 771-772, 1077-1080.) Treats of death and resurrection of Ramá; death of Cushná (Krishna); story of the faithful maid Mellipray; sects, castes, etc. See *American Anthropologist*, 1907, N. S., IX, 418.
- Chalatianz** (B.) Die iranische Helden-sage bei den Armeniern. Nachtrag. (Z. d. V. f. Volksk., Berlin, 1909, XIX, 149-157.) Gives German texts of 3 Iranian-Armenian hero-tales, originally appearing in the *Ethnographic Review* of Tiflis for 1906: "Rustam-Zal," "Gahraman Gathl," and "King Xosrov."
- Armenische Heiligenlegenden. (Ibid., 361-369.) Gives German version only of 3 American legends of saints: Elexanos, Alexan, Kaguan Aslan.
- Chémali** (B.) Moeurs et usages au Liban. (Anthropos, Wien, 1909, IV, 37-53.) First part of account of manners and customs in the Lebanon country of Syria (death and funeral, etc.). Death-announcement and songs connected therewith, condolences, etc.; burial and funeral songs, —very numerous, but of three chief sorts (*antari* or warrior, elegiac, women's). Specimens of these are given, with music and some of the native words.
- Climate (The)** of ancient Palestine. (Rec. of Past, Wash., D. C., 1909, VIII, 140-144, 3 maps.) Based on article by E. Huntington in *Bull. Amer. Geogr. Soc.*, Sept.-Nov., 1908, showing the "great change (less rainfall, more desert) in the climate of Palestine and the regions adjoining, since Bible times."
- Crooke** (W.) Some notes on Indian folk-lore. (Folk-Lore, Lond., 1909, xx, 211-213.) Items concerning buried treasure and snakes, sex-metamorphosis, disposal of the teeth, scape-goat, annual mock-hunt and ceremonial bathing of the gods, from Anglo-Indian newspapers.
- Death; death rites; methods of disposal of the dead among the Dravidian and other non-Aryan tribes of India. (Anthropos, Mödling-Wien, 1909, IV, 457-476.) Treats of the conception of death as not due to natural causes (but to evil spirits, witches, "evil eye," etc.), identifying the disease spirit by divination, conception of the soul, the separable soul, plurality of souls, the soul mortal, the disembodied soul and its refuge, entrapping the soul, the soul abiding near the scene of death and near the grave, importance of funeral rites, the soul friendly or malignant in relation to the survivors, relations of the living to the friendly souls, provision of fire and light for the spirit, removal of friendly spirits, giving free egress to the departing soul, the death wail, articles placed with the dead, presence in providing these offerings, arms, implements, etc., placed with the dead, clothing and ornaments for the dead, victims slain as attendants on the dead, blood sacrifice to the dead, drink and food for the dead, etc.
- Delisle** (F.) Sur les caractères physiques des populations du Tibet sud-oriental. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 473-486.) Treats, with average measurements, of physical characters (color of skin, eyes, hair; stature, height sitting, form of head, face, nose, finger-reach) of 62 individuals,—male 43, female 19,—from S. E. Tibet (Minkia, Lolos, Lutzes, Lissus, Mossos, Tibetans); also describes, with measurements, an adult male skull (dolichocephalic, hypsicephalic) from the same region.

—all data due to J. Bacot (q. v.). Of the men measured 7 and of the women 12 were below 1500 mm. in height; 8 men were above 1700. The order in stature of men is Mossos, Lutzes, Lissus, Lolos, Tibetans; women Lolos, Tibetans, Lutzes, Mossos. The cephalic indexes of the men range from 70.82 to 83.71, the general averages for the various tribes being all subdolichocephalic and mesaticephalic; women 71.71 to 84.06, with a greater tendency toward brachycephaly.

Der chinesische Küchengott. (Globus, Brnschw., 1908, XCIII, 305.) Brief résumés of article on the Chinese "kitchen-god" by Nagel in the *Archiv f. Religionswissenschaft*.

Deyrolle (—) *Un sécateur indo-chinois.* (Bull. Soc. d'Anthrop. de Paris, 1908, v° s., IX, 381-383, 1 fg.) Describes a rice-cutter in use among the Mans of the valley of the Song-Chay, between Luc-an-chau and the old post of Pho-rang. The use of this instrument is difficult for Europeans, on account of the different manipulation of the fingers.

Dols (J.) *L'enfance chez les Chinois de la Province de Kan-sou.* (Anthropos, Wien, 1908, III, 761-770, 5 pl.) Treats of childhood among the Chinese of Kansu. Birth (abortion, sterility and the divinities invoked, child-bearing, name-giving, infant life), instruction (numerous schools, also mandarin schools and "university"). The "university" at Kingyang has a primary section for children and one for boys of 15-20. Astronomy, mathematics and gymnastics are taught.

v. Domaszewski (A.) *Der Kalender von Cypern.* (A. f. Religsw., Lpzg., 1909, XII, 335-337.) Discusses the Roman provincial calendar of Cyprus, dating from 12 B. C., and an older form discovered by Usener and Boll. The origin from Paphos is shown in the derivation of the Julii from Aphrodite. The changes in the month names in the second list were occasioned by the catastrophe that overtook the Julian house through Julia in 2 B. C., and the deaths of Agrippa, Octavia and Drusus.

Ein Hindu über das indische Kastenwesen. (Globus, Brnschw., 1908, XCIII, 383.) Briefly résumés an article on the caste-system of India by K. B. Kanjilal, a Hindu, in the *Calcutta Review*. Reform and liberalizing of the system, not abolition, are

the steps to be taken, according to K.'s view.

Fischer (A.) *Erfahrungen auf dem Gebiete der Kunst und sonstige Beobachtungen in Ostasien.* (Z. f. Ethnol., Berlin, 1909, XLI, 1-21, 18 fgs.) Based on art-objects, etc., collected in 1907-1908 for the Berlin Ethnological Museum: Three Japanese statues of the 6th and 7th centuries showing Hindu-Greek style; an artistically finished wooden statue of the goddess of mercy from the Korean-Japanese period (also from this epoch a statue of *Kanshiitsu* or dried lacquer of interest for the Greco-Hindu and pure Hindu style); pre-Buddhistic sacrificial stone (man and woman) sculpture from Yamato (now in the garden of the Uyeno Museum in Tokyo); life-size wooden statue of the god Enno Gyoja (old Buddhistic, 7th century); kneeling statue of the demon Myodoki; life-size statue of Jizo by the founder of the Jocho school (11-12th cent.) of sculptors; the great Shakyamuni statue of bronze in the temple of Ta-fo-sse in the ruined city of Cheng-ting-fu (Chili), dating from the Sung dynasty, 960-1127; the Korean hat, vehicles, etc.; the subterranean stone chamber (of the Silla period, 57-928 A. D.) near Taikyū; mile-stones of wood with human faces, etc.; Buddhistic influences on art, etc., in Korea; old Chinese paintings (the Japanese have collected them as *connoisseurs* for 1,200 years); stone-sculpture in China (at Confucian temple at Ki-fu, highest limit of Chinese stone sculpture,—Chinese are not at all so successful in stone as in clay); pre-Buddhistic stone reliefs from grave-chambers (3 from the Han period, 206-221 A. D.) and grave-stones (here F. seeks to detect Assyro-Babylonian influences); sculptured stones and columns from temples, altars, etc.

Franke (O.) *Die Ausbreitung des Buddhismus von Indien nach Turkistan und China.* (A. f. Religsw., Lpzg., 1909, XII, 207-220.) Treats of the spread of Buddhism from India to Turkestan and China, one of the most remarkable phenomena in the history of the intellectual life of mankind. The variety of Buddhism which made its way thus into China was the form dominant in N. India, the Hinayāna system of the Mūlasar-

vāstivāda school, at the close of the first century B. C.

Gaupp (H.) Vorläufiger Bericht über anthropologische Untersuchungen an Chinesen und Mandtschuren in Peking. (Z. f. Ethnol., Berlin, 1909, XLI, 730-734.) Preliminary notes on measurements, etc., of 38 Chinese and 5 Manchus, and 3 Mongols in Peking. The stature of the first averaged 1,674 mm., of the second 1,710, of the third 1,650; the average cephalic indexes were 80.4, 83.3, 81.5. North Chinese and South Chinese differ in face-type. Manchurian women are less Mongolian than the Chinese. The Chinese have long arms and short legs, the Manchus longer legs. Certain differences exist in symphysis-height. The measurements of 220 Chinese boys and girls indicate a noticeable cessation of growth in the period from the 14th to the 16th year. Chinese new-born children are smaller than those of the white race, although the pelvis is about the same in women of both races. Secondary sexual characters are less marked in Chinese women than in European. The "blue Mongolian spots" are common in Chinese, Mongol and Manchu children. A high fertility for mothers and a high mortality for infants are noted.

Gilhodes (C.) Mythologie et Religion des Katchins, Birmanie. (Anthropos, Wien, 1908, III, 672-679; 1909, IV, 113-138.) Gives the mythological and religious ideas of the Kachins or Chimpans of N. and N. E. Burma: The origin of things (4 generations from the male element of fog or vapor and a female element); origin of the great *nats* or spirits (9 born of Janun); origin of fathers, mothers of many things; *Ningkong wa* makes the earth, a palace, names animals, opens paths, makes waves, makes princes and kings; the deluge and the adventures of the two orphans, re-peopling of the earth; origin of knowledge, riches, wind, spirits, sacrifices, use of meat, death, rice and cotton, fire, water, loss of speech by animals; origin of sun, moon, stars, eclipses, thunder and lightning, knives, lords and kings of Europe; *Ningkong wa* marries Madam Crocodile.—origin of the small feet of the Chinese, of thread, straw, hair, beauty, flutes, salt, heart-fat, liver, lungs; *nat*-feast of *Ningkong wa*; story of *Ningkong wa*'s first children, legend of

Jathoi; origin of the *manau* vow, of the *jathuns* (evil spirits); genii of hunting and fishing; origin of madness, of *sarons*, *lasas* and *'ndangs*, *marawngs*; of sorcerers, sun-sacrifices, sacrifices to the "son of thunder"; origin of officers and cult-objects, rice-beer; origin of marriage (for people and princes); marriage of the grandson of *Ningkong wa*; *manau* of *Ka-ang du-wa*; the genealogy of the Kachin chiefs. At pages 134-136 are given 3 fables (crow and heron, two children, two orphans), p. 137 some auguries and pp. 137-138 five proverbs with native text.

— La religion des Katchins, Birmanie. (Ibid., 1909, IV, 702-725). Treats of the nature (according to bards and priests), cult (invocations, offerings), etc., of the *Karai Kas-ang* or supreme being, *nats* and ancestors (nature, residence, good and bad *nats*), cult of *nats* and ancestors (officials and cult objects, ways of honoring the *nats*, offerings and sacrifices), life and death, other-world ideas, spirit-world, paradise and hell, etc.

Giuffrida-Ruggeri (V.) Les crânes de Myrina du Musée imperial de Vienne. (Bull. Soc. d'Anthrop. de Paris, 1908, v° IX, 162-167.) Gives chief measurements, etc., of 16 crania (now in the Imperial Museum in Vienna) from the necropolis of Myrina in Asia Minor,—the Greek population was "dolicho-mesocephalic with a slight tendency toward brachycephaly." The face measurements are less homogeneous. The capacities of 10 male crania ranges from 1359 to 1867; the 3 female from 1286, 1369, 1396 ccm.

Goldziher (I.) Alois Musil's ethnologische Studien in Arabia Petraea. (Globus, Brnschw., 1908, XCIII, 280-285, 5 fgs.) Résumés some of the data in A. Musil's *Arabia Petraea*. III. Bd. *Ethnographischer Reisebericht* (Wien, 1908). Musil's account of the life of the modern Beduins has been styled "a living commentary on ancient Arabian poetry." Much information about religion and superstition is given by Musil, whose book is a rich mine for the ethnologist and folklorist. Interesting is the *Ummal-ghcith*, or "rain-mother," ceremony in case of drought. Some curious cases of contact and mixture of Islam and Christianity occur.

- Gottheil (R.)** The *cadi*: the history of this institution. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 385-393.) According to Rabbi G. while, "in the elaboration of the manner in which the *cadi* held court, Roman and Persian examples exercised an influence," the origin of the whole system is not, as Tarrago holds, to be seen in those directions. The *cadis* were in many ways important personages in Mohammedan civilization.
- Grignard (F. A.)** The Oraons and Mundas from the time of their settlement in India. An essay of constructive history. (Anthropos, Wien, 1909, IV, 1-19, 2 pl., map.) Discusses the data in the Mahabharata and the Ramayana and their reliability; identity of the Kārusha tribe of heroic times with the modern Oraons and of the Rākshasas with the Kārushas (Oraons),—according to Father G. "Rākshasas, as applied to aborigines, is nothing else than a wilful mispronunciation of the word Kārusha." The history and migrations of the Oraon, Male and Munda tribes, from about 1000 B. C., are sketched, down to submission of the Mundas in 1832. The illustrations figure Oraon types.
- Harris (E. L.)** The ruined cities of Asia Minor. Some ruined cities of Asia Minor. The buried cities of Asia Minor. (Nat. Geogr. Mag., Wash., 1908, XIX, 741-760, 11 pl.; *Ibid.*, 834-858, 2 fgs, 17 pl.; *Ibid.*, 1909, XX, 1-8, 10 pl.) Treats of the ruins of Tralles (buried under olive orchards), wealthy Laodicea (once the chief emporium of Asia Minor), Hierapolis (with its Plutonium, theaters, mausoleums, four necropolises, etc. Leseos or Mitylene (traces of walls of ancient Lesbos; medieval castle). Ephesus (theater, temples), Magnesia (only the Gypsy seems now to thrive near it), Miletus (seat of the Ionian school of philosophy; theater), Priene (temples and private houses; once a great religious center); Colophon (great wall, necropolis; one of the claimants as the birth-place of Homer); Magnesia (with the figure of Niobe on Mt. Sipylus), Sardes (city of Croesus), Philadelphia (historic for Christianity), Aphrodisias (very imposing ruins; named for Aphrodite), Pergamus (famous for its library and for parchment), etc. Besides the archeological remains, the illustrations treat of such modern topics as ploughing, gold-washing, shepherds, goat-herds, school-children, street scenes, types of natives, etc.
- Hartmann (R.)** Wādi Fāra. (Globus, Brnshwg., 1908, XCIII, 205-208, 5 fgs.) Brief account of the Wādi Fāra, a rocky valley north of Jerusalem, the resort of early Christian hermits, and before that known as a secret place for the hiding of treasure.
- Headland (I. T.)** Chinese children at play. (Everyb. Mag., N. Y., 1909, XXI, 201-211, 8 fgs.) Brief descriptions of "blind man's buff," "hawk and chickens," "riding the elephant" (a distinctively Chinese game), "the way to the village of the Liu family," "host and guest," shows for children (Dr. H. says "Punch and Judy" originated in China), "selecting fruit" (*sui generis*, according to H.), "skinning the snake," "forcing the city gates," etc. As a rule boys and girls do not play together, but some of the games of both sexes are quite alike. A counting-out rhyme (with the foot) is cited on p. 210.
- Hedin (S.)** En resa i Tibet 1906-1908 (Ymer, Steckhlm, 1909, XXI, 161-196, 14 fgs.) Contains some notes on peoples, ruins, etc., met with in travels in Tibet in 1906-1908.
- Henderson (A. E.)** The Croesus (VIth century B. C.) temple of Artemis (Diana) at Ephesus. (Rec. of Past, Wash., 1909, VIII, 195-206, 6 fgs.) Gives results of excavations of 1904 and 1905, with plan of proposed restoration. Remains of three primitive structures were discovered.
- Hertel (J.)** Der Kluge Veziar, ein xaschmirischer Volksroman. (Z. d. V. f. Volksk., Berlin, 1908, XVIII, 379-393.) Concluding section of German version of Cashmir folk-tale of the wise vizir.
- Hildburgh (W. L.)** Notes on Sinhalese magic. (J. R. Anthropol. Inst., Lond., 1908, XXXVIII, 148-206, 6 pl.) Treats of magic in general and astrology, miscellaneous magic (charm-ers, love-charms, charms to secure favor, injury and killing of enemies, change of appearance and invisibility, charms used by or against thieves, gambling, amusing and trick charms, divination), curative magic (devil-dancing, punishing devils, curation practices of many sorts), protective magic (perils, infants, houses, crops, cattle) and amulets. The information

- has been obtained in nearly all cases "direct from believers in, or practitioners of, the matters discussed," and "principally from Sinhalese, but partly from Tamils, and, in a very small measure, from Indian Mohammedans." The material here given is supplementary to that already published by J. Callaway, E. Upham, D. De Silva Gooneratne and A. Grünewedel. "Devil-dancing" is considered with some detail (169-174), also votive offerings, etc. Many data, for comparison with European folk-lore occur in these pages.
- Hinke** (W. J.) Legal and commercial transactions chiefly from Nippur. (Rec. of Past. Wash., D. C., 1909, viii, 11-19, 4 fgs.) Based on A. T. Clay's *Legal and Commercial Transactions dated in the Assyrian, Babylonian and Persian Periods, chiefly from Nippur* (Univ. of Penn, 1908). Cites examples of seals, sales, leases, ejectment, records of debts, memorandum of payments, receipt of taxes, promissory note, transfer of office, etc.
- Hodson** (T. C.) Head-hunting among the hill-tribes of Assam. (Folk-Lore, Lond., 1909, xx, 132-145, 5 pl.) Treats of head-hunting in connection with foundation-sacrifice, tree-burial, sacred stones, funeral ritual, *ai* ceremony (fascination), oneiromancy, marriage, religion, etc. Head-hunting cannot be reduced to a single formula. In some cases it may be no more than a social duty.
- Hoffmann-Kutschke** (A.) Indogermanisches. (Globus, Brnschw., 1909, xcvi, 204.) Calls attention to the Iranized old Caucasian element in Tocharian, the newly discovered Indo-European language of ancient Central Asia, and points out that its character is not at all inconsistent with the theory of the European origin of the Aryans.
- Holbé** (T. V.) A propos des dents noires des Annamites et de la chique de bétel. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e, ix, 671-678). Discusses betel-chewing and the black teeth of the Annamese, and gives (p. 675) the legend concerning the origin of this ancient custom. Discusses also the lackering of the teeth by professionals from Tonkin. Both these processes blacken the teeth. In the discussion Dr Atgier added some facts.
- Holm** (F. V.) The Holm-Nestorian expedition to Sian, 1907. (Open Ct., Chicago, 1909, xxiii, 18-28, 6 fgs.)
- Account of author's visit to Sianfu in 1907 and how he obtained a replica of the famous Nestorian Stone or *Chingchiaopei*, a Christian monument dating from 781 A. D. The replica is now in the Metropolitan Museum of Art, New York.
- Hosten** (H.) Pahārīa burial customs, British Sikkim. (Anthropos, Mödling-Wien, 1909, iv, 669-683, 2 pl., 1 fg.) Details chiefly from the dictation of an intelligent native Christian 18 years old, concerning the burial customs, ceremonies, beliefs, etc., of the zamindār or land-owner castes of the Pahārīas near Kurseong, who "in language, features, customs and religion . . . are nearest of kin to the Nepalese, their neighbors." Treatment of dying man, preparation of body, funeral cortège, *jādūgar*, or "medicine-man," and his performances, burial, mourning, treatment of living, day of purification, work of brahman, *phalainchā* or road-seat in memory of dead, banquet, dancing and other elaborate ceremonies, etc.
- Hughes** (T. P.) The modern Gandhara. (Open Court, Chicago, 1909, xxiii, 75-78, 3 fgs.) Notes on the city and people of Peshawur, which occupies the site of the ancient Buddhist city of Gandhara.
- Huntington** (E.) Life in the great desert of Central Asia. (Nat. Geogr. Mag., Wash., 1909, xx, 749-760, 12 fgs.) Based on author's travels in 1903. Contains notes on Kurds and Turkomans.
- The mountaineers of the Euphrates. (Ibid., 142-156, 8 fgs., 3 pl.) Treats of the Kurds, Armenians, Turks. Religion (in many places all reverence the same shrines, probably old pagan holy-places, etc.; shrines of Mushar Dagh); inflated rafts of sheepskin and inflated goatskins for swimming across rivers, as in ancient days; ancient castle of Gerger.—Hitite, Roman Saracen; old Syrian monastery, etc.
- Jacobi** (H.) Ueber Begriff und Wesen der poetischen Figuren in der indischen Poetik. (Nachr. v. d. Kgl. Ges. d. Wiss. zu Göttingen, Phil.-hist. Kl., Berlin, 1908, 1-14.) Treats of the *alamkāras*, from which Hindu poetry receives its name of *alamkāraśāstra*; they are very highly developed and have been keenly studied.
- Jaekel** (O.) Herkunft chinesischer Stilfiguren von primitiven Vasen-

reliefs. (Z. f. Ethnol., Berlin, 1908, XL, 932-942, 5 fgs.) J. argues that the conventional figures (lion, dragon, mountains, waves, etc.) of old Chinese clay vases are imitated from those on older bronze vases of western Asiatic, perhaps Babylonian origin. In the discussion Hr Messing points out that J. overlooks the great antiquity of bronze in China. Some of the art-objects in question are undoubtedly Chinese in origin.

Janke (A.) Die Bagdadbahn und der Gütele Boghas (Cilicische Tore) im Taurus. (Globus, Brnschw., 1909, xcv, 201-206, 8 fgs.) Contains a few notes on the ruins in the Cilician Pass in the Taurus. See also the author's book *Auf Alexanders des Grossen Pfaden*.

Jochelson (W.) Die Riabouschinsky-Expedition nach Kamtschatka. (Ibid., 1908, xciv, 224-225.) The ethnological section of the Riabushinsky expedition to Kamtschatka was headed by W. Jochelson, assisted by his wife (Dr Jochelson), and A. Koschewoi. The stay in Kamtschatka will be one year.—the first year to be devoted to a study of the Aleuts, language, archeology, etc. Excavations will also be made on the Kurile Is.

— Some notes on the traditions of the natives of northeastern Siberia about the mammoth. (Amer. Nat., N. Y., 1909, XLIII, 48-50.) According to the Yukaghir the mammoth, whose spirit is the guardian spirit of certain shamans, was created through a blunder of the Superior Being. One legend connects the disappearance of the mammoth with Noah's flood. The Chukchee look upon the the mammoth as "the reindeer of evil spirits." The export of mammoth ivory from Siberia is still considerable,—in 200 years the tusks of 24,500 mammoth have been sent out of the province of Yakutsk.

ten Kate (H.) Notes détachées sur les Japonais. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 178-195.) Treats of prostitution (Japanese prostitute is known outside of her own country in China, Manchuria, part of Siberia, Saghalin, Korea, Pacific N. America, E. Indies, E. Africa, Brazil, Argentina, etc.); character and physique of woman (not really beautiful, *contra* Stratz, first impression only is favorable; but fewer ugly women than men); Aino mixture (more important than

commonly thought; has produced certain physical improvements); question of Malay element (undoubtedly present) and of Negritos (author thinks this element negroid rather than negritoid and due to a somewhat recent métissage with slaves from the Philippines, Macao, etc.); religiosity (deeply religious but not generally fanatic; mikadoism and patriotic cult, however, are fanatic); formalism and politeness (excessive), attitude toward other Asiatic peoples (arrogant; e. g., even "prostitutes despise the Annamese"); lack of originality and physiological pseudo-stupor; esthetic sense (marked by impersonality, suggestibility, and certain degeneracy due to contact with or imitation of Occidentals); moral (official changes without influence on the "soul of the people"). Dr t. K. does not consider the Japanese intellectual *élite* the equals of those of the white race.

— Zur Erwiderung an Herrn E. Prost in Stettin. (Int. Arch. f. Ethnogr., Leiden, 1909, XIX, 35-36.) Replies to P.'s criticism of ten K.'s "unfavorable opinion" of the Japanese.

— Weiteres aus dem japanischen Volksglauben. (Globus, Brnschw., 1908, xciv, 373-378.) Gives numerous items of Japanese folk-lore and folk-thought concerning magic, fortune-telling, dreams; medicine and disease; astrology, mythology, religion, etc. The time is not long past when many of these superstitions and primitive ideals were to be found in even the official and educated classes. No psychic "mutation" involving the whole people has taken place in Japan.

Kern (R. A.) A Malay cipher alphabet. (J. R. Anthrop. Inst., Lond., 1908, XXXVIII, 207-211, 1 pl.) Gives brief letter in Gangga Malayu with transliteration, translation, etc., from the western coast of the Malay peninsula in the native state of Perak. According to K., "The Gangga Malayu has been invented by Javanese living in a Malay country and well acquainted with the Malay way of writing, so as to feel no inconvenience in expressing the vowels in the less accurate Malay manner." This alphabet contains 32 letters and its use seems quite limited.

Ketzereien über die Japaner. (Globus, Brnschw., 1908, xciv, 322.) Ré-

- sumés article of Dr H. ten Kate on the Japanese, in the *Bull. Soc. d'Anthrop. de Paris* for 1908.
- Khungian** (T. B.) Glimpses from ancient Armenia. (Amer. Antiq., Salem, Mass., 1908, xxx, 270-275.) Notes on the ancient history of Urarta, Manna (or Minni), Musasir, Nairi, Millit and Miltis, which made up the Armenian confederacy, and their relations with Assyria, etc.
- Knocher** (F. W.) Notes on the wild tribes of the Ulu Plus, Perak. (J. R. Anthropol. Inst., Lond., 1909, xxxix, 142-155, 2 pl., map.) Notes on habitat, weapons (blow-pipe), spirit-lore, houses, domesticated animals (baby gibbon suckled by woman), clothing and ornament (face-painting, nose-quill, tattooing), food, etc.; a vocabulary (pp. 148-151); anthropological descriptions and measurements of 4 female and 11 male individuals (all but 2, adults). Average heights of 4 adult females 1,407 mm. or 4 ft. 7½ in.; and of 9 adult males 1,538 mm., or just over 5 ft. These people are probably Sakais somewhat mixed with Semangs.
- Kugler** (F. X.) Auf den Trümmern des Panbabylonismus. (Anthropos, Mödling-Wien, 1909, iv, 477-499.) Critique of the "pan-Babylonian" theory of mythology set up by Hommel and Winckler. The astronomic and other data in Dr A. Jeremias's *Das Alter der babylonischen Astronomie* (Leipzig, 1908) are severely handled. The character of the older Babylonian astronomy, the assumed Babylonian knowledge of the precession, the Babylonian order of the planets, etc., are discussed. See Schmidt (W.).
- Latham** (H. L.) Ascending to the gods. (Open Court, Chicago, 1909, xxiii, 161-170, 9 figs.) Describes ascent of Fuji, the sacred mountain of Japan.
- Lauffer** (B.) Kunst und Kultur Chinas im Zeitalter der Han. (Globus, Brn-schw., 1909, xcvi, 7-9, 21-24.) Discusses the art of culture of China in the epoch of the Han, on the basis of the author's own researches, etc. The Han Chinese art shows Mycenaean (not Greco-Hellenic) influences, which came by way of the great migration-road into Central Asia, the Scythians and ancient Turkic peoples having doubtless been intermediary,—the Persian Sassanide art likewise has similar Mycenaean motives. L. denies the existence of Assyrian elements in ancient Chinese art. In its general character the Han art is an art of the dead, developed in connection with ancestor cult and worship ("the grave of the Han period is a microcosm of the cultus of the time"). The great clay vases are imitations of old bronze vases. In the Han period the slow beginnings of the use of iron (gained from the Turks) mark the end of the bronze age proper (bronze implements and weapons often agree with old Siberian types). The stone art of the Han period is marked by little animal figures, etc., of nephrite, usually votive offerings to the dead, and the predecessors of the massive stone figures of the graves of the T'ang epoch. This diminutive art represents, perhaps, the best China has done; in the large she has been quite backward in form, technique, etc.
- Lehmann-Haupt** (C. F.) Alt-kulturelles erläutert durch Neu-Chinesisches. (Z. f. Ethnol., Berlin, 1909, xli, 635-643, 1 fig.) Treats in detail of a modern Chinese scale (for weighing precious metals, money, etc.), from the old city of Shanghai, as serving to explain ancient Chinese culture-phenomena. The scale seems made to weigh after several different systems.
- Lyon** (D. G.) The Harvard expedition to Samaria. (Harv. Theol. Rev., Cambridge, 1909, ii, 102-113, 12 pl.) Gives account of excavations, etc., in April-August, 1908.—stone altar, vaulted chamber and stairway, foundation of wall, platform, inscribed stele (Latin, by Pannonian soldiers), statue, etc.; Roman, Greek, Hebrew, Arabic remains.
- M.** (B. F.) Possible traces of exogamous divisions in the Nicobar Islands. (Man, Lond., 1909, ix, 71-72.) Cites passage from Nicolas Fontana (who visited these islands in 1778), with remarks by E. H. Man.
- Maclean** (J. P.) Asherah. (Amer. Antiq., Salem, Mass., 1909, xxxi, 1-6.) Treats of term *asherah*, citing the 40 places in which it occurs in the Bible, where it has been variously translated,—“all interpreters are now agreed that the term implies an idol or image of some kind.” Contact with the Canaanites gave Asherah some of the attributes of Astarte.

- Maunsell (F. R.)** One thousand miles of railway built for pilgrims and not dividends. (Nat. Geogr. Mag., Wash., 1909, xx, 156-172, 1 fg., 12 pl.) Treats of Damascus to Mecca railroad. Abstracted from *Geographical Journal* (London). The illustrations (pilgrims, sheiks, inaugural sheep-sacrifice, rock-tombs, priests, etc.) are of ethnologic interest.
- Maurer (F.)** Assyrische und babylonische Kopfbedeckungen und Würdenabzeichen. (Globus, Brnschw., 1908, xciv, 110-111, 10 fgs.) Based on article by S. Langdon in *Etudes de Philologie Assyro-Babylonienne* for 1908. Brief account of Assyrian and Babylonian head-coverings and honorary insignia. Plant motifs and horns are prominent.
- Eine babylonische Dämonen beschwörung. (Ibid., 143-145.) Cites text (in German) of and discusses a Babylonian conjuration of demons, from a series connected with the "house of ablation." In the Old Testament occur passages recalling portions of such conjurations.
- Die sumerischen Familiengesetze. (Ibid., 1909, xcv, 373-375.) Cites and discusses in comparison with the laws of the Hebrew Bible and other Semitic documents, the 7 paragraphs relating to family law preserved in the code of Hammurabi. The harshness of some of these laws is notable.
- Mead (C. W.)** A collection from the Andaman Islands. (Amer. Mus. J., N. Y., 1909, ix, 80-91, 7 pl.) Treats briefly recently acquired ethnological collection (weapons, implements, ornaments, basketry, household utensils, prepared skulls and bones worn in mourning). The illustrations depict fish-shooting, greeting (meeting and parting), marriage ceremony, turtle-spearing, dance.
- The Andamans and the Andamanese. (So. Wkmm., Hampton, Va., 1909, xxxviii, 273-278, 6 fgs.) Treats of ornament, customs of greeting, etc., wedding-ceremony, hunting and fishing, social relations, food, tattooing, body-painting, pottery, contact with Europeans, etc. Same data as previous article.
- Mills (T. H.)** Our own religion in ancient Persia. (Open Court, Chicago, 1909, xxiii, 385-404.) Article on Zoroastrianism reprinted from the *Contemporary Review* for January, 1894.
- Mochi (A.)** Crani cinesi e giapponesi. A proposito delle forme craniensi di *Homo sinicus*, Sergi. (A. p. l'Antrop., Firenze, 1908, xxxviii, 299-328, 12 fgs.) Detailed descriptions with measurements of 5 Chinese (also 2 casts) and 2 Japanese skulls in the Florence Anthropological Museum, with reference to the cranial forms of Sergi's *Homo sinicus*. The 9 skulls form 4 distinct groups. M. holds that the broad low skulls are typically distinct from the high, and that high and low brachycephals are not to be confounded in E. Asia.
- Molz (M.)** Ein Besuch bei den Aonagas in Assam, Indien. (Anthropos, Wien, 1909, iv, 54-70, 5 pl.) Account of visit to the Aos or Hatigoria (some 30,000), largest tribe of the Assamese Nagas. Habitat, physical characters (av. stat., men 5 ft. 6 in., women 5 ft. 3 in.), diseases, villages and houses, burial (platform), bachelor's and assembly houses, food (almost anything), clothing and ornament, head-hunting, family life, marriage (simple, polygamy rare, divorce common; no puberty ceremonies for women; death in child-birth ill-omened), political organization (every village a republic), religion and mythology (Sibraï chief deity; myths of thunder and lightning, earthquake, sun, etc.)
- de Morgan (J.)** Les stations préhistoriques de l'Alagheuz, Arménie russe. (R. de l'Éc. l'Anthrop. de Paris, 1909, ix, 189-203, 39 fgs., map.) Treats of the surface "stations" of Alagheuz (Bughuti-Daghi, Hadghi-Bagher, Tcham-Meuri, Kiptchakh, etc.) in Russian Armenia, where are found together obsidian implements (scrapers, arrow-points, discs, borers, nuclei, etc.) of archeolithic and of neolithic forms. It is from the obsidian deposits of Armenia that came the obsidian found in Susa, Chaldea, Luristan, Kurdistan, etc.
- Moskowski (M.)** Bei den letzten Veddas. (Globus, Brnschw., 1908, xciv, 133-136, 7 fgs.) Account of author's visit to the Vedda country and observation of Danigala and Hennebedda Veddas, photographing, etc. The arrow-dance was performed for him.
- Mueller (H.)** Nährväter in der chinesischen Literatur. (Z. f. Ethnol., Berlin, 1909, xli, 266-270, 2 fgs.) Cites from Chinese literature 3 cases (2 from the *Sheng-yi* of the Emperor K'ang-hi, d. 1723, the last edi-

- tion of which appeared in 1856, essentially the issue of 1728) of children represented as being suckled by men. The first two cases are attributed to the time of Li-shan (221-206 B. C.) and that of the T'ang dynasty (618-907). The act is characterized by the Chinese as praiseworthy.
- Müller** (W. M.) The Semitic god of Tahpanhes. (Open Ct., Chicago, 1909, XXIII, 1-5, 1 pl.) Treats of the limestone stele found at Tell Defenneh (Biblical Tahpanhes) in the extreme N. E. of the Delta. The worshipping scene (late Babylonian style, 6th century B. C.) depicted is thought by Prof. M. to contain "an ancient relief of Jahveh." Its existence would illustrate "the great freedom of earlier Egyptian Judaism."
- Münsterberg** (O.) Influences occidentales dans l'art de l'Extrême-Orient. (R. d. Ét. Ethnogr. et Sociol., Paris, 1909, II, 27-36, 109-116, 21 pl.) Contains practically the same facts as the article *Über den Einfluss Westasiens auf ostasiatischen Kunst vor christlicher Zeit* (1908), noticed in the *American Anthropologist*, 1908, N. S., x, 691.
- Myres** (J. L.) Excavations at Tell Halaf, in northern Mesopotamia. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 130-144, 1 fig.) Résumés the data in M. von Oppenheim's *Der Tell Halaf, und die verschleierte Göttin* (Leipzig, 1908).
- Naganuma** (K.) Philology of shell-names from ancient manuscripts. (Conchol. Mag., Kyoto, Japan, 1909, III, Jap. Ed., 23-25, 58-62.) List of names with etymologies, etc.
- Nestle** (E.) Das Vlies des Gideon. (A. f. Religsw., Lpzg., 1909, XII, 154-156.) Discusses the test of the "fleece of Gideon" and its interpretation. The Hebrew word rendered "fleece" signifies "cut, shorn," used of wool and also of grass ("fleece," "mown grass"), and the verbal identity may have affected the association of ideas.
- Notes and scenes from Korea.** (Nat. Geogr. Mag., Wash., 1908, XIX, 408-508, 2 fgs., 9 pl.) The illustrations treat of carriers, shrines, fish-image in Buddhist monastery, wishing-stone in temple, symbolic stone carving, school-boys, "devil house," "gallery of names." Korean types.
- O'Brien** (A. J.) Female infanticide in the Punjab. (Folk-Lore, Lond., 1908, XIX, 261-275.) Discusses causes (necessity for marriage and its impossibility owing to social conditions, etc., castes, royal relationship, imitation of higher by lower classes, etc.), recent improvements, irregularity of hypergamy and re-marriage of widows forbidden, as a by-product.
- Old mines and mills in India.** (Nat. Geogr. Mag., Wash., 1909, xx, 489-490, 2 fgs.) Notes on old gold workings near Gadug, 300 miles S. E. of Bombay, said by some to date back 2,000 years, and to have been idle for at least 400 years. The ore was ground by hand in "cups" in bed rock.
- D'Ollone's weitere Mitteilungen über die Lolo und Miautse.** (Globus, Brnschw., 1908, XCIII, 319-321.) Résumés account of visit of d'Ollone to Lolo and Miautse from article in *La Géographie* (Paris) for March, 1908. D'Ollone obtained several Lolo "books," and other material of a linguistic and historical nature. The Lolo movement has been from E. to W., not from W. to E. The written characters of the Miautse are said to be related to the old Chinese characters, used since 300 B. C., for heraldic inscriptions only.
- Osgood** (P. E.) The temple of Solomon. (Open Court, Chicago, 1909, XXIII, 449-468, 526-549, 15 fgs.) Two first sections of "a deductive study of Semitic culture." Based on pictured relics and "the few actual ruin-fragments."
- P.** Die Jenessei-Ostjaken. (Globus, Brnschw., 1908, XCIII, 94.) Résumés briefly report of W. J. Anutchin, head of the expedition 1905-1907 to the Turuchan region of Siberia, on the Ostiaks of the Yenessei, who are more and more taking on Russian language, customs, religion. In a number of respects (dwellings, art, etc.) their conditions are still primitive. The "chiefs" are chosen for 3 years, and important questions are decided in meetings in which women take part.
- Pantoussoff** (N.) Le temple chinois "Bei-iun-djuan" dans la passe d'Ak-Su, province d'Ili. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 398-403, 2 pl.) Describes a Chinese temple in a cavern in the pass of Ak-Su, its chapels, idols, etc. It is a place of pilgrimage.
- Paterson** (A. M.) and **Broad** (W. H.) Human skulls from Asia Minor.

- (Ann. Arch. and Anthropol., Liverpool, 1909, 11, 91-95.) Describes briefly with chief measurements four more or less imperfect skulls (3 adult male, one child 14-15 years) found in the ancient mercury mines at Sisma, in Asia Minor, together with stone hammers of diabase and flint arrow and spear heads,—in one ancient cutting the skeletons of nearly 50 entombed miners were found. Date and race are quite uncertain.
- Patkanoff** (K. P.) Some words on the Trans-Caucasian Gypsies.—Bošà and Karači. (J. Gypsy Lore Soc., Liverpool, 1908, n. s., 1, 229-257.) First section of article treating of the Bošà and Karači Gypsies of Tiflis (Bakin, Erivan, etc., a total of some 3,000), their appellation, character and mode of life, language (pp. 245-257,—46 phrases of Bošà, numerals, grammatical notes, vocabulary of 238 words). Translated by D. F. de L. Ranking from P.'s monograph on the Gypsies, published at St Petersburg, 1887.
- Petrie** (W. M. F.) The peoples of the Persian empire. (Man, Lond., 1908, VIII, 129-130, 1 pl.) Notes on the pottery-heads representative of the foreign settlement in ancient Memphis (under Persian rule); "Turanian" corresponding to similar stone heads (ca. 3000 B. C.) found in Mesopotamia; Persian; Scythian; Tibetan Mongolian; Aryan Indian, etc.—the first remains of Indians known on the Mediterranean. The excavations about the temple of Merenptah (the Proteus of Herodotus) were begun in the spring of 1908.
- Proctor** (H.) Symbolism of the Hebrew alphabet. (Amer. Antiq., Salem, Mass., 1909, XXXI, 16-18.) Treats of meanings of letters, after the curious ideas of Rev. R. Williams, of Jamaica, who published, a century ago, a book entitled *A Systematic View of the Revealed Wisdom of the Word of God*, deducing the Gospel from the arrangement of the Hebrew alphabet.
- R.** Die Steinzeit auf Ceylon. (Globus, Brnshwg., 1908, xciv, 304.) Résumés briefly Dr P. and Dr F. Sarasin's *Die Steinzeit auf Ceylon* (1908). The Nilgala cave remains indicate prehistoric stone-age Veddas, ancestors of those of to-day, but of a more primitive type.
- Rao** (H.) The Kasubas, a forest tribe of the Nilgiris. (Anthropos, Wien, 1909, IV, 178-181.) Treats of name, septs and totems (cobra, silver, earth, etc.), marriage and wedding, divorce, cremation of dead. The Kasubas here studied live in the forests and coffee-clearings at the northern foot of the Nilgiris. They are found also in the contiguous parts of Mysore.
- Reinach** (A. J.) La lutte de Jahvé avec Jacob et avec Moïse et l'origine de la circoncision. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, 1, 338-362.) Discusses the wrestling of Jacob and the angel (Jahveh) and the contest of Moses and Jahveh. Seized in the genital region, the god lets the human being go, blesses him and declares him his son. By this act of craft an alliance is effected. According to R., the ritual and social explanation of circumcision, as of prostitution of the religious sort, is found in its character as a sign, mark, or bond of alliance.
- Röck** (F.) Ethnographische Parallelen zum malaischen Geisterschiffchen, der "Antuprau." (Globus, Brnshwg., 1909, xcvi, 239-240.) Cites parallels for the Malay symbolic use of the "spirit-canoe" (*antu prau*) from Japan (straw-boat set adrift on water), Babylonia (conjunction-text against demon Labartu mentions preparation of votive boat), India (conjunction-song in 7th book of Rig-Veda), etc.
- Rose** (H. A.) On caste in India. (Man, Lond., 1908, VIII, 98-103.) Criticises the statements in the chapters on "Ethnology and Caste," and "Religions" by Risley and Crooke in the first volume of the new edition of the *Imperial Gazetteer of India*. According to Rose "a caste is essentially a sociological group (but not a unit), while a tribe is a natural growth from a definite ethnical seed (with, it may be, affiliated elements from other sources)." All the main castes in India are "social groups, often very highly organized, but of heterogeneous origin and not ethnically homogeneous."
- S.** (C. G.) The Sinhalese people and their art. (Nature, Lond., 1909, LXXXI, 39-40, 2 fgs.) Résumés briefly Dr Ananda K. Coomaraswamy's *Medieval Sinhalese Art* (Lond., 1908, pp. xvi, 340, 53 pl.). Sinhalese art "is largely the result of the evolution of an early Indian art, in part sheltered by the geo-

- graphical position of Ceylon from that Hinduism which overwhelmed it upon the mainland," but the Hindu influence continually made itself felt in post-Asokan and medieval times. That a chapter on the moribund art of Sinhalese embroidery could be written is due to the efforts of Mrs C. herself.
- Saad (L.)** Nach den Ruinen von Arsuf und dem muslimischen Wallfahrtsorte Sidna 'Ali bei Jaffa. (Globus, Brnschw., 1908, xciv, 89-91, 3 fgs.) Brief account of visit to the ruins of Arsuf and the Mohammedan shrine of Sidna 'Ali near Joppa, in June, 1907. Arsuf is the ancient Apollonia, which name was lost before the Crusades. The ruins are now little visible. The shrine of Sidna 'Ali was built of stones from the ruins of Arsuf.
- Die neueren Ausgrabungen in Gezer. (Ibid., 1909, xcv, 171-174, 3 fgs.) Brief account of the recent excavations (1907-1909) carried on at Gezer by Macalister for the Palestine Exploration Fund, as seen during a visit in November, 1908. Gezer was apparently international rather than specifically Hebrew. The cave-dweller period long antedates the Semitic and is at least as early as 3000 B. C. To the period of about 2000 B. C. belong some of the most interesting finds: Water-tunnel, altar, etc. Canaanite, Israelite, and early Christian times are represented in the graves. Evidences of subjection to Egypt for a long time occur.
- Jericho und die dortigen Grabungen der Deutschen Orientgesellschaft. (Ibid., 1909, xcvi, 9-13, 6 fgs.) Account of visit in 1909 and of the excavations made by the German Oriental Society. Three Jerichos at least have existed (Canaanite, Hebrew, Herodian). Among the recent discoveries are part of the outer Canaanite city wall, remains of Canaanite and Israelite houses, etc.
- Scenes from the land** where everybody dresses in white. (Nat. Geogr. Mag., Wash., 1908, xix, 871-877, 6 pl.) These illustrations of Korea from photographs taken by Rev. J. Z. Moore treat of churches, nurse-girls, hay-carriers, ploughing with bulls, weaving, unwinding thread, starching thread, types of natives, etc.
- Scenes in Asia Minor.** (Ibid., 1909, xx, 172-193, map, 17 pl.) These illustrations, from photographs by Mr
- H. W. Hicks (transportation methods, school-children, sick persons, carpenter-shop, grain-sorting, spinning, Arabian children, tombstone-making, saddlery-making, making shoes and slippers, preparing cotton, tanning, etc.) are of ethnologic interest.
- Schmidt (W.)** Panbabylonismus und ethnologischer Elementargedanke. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 73-91.) Critique of the "Panbabylonism" (the mythology of the whole world is born of the system of sun, moon, star and sky-lore wrought out by the Babylonians 3000 B. C.) theory, begun by Winckler and Jeremias, and represented more or less by Frobenius in his *Im Zeitalter des Sonnengottes* (Berlin, 1904), a sun-myth advocate, and by Sieche in the "panlunarism" of his *Drachenkämpfe* (Berlin, 1907). Father S. holds that "Panbabylonismus" only makes clearer the truth of the theory of "elementary ideas," the development of similar effects from similar conditions. At p. 87 are given some Pleiad myths of the Karesau islanders of German New Guinea.
- Schotter (A.)** Notes ethnographiques sur les tribus du Kouy-tcheou, Chine. II. (Anthropos, Mödling-Wien, 1909, iv, 318-353, 2 pl.) Treats of the different Miao tribes. The Yao or Yao-jen,—history and habitat, laws, writing (doubtful if anything more than shamanistic hieroglyphs and imitations of Chinese symbols), language (brief vocabulary), character ("prudent and timid" according to Chinese chronicles), dress, houses, marriage, funerals, economic condition, feudal régime (monthly taxes), religion, ancient cult of the cross and its origin (possibly exotic); the Pê-miao or "White Miao."—name, origin, clothing, hunting, dancing, marriage, funeral, religious traditions, language (brief vocabulary), tribal divisions, sub-divisions and related tribes (at p. 349 some words of the language of the Hoa-miao); the Hong-miao,—habitat, name, customs, marriage, moral qualities, language (brief vocabulary), etc.
- Schuchardt (C.)** Ein Stück trojanischer Forschung, in Erinnerung an Abraham Lissauer. (Z. f. Ethnol., Berlin, 1908, xl, 943-950, map.) Discusses the question of the location of the various peoples who came to the help of the Trojans by land,—the

- tribes on the rivers Ketios, Mysios, Phrygios, Lykos, etc. This limitation of the area covered is more likely to be near the truth. This area corresponds to the old kingdom of Tantalos.
- Scrivenor** (J. B.) Malay beliefs concerning prehistoric stone implements. (Man, Lond., 1908, VIII, 104-106.) Gives views of a Perak Malay concerning certain stone implements known as *batu lintar* or "thunder stones." They are weapons of the *jins*; lightning is caused by the *jins* throwing them; they burst into flames and explode. R. thinks that the idea of "thunderbolts" has been attached to them by Europeans.
- Seligmann** (C. G.) Quartz implements from Ceylon. (Ibid., VIII, 113-116, 1 pl., 6 fgs.) Treats of quartz implements from various parts of Ceylon, particularly from beneath the floor of a cave in the Henebedda region of the Uva jungle, still used by Veddas, and used some 2000 years ago by the Sinhalese, who probably drove the ancestors of the modern Veddas out of many of the caves in this part of Ceylon. The evidence "indicates a much older and more intimate association between cave-dwelling Veddas and Sinhalese than is usually realized." The quartz-workers were probably Veddas.
- Seligmann's Forschungen über die Veddas.** (Globus, Brnschw., 1908, xciv, 158-159.) Résumés Haddon's account in *Nature* of July 2, 1909, of the investigations of Dr C. G. Seligmann among the Veddas of Ceylon.
- Sinclair** (A. T.) The Oriental Gypsies. (J. Gypsy Lore Soc., Liverpool, 1908, N. S., 1, 197-211.) Treats of distribution, wanderings (world-wide), jargons (Gypsy speech not born of secret languages of "Gypsy-like nomad-castes or tribes of India"), occupations (fortune-tellers, story-tellers and disseminators of folk-lore, "go-betweens" for lovers, messengers and spies, makers of domestic utensils, tattooers, horse and cattle dealers, public musicians, singers and dancers, showmen, etc.). Also notes on Gypsies of Turkestan and Afghanistan (Gypsy tongue almost lost), Persia (more real Gypsy words found), Kurds (the Luris are Kurds; the Gypsy tongue is not derived from Kurdish), Caucasus (language of Gypsies here purer than in Armenia, but still much corrupted), Syria (Armenian dialect; also a jargon), Egypt (corrupt dialect with fewer real Gypsy words), etc.
- Singh** (S. N.) The Americanization of Oriental women. (So. Wkmm., Hampton, Va., 1909, xxxviii, 91-100, 6 fgs.) Notes on modernizing movements in China (participation of women in Japanese boycott, journalism, etc.), Japan, Siam, Burma, India, Persia, etc.
- To-day in Burma. (Ibid., 283-293, 353-359, 5 fgs.) Treats of the city of Rangoon, use of elephants, position of woman, relation and status of sexes, social life, religion and festivals, village life, Buddhistic temples and monasteries, *nat*-worship, court-life, rice-cultivation, industries, etc. According to S., "in Burma a hybrid civilization is rapidly developing which has weeded out non-essentials from the Oriental and Occidental civilizations and welded together their beneficent essentials."
- The white man's repression of India. (Ibid., 1908, xxxvii, 539-547, 6 fgs.) General argument that India has been drained and impoverished. Bodies and minds have both been emasculated.
- India at the parting of the ways. (Ibid., 593-600, 7 fgs.) Treats of the "awakening of India," the foundation-laying for India's evolution, the spirit of discontent preceding the desire for progress, the educational propaganda, etc.
- Stein** (A. M.) Geographische und archäologische Forschungsreisen in Zentralasien. (Mitt. d. K.-k. Geogr. Ges. in Wien, 1909, LI, 289-324, 4 pl., 8 fgs.) Account of expedition of 1906-1908 in Central Asia. Notes on ruins of Khadalik (finds of MSS. in Sanskrit, Chinese and Khotanese), in desert N. W. of Niya (MSS. tablets, wood-carvings in Greco-Buddhistic style, etc.), temple-ruins of Miran, ruins of Tun-huang (MSS., silk and linen paintings, votive gifts, etc.), ruins near Chiao-tzu (Buddhist cave-temples), etc.
- de St. Elie** (A. M.) Aventures d'un voyage en 1861 dans le Yémen. (Anthropos, Mödling-Wien, 1909, IV, 416-441.) Account of voyage in 1861 from Aden to Sanâa (sheik, people, etc.), Mareb (city of the Queen of Sheba), etc., by a merchant of Bagdad.
- Tafel** (A.) Meine mehrjährige Reise im chinesischen Reiche. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw.,

- 1908, XXXIX, 118-122, 2 figs.) Notes on the physical characters of the eastern Tibetans (no division into Tanguts and Tibetans is justifiable, the people from Kukunor to the Himalayas being one; the type is cruder than the Chinese, owing to the harsher climate perhaps; differences between the Chinese and Tibetans somatically are noted), religion, burial customs (pp. 118-121), etc. Contrasts in ideas, customs, etc., to the Chinese are noted.
- Volland** (—) Beiträge zur Ethnographie der Bewohner von Armenien und Kurdistan. (Arch. f. Anthrop., Brnschw., 1908, N. F. VIII, 183-196.) Gives original texts, German translations, and music of Kurdish, Turkish and Armenian dance-songs, love-songs, war-songs, religious songs, patriotic songs, etc., with some discussion of Oriental folk-music.
- Vollers** (K.) Chidher. (A. f. Religsw., Lpzg., 1909, XII, 234-284.) Treats of the literature and folk-lore concerning Chider or Chiser, a complicated figure, a product of Islamic syncretism, and one of the most remarkable phenomena in all the history of religion,—based on the account in the Koran (18, 59-81). In the Koran tale Jewish and Babylonian elements were already present. The mingling with heathen, Christian and Hellenic ideas took place in Syria and Palestine. Buddhistic influences came later. Chidher (Chadir) may be nothing more than the Arabic transference of the Sumerian Tamûzu, which explains its interpretation as "green," "fresh," "fertile."
- Von der Expedition des Oberstleutnants Koslow in die Mongolei.** (Globus, Brnschw., 1909, xcv, 319-321.) Based on letters of Ivanoff, a member of the Kosloff expedition to Mongolia (1907-1909). The island of Koissu in L. Kukunor was first visited by Europeans in connection with this expedition in Sept., 1908,—it is inhabited only by a few monks. At Luza a Tangut prince was met. The monastery of Labrang is much visited by pilgrims.
- Weissenberg** (S.) Die jemenitischen Juden. (Z. f. Ethnol., Berlin, 1909, XLI, 309-327, 4 figs.) Gives results of measurements (height, finger-reach, head, face, nose, color) of 50 men and 14 women from the Jemen Jews of Jaffa and Jerusalem, also partial measurements (stature, head length and breadth) of 28 other men of the same stock. The Jemen Jews differ from the usual Jewish type of Europe (S. Russian) in having small head-circumference and narrower head (index men 74.3, women 76.7 as compared with 82.5 and 82.4 respectively for the S. Russian), stature (Jemen males 159.4, S. Russian 1651 mm.), etc. Noteworthy is the complete absence of light hair and blue eyes among the Jemen Jews (10% blondes among European). W. asks if the Jemen Jews, possessing so many genuine Semitic traits, are not true descendants of the old Hebrews,—against Luschan's view that the latter were a mixture of Semites, Hittites and Amorites. In the beginning of the 6th century A. D. there was an independent Jewish-Himyaritic kingdom in Jemen. The language of the Jemen Jews is more Ashkenasic than Sephardic.
- White** (G. E.) Turks praying for rain. (Folk-Lore, Lond., 1908, XIX, 308-312.) Gives account of sacrificial rain-ceremony in a Shia village. Sometimes there is a combination of horseplay with a pathetic appeal to the mercy of God.
- Winternitz** (M.) D. H. Müller's Beiträge zur süd-arabischen Volkskunde. (Globus, Brnschw., 1908, XCIII, 78-80.) Notes on the folk-lore material in D. H. Müller's *Die Mehri- und Soqotrisprache. III. Shauri-Texte* (Wien, 1907). Among these tales are two new versions of the "Portia legend," which belong with the Pecorone form of the story. They contain many data as to folk thought, life, customs, etc. (demons; witchcraft; stone-boiling; love of animals; family and sexual life).
- Wright** (A. R.) South Indian folklore. (Folk-Lore, Lond., 1908, XIX, 474-475.) Cites items concerning pilgrims, offerings, silver charms, harvest festival with buffalo-races, sympathetic magic, bamboo tassels, etc., from Madras Government Reports.
- Wylie** (A.) Inscription of the Nestorian monument. (Open Ct., Chicago, 1909, XXIII, 35-44.) English translation with a few explanatory notes. The original Chinese text is given on pages 28-38. The English version is reproduced from Dr S. W. Williams's *The Middle Kingdom*. See also pp. 45-48.
- Zaborowski** (G.) Découverte d'une langue aryenne prétendue primitive dans le Turkestan oriental. (Bull.

Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 709-712.) Treats of Tokarian, an extinct Aryan tongue, more nearly related to the *kentum* languages of W. Europe than to the *satem* group by which it was surrounded. It belonged in the Tokar region of southern East Turkestan, and was discovered from Mss., etc., by Drs Sieg and Siegling, —an account is given by Dr Pischel in the Proceedings of the Berlin Academy of Sciences and by Dr F. Kluge, on which Z.'s article is based. It is not the *mother*-Aryan speech, as Kluge seems inclined to hold.

INDONESIA, AUSTRALASIA, POLYNESIA

Archambault (M.) Note sur la faculté de saisir les ressemblances fortuites, montrée par les indigènes néo-calédoniens. (R. de l'Éc. d'Anthrop. de Paris, 1909, XIX, 91-92.) Calls attention to the marked faculty of the natives of New Caledonia for seizing resemblances between rocks or pieces of rocks, stones, etc., and birds, reptiles, fish, insects, mollusks, crustaceae, fruits, vegetables, etc. Such stones are used as fetishes, and the shamans often retouch them to make the likeness more striking. See Hervé (G.).

— Sur les chances de durée de la race canaque. (Bull. Soc. d'Anthrop. de Paris, v^e s., IX, 1908, 492-502.) Discusses the survival-possibilities of the Kanakas of New Caledonia: Past history (first inhabitants of the archipelago, bad hygienic conditions, sort of Malthusianism; physical effect of race-mixture, *métissage*: action of officials and settlers, effect of European culture, effect of missions, schools, etc.). The *métis* seem generally well-built and intelligent, and marriages are fertile. Change from native to European food tends toward refinement of the race. Hygiene and the school are the two chief factors that can prolong the existence of the Kanakas. A certain amount of self-government is also necessary.

Barbour (T.) Notes on a zoological collecting trip to Dutch New Guinea. (Nat. Geogr. Mag., Wash., 1908, XIX, 469-484, 3 fgs., 10 pl., map.) Contains notes on natives (use of tobacco, houses, weapons, canoes, etc.). The illustrations treat of Papuan types of Dorey, etc., children, canoes, Jobi women, Wiak men, etc.

— Further notes on Dutch New Guinea. (Ibid., 527-545, 4 fgs., 13 pl.) Treats of the houses of Djama and the villages in Humboldt bay, the *karrivwarri* ("temples," "bachelor houses"), disposal of dead, agriculture, food, etc. The illustrations treat of Papuan types, "temples," trading, ferrying, village street, archer, etc.

Barton (F. R.) Note on stone pestles from British New Guinea. (Man, Lond., 1908, VIII, 1-2, 1 pl., 1 fg.) Brief description of three stone pestles (one from the Yodda valley and two from Cape Nelson). The handle of one is carved in the form of a bird. The other two were regarded by the natives who found them as charms and they had "covered them with the customary network." The three pestles are now in the British Museum.

Bean (R. B.) Filipino ears. A classification of ear-types. (Philip. J. of Sci., Manila, 1909, IV, 27-53, 19 fgs., 10 pl.) Gives results of observation of ears of 942 adult male Filipinos; another group of 891; a third group of 578 pedestrians and 415 riders in street cars and carriages, 993 in all; also 63 prisoners at Bilibilid and 547 Chinese. Four types are established as characterizing the Filipino, and four others are not uncommon. Of these "6 are European and 2 are not (Negroid and Malay)." It would appear that aurally "the Filipinos of Manila and vicinity are more European than otherwise." This, Dr B. says, "is due to the impregnation of the primary inhabitants of the Philippines by Mongolian and early European, as well as later European (Spanish) peoples." Among the pedestrians the Negroid and Malay ears predominated. The ears of the Bilibilid prisoners are not so "European" as those of other Filipinos, except in the case of the Moros. Chinese and prehistoric Europeans have influenced Filipino ear-forms. Ear-type is to some extent independent of pigmentation. The Negroid, Malay, "B. B. B.," Igorot, Alpine, "Cro-Magnon," Iberian (*a* and *b*), Northern ears are discussed as found among Filipinos. An odd, perhaps pathological, type is noted on p. 41. The Filipinos have a greater percentage than the Chinese of "B. B. B.," Igorot, Malay and Cro-Magnon ears, and less of Negroid, Alpine, Iberian *b*, Northern. Of

- Iberian *a* each has about an equal number.
- The Benguet Igorots. A somatologic study of the live folk of Benguet and Lepanto-Bontoc. (Ibid., Manila, 1908, III, 413-472, 13 fgs., 8 pl.) Gives results of measurements (stature, heights of ear, chin, sternum, umbilicus, pubis, acromion, elbow, wrist, tip of middle finger, trochanter, knee; breadth of shoulder, hip, thigh, pelvis) of 104 adult (16 + years male, 10 adult female and 30 boy (5-15 years) Igorots from Lepanto-Bontoc, mountains of western Benguet, Agno River valley, Baguio, etc. The average height, for males, is 1540 mm., for females 1467; the cephalic indexes of the 104 males varied from 63 to 75 and 41 were dolichocephalic 43 mesocephalic and 18 brachycephalic, the average index being 78. According to Dr B., "the ear of the Igorot is a most typical feature and a true racial character"; and it is not like the ear of the anthropoid apes nor like that of any other primitive people,—it is rather "a European one, and characteristic of the finer types of Europeans." In general physical characters the tall Igorot is most like, the small Igorot least like, a white man,—"an average individual Igorot resembles in form the woman of Europe, and represents a protomorph [Stratz] of the nature folk." These types, at least, exist among the Igorots (Europe, Negrito, intermediate).
- Berkusky** (H.) Zur Anthropogeographie und Wirtschaftsgeographie der Philippinen. (Mitt. d. K.-K. Geogr. Ges. in Wien, 1909, LII, 325-394, 3 maps.) Treats of the number and distribution of the native peoples, material culture (agriculture, fishing, mining, trade and commerce, industries, houses and villages), intellectual, social and political culture, etc. B. recognizes the Negrito, "Indonesian," and "Mongoloid-Malay" types. He takes an optimistic view of the future of Filipinos as a race.
- Best** (E.) Personification of the nature powers as observed in the myths and folk-lore of the natives of New Zealand. (Amer. Antiq., Salem, Mass., 1909, xxx, 267-270.) Treats of the mythology and folk-lore of earth and sky (*papa* and *rangi*) and their offspring; the sun and his son; the personifications of the rainbow, water, the sun, stars, spirits, etc.
- Blackman** (L. G.) The Pacific: the most explored and least known region of the globe. (Nat. Geogr. Mag., Wash., 1908, XIX, 546-563, 2 fgs., 9 pl., map.) Contains a few notes on Papuans, Micronesians, Malayo-Polynesians. The illustrations treat of village scenes, types of men and women from Fiji, Caroline Is., Gilbert Is., Ellice group, Tonga, native child, Low Archipelago, chief's house, Tonga.
- Bley** (—) Prähistorische Steingeräte aus Baining, Neupommern. (Anthropos, Mödling-Wien, 1909, IV, 525, 1 fg.) Notes on prehistoric stone mortars and pestles from the Baining mountains in New Pomerania. The Baining speech is Papuan.
- Bobbitt** (J. F.) The growth of Philippine children. (Pedag. Sem., Worcester, Mass., 1909, xvi, 3-34.) Thesis for Ph.D. at Clark University. Author, formerly instructor in Philippine Normal School, gives with numerous curves and tables results of measurements (height, finger-reach, sitting height, weight, vital capacity, strength of grip) of 1,180 boys and 438 girls between 5 and 21 years of age, in the various Manila schools (chiefly Tagalog, Pampango, Pangasinan Ilocano, but "representing about all the Christian provinces"). According to B., "Philippine children show the three marked stages of development (steady growth of childhood, accelerated growth of puberty, diminishing post-pubertal growth) between the ages of 6 and 20 as do children of European descent; and the periods appear to be synchronous for the two races"; Philippine girls on an average appear to be about equal to Philippine boys at all ages before 14, and anatomically they are superior between 11 or 12 and 14 or 15, but functionally weaker,—at 13 most girls are post-pubescent, most boys pre-pubescent. Philippine children show parallel growth with American up to 15.
- von Bülow** (W.) Beobachtungen aus Samoa zur Frage des Einflusses des Mondes auf terrestrische Verhältnisse. (Globus, Ernschwg., 1908, XCIII, 249-254, 1 fg.) Contains some items of Samoan folk-lore relating to the moon, some names of fishes, plants, etc.
- Naturgeschichtliche Notizen und Beobachtungen aus Samoa. (Ibid., 277-280.) Natural history notes on the *laumei* or Samoan tortoises, and

ideas of the natives concerning this creature.

— Notizen zur Ethnographie, Anthropologie und Urgeschichte der Malayo-Polynesier. (Int. Arch. f. Ethnogr., Leiden, 1908, xviii, 152-166.) Notes on Polynesian prehistory (Polynesian is a composite stock; the Malayo-Polynesians migrated from India over the great islands of Indonesia to Viti and Samoa, whence they spread over the Pacific.—Viti was already inhabited by Melaneseans,—some of the N. and W. islands were however peopled by back-migration; linguistic unity of the stock); Samoan anthropology (physical characteristics; skull form uncertain, doubtless mixture); burial customs of Samoans (mourning, *cantations*, scarification, hair-cutting, graves, death-feast, preparation of corpse, death-feast of individual while living, ancestor-worship, etc.). Von B. sees in former astronomical knowledge and in the lost art of stone carving "a further proof of the influence of Babylonian-Assyrian culture."

Carus (P.) Indonesian legend of Nabi Isa. (Open Court, Chicago, 1908, xxii, 499-502.) As "a stray Christian echo among non-Christian people. C. gives an English translation of "A legend of Nabi Isa" from Bezemer's *Volksdichtung aus Indonesien* (Hague, 1904). It is "a story of the prophet Jesus retold in the style of the Buddhist Jatakas, which has reached the island of Java not through Europeans but through natives."

Chamberlain (A. F.) Activities of children among primitive peoples. I. (Pedag. Sem., Worcester, Mass., 1909, xvi, 252-255.) Cites 15 items relating to the activities of children (betel-chewing, carrying, dancing, driving boars in hunt, education of youths in "temple," fishing, gardening, grinding and polishing stone implements, lime-making, navigation, plays and games, preparing twine for nets, scarring by fire, shooting, tobacco using) among certain Papuan tribes of Dutch New Guinea, as described in Dr G. A. J. van der Sande's *Nova Guinea* (1907). See *Amer. Anthropol.*, 1908, n. s., x, 298.

— and **Hartland (E. S.)** A Macassar version of Cinderella. (Folk-Lore, Lond., 1908, xix, 230-234.) Gives English translation with comparative notes of a version from the

Macassars of southern Celebes, published in T. J. Bezemer's *Volksdichtung aus Indonesien* (Haag, 1904).

Cole (F. C.) The Tinggian. (Philipp. J. Sci., Manila, 1908, 111, 197-213, 9 pl.) Treats of habitat, physique ("almost perfect"), dress, houses (also "spirit houses"), rice-culture, government (old men ruling class of village), religion (Kadaklan and his wife Agemem, powerful spirits; spirits not feared much in waking hours; spirit-lore, "magic"), birth and marriage customs (pp. 206-209), funerals (elaborate ceremonies for adults). The Tinggian are "primitive Ilokanos." The illustrations treat of native types, industries, houses, family and village scene, mediums and spirits.

Die Selenka-Expedition nach Trinil. (Globus, Brnschw., 1908, xciii, 58-60.) Résumés, from Javanese and Dutch papers, the results of the Selenka expedition in 1907 to Trinil, the locality of the famous *Pithecanthropus* of Dubois. Among the numerous animal remains found are many marrow-bones showing marks of having been artificially broken; also fragments of bone and ivory possibly used as tools. According to Dr Carthaus the *Pithecanthropus* is no older than man and cannot be "the missing link."

Edge-Partington (J.) Maori burial chests, atamira or tupa-pakau. (Man, Lond., 1909, ix, 36-37, 5 figs.) Notes on specimens in the collection of Mr A. Turnbull of Wellington, N. Z.,—no specimens are in Gt. Britain, but the Dominion Museum, Wellington, the Auckland and Melbourne Museums possess some of the rare carved wooden chests,—the bird-like carvings are peculiar.

— Maori forgeries. (Ibid., 31.) Brief note calling attention to the "great number of extremely well-made forged greenstone Maori 'antiquities' in circulation in New Zealand." Some years ago there was a clever German forger of *tikis* and *meris*.

Egidi (V. M.) Casa e villaggio, sottotribù e tribù dei Kuni, Nuova Guinea inglese. (Anthropos, Mödling-Wien, 1909, iv, 387-404, 2 pl., 3 figs.) Treats of the form and construction of the hut or *tsimia* of the Kuni of British New Guinea, the different sorts of huts (7 kinds), the village and its social organization (family-lists), the foundation of a new vil-

- lage, list of subtribes, statistics of the Kuni. During the first years of marriage children are not permitted; the dwelling-house, or *luma* is the woman's realm.
- Elbert (J.)** Über prähistorische Funde aus den Kendengschichten Ostjawas. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 126-130.) Gives results of author's investigations in 1908 in the Kendeng strata (Pithecanthropus area) of eastern Java and the finds there made: Animal bones at Tegoean, undoubtedly the remains of "meals" of primitive man, fire-places (hearth), fragments of pottery, flint arrow point or borer, etc. The geological conditions are discussed. The "stations" of Matar (in Padangan) and Pandea are also described, likewise the finds of pottery, bronze objects, etc., at Kalangan, Ngrepet, etc. The "station" of Tegoean E. regards as middle-diluvial.
- Prähistorische Funde aus den Kendengschichten Ostjawas. (Ibid., 1909, xl, 33-34.) Gives some additional data. Author abandons theory of hearth at Tegoean, but maintains evidence of pottery, etc.
- Erdland (A.)** Die Stellung der Frauen in den Häuptlingsfamilien der Marshallinseln. (Anthropos, Wien, 1909, iv, 106-112.) Treats of the position of women in the chiefs' families of the Marshall Is. (principal and subordinate wives, etc.), with notes on ceremonies connected with childbirth, menstruation, puberty, etc. The genealogical tree of the chiefs' families of the Ralik group is given.
- Finsch (O.)** Ein Plankenboot von Buka (Deutsche Salomoninseln) im städtischen Museum in Braunschweig. (Globus, Brnschw., 1909, xcv, 375-380, 110 fgs.) Describes a *mon* or plank-boat (with measurements, etc.) from Buka in the Solomon Is., its construction, decoration, etc., the implements used in making it.
- Fischer (H. W.)** Iets over de wapens uit de Mentawai-Verzameling. (Int. Arch. f. Ethnogr., Leiden, 1908, xviii, 132-136, 8 fgs.) Treats of daggers, shields, arrows, ornamentation of weapons, etc., of the Mentawai islanders, from specimens in the Rijks Ethnographisch Museum.
- Een "rammelaar" als hulpmiddel bij de vischvangst. (Ibid., 178.) Note on the use of a peculiar means of attracting fish to be caught, in various regions of Indonesia, New Guinea, etc.
- Frazer (J. G.)** The Australian marriage law. (Man, Lond., 1908, viii, 21-22.) Points out that as early as 1882 Dr A. W. Howitt had suggested that the primary division into two classes "was intended to prevent brother and sister marriage in the commune," while the secondary divisions into subclasses were intended "to prevent the possibility of intermarriage between parents (own and tribal) and children." This according to F. is "the truth about the origin of exogamy in Australia."
- Geisler (B.)** Die Kampfschilde der Jabim auf Deutsch Neu-Guinea. (Globus, Brnschw., 1908, xciv, 126-128, 3 fgs.) Describes the making and ornamentation of the war-shields of wood, of the Jabim, a Papuan people of German New Guinea. The ornamentation is done later at leisure. The old shields were carved and ornamented with stone implements alone,—iron is now in use, making the process of manufacture briefer.
- van Gennep (A.)** Questions australiennes. II. (Man, Lond., 1908, viii, 37-41.) M. van G. points out how his theories are confirmed in the recent monograph of Strehlow and Leonhardi, *Die Aranda- und Loritja-Stämme in Zentral-Australien* (Frankfurt, 1907).
- Goodman (M.)** A reconnaissance from Davao, Mindanao, over the divide of the Sahug river to Butuan, etc. Narrative of the expedition. (Philip. J. Sci., Manila, 1908, iii, 501-511, 2 pl.) Contains a few notes on the Manobos, Mandayas, Manguanas, Ibabaos, Agunitanos, etc.
- Grabowsky (F.)** Der Reisbau bei den Dajakern Südost-Borneos. (Globus, Brnschw., 1908, xciii, 101-105, 1 fg.) Describes rice-culture among the Dayaks of S. E. Borneo: Preparation of ground, interrogations of air-spirits and water-god, dreams and other omens, obtaining rice-seed, bad-omens that cause abandonment of rice-field, planting of field, offerings to spirits, observation-hut and scare-crows, gathering of first "ears," rice-harvest, varieties of rice (Dayaks know more than 40), storing rice and magic ceremonies connected therewith, hulling and cooking, etc.
- Graebner (F.)** Die melanesische Bogenkultur und ihre Verwandten.

- (*Anthropos*, Mödling-Wien, 1909, IV, 726-780, 2 maps.) First part of a detailed consideration of the Melanesian bow-culture and its connections with other cultures of the South Pacific, etc. The chronological order of these cultures is: Old Australian (few remains in Polynesia and Melanesia), totem-culture, matriarchal two-class system culture, Melanesian bow-culture, Polynesian culture.
- Hagen** (K.) *Sammlung von Zaubergeräten und Amuletten der Batak.* (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 134.) To appear later in the *Archiv für Anthropologie*.
- Hazen** (G. A. J.) *Eine Metalltrommel aus Java.* (Int. Arch. f. Ethnogr., Leiden, 1909, xix, 82-85, 3 fgs., 4 pl.) Describes a metal drum found in 1905, while working a *huma* or dry rice-field in the region of the kampung Babakan, district of Tjiputri, Tjandur, Java, now in the Museum of the Batavia Society of Arts and Sciences.
- Howitt** (A. W.) A message to anthropologists. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 481-482.) Calls attention to the need of "using the utmost caution in accepting as primitive rules the present marriage customs of the majority of Australian tribes,"—in many cases no competent natives now survive. Some statements of R. H. Mathews are also called into question.
- von Hügel** (A.) *Decorated maces from the Solomon islands.* (Man, Lond., 1908, VIII, 33-34, 1 pl., 2 fgs.) Describes and figures two maces with stone heads (human) and with the shafts encrusted with pearl shell, now in the Cambridge University Museum. One other is in the British Museum, two are in the Godeffroy Museum, Dresden, and two in the University Museum, Sydney, Australia.
- v. Huth** (G.) *und Girschner* (M.) *Sagen, Gesänge und Märchen aus Ponapé.* (Globus, Brnschw., 1909, xcv, 235-239.) Gives German text, with some explanatory notes, of 10 tales and legends (the conch, and fear of thunder; how Lioméjilan was bewitched by a female demon or *liët*; how the wave-goddess, Limokonkon sought to seize a woman; the swimming-race between the *täk*-fish and the crab; the spirit-canoe; the discovery of Ponapé; the woman who was brought by doves and taken away again; infidelity punished; song of two boys whom a ghost meets), etc.
- Joyce** (T. A.) Note on a native chart from the Marshall islands in the British Museum. (Man, Lond., 1908, VIII, 146-149, 3 fgs.) Describes chart (framework of sticks, to which are fastened small shells, which represent definite islands), known as *rebbelib*, showing both of the two chains of islands (Ralik and Ratak) of which the Marshall group is composed,—30 islands have been identified as marked by the shells.
- Juynboll** (H. H.) *Indonesien.* (A. f. Religsw., Lpzg., 1909, XII, 126-144.) Critical reviews and résumés of literature of 1906-1907 relating to Indonesian religions, mythologies, etc. The most important book of the year is A. C. Kruyt's *Het Animisme in den Indischen Archipel* (the author of which spent 12 years as a missionary in Central Celebes, besides having an acquaintance with South Borneo, part of Sumatra, the Nias Is., etc. Kruyt differs in several points from Wilken, e. g., origin of fasting, widow-sacrifice.) Schadee's monograph on the religion of the Dayaks of Landak and Tajan, in the *Bijdr. v. h. Kon. Inst. v. T., L. en Volkenk.* (1906-1907) is important; also Nyuak's study of the religious rites and customs of the Sarawak Dayaks, in *Anthropos* (1906).
- Kleiweg de Zwaan** (J. P.) *Die anthropologischen Ergebnisse der Sumatra-Reise des Herrn A. Maass.* (Z. f. Ethnol., Berlin, 1909, xli, 167-180, 14 fgs.) After briefly discussing the numeral theories as to the racial origin of the Malays, etc. (from Marsden to Fritsch and Hagen), Dr K. gives a general description of the physical characters of the natives of Central Sumatra, based on the measurements and observations of 570 men and 57 plaster casts of heads.—no women could be measured. Color of skin (mostly between 18 and 25 of Luschlan's scale), color of eyes (no absolutely black eyes; iris between 2 and 3 of Martin's table in 439 cases), color of hair (brown shade, never really the "raven black" of so many investigators), hairiness (slight on body except in genital region, probably racial character), fine and gross types of face, etc. (the former in higher-class Malays, the Pengulu, officials in the

- Dutch service, etc.) "Mongolian fold" (in about $\frac{1}{4}$ of the cases), prognathism (generally present; absent from 77 men), feet (large in proportion to hands; space between large and second toes great; inward inclination of three outer toes), stature (average of men over 20 years 1755 mm., finger-reach 1.835 mm., trunk 45.2), cephalic index (average 82), etc. In general the natives of the coast highland show a taller (also longer-faced) and slenderer type than those of the interior, the result, perhaps, of better nutrition, higher culture, etc.
- Kraemer (A.)** Ornamentik und Mythologie von Pelau. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 116-118.) Based on visit of several months to the Pelau Is. in 1907. Treats of ornamental art ("picture-stories" or "grammatologies,"—ornamentation of *bai* or men's house; fish-bladder *motif*, *tridacna* shell-fish ornament, figures of man, the *delarók* bird), the peculiar money of Pelau, *hetairism* of the *bai*, creation-legend, etc. K. and Mrs K. studied more than 100 of the 150 *bai* in Pelau, more or less in detail.
- Vuvulu und Aua, Maty- und Durour-Insel. (Globus, Brnschw., 1908, xciii, 254-257, 1 fg.) Résumé and critique of Dr P. Hambruch's *Wuvulu und Aua* (Hamburg, 1908). At p. 255 are given a number of native plant-names (Vuvulu, Luf, Samoa) and some notes on the language; p. 256, names of boat and parts. The people of Vuvulu and Aua show two types, a fine (Malayo-Micronesian) and a grosser (Melanesian), the Micronesian predominating.
- Lang (A.)** Linked totems. (Man, Lond., 1909, ix, 3-4.) Treats of S. E. British New Guinea totemism as reported by Seligmann.—here "society is organized on a hitherto unheard of basis." This is compared with Fiji. In this part of New Guinea, "every individual of a particular clan has the same linked totems, 4 in all, if the clan has 4." Female descent prevails and the clan is exogamous. See Seligmann (C. G.).
- Mr Gason and Dieri totemism. (Ibid., 52-53.) Points out an error of Mr S. Gason regarding the taking of totems by sons from fathers and by daughters from mothers. The statement was adopted by Frazer.
- Lawrence (A. E.)** A Milano tale, Sarawak. (Folk-Lore, Lond., 1909, xx, 83-85.) English text only.
- Leenhardt (M.)** Note sur quelques pierres-figures rapportées de Nouvelle-Calédonie. (R. de l'Éc. d'Anthrop. de Paris, 1909, xix, 292-295, 7 fgs.) Treats of "yam stones," "taro stones," "rain-stones," "spear-stones," phallic stones, and other natural stones in which the Kanakas of New Caledonia see the forms of various things and attach to them significance as amulets, talismans, etc. See Archambault (M.).
- v. Leonhardi (M.)** Ueber einige Hundefiguren des Dieristammes in Zentralaustralien. (Globus, Brnschw., 1908, xciv, 378-380, 1 fg.) Treats of painted (white, red and black) figures of dogs made of tree-resin, now in the collection from the Dieri tribe of Central Australia in the Adelaide Museum. These are, according to v. L. "the only original evidences of plastic activity of the aborigines of C. Australia"; they are probably the work of an individual "touched by higher culture."
- Linke (F.)** Samoanische Bezeichnung für Wind und Wetter. (Ibid., 229-232, map.) Treats of wind and storm names among the Samoans: *to'elau* (trade-wind) and its opposite *lai* (generally WNW.); *tuāoloa* (a stormy S. wind), *paolo* (gentle W. wind in pleasant weather), *afa* (hurricane from any direction), *matālua* (a stormy wind); *fa'atiu*, *lafalafa* (N. winds). General terms for wind: *Matangi*, *savili* (cool night breeze), *laufola* (gentle winds), *pi'ipapa*, *taunuliā*, etc. L. makes no reference to Churchill's "Weather Words of Polynesia" in *Mem. Amer. Anthropol. Assoc.* II, 1-98.
- Lowie (R. H.)** The Fijian collection (Amer. Mus. J., N. Y., 1909, ix, 116-122, 4 pl., 8 fgs.) Brief account of recently acquired ethnological collection of more than 2000 specimens, largely from the Fiji Is. (clubs and spears, pottery and household utensils, bark cloth, kava-bowls, pattern-board and stencils for cloth-marking, tattooing implements, adzes, fly switches, oil and food dishes, neck-rests, combs, decorated shell breast-plates, etc.). Of special interest is a model of a *bure* or "temple."
- Maass (A.)** 57 Gypsmasken aus Mittel-Sumatra. (Z. f. Ethnol., Berlin, 1908, xl, 620-623.) Notes on plaster-casts of the heads of Minang-

- kabau Malays made by Dr Kleiweg de Zwaan. The broad face and flat stub nose mark the primitive Malay.
- Durch Zentral-Sumatra. (Ibid., 1909, XLI, 143-166, 3 pl., 29 fgs., map.) Account of journey across Central Sumatra from Padang to Siak in 1907 with notes on native tribes, etc. Houses (4 types in Padang highlands), bird-cages (typical of Malay), Malay villages (Salajo, etc.), Malay grave at Salajo, *balai* or town-house, new mosque, old wood-carvings at Alahan, Pandjang, Malay family and matriarchate, fine old Chinese porcelain (found even in forest-villages), cock-fighting, remains of temple with Mahākāla statue at Sungai Lansat (Hindu influence), dress and ornament of people of Kwantan district (turban, etc.), art (yarn-winder, powder-horn, carved paddles, canes, rice-knives given as presents by youths to maidens, old brass-work (sirih set), pottery of Tjerenti, Hari (also wooden stampers), marriage-customs, position of women and children, children's masks of palm-leaves (cat, tiger, monkey, etc.), *katikā* or little calendars. Altogether 573 anthropological measurements were made, and 57 casts, 363 color-observations, 1000 ethnographic specimens, beside 100 old Chinese plates of the 17-18th century obtained; also 350 photographs and 60 phonographic records. See Kleiweg de Zwaan (J. P.).
- de Marzan (J.) Sur quelques Sociétés Secrètes aux îles Fiji. (Anthropos, Wien, 1908, III, 718-728.) Treats of *Kalu-vatu* (whose members are proof against spears, bullets, etc., insensible as stone, hence the name "stone-gods"), *Kai buca* (coco-wood), *Kai nakauvadra* (the most celebrated of all, named after the mountain of Na Kau vadra, where dwelt the father of the Fijians), *Luve ni wai* (sons of the water), secret societies of the Fijians, their constitution, rites and ceremonies, songs, etc. The object of the first, now represented by the *Kai Kubulau*, was to make warriors invulnerable; of the second to demonstrate the power of the *génie* or demon; of the third (of recent origin) to put the Fijians into *rapport* with the spirits of their ancestors on Nakauvadra; of the fourth, whose ceremonies are held at the water's edge, to learn new *mekes* or dances.
- Le culte des Morts aux Fiji, Grande île-intérieure. (Ibid., 87-98.) Ideas concerning death and treatment of corpse; burial and grave-cairn; announcement of death by messenger; appeal to spirit of dead to find out cause of decease; signs of mourning; ceremonies in honor of dead (for adults, children); ceremonies to appease spirit of dead; feast of the dead; the abode of spirits (*vilavila* or *cibaciba*); burial-places; feasts for paying old debts; guard of dead man's house.
- Mathews (R. H.) The Dhudhuroa language of Victoria. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., XI, 278-284.)
- Matrilineale Deszendenz beim Wombaia-Stamme, Zentralaustralien. (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 321-323.) Treats of the author's views as to the descent-organization of the Wombaia tribe of Central Australia and those of Spencer and Gillen. M. Considers descent in the maternal line proved.
- Zur australischen Deszendenzlehre. (Ibid., 182-187.) Treats of descent among the Australian aborigines, with criticisms of Spencer and Gillen, and other writers, who, according to M., have erroneously attributed to certain tribes a patrilineal descent.
- Initiationszeremonie des Birdhawal-Stammes. (Ibid., 1909, XXXVIII, 17-24.) Gives details of the *dyerrayal*, or initiation ceremony for boys among the Birdhawal tribe in northeastern Victoria, Australia, based on personal observation, etc.
- The sociology of the Arranda and Chingalee tribes, Northern Territory, Australia. (Folk-Lore, Lond., 1908, XIX, 99-103.) Cites evidence for matrilineal descent of children, and arrangement in cycles ("phratries") of the sections (or "classes") of these two tribes. According to M., "it is, in fact, a question whether there is any well-defined law of exogamy in the social structure of the Australian aborigines."
- Folk-tales of the aborigines of New South Wales. (Ibid., 224-227, 303-308.) English texts only of 9 tales (why fishes inhabit the water, why the owl has large eyes, how the nankeen-crane makes the reeds grow, origin of the bar in the Murrumbidgee river at Balranald, a

woman's waist-belt a cure for headache, how the Kamilaroi acquired fire, the emu and the crow, how Boolaboolka lake was formed, the native cat and the fishermen) from the Kamilaroi, Wirraidyuri, Yithayitha, Wathi-wathi, Burrabinga, Mailpurgu tribes.

— Descendance par la lignée maternelle dans la tribu des Binbingha du territoire septentrional. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 786-789.) Notes on matrilineal descent among the Binbingha of northern Australia. Among these people no phratry or "half" names and no indications of male descent exist.

— Aboriginal navigation in Australia. (Amer. Antiq., Salem, Mass., 1901, xxxi, 23-27.) Notes on use of rafts and canoes, one or other or both used in every part of Australia and Tasmania except a portion of the coast of W. Australia from Eucla to Albany and thence northward about as far as Gladstone (canoes were never seen in Tasmania, rafts only); making of rafts, bark-canoes, etc. According to M., the "dug-out" and "catamarans" of Cape York peninsula, Port Darwin, etc., are "introductions by the Malays and Papuans."

Mayer (O.) Ein Sonnenfest bei den Eingeborenen von Vuatom, Neupommern, Südsee. (Anthropos, Wien, 1908, III, 700-701.) Brief account of a sun-festival, with offerings of harvest-fruits, etc., celebrated in the beginning of the year, at the time of the wild sugar-cane by the natives of Vuatom, New Pomerania.

Meier (J.) Mythen und Sagen der Admiralitätsinsulaner. (Ibid., 651-671, 1909, IV, 352-374.) Pt. I. native texts and interlinear translations of 9 legends and myths (the pongopong-fruits that became women; why the leaves of the *ndrilis*-tree, *Terminalia litoralis*, no longer change into women; why the people of Yap are light and the Moanus dark; why in the Yap country there is so much and in that of the Moanus so little food; why the sea separates the Yap and Moanus country; a Moanus woman who married a Yap man; a tale of brother and sister; the voyage of Paluar to Yap; the revenge of two Yap women on a Moanus man) from the Admiralty Is. The second part gives texts and translations of 18 tales of devils and spirits

and 3 other stories (the man who wanted to drink up the sea, a family drama, the man who ate all the children).

— A Kaja oder der Schlangenbergglaube bei den Eingeborenen des Blanchebucht, Neupommern. (Ibid., 1908, III, 1005-1029.) Treats in detail of the *Kaja* or serpent-cult of the natives of Blanche bay, New Pomerania. The *Kaja*, a python snake, the most feared of all spirits (nature, forms, companions and followers, dwelling-place chiefly in caves, etc., activity as creator, *Kaja*-taboos, *Kaja*-diseases, ancestor-worship of *Kajas*, defence against the *Kajas*, disease-conjurations (native texts with translations), etc.).

Meyer (A. B.) Die Papuasprache in Niederländisch-Neuguinea. (Globus, Brnshwg., 1908, xciv, 189-197.) Gives vocabulary of 46 words in 5 languages (Arfak, Hattam, Kapaur, S. coast between 138° and 140° E. long., Sentani). from various authorities (the Arfak vocabulary being one published by M. in 1874) and discusses the question of significance of the presence of Papuan and Melanesian languages in British New Guinea. According to M. the Papuas are a race originating from a mixture of "Negritos" and "Malays."

Mollison (T.) Beitrag zur Kraniologie und Osteologie der Maori. (Z. f. Morphol. u. Anthrop., Lpzg., 1908, III, 529-595, 5 fgs., 7 pl.) Treats in detail of 15 Maori skulls in the Zürich Anthropological Institute, in comparison with other published material of Maoris, Australians, Papuans, Polynesians,—also 13 lower jaws, two imperfect skeletons and some long bones. According to Dr M., "Polynesians, Melanesians and Australians form a mixture-series, of which relatively pure terminal members appear in Australia on the one hand and in the N. E. Polynesian Is. on the other. Between these lie mixed forms of different composition. In the natives of New Zealand the Polynesian element is markedly predominant. But the Australian (Melanesian element) is also clearly present."

Monckton's Durchkreuzung von Britisch-Neuguinea. (Globus, Brnshwg., 1908, xciv, 355.) Brief résumé of C. A. W. Monckton's account, in the *Geographical Journal* for November, 1908, of his journey across

British New Guinea, with notes on the aborigines.

Moszkowski (M.) Die Inlandstämme Ostsumatras. (Ibid., 293-297, 309-316, 34 fgs.) Treats of the Sakais (a Vedda-like primitive people), Semangs (Orang Akit, of Nigrific stock), etc., of the interior of E. Sumatra, their activities, industries, religion, shamanism, etc. Weapons (art of forging unknown, iron implements obtained by exchange from Chinese or Malays; wooden blow-pipe chief weapon of Akit), fishing and hunting and the implements and devices used therein, fire-making, gourds, mats, basketry, agriculture (Akits very primitive), song and music, belief in evil spirits (the chief *antu* is a hunter with dogs), conjuration of *antus* among the Akits, offerings to spirits (among them the model of a boat with 2 masts and three pairs of oars,—the names of the various parts are given on p. 311), shaman's dance, and song (with text), economic condition (Akits degenerating, Sakais better off and learning from Malays), agricultural operations, sugar-making, oil-manufacture, cattle-rearing (not extensive among Sakais and Malays, not known to Akits), character (Sakais very good natured and peaceful, but learning now lying, etc., from Chinese and Malays).

— Die Urstämme Ostsumatras. (Korr.-Bl. d. D. Ges. f. Anthrop., Brnschw., 1908, xxxix, 122-124, 1 pl.) Notes on the physical characters of the Sakais, their activities, culture, etc. In contrast with the patriarchal system of the Veddas, the Sakais show the beginnings of the mother-right status.

— Die Völkerschaften von Ost- und Zentralsumatra. (Z. f. Ethnol., Berlin, 1908, xi, 634-655, 12 fgs.) Gives results of visit in 1907. The natives of eastern and central Sumatra may be thus grouped: 1. the dolichocephalic Sakais and Orang-Talang,—identical with the Senois of Malacca; 2. the brachycephalic Aket or Akik, Orang Akik, partially negritic, possibly a mixture of Semangs and Jakuns. 3. Malays (smooth-haired brachycephalic; seldom racially pure, the people of the coast, etc., being much mixed); 4. Mandelings (dolichocephalic). Physical characters, family and social life (M. considers that the Sakais and Akits "show still pretty clearly

the first beginnings of matriarchy, the natural initiation of all social living together"), food (tapioca chiefly, with transition to maize and rice), beginnings of matriarchal feudal-state (difficulties caused by Islam), customs of greeting, birth, circumcision, burial (blood-letting, grave-offer, etc.), implements, instruments, etc. (wood now largely displaced by iron), agriculture (rice, sugar-cane, etc.), hunt, art (beginnings of music, wood-carving, etc., exclusively in the hands of men), weaving of mats (work of women), pottery (not known to Sakais, but both men and women of Tapung and Rokan make it), houses of several types, transportation (boat, horse of recent introduction, wagon unknown), psychical character (very fond of talking), religion ("fear of evil spirits, the very lowest form," *antu* responsible for everything among Sakais; unlucky numbers), etc. At pp. 654-655 are given the German translations of 3 songs.

— Entstehungsgeschichte des malayischen Reismessers, *pēnwai*. (Ibid., 961-963, 1 fg.) Discusses the origin of the *pēnwai* or Malay knife for rice-cutting. Among the objects put into the bag with the "rice-child," or *sēmēngat padi* (soul of the rice) at the ceremony of the first rice-cutting is a mussel-shell,—this, considering the form of the *pēnwai*, suggests the development of the latter from the older shell-knife. The hymn sung against the evil spirit of the fields contains the expression *kerang tumbago*, "mussel-shells (i. e., knives) of copper."

— Ost- und zentralsumatranische Gebräuche bei der Ackerbestellung und der Ernte. (Ibid., 1909, xli, 469-493.) Treats, with native text and interlinear German versions of numerous prayers, songs and speeches, of the rites and ceremonies, etc., in connection with the cultivation of rice among the aborigines of E. and central Sumatra,—tribes on the Mandau and the Tapungs; the Mandelings, a Battak tribe of central Sumatra, etc. Interesting is the "hymn of thanksgiving," on page 489, identical with similar songs, etc., recorded by Skeat from Malacca. These ceremonies are pre-Islamic and very old and have had probably a common origin in the interior of the Malay peninsula. When the Sumatrans migrated to

the island they brought with them the rice-culture and the rice-cult. Certain evidence shows that the dry rice-culture is the older. Among the Mandelings almost all of the deities invoked are of Hindu origin. The people of the Mandau and the Tapungs have learned these customs comparatively late (but in pre-Islamic times) from their neighbors. Islamic influences are present in names and phrases of religious import in various parts of primitive Sumatra. At pp. 492-493 are given the native text and translation of an agreement between two Malay notables of Tapung kiri.

Neuhauss (R.) Bericht aus Neu-Guinea. (Ibid., 751-753.) Notes on expedition of December, 1908, to May, 1909, among the Kai people of Finschhafen and those of the Markham river. Traces of a prehistoric population were found in the Kai country.

Nieuwenhuis (A. W.) Der Gebrauch von Pfeil und Bogen auf den grossen Sunda-Inseln. (Int. Arch. f. Ethnogr., Leiden, 1909, XIX, 55-81, 2 fgs.) Treats of the use of the bow and arrow among the peoples of Java (in general use in the Hindu period as indicated on monuments, etc.; also previously among the Javanese), Celebes (known only by tradition, linguistic terms, etc., previously in use as weapon by the Toradja), Sumatra (earlier in use on the coast, as now on the Poggi and Mentawai Is.), Nias (child's toy), Borneo (earlier in use among many tribes), Palawan (as weapon among Bataks), Malacca (suppressed during the last centuries by European fire-arms), Farther India (used by many tribes), Madagascar (used by Malay tribes), Philippines (Malays possessed bow and arrow before they met the Negritos), Formosa (used by Malay tribes). Dr N. concludes that "the bow-and-arrow belongs to the culture-stock of the Malayan peoples and has not been borrowed from their neighbors." Appended are notes by Groneman on prize-shooting with bow-and-arrow in Jogjakarta, by Brata di Widjaja in Soemedang, and by Schroeder in Nias.

Noetling (F.) Studien über die Technik der tasmanischen Tronatta. (Arch. f. Anthrop., Brnschw., 1908, N. F., VIII, 197-207, 7 fgs.) Studies of the technique of the *tronatta* or stone implements, made by knocking

off flakes therefrom,—the author possesses the best collection of *tronatta* (from the Tasmanian word *trona*, name of the stone employed for the purpose) existing. After careful study of the European "eoliths," N. concludes, that, unless one is prepared to prove that the Tasmanian *tronatta* have not arisen through the hand of man, he must admit the human origin of the European "eoliths."

— Kannte die tasmanische Sprache speziell: Worte zur Bezeichnung der verschiedenen Gebrauchsart der archäolithischen Werkzeuge? (Z. f. Ethnol., Berlin, 1909, XLI, 199-208.) Discusses the words for *knife*, *axe*, *saw* in the language of the Tasmanian aborigines (vocabularies of Calder, Scott, Milligan, etc.). The Tasmanians had probably but a single word for stone implements. This has its application to European archeoliths, and eolithic-archeolithic man there also may have used but one word for his implements. Indeed the Tasmanian *tronatta* covers a greater variety of used material than in Europe.

Nuoffer (O.) Ahnenfiguren von der Geelvinkbai, Höllandisch-Neuguinea. (Abh. u. Ber. d. Kgl. Zool. u. Anthrop.-Ethnogr. Mus. zu Dresden, Lpzg., 1908, XII, Nr. 2, 1-30, 32 fgs., 1 pl.) Treats of 15 *korware* or ancestral figures (5 are skull-*korware*) of the Papua of Geelvink Bay (Dutch New Guinea) now in the Dresden Ethnographic Museum. Of the usual *korware* 6 are of the Wandemën, 2 of the Dorë, and 2 of the Ansus type. The balustrade and ornamentation of the *korware* are also discussed (pp. 17-26). The Dorë type, with legs apart and the snake-balustrade, seems to be native to Geelvink Bay. The Wandemën type has been influenced by the Dorë. The *motif* of these figures seems to have come to Wandemën Bay (by way of McCluer Gulf) from Indonesia. The style has been influenced by the native skull-cult and its traditions, which have modified the Indonesian figures.

Planert (W.) Australische Forschungen. II. Dieri-Grammatik. (Z. f. Ethnol., Berlin, 1908, XL, 686-697.) Outlines of grammar, with texts (pp. 693-697) and interlinear translations,—3 legends.

Pösch (R.) Besteigung des Mount Albert Edward und Besuch des Chi-

rima-Stammes durch C. A. W. Monckton. (Stzgb. d. Anthrop. Ges. in Wien, 1907-1908, 9-11.) Contains notes on the Chirima tribe of British New Guinea from Government reports for 1906,—dwellings, clothing, fire-making, tree-felling, utensils, weapons, etc.

— Ethnographische Mitteilungen über die Kworafi. (Mitt. d. Anthrop. Ges. in Wien, 1909, xxxviii, 25-33, 4 figs.) Discusses totemism among the Kworafi of the north-eastern coast of British New Guinea (villages of Jagirúa, Gabarussa, Ferari, Deriowa, Foduma, Barabara, etc.), with lists of relationship-names, totem animals, etc. Every Kworafi has a totem animal (and probably but *one*); women may not eat the husband's totem-animal. Boys and girls alike receive the totem-animal of their father, but may not eat that of their mother; marriage of those having the same totem-animal is forbidden; in some villages a single totem-animal predominates; the members of a totem-group live in a connected group of houses under one roof. At pp. 32-33 the pile-dwellings of the Kworafi are described.

— Wanderungen im nördlichen Teile von Süd-Neumecklenburg. (Globus, Brnshwg., 1908, xciii, 7-12, 5 figs.) Account of visit in March-May, 1905, in northern New Mecklenburg, notes on the natives, etc. The Lúluai of Ulapatur, dances of the natives of Leméssi, language (brief vocabularies of Kókola and Laur), totems of Kókola and Laur, houses, boats, etc.

— Reisen an der Nordküste von Kaiser Wilhelmsland. (Ibid., 139-143, 149-155, 169-173, 15 figs., map.) Gives account of travels in 1904, etc., on the north coast of Kaiser Wilhelmsland, German New Guinea, ethnological notes on the various peoples, etc. The Monúmbó of Potsdamhafen region (measurements of 30 individuals taken; mission school has 80 children; blood-revenge), their weapons (spear and throwing-stick; bow and arrow in use only ceremonially,—made of palm-leaf and leaf-stem), trade with other tribes, etc. Nubia (formerly head-hunters terrorizing the region) west of the Monúmbó-Manám of the volcano-island. Alepápun (an inland tribe) long at enmity with the Monúmbó), villages of Zepá, Anjám in particular. Iku (inland tribe of Iku

mountains). Watám at the mouth of the Kaiserin Augusta River (warlike, head-hunting people; sleeping-bags for protection against mosquitos; carved figures and masks). The Watám are taller and incline more to dolichocephaly than the Monúmbó (indexes of 14 Monúmbó and 10 Watám given, p. 172). At pp. 172-173 are given a grammatical sketch, vocabulary and sentences of the Watám language; at p. 150 vocabulary and a few proper names of men and women in Manám; at p. 153 a few words of Alepápun. The Watám and Monúmbó are culturally and ethnologically much alike, but physically and linguistically far apart, the Monúmbó speaking a Melanesian, the Watám a Papuan tongue.

Ray (S. H.) The Ngolok-Wanggar language, Daly river, North Australia. (J. R. Anthrop. Inst., Lond., 1909, xxxix, 137-141.) Based on information from Father Conrath of Daly river. Grammatical notes, text of *Pater Noster*, and vocabulary (with corresponding terms from Rev. Mathew's Daktyerat (in his *Eaglehawk and Crow*, Lond., 1899), which seems to be the same language.

Reid (R. W.) Decorated macs from the Solomon Islands. (Man, Lond., 1908, viii, 59.) Calls attention to fine specimen in the Anthropological Museum of Aberdeen University, figured and described by Glioli in *Arch. p. l'Antrop.* for 1898.

Rivers (W. H. R.) Totemism in Polynesia and Melanesia. (J. R. Anthrop. Inst., Lond., 1909, xxxix, 156-180.) R. considers that in the case of the mountain tribes of the interior of Viti Levu described by Father de Marzan (*Anthropos*, 1907), we have to do with "true totemism," but there may be different species of totemism in different parts of Fiji; also in Samoa. But in the little island of Tikopia (120 miles S. E. of the Santa Cruz group), inhabited by almost physically pure Polynesians, we have "the clearest evidence for the existence of totemism in Polynesia." Here the evolution has been, however, from hero and totem together to god. In Melanesia the presence of totemism cannot be said to have been definitely demonstrated, but R. thinks that in the Reef Islands, Santa Cruz and Vanikola, "genuine totemism" exists. In some regions of the Solomon Is. there is "no totemism

- or only its faint relics," while in others (e. g., Ysabel) it exists. In Melanesia south of the Santa Cruz group "the evidence for or against the existence of totemism is very slight." In most of the Polynesian and Melanesian examples cited, the clan, or other social division, has more than one totem,—association and linkage.
- Roth (W. E.)** Australian huts and shelters. (Man, Lond., 1909, IX, 49, 1 pl.) Treats of primitive structures to withstand rain, etc., rude hut thatched with cabbage-palm leaves (hinterland of Princess Charlotte bay), frameworks of saplings roofed with brush,—crudest of all, "a long sheet of bark bent mid-way and fixed at both ends into the sand." To this are sometimes added upright canes along one of the open sides, up against which may be placed foliage or bark. A simple wind-break consists of "a sheet of bark fixed lengthways in the ground and propped up with two or more sticks."
- Sarfert (E.)** Zwei Bainingmasken. Jhrb. d. städt. Mus f. Völkerk. zu Leipzig, 1907, II [1908], 29-32, 1 pl.) Brief account of two *hareigia* dance-masks from the Baining Papuans of the western part of the Gazelle peninsula (New Pomerania). The bamboo framework interwoven with banana leaves has a *tapa*-covering.
- Seltene Waffen von Vuvulu. (Ibid., 33-35, 1 pl.) Describes a dagger of dark palm-wood, a spear and three other weapons of red horn-beam, from Vuvulu (Matty Is.).
- Scherer (O.)** Linguistic travelling notes from Cayagan, Luzon. (Anthropos, Mödling-Wien, 1909, IV, 801-804.) Gives vocabularies of Gogbob (so-called "Kalingá") from near Tuao, N. W. of Tuguegarao on the Rio Chico de Cayagan, and Agta (Negrito) of Pasigi in the interior of the N. E. part of Luzon,—these languages are said to be hitherto unrepresented in the linguistic material from the island.
- Schlaginhaufen (O.)** Reisebericht aus Süd-Neu-Mecklenburg. (Z. f. Ethnol., Berlin, 1908, XL, 566-567.) Notes of travel in December, 1907. The language of the Muliama country is distinct from languages S. and W., particularly from that of the mountaineers of Butam,—the villages of Maletambit and Kau had never before been visited by Europeans.
- Die Rand-Butam des östlichen Süd-Neu-Mecklenburg. (Ibid., 803-809, 3 fgs.) Notes on the mountain tribes of the Rand-Butam, their settlements (3 or 4 huts with "men's house") and plantations, weapons (good spears), stone implements (replaced by European knives and axes), baskets, the *papau* secret society for men only and its ceremonies (pp. 605-608), physical characters (p. 809, measurements of a Butam man from Lagét; interesting foot-formation; Rand-Butam have characteristically broad noses).
- Streifzüge in Neu-Mecklenburg und Fahrten nach benachbarten Inselgruppen. (Ibid., 952-957, 3 fgs., map.) Notes on travels in May-August, 1908 in the east coast region of S. New Mecklenburg,—Muliama, etc., with visits to the Greenwich, Fisher and Gardner Is. The Greenwich islanders physically and culturally belong with the Micronesians.
- Ein Besuch auf den Tanga-Inseln. (Globus, Brnschw., 1908, XCIV, 165-169, 6 fgs., 2 maps.) Account of visit made in March, 1908 to the Tanga Is., N. E. of New Mecklenburg,—the largest 4 are inhabited. Men's house, a new-made grave, drum, canoes, etc., briefly described. Average measurements (stature, head-length and breadth, height and width of nose, cephalic and nasal indexes) of 31 men and 5 women given (stature 1647.4 for men; 1540.0, women; cephalic index 85.72 and 85.69). Ethnological collection shows influence of Muliama in New Mecklenburg.
- Schmidt (W.)** Die soziologische und religiös-ethische Gruppierung der Australier. (Z. f. Ethnol., Berlin, 1909, XLI, 328-377.) Treats of tribes with sex-totemism, tribes with classless local totemism and paternal succession, tribes with totemless two-class system and maternal succession, tribes with circumcision and subincision, etc. The succession of races in Australia, according to Father S., has been: 1. Negritic (the lowest). Represented in Tasmania and part of S. E. Australia, in the latter with sex-totemism and paternal succession, local exogamy without hereditary marriage totemism. The oldest stratum (Tasmanians, Kurnai, Chepara had not the initiation-rite of knocking out teeth. The younger stratum had sex-totemism, the initiatory rite, and in great part

took over the two-class system. 2. Primary "west Papuan" local-totemic culture with male succession S. Australian Narrinyeri, Narangga, Yerkla-Mining typical representatives). The initiation rite was circumcision. 3. "East Papuan" culture of the two-class system with maternal succession, intruding from the east. Characteristic is the mythology of the opposed sun and moon; initiation of youths not so important as in other culture-areas. In this area there are a southern (hawk-crow) group, a northern (kangaroo-emu theme), and a later mixed group. 4. In all the Central and South and a large part of W. Australia a "secondary 'west Papuan'" stage has arisen, characterized by cult of male ancestors, with conceptionism as its extreme expression. Its initiatory rite is subincision after circumcision. The views of Gräbner, Foy, Howitt, Spencer and Gillen, etc., are discussed, those of the first in particular.

— Die Stellung der Aranda unter den australischen Stämmen. (Ibid., 1908, XL, 866-901.) Discusses the question of the position of the Arunta (Aranda); Language (S. thinks the multiplicity of languages arose in New Guinea, not in Australia itself); plant-totemism (parallel between Central and Northern Australia and New Guinea); *intichiuma* growth-ceremonies and food-taboo (comparison with Mabuig of Torres Sts., etc.); marriage-taboo (in many points Aranda agree with New Guinea peoples as against Australian tribes of E., W. and S.); ideas about conception (according to S., the Aranda belief is secondary and the *cöitus* really has some special significance); the *churinga* and the "bull-roarer"; fundamental social elements (sex-totemism, clan-totemism,—predominance of latter due to New Guinea), etc. S. concludes that the "Aranda-culture" is not simple and primitive, but is really late and complicated, the remains of forms of several early stages of development grown into one, whose latest stage, regarded by many as primitive Australian, has originated outside that continent (i. e., in New Guinea), and, if Australia is to be considered to possess the beginnings of human evolution, must be separated altogether from what is really primitive there.

Schultz (E.) Ein samoanischer Architektenscherz. (Globus, Brnschw., 1909, xcv, 289.) Note on carvings of vulva, penis and female breast on posts of a *fale tele* or guest-house in the village of Samatau, Upolu, South Aana,—an architectural joke, rather than a cultural atavism.

— Drei Sagen aus Ostpolynesien. (Ibid., 1908, xciii, 143-145.) German texts of three legends (The Huahine people steal a mountain, The revenge of the Moorea people and the recovery of the mountain, The sick man of Huahine and how he was roasted to death) told by a man of the little island of Moorea or Eimeo, west of Tahiti.

Seale (A.) The fishery resources of the Philippine Islands. Part I. Commercial fishes. (Philip. J. Sci., Manila, 1908, III, 513-531, 3 fgs., 12 pl.) Treats of anchovies, herrings, silversides, mackerels, mud-fishes, snappers, pompanos, sea-basses, mullets, milk-fishes, etc.—their native names and uses are indicated. The native fish-ponds are also described and figured. One of the illustrations represents "the guardian of a fish-pond with his family, etc."

Seligmann (C. G.) Linked totems in British New Guinea. (Man, Lond., 1909, IX, 4-9.) Treats of the chief peculiarities of the totemism of S. E. British New Guinea as represented by the conditions at Wagawaga, a Milne Bay community (3 clans; dual grouping, of late largely ignored, although totem exogamy is still quite generally observed; no totem shrines; men showed more regard for father's totem than for their own; relation of man to father's totem plant less clear than to totem bird; cannibalism "ceremonial and solemn act of revenge" (detail of instance at Maiwara, a few years ago). See Lang (A.).

— A type of canoe ornament with magical significance, from south-eastern British New Guinea. (Ibid., 33-35, 1 pl.) Treats of 10 *munkuris* or wooden carvings with typical bird designs (reef-heron, *weku*-bird, tern, cockatoo, etc.) and other minor motifs from canoes of the natives of Murua. They are of magical efficacy and highly prized.

Senfft (A.) Die Ngulu- oder Mate-lotainseln. (Globus, Brnschw., 1908, xciv, 303-304.) Contains a few notes on natives of Ngulu (50 in number), the only inhabited island of the

- group. The language has a rich vocabulary (30 terms are given) for the cardinal points, etc.
- Sluyk** (C. I. J.) *en* **Adriani** (N.) Teekeningen op grafsteden uit de Minahassa. (Int. Arch. f. Ethnogr., Leiden, 1908, XVIII, 144-152, 4 fgs.) Treats of figures on the grave-stones in the cemetery on the spot where formerly was the Tomboeloe village of Lola,—snake on roof, headsmen with sword, etc. The Dutch texts of several Tomboeloe tales are given,—The snake *Wulawau*, the orphan child and the snake, Woeisan and Kawoeloesan.
- Smith** (W. D.) A geologic reconnaissance of the island of Mindanao and the Sulu Archipelago. I. Narrative of the expedition. (Philipp. J. Sci., Manila, 1908, III, 473-499, 4 fgs., 21 pl., 2 maps.) Some of the illustrations (Subanuns, Moro village, houses, etc., native salt-making) are of ethnologic interest.
- Strehlow** (C.) Einige Bemerkungen über die von Dr. Planert auf Grund der Forschungen des Missionärs Wettengel veröffentlichte Aranda-Grammatik. (Z. f. Ethnol., Berlin, 1908, XL, 698-703.) Criticises the Aranda grammar and texts published by Dr. Planert in the *Z. f. Ethnol.*, 1907 (on the basis of material furnished by the missionary Wettengel). S. is a missionary at Hermannsburg, S. Australia. A note in reply by Dr. Planert is appended.
- Südsee-Expedition** (Die) der Hamburgischen Wissenschaftlichen Stiftung. (Z. f. Ethnol., Berlin, 1909, XLI, 689.) Note on progress of expedition in New Pomerania from November, 1908, to March, 1909. Much anthropological and ethnological material was obtained.
- Thomas** (N. W.) The disposal of the dead in Australia. (Folk-Lore, Lond., 1908, XIX, 388-408, map.) Examines "the light thrown on racial problems by the funeral customs of the Australians," the relation between linguistic areas and burial customs, etc. The characteristic attitude of the natives of West Australia seems to be fear of the dead (and burial devices correspond, also divinatory ceremonies, etc.); in the greater part of New South Wales simple burial prevailed; in Queensland exhumation and reburial of the bones is common; funeral cannibalism occurred with many tribes, especially as to children; the fire at the grave is with some tribes for the protection of the living, with others for the benefit of the dead; hut-building on the grave is sometimes connected with "magic," and sometimes has to do merely with mourning. Influence of Southeast New Guinea can be traced in some customs.
- Thurnwald** (R.) Reisebericht aus Buin und Kieta. (Z. f. Ethnol., Berlin, 1909, XLI, 512-532.) Notes on the country and peoples of the Buin region of Bougainville Island (Korómuda, Märe, Ö'kara, Barère, Rowan, Dérebere) visited in April-September, 1908, and of the English portion of the Solomon Is.—Shortland group, Choiseul, Ysabel, etc., from September to December. The Buin culture is probably characteristic for the whole island. The "noble" families of Buin came probably from Alu and Mono.
- Venturillo** (M. H.) The "Batacs" of the Island of Palawan, Phil. Islnds. (Int. Arch. f. Ethnogr., Leiden, 1908, XVIII, 137-144.) Notes on physical character, habitat, food, snake-hunting, child-birth, naming, courting and marrying, dancing, diseases (fear of measles and small-pox), feasts, religion and mythology (gods Diwata and Angogro, other "saints"), fiesta of *Sangbay*, cures by the *babailan*, death and burial customs, government (patriarchal), crimes and punishments, agriculture, hunting (wild boar), basketry, trade, weapons (bow and arrow, blow-gun, lance), musical instruments (*codiape*-guitar; *budlong*; *lantoy*-flute).
- Volz** (W.) Die Bevölkerung Sumatras. (Globus, Brnschw., 1909, XCV, 1-7, 24-29, 15 fgs.) Treats of the various elements in the native population of Sumatra: Kubus (heathen and very primitive, numbering now but a few thousand), Bataks (650,000 at least; heathen; 4 tribes, Karo, Timor, Toba, Pakpak; culture influenced by Hinduism; cannibalism persists), Mandhelings (Mohammedanized Bataks), Alasses and Gajos (inland Mohammedan peoples, the first counting some 8,000, the last 60,000 to 70,000 souls), coast-Malays (Menangkabau, Aceh; the latter fanatic Mohammedans; the former an older people), the "bush-Malays" of the east coast, the island peoples (the primitive Mentawai, Nias and Engano). Houses, general culture,

- race-characters are briefly considered. Besides remains of a very primitive ancient population (Kubus, etc.), Dr V. recognizes at least 4 Malay strata: Primitive Malay (pure in the Mentawai, mixed all over the island); Middle Javanese stratum (chief part of Bataks, etc.); Menangkabau Malays; "bush-Malays," closely related to the third. The Simbirriings are "of Melanesian origin, bringing with them cannibalism." Javanese and Hindu elements are also noticeable and "the essential part of the culture of the inland people is due to India."
- Von der Hamburger Südsee-Expedition.** (Ibid., 193-225.) Notes on progress of the explorations of the Hamburg Scientific Foundation in the Admiralty Is. and New Pomerania in Oct.-Nov., 1908. Bow-and-arrows, now used only for shooting fish, were once used in war. Wood-carvings of strange and extravagant forms are invented and executed for sale to Europeans. In Talasea and Barriai in New Pomerania New Guinea influence is seen in houses, pile-dwellings, etc. In the region from Möve Bay to Cape Quoy pile-dwellings do not occur. The natives of the western section of the north coast of New Pomerania resemble very closely those of the Admiralty Is.
- Erste Durchquerung von Neupommern. (Ibid., 1909, xcvi, 64-67, 2 maps.) Brief account of the first crossing of New Pomerania from S. to N., from near Cape Merkus to Rein gulf, with notes on natives (houses, weapons), etc. New Guinea influence (pile-dwellings, mask-dances, bull-roarer) appears on the S. coast up to Mövehafen. On the islands near Cape Markus was found a language with hitherto unknown variations from the Melanesian type. The languages of the region traversed are related to those of the southern coast and are of Melanesian stock.
- Vormann (F.)** Dorf- und Hausanlage bei den Monumbo, Deutsch-Neuguinea. (Anthropos, Mödling-Wien, 1909, iv, 660-668, 3 figs.) Treats of the situation and tribal relations, village organization, etc., of the Monumbo, with details of house-construction and arrangement. Also statistics of the villages of the Kozakoza group.
- Waterston (D.)** Skulls from New Caledonia. (J. R. Anthr. Inst., Lond., 1908, xxxviii, 36-46, 2 pl., 1 fig.) Gives results of cranioscopic examination, craniometric observations (measurements, etc.) of 3 adult and 1 young male, 3 adult and 1 young female skull from various parts of New Caledonia. The cephalic indices run from 67 to 77 (6 being 73 or below); the cubic capacity of males 1180 to 1500, of females 1185 to 1425 ccm. W. recognizes "a distinct N. C. type of skull." Evidences of "Polynesian, and possibly Mongolian intermixture" occur. The high degree of prognathism in 2 crania suggests a foreign element.
- Winthuis (J.)** Die Bildersprache des Nordoststammes der Gazelle-Halbinsel, Neupommern, Südsee. (Anthropos, Wien, 1909, iv, 20-36.) Treats of the richness in figurative language of the northeastern tribe of the Gazelle Peninsula (New Pomerania). Examples relating to incest, betel-chewing, corporal punishment, parts of the human body, illegitimate children, beautiful children, eating and feasting, evil manners, dancing, sexual immorality, etc., are given. Also the native text, with interlinear translation, of the speech of a judge to a man (himself formerly also a native judge) who had committed incest with his step-mother (here the equal of the mother),—a speech that is a continuous run of figures.
- Woodford (C. M.)** Notes on the manufactures of the Malaita shell bead money of the Solomon Group. (Man, Lond., 1908, viii, 81-84, 1 pl., 1 fig.) Describes making of white, red and black shell bead money. Also a more precious sort of red money made from fragments selected from the most highly colored part of the *romu* shell, and from selected shells only,—it is said that two years are required to make a piece measuring in length from the hollow of the elbow-joint to the end of the middle finger. Black money is also made from a vegetable seed called *fulu*. A scarce kind of bead-money comes from Guadalcanar.
- Zaborowski (S.)** Les derniers anthropophages de Formose. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., ix, 486-487.) Note on the portrait of a cannibal chief of the Taku-kan tribe of Formosa published in a Canton journal. These "savages" are being exterminated by the Japanese authorities.

AMERICA

- A.** Die ältesten Spuren des Menschen in Nordamerika. (Globus, Brn-schw., 1908, xciii, 270.) Brief résumé of facts in Hrdlička's *Skeletal Remains Suggesting or Attributed to Early Man in North America* (Washington, 1907).
- Abeita (A.)** The Pueblo Indians. (So. Wkmm., Hampton, Va., 1909, xxxviii, 477-478.) Notes on religion, women's rights, irrigation, agriculture, election.
- Adams (H. C.)** Kaleidoscopic La Paz: the city of the clouds. (Nat. Geogr. Mag., Wash., 1909, xx, 119-141, 11 fgs., 11 pl.) Contains notes on Quichua and Aymará Indians (water-carriers, *pongos* or house-servants, *cholos* or mixed bloods, dress and ornament, markets, music, children's mock bull-fight, etc.).
- Some wonderful sights in the Andean highlands. The oldest city in America. Sailing on the lake of the clouds. The Yosemite of Peru. (Ibid., 1908, xix, 597-618, 3 fgs., 14 pl.) Contains notes on ruins of Tiahuanuco, dress and ornament of natives, Inca fortifications of Ollantaytambo, etc. The illustrations treat of Indian types, ruins of Tiahuanuco, village band, festival hats, *balsas* of L. Titicaca, ruins of fortifications of Ollantaytambo, Pisac, etc.
- Cuzco, America's ancient Mecca. (Ibid., 669-689, 10 fgs., 8 pl.) Contains notes on the Quichua Indians (costume, shrines, relics in museum, spinning and weaving, *coca*-chewing) and the Inca ruins, etc. The illustrations treat of street scenes, Virgin of Cuzco, street-shrine, religious processions, old Inca wall, ruins of fortress of Sacsahuaman, the "seats of the Incas"; gathering fuel, Indian types, *poncho*-weaver, etc.
- Alphabet (The) in America.** (Amer. Antiq., Salem, Mass., 1909, xxxi, 149-151.) Based on Brinton. Treats of the phonetics of the Cakchiquel language.
- Alvarez (V. S.)** Breve noticia de algunos manuscritos de interés histórico para México, que se encuentran en los archivos y bibliotecas de Washington, D. C. (An. Mus. Nac. de Arqueol., México, 1909, i, 1-24.) Notes on MSS. of historic interest relating to Mexico in the archives and libraries of Washington, D. C. A number are of ethnological value.
- Ambrosetti (J. B.)** La Facultad de Filosofía y Letras de la Universidad Nacional de Buenos Aires y los Estudios de Arqueología Americana. (Anthropos, Wien, 1908, iii, 983-987, 4 pl.) Indicates scope of activities of the archeological section of the Faculty of Philosophy and Letters in the National University of Buenos Aires and resúmenes the results of researches since 1905 in the N. E. of Argentina, future plans of work, etc.
- Ammon (W.)** Von São Bento nach Hansa, Süd-Brasilien. (Globus, Brn-schw., 1909, xcvi, 2-6, 5 fgs.) Account of visit to German colonies of São Bento, Hansa, etc., in southern Brazil. The existence of a jargon, or mixed language, is noted on p. 6.
- Anthony (R.) et Rivet (P.)** Étude anthropologique des races précolombiennes de la république de l'Équateur. Recherches anatomiques sur les ossements (os des membres) des abris sous roches de Paltacalo. (Bull. Soc. d'Anthrop. de Paris, 1908, v^o s., ix, 314-430, 3 pl., 17 fgs.) Treats with details of measurements, indices, etc., of the human remains (long bones, etc.), other than crania from the pre-Columbian rock-shelters of Paltacalo, Ecuador: Shoulder-blade, humerus, radius, cubitus, pelvis, femur, tibia, peroneum, bones of foot, proportions of body and stature (reconstituted from long bones, etc.), are considered from all points of view. The material studied consists of 142 male and 92 female bones, ranging from 4 female and 10 male radii to 28 female and 48 male femurs. The conclusion reached is that "the Indians of Paltacalo constitute a people of small stature, with robust and vigorous forms," averaging for men 1,573 and for women 1,453 mm. In these rock shelters occur specimens of pottery in a good state of preservation. See Rivet (P.).
- Anthropology (The) of the Greenland Eskimo.** (Nature, Lond., 1909, lxxix, 310-312, 2 fgs.) Résumés data in K. Rasmussen's *The People of the North* (London, 1908).
- Araújo (O.)** Significado de la voz "Uruguay." (An. de Instruc. Prim., Montevideo, 1908, v, 762-767.) Discusses briefly the half-dozen or more etymologies offered and decides in favor of "river of birds." This derivation is set forth in Juan Zorrilla de San Martín's

- Tabaré: Indice alfabético de algunas voces indígenas* (Montevideo, 1888).
- Arikara Creation myth.** (J. Amer. Folk-Lore, Boston, 1909, xxii, 90-92.)
- Arnold (Mary E.) and Reed (Mabel).** An Indian new year. (So. Wkmm., Hampton, Va., 1909, xxxviii, 24-27, 2 fgs.) Brief account of the *picciowish*, or night dances, and "shoot-mark," of the "New Year" ceremonies in the first dark of the moon in September among the Karok Indians on the Klamath river, California. The dances last 3 days and it is the only time when Indian dress is worn. A curious figure is the "Santa Claus," or medicine-man. The old régime is fast disappearing and few Indians know much about many of these rites.
- Azul (J.)** How the earth was made. An Indian legend. (Assembly Herald, Phila., 1909, xv, 70-71, 1 fg.) Creation legend (first man out of darkness; dust-ball cast into air, flattened and enlarged; sun and moon made, also stars, trees and plants, animals, birds, lastly humans; flood caused by tears of baby; people turned to stone on mountain; new people made). A. is grandson of the Christian chief of the Arizona Pima, Antonio Azul.
- B.** Cerro de Pasco. (Globus, Brnschw., 1908, xciii, 335-336.) Contains some notes on the houses, church, market, costume of people, etc., of this mining town in the heart of the Peruvian Cordilleras.
- Barrett (S. A.)** Pomo basketry. (Univ. Calif. Publ. Amer. Arch. and Ethnol., 1908, vii, 133-278, 17 pl., 231 fgs.) Treats of materials (fibers and rods; feather and shell decoration a characteristic feature), technique (great variety; twining, wickerwork, coiling), forms (great variety), ornamentation (design arrangement; elemental designs; triangular, rectangular, rhomboidal, linear, zigzag, diamond, quail-plume, etc.), patterns (diagonal or spiral patterns; triangles with zigzags, rectangles, rhomboids, triangles, lines, etc.); crossing patterns bordering triangles; horizontal or banded patterns; patterns covering the entire surface), elemental and pattern names (qualifying terms), etc., glossary (pp. 266-276). The pattern arrangements show striking variety and the ornamentation "consists of a great number of complex and varied patterns each composed of simple design elements, such as lines, triangles, rectangles, rhomboids, etc." Wickerwork is used little, both twining and coiling extensively. A valuable feature of this monograph is the wealth of aboriginal terms recorded. The Pomo "from birth until death used basketry for every possible purpose,"—secular and ceremonial.
- Barry (P.)** Folk-music in America. (J. Amer. Folk-Lore, Boston, 1909, xxii, 72-81.)
- Bartels (P.)** Kasuistische Mitteilung über den Mongolenfleck bei Eskimo. (Z. f. Ethnol., Berlin, 1909, xli, 721-725, 2 fgs.) Cites data from F. Stecker, a missionary at Bethel, Kuskokwim river, Alaska, as to "Mongolian spots" in Eskimo,—some 15 cases in children from 2 weeks to 3 years were met with. Spots were also noted in adults, on the face, nose, etc. The Eskimo believe that children born with "blue spots" will have brothers and sisters. The native name is *keumerit*, "blue spot."
- Bascom (L. R.)** Ballads and songs of western North Carolina. (J. Amer. Folk-Lore, Boston, 1909, xxii, 238-250.)
- Bauer (F. M.)** Feste der Indianer in Peru. (Globus, Brnschw., 1908, xciv, 109-110.) Brief account of the festivities (processions, masquerades, bull-fights) of the modern Peruvian Indians under Christian influence. The chief village dignitaries are the Majordomo and the Capitan.
- Bauer (W.)** Heidentum und Aberglaube unter den Maçateca-Indianern. (Z. f. Ethnol., Berlin, 1908, xl, 857-865.) Treats of life after death (wandering of dead,—no word for "soul,"—through the "realm of animals"; partial metempsychosis and metamorphosis of men into animals as reward and gift of the gods; no real cult of the dead; mixture of heathen and Catholic doctrines (invocation of the "lords of the mountains"), the magic bundle and ceremonies connected with it (differing somewhat on the Rio Tonto and in the mountains near Huautla), "magic" and "medicine" (as much esteemed now as under caciques; shamans approved by tests; offering of first-gathered ear of maize); curing the sick (very little knowledge of herbs; sweat house; "sucking out" of disease by *curandero*; "invoking the spirit"; conjurations); washing hands of god-parents (mixture of

- heathenism and Christianity). The influence of Aztec culture is unmistakable (the shamans' calendar is perhaps borrowed). The Mazatec, some 18,000 or 20,000 in number, are scattered over the N. E. part of the State of Oaxaca, and their last cacique died about 1880. Their own name is *ä ä* (nasal).
- Baulig** (H.) Sur la distribution des moyens de transport et de circulation chez les indigènes de l'Amérique du Nord. (Ann. de Géogr., Paris, 1908, xvii, 433-456, map.) Well-documented study of means of travel and transportation among N. American Indians in Arctic region (dog-sled, kayak, umiak), northern forest (sled, toboggan, snow-shoe, bark canoe, etc.), Atlantic region (travel on foot, dug-out), Great Plains (bull-boat, travois, sled), Plateaus and interior basins ("packing"), Pacific coast (great dug-outs and pirogues in north, smaller in south; farther south, rude *balsas*, etc.). The adaptation to natural conditions is noteworthy everywhere. The Indian trails (following "buffalo tracks") have become the highways and railroads of to-day.
- Bean** (R. B.) A theory of heredity to explain the types of the white race. (Philip. J. Sci., Manila, 1908, iii, 215-225, 5 fgs., 7 pl.) Based on measurements of 923 male and 116 female students at the University of Michigan 1905-1907, among whom "4 primary, 4 secondary and 5 blended types" were noted. Feminine types are nearer in form to the primitive, not having become so differentiated. The prehistoric types of man in Europe have persisted to the present time, and are found in America somewhat modified; other types are found representing later intrusions into Europe,—a complete fusion of all types is in view. The trend of the "American type" is "in the direction of increasing height, blended coloring and mesocephaly." Blend no. 1 of the white race in Europe was the Celt-Iberian.
- Beatty** (A.) Some ballad variants and songs. (J. Amer. Folk-Lore, Boston, 1909, xxii, 63-71.)
- Bergen** (J. T.) Our Sisseton pastors. (Assembly Herald, Phila., 1909, xv, 64-68.) Notes on Rev. J. Rogers (full-blood Santee), Rev. J. Eastman (Sisseton with French strain), Rev. I. Renville (Sisseton and French), Rev. M. Makey (full-blood Dakota) and other preachers. At the church of White River one of the elders is a son of Sitting Bull.
- Beuchat** (H.) et **Rivet** (P.) La langue Jibaro ou Siwora. (Anthropos, Mödling-Wien, 1909, iv, 805-822.) History of study, list of sources, grammatical sketch (pp. 810-822) with lexicographical and morphological notes, based on material in the Macas, Gualaquiza, Aguaruna and Zamora dialects. The authors show that the Xebera (on which Brinton based his Jivaro stock) is a stock by itself and not related to Jibaro, which, however, according to Drs B. and R., is not an independent linguistic stock.
- La famille linguistique Cahuapana. (Z. f. Ethnol., Berlin, 1909, xli, 616-634.) Proposes to style *Cahuapana* (from one of the tribes concerned) a linguistic stock, combining the Maina of Brinton and Xébero or Jébero, and occupying (or having occupied) the territory east of the Jibaros, south of the Zaparos, west of the Panos, Yameos, etc., and northeast of the Quichuas in the Ecuador-Peruvian region. The list of tribes given includes the Ataguates, Cahuapanas, Chayavitas, Chonchos, Jéberos, Lamas, Mainas, Roamainas, etc. A comparative Jébero-Maina-Cahuapana vocabulary is given (pp. 622-623), some grammatical notes (623-625), a French Cahuapana vocabulary (625-630) and texts (with interlinear French versions) of the *Pater Noster* in Jébero, Maina and Cahuapana; also Cahuapana texts of the *Ave Maria*, the *Credo*, the *Salve Regina*, the *Act of Contrition*.
- Beyer** (H.) Der Süden in der Gedankenwelt Alt-Mexikos. (Mitt. d. Anthrop. Ges. in Wien, 1908, xxxviii, 228-231.) Discusses the idea of the "south" among the ancient Mexicans (Codex Borgia, etc.), names for "south," etc. The "south" was correlated with noon, the heat of the sun, day (as opposed to night), summer, sun (eagle), fire (stag), drought (stag). rainy season, rain, vegetation (*Nipe Totec*), rain-god (*Tlaloc*), water (*atl*), flame (butterfly), burnt earth (*tlachinolli*), descending red sun-god, red quadruped (stag), red bird (*Arara*), red bird-head (vulture-head), red maize god (*Tlatlahqui cinteotl*), red *Tezcattlipoca*, etc.

- Uber den mexicanischen Gott Quetzalcoatl. (Ibid., 1909, XXXIX, 87-89, 4 figs.) Treats of the representations, etc., of Quetzalcoatl in the art of the ancient Mexicans. According to B., Quetzalcoatl is the god of the Mexican zodiac, and to its last constellation, the termination of the zodiacal serpent, attached naturally such ideas as "end," "death," "under world," etc. It was separated from Quetzalcoatl as a special mythological figure and the latter incorporated particularly the ideas belonging to the first constellation.
- Die Naturgrundlage des mexicanischen Gottes Xiuhtecutli. (R. d. Ét. Ethnogr. et Sociol., Paris, 1908, I, 394-397.) B. seeks to identify Xiuhtecutli, the patron of the red *arara*, as a sun-god, or day-god. His festival is also discussed.
- Tamoanchan, das altmexikanische Paradies. (Anthropos, Wien, 1908, III, 870-874.) B. seeks to identify Tamoanchan, the ancient Mexican Paradise, with the Milky Way, and to interpret its other names and relations in that light (Aztec and Maya mythology coincides on this point).
- Der "Drache" der Mexikaner. (Globus, Brnschw., 1908, XCIII, 157-158, 11 figs.) Treats of the "dragon" in ancient Mexican mythology,—the "feathered serpent," *Quetzalcoatl*, identified by B. with *Xiuhtcoatl*. B. holds that the authors of the ancient Mexican calendar-system had a zodiacal circle of 13 parts, of which *Quetzalcoatl-Xiuhtcoatl* was the first and the last member.
- Die Polarkonstellation in den Mexikanisch-Zentralamerikanischen Bilderhandschriften. (A. f. Anthrop., Brnschw., 1909, N. F., VII, 345-348, 12 figs.) Treats of the polar constellation in the ancient Mexican and Maya MSS., the signs and names for "north," etc., the monkey-head sign for the constellation "monkey," representing the circumpolar region of the sky, etc.
- The natural basis of some Mexican gods. (Amer. Antiq., Salem, Mass., 1909, XXXI, 19-22.) Treats of the goddess Chantico, a solar deity, Itzpapalotl ("obsidian butterfly," a personification of the southern hemisphere of the nocturnal sky), Tezcatlipoca ("black" and "red" forms, identified with the starry vault), Hitzilipochtli (identical with the "red" form of Tezcatlipoca), etc.
- Biasutti** (—) *Presentazione di tre crani Haida.* (A. p. l'Antrop., Firenze, 1908, XXXVIII, 355.) Note on 3 notably large Haida skulls from Skidegate presented to the Italian Anthropological Society by Rev. Dr. Llwyd of Seattle, and now in the Florence Anthropological Museum.
- Blackiston** (A. H.) Recently discovered cliff-dwellings of the Sierras Madres. (Rec. of Past, Wash., 1909, VIII, 20-32, 14 figs.) Gives results of author's explorations of cliff-dwellings in a large cave on La Madre Bonita mountain. No human bones were found, and everything indicated peaceful occupation.
- Blanchard** (R.) *Les tableaux de métissage au Mexique.* (J. Soc. d. Amér. de Paris, 1908, N. S., VIII, 59-66, 2 figs.) Treats of the paintings representing mixed bloods (various degrees of *métissage* of whites with Indians and negroes in Mexico) in the Paris Museum of Natural History and the National Museum of Mexico. The 10 paintings (each representing father, mother and child, at their ordinary occupations, etc.) in the Paris Museum were the work of Ignacio de Castro some time in the 18th century, and the other 16 in Mexico were possibly his, or came from his studio. The large canvas in Mexico is from the brush of another artist. Certain differences in the categories in the three works are pointed out. The numerical and graphic expressions of the 16 degrees of *métissage* and the Spanish names are given. The Castro paintings have been studied in detail by the late E. T. Hamy in his *Decades Americana*. See Zaborowski (S.).
- Boas** (F.) *Eine Sonnensage der Tsimshian.* (Z. f. Ethnol., Berlin, 1908, XL, 776-797.) Gives, with glossary and interpretative grammatical notes, the phonetic text in native language (and German translation) of the Tsimshian legend of the day-star and the night-star. The story is a variant of the myth of the origin of the sun, characteristic of the Shoshonean area farther south. The tale of the "test-sun," known also to the Kutenai, does not occur among the Salishan tribe lying between the Tsimshian and the Shoshoni.
- Needle-case from Grinnell Land. (Amer. Anthrop., Lancaster, Pa., 1909, N. S., XI, 135-136, 1 fig.)

- Brannon** (P. A.) Aboriginal remains in the middle Chattahoochee valley of Alabama and Georgia. (*Ibid.*, 186-198, 9 fgs.)
- Breton** (A.) Archeology in Mexico. (Man, Lond., 1908, VIII, 34-37, 3 fgs.) Briefly résumés the investigations of Batres at Teotihuacan and of Maler at Acanceh in Yucatan.
- von Buchwald** (O.) Die Kara. (*Globus*, Brnshwg., 1908, xciv, 123-125.) Argues on historical and linguistic grounds (place-names, etc.) extinct Caras of Quito region of Ecuador were one with the modern Colorados, or rather the Cayapa correspond to Caras and the Colorados to the confederate Puruha. According to von Buchwald, the Colorado language contains (outside of certain numerals) a large number of words related to Quichua and Aymará; some also like Chimu.
- Altes und Neues vom Guayas. (*Ibid.*, 181-183.) Notes on the Guayas region of Ecuador, ancient and modern: *Balsas*, canoes, fishing (use of *barbasco* for benumbing fish, ancient house and furniture (Indians have but one word for mosquito net and bed, i. e., *cama*, "bed"), agriculture and labor smack of the ancient conditions, place-names. According to v. B. "the Canelos now speak Quichua, while in Andoas a degenerate dialect of the same language is found."
- Zur Wandersage der Kara. (*Ibid.*, 1909, xcv, 316-319, map.) Cites from the *Historia* of the Jesuit Father Anello Oliva, written in 1598 and published at Lima in 1895, the migration legend of the Kara as told by Katari, cacique of Cochabamba and hereditary chronicler of the Incas. Father Oliva regarded the tale as fabulous. v. B. seeks to show at least a kernel of historical truth in it, as the local coloring indicates (the delta of the Guayas, etc.). This legend gives the real genealogy of the Incas from Tumbe; the table, according to v. B., was afterwards falsified at Quito.
- Bushnell** (D. I., Jr.) Shell embroidery from Florida. (*Amer. Anthrop.*, Lancaster, Pa., 1909, N. S., XI, 320-321, 1 fg.)
- Primitive salt-making in the Mississippi valley. (Man, Lond., 1908, VIII, 65-70, 1 pl., 4 fgs.) Treats of the stone-lined and pottery-lined graves near Kiswick, Jefferson Co., Missouri, discovered in 1902, and the difference between the pottery from near the spring in the lowland and that found on the higher. The contents of 22 graves are indicated. According to B., "the graves and all objects found in the upper area,—including the salt-pans,—were unquestionably made by the Shawnees, or rather a branch of that tribe." To them may belong also the cloth-marked pottery from near the spring.
- Chamberlain** (A. F.) Some Kutenai linguistic material. (*Amer. Anthrop.*, Lancaster, Pa., 1909, N. S., XI, 13-26.)
- Kutenai basketry. (*Ibid.*, 318-319.)
- Über Personennamen der Kitonaa-Indianer von Britisch-Kolumbien. (*Z. f. Ethnol.*, Berlin, 1909, xli, 378-380.) Cites 53 names of men and women of the Kutenai tribes of S. E. British Columbia and N. Idaho, with etymologies where known.
- Der "Kartensinn" der Kitonaa-Indianer. (*Globus*, Brnshwg., 1909, xcv, 270-271, 4 fgs.) Notes the possession by the Kutenai Indians of a "map-sense" and reproduces 3 river-maps made by them.
- (A. F.) and (I. C.) Studies of a child. IV. Meanings and "Definitions" in the 4th and 48th months. (*Pedag. Sem.*, Worcester, 1909, xvi, 64-103.) Give some 1000 "definitions" in form given by authors' little daughter.
- Chamberlin** (R. V.) Some plant-names of the Ute Indians. (*Amer. Anthrop.*, Lancaster, Pa., 1909, N. S., XI, 27-40.)
- Channing** (W.) and **Wissler** (C.) The hard palate in normal and feeble-minded individuals. (*Anthrop. Pap. Amer. Mus. Nat. Hist.*, N. Y., 1908, I, 283-349, 8 fgs., 9 pl.) Detailed discussion with numerous tables, of measurements with Boas apparatus of casts of hard palate of some 1000 feeble-minded individuals and 500 school-children with certain other control-measurements (the tabulated data, including age, stature, weight, and, for the feeble-minded also head-measurements, are on file at the Museum). There seems to be "a slight difference in the degree, but not in the kind of variability between the normal and feeble-minded." Such differences are due to "a general retardation effect during the first few years of life."

- Cobb (C.)** Some human habitations. (Nat. Geogr. Mag., Wash., 1908, XIX, 509-515, 3 fgs., 2 pl.) Treats of fishermen's camps, Shackelford Bank, North Carolina; Seminole Indian hut at Miami, Fla.; goat-herder's house in Texas; harvest huts (annually built) on the now drained lake of Sabii (Italy), prehistoric in type.
- Cross (J. F.)** Eskimo children. (So. Wkmm., Hampton, Va., 1908, xxxvii, 433-437, 6 fgs.) Reprinted from the *American Missionary Magazine*,—author is missionary at Cape Prince of Wales, Alaska. Treats of affection for children, early child-life, plays and games, occupations of children, etc.
- Cross (T. P.)** Folk-lore from the Southern States. (J. Amer. Folk-Lore, Boston, 1909, xxii, 251-255.)
- Cubas (A. G.) and Maudslay (A. P.)** Plano hecho en papel de maguey, que se conserva en el Museo Nacional de México. (An. d. Mus. Nac. de Arqueol., México, 1909, I, 49-54, 1 pl.) Treats of a plan on maguey-paper in the Mexican National Museum, evidently a plan of the western portion of the *barrios* of Tlatelolco, Cuexpopan and Moyotla of the old city of Tenochtitlán (Mexico).
- Davis (J. B.)** Two Cherokee charms. (Ann. Arch. and Anthropol., Liverpool, 1909, II, 131-133.) Gives English texts of an ancient Cherokee (Oklahoma) "charm to destroy an enemy," done in the dark of the moon to cause the soul of the other to fade away, and of a charm for snake-bite. Also a few items of white folk-lore from Oklahoma (charm for burned child, charm to live swarming bees).
- The liver-eater: a Cherokee story. (Ibid., 134-138.) English text only a tale of "Liver-Eater" or "Spear-Finger," a witch-story. The author is of Cherokee descent.
- Debenedetti (S.)** Excursión arqueológica á las nunas de Kipón, Valle Calchaquí, Provincia de Salta. (Univ. Nac. de Buenos Aires, Publ. Secc. Antrop., 1908, No. 4, 1-55, 35 fgs., map.) Gives results of archeological expedition in January, 1906, to the ruins of Kipón, 8 kilom. S. of Payogasta in the Calchaquí valley, and describes objects found. Circular, ellipsoid and amorphous graves, the first two categories being *pircadás*.
- Dixon (R. B.)** The mythology of the Central and Eastern Algonkins. (J. Amer. Folk-Lore, Boston, 1909, xxii, 1-9.)
- Dr Walter Lehmann's** Forschungen in Costa Rica. (Globus Brnschw., 1908, xciv, 367-368.) From letter of Oct. 27, 1908, giving brief account of results of investigations in Costa Rica.—archeological (Guanacaste, El Viejo, Sta. Barbara, etc.), ethnological (Chiripó and Bribri vocabularies obtained). Extensive archeological and ethnological collections were made.
- Fischer (E.)** Patagonische Musik. (Anthropos, Wien, 1908, III, 941-951.) Discusses the music of the 50 Patagonian songs recorded on the phonograph by R. Lehmann-Nitsche (q. v.): Tone, melody, rhythm, time, etc. The general range is tenor-baritone; scales mostly series of tones and half-tones; the melody declines; the composition is very simple; the value of the rhythm is uncertain.
- Fletcher (A. C.)** Standing Bear. (So. Wkmm., Hampton, Va., 1909, xxxviii, 75-78.) Treats of *Monchunon-zhi*, or "Standing Bear" (d. Sept., 1908), the Ponca chief, who sued out a writ of *habeas corpus*, leading to the famous decision of Judge Dundy in 1879 that "an Indian is a person within the meaning of the law, etc."
- Flores (C.)** Modo de elegir esposa entre los indios naturales del pueblo de San Gaspar, Est. de México. (An. d. Mus. Nac. de Arqueol., Mexico, 1909, I, 59-66.) Brief account of the method of choosing a wife among the Aztecan Indians of San Gaspar, south of Tzompahuacán, in the State of Mexico.
- Forsyth (L. M. N.)** Aztec ruins in southern Mexico. (Rec. of Past, Wash., D. C., 1909, VIII, 145-154, 185-191, 5 fgs.) Treats of the ruins of Teotitlan del Camino and vicinity (El Fuerte, La Iglesia, mounds of Petlanco, Pueblo Viejo, Meija, etc.), San Martin (ruins, petroglyphs, caves, etc.) and objects found,—stone implements, gold and silver figures, ornaments, etc., pottery, clay figurines, etc.
- Fric (A. V.)** Die unbekanntenen Stämme des Chaco Boreal. (Globus, Brnschw., 1909, xcvi, 24-28, 3 fgs.) Notes on the Karraim, Sotegraik, Angaité, Sanapaná, Moro (or Morotoko), Kurumró, Camakoko, etc., visited by the author. Account of

- Basébigi, "the Alexander the Great" of the Camakoko. From the Moro F. obtained wooden axes, articles of clothing and ornament (including wooden moccasins), war-flutes, etc.; and from the Kurumro a signal horn and a bone flute.
- Friederici (G.)** Die Squaw als Ver-räterin. Ein Beitrag zur Psychologie des Weibes. (Int. Arch. f. Ethnogr., Leiden, 1908, XVIII, 121-124.) Treats of the rôle of the squaw or Indian woman as traitor in the relations of her people with the whites. Dutch in 1633; French (La Salle and Tonty) in 1679; English in 1763 (Pontiac at Detroit); Spanish (De Soto); English in 1776 (Cherokee at Watauga); in Mexico (Marina, the mistress of Cortez); in Darien (Fulvia the mistress of Balboa); in the Antilles and in S. America, several instances in early Spanish days. According to Dr F., the greater sensuality of the Indian women, who found the Europeans sexually more satisfying, was what often made traitors of them. Women's predilection for the new, strange, foreign, and the contrast between the life of the Indian squaw and that of the European female, also played a part.
- Furlong (C. W.)** Amid the islands of the Land of Fire. (Harper's Mo. Mag., N. Y., 1909, CXVIII, 335-347, 10 fgs.) Contains some notes on the Yahgan Indians of Ushuaia, Tierra del Fuego, and on Wagein, a Tehuelche prisoner,—physical characteristics, etc. *Ushuaia* is said to mean "mouth of the bay" in Yahgan (p. 338). The number of aborigines in the Territorio del Magelhanes to-day is estimated at "not over 600" as compared with 10,000 fifty years ago.
- Gardner (W.)** Old races unearthed. (Amer. Antiq., Salem, Mass., 1909, XXXI, 77-79.) Gives results of investigations in September-November, 1906 of a mound in Douglas county, Nebraska.—portions of 9 crania and bones indicating as many skeletons were found. The lower level implements were crude, those of the upper level, with the crania indicating a higher type.
- Gates (H.)** Traces of a vanished race 1. Kandiyohi county, Minnesota. (Rec. of Past, Wash., D. C., 1909, VI, 155-162, 9 fgs.) Gives results of excavation in August, 1907, of mounds on east shore of Green Lake and account of objects found (skulls and other human bones, fragments of pottery, flints, etc.).
- Traces of a vanished race in Kandiyohi county, Minnesota. (Ibid., 102-108, 7 fgs.) Treats of the "summit mounds" on the shore of Green Lake, three of which have been opened, but one only adequately excavated, in 1907. "Fire altars" or hearths, calcined bones (none human), etc., were discovered. They may have been "signal-fire" or "torture mounds."
- Gates (P. G.)** Indian stone structures near Salton Sea, California. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 322-325.)
- van Gennep (A.)** Netting without a knot. (Man, Lond., 1909, LX, 38-39, 1 fg.) Points out a parallel for the knotless netting of the Angoni (described by Miss Werner) in fishing-nets of certain Indians of N. W. Brazil described and figured by Dr. Koch-Grünberg.
- Gensch (H.)** Wörterverzeichnis der Bugres von Santa Catharina. (Z. f. Ethnol., Berlin, 1908, XL, 744-759, 2 fgs.) Classified vocabulary taken down from Korikrá, daughter of the chief Kanyahama, killed by the Bugre-hunters: also texts of several brief songs. Dr E. Seler, who edited the vocabulary, furnishes (pp. 744-749) a brief ethnographical introduction.
- Giglioli (E.)** Il XVI Congresso Internazionale degli Americanisti a Vienna 8-14 settembre 1908. (A. p. l'Antrop., Firenze, 1908, XXXVIII, 329-333). Résumé of proceedings, list of chief papers, etc.
- Gilder (R. F.)** The "Spanish Diggings," Wyoming. (Rec. of Past., Wash., D. C., 1909, VIII, 3-10, 6 fgs.) According to Mr G., "There is conclusive evidence that there was a vast population here at the time these quarries were worked," and there is no section of the entire world which can show any quarries of such magnitude as the 'Spanish Diggings.' Immense numbers of stone implements of jasper, flint, quartzite, etc., must have been begun or finished here. The author thinks the so-called "mound-builders" took most of the product of these quarries.
- Excavation of earth-lodge ruins in eastern Nebraska. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 56-79, 7 fgs., 6 pl.). See Hrdlička (A.).

Giuffrida-Ruggeri (V.) Die Entdeckungen Florentino Ameghino's und der Ursprung des Menschen. (Globus, Brnshwg., 1908, XCIV, 21-26, 2 fgs.) Résumés and discusses Ameghino's discoveries of fossil men and apes in the Argentine, Patagonia, etc., as set forth in his *Les formations sédimentaires du crétacé supérieur et du tertiaire de Patagonie*, published in the *Anales del Museo Nacional de Buenos Aires* for 1906. Also treats of the various theories of the characters of the most primitive type of man (Ranke, Hagen, Kollmann, Schwalbe, etc.). The great antiquity of the skulls of Miramar (*Homo pampacus*, A.) etc., is doubted by G.-R., who differs also from Ameghino in other respects (the S. American origin of man, the recapitulation theory in extreme, etc.). Ameghino's views find support in Ranke and Kollmann. His view that the *Saimiri* is the direct descendant of the tertiary *Homunculidae* is more favorably viewed by G.-R., who holds a theory of the precocious and independent origin of man. According to G.-R., the Australian, in his bodily proportions, corresponds to the stage of the European youth.

— Un nuovo precursore dell' uomo. II "Tetraprothomo argentinus." (Riv. d'Italia, Roma, 1909, XII, 137-147, 3 fgs.) Describes after Ameghino the *Tetraprothomo argentinus*, determined from a femur and atlas discovered in the fossiliferous stratum of Monte Hermoso, about 60 km. N. E. of Bahia Blanca, and discusses its position in the evolutionary series. As the name indicates, Ameghino places 3 successive genera between it and man,—*Triprothomo*, *Diprothomo* and *Prothomo*. Ameghino sees the evolution of man in S. America. The origin of such precursors of man G.-R. would attribute to "mutation" (De Vries).

de Goeje (C. H.) Beiträge zur Völkerkunde von Surinam. (Int. Arch. f. Ethnogr., Leiden, 1909, XIX, 1-34, 20 pl., 30 fgs.) Gives results of expedition to Surinam (Kaliñas, Arawaks, Ojanas and Trios Indians): Physical character (old men of 50-60 years not rare among Trios), clothing and ornament (particularly in dances), villages, houses and furniture, canoes, food, weapons and implements, weaving, ornamentation and drawing (explanation of figures

and designs, pp. 6-10; numerous face-paintings and original drawings), music (flute and dance melodies), mythology and folk-lore, shamanism, customs and usages (evil spirits, flood-legend, "cure" of medicine-men, death-festival,—text of song sung by women, other dances and festivals, wasp-test of youths), character of Indians, names (personal and tribal, geographical), etc. The illustrations are excellent. This article is a supplement to the author's previous monograph in Vol. XVII of the same journal. The description of the expedition has appeared in Vol. xxv, 2d s. of the *Tijdschr. v. h. Konink. Nederl. Aardrijksk. Gen.* (1908).

Golder (F. A.) Eskimo and Aleut stories from Alaska. (J. Amer. Folk-Lore, Boston, 1909, XXII, 10-24.)

Hamy (E. T.) Les voyages de Richard Grandsire de Calais dans l'Amérique du Sud, 1817-1827. (J. Soc. d. Amér. de Paris, 1908, N. S., v, 1-20.) Grandsire saw *gauchos* at Montevideo, traveled in Brazil, Uruguay, Paraguay, etc., and died on the banks of the Jary, among the Caçoira Indians.

— Les Indiens de Raselly peints par Du Viert et gravés par Fiens et Gaultier (1613). Étude iconographique et ethnographique. (Ibid., 21-52, 6 fgs., 1 pl.) Treats of three interesting documents dating from 1613,—engravings by Fiens and Gaultier after paintings by Du Viert of the "Topinambou" Indians from the island of Maragnon, brought to France by the Sieur de Razilly. At pp. 28-40 is reprinted the account of the return of de Razilly with these Indians, from the *Mercurie françois* of 1617, with additions from Father C. d'Abbeville's *Hist. de la Miss. des Pères Capucins en l'Isle Maragnon* (Paris, 1614). The Indians in question (the portraits are here reproduced) numbered 6,—an old chief; a youth, the son of one of the principal men of the island; a youth of 20-22 years; two other youths of about this age; and another warrior of 38 years. The first three died sometime after their portraits had been made. Two types at least are represented among them. The three surviving were baptized at Paris in 1613.

Harrington (M. R.) Some unusual Iroquois specimens. (Amer. An-

- throp., Lancaster, Pa., 1909, N. S., XI, 85-91, 3 fgs., 1 pl.)
- Archeology of Everglades region, Florida. (*Ibid.*, 139-142, 2 fgs.)
- Among Louisiana Indians. (So. Wknn., Hampton, Va., 1908, xxxvii, 656-661, 5 fgs.) Notes of visit in spring of 1908 to Chitimacha of Bayou Tèche (the makers of the best cane baskets in the United States; "rain making"); the Houma of Terrebonne parish (only 2 or 3 pure bloods left; language of Muskogean stock spoken by just 2 old women); Koasati of Calcasieu parish (some 100 in number, still using their mother-tongue; blow-gun; weaving Spanish moss into saddle blankets); and Alibamu (a few live with the Koasati).
- Harsha** (W. J.) Social conditions on Indian reservations. (*Ibid.*, 1909, xxxviii, 441-445, 4 fgs.) Notes on the results of the old wild life and the tribal usages surviving from the social organization born of it (e. g., "Indian giving," absence of orphans, intense tribal pride coming from crude socialism), effects of education, religion, etc., mescal eating, gambling, granting of land in severalty, marriage and divorce, etc. Gradual absorption of the red race by the white is predicted.
- Industrial conditions on Indian reservations. (*Ibid.*, 1908, xxxvii, 557-566.) Notes on Indians of Warm Springs, Oregon, Apache prisoners at Fort Sill, Oklahoma, Saddle Mountain Kiowa, Arapaho of Washita River, Uinta Ute, effect of irrigation, Indians as laborers, etc. According to Supt. H., "altogether the industrial situation on the reservations is full of hope and promise."
- Hartwig** (A.) Ueber die Schädel-funde von Gentilar. (*Z. f. Ethnol.*, Berlin, 1908, xl, 957-960.) Brief account of discovery of mummified skeletons with grave-gifts of feathers, weapons, ornaments, baskets, pottery, etc. (no metal objects), at Gentilar (now but an insignificant settlement of fishing Indians) in the *pampa tamuragal* of northern Atacama (Chile). Four skulls were presented by the author to the Anthropological Society. These remains indicate the presence of man in this region at a period when the land was fruitful and the environment not so harsh. The mummies were wrapped up in the skins of birds or in fabrics of vicuña wool, —the bird-skins and absence of metal distinguish the Gentilar finds from those of Quillagua.
- Heape** (W.) The proportion of the sexes produced by whites and colored people in Cuba. Abstract. (*Proc. R. Soc., Ser. B*, Vol. 81, London, 1909, 32-37.) Based on data of chief sanitary officer of Cuba for 1904-5-6. Treats of racial proportion of the sexes (white 108.44 m. to 100 f.; colored 101.12 m. to 100 f.), sexual ratio in legitimate and illegitimate births (whites illegitimate 104.4 m. to 100 f., legitimate 107.78 m. to 100 f.; colored illegitimate 96.76 m. to 100 f., legitimate 106.76 m. to 100 f.), breeding seasons (two sharply defined each year, simultaneous in both races), effect of breeding seasons on proportion of sexes (greatest excess of f. in both races at times of greatest fertility), limitation of effect of extraneous forces (heredity limits influence), effect of town and country life on sex ratio (higher proportion of f. born in towns).
- Henning** (P.) Estudio sobre la fecha "4 Ahau" y la cronología basada en ella. Escrito con motivo de la desobstrucción de la antigua Teotihuacán. (*An. d. Mus. Nac. de Arqueol.*, México, 1909, I, 25-48, 1 pl.) Argues that "the glyph *Ahau*" represents decidedly the face of Quetzalcoatl-Huracán, as, according to the aborigines, he appeared at the time of the *Ehecatl nahuatl*.
- Herrera** (J. E.) El verdadero reino de "El Dorado." (*Rev. Histor.*, Lima, 1908, III, 124-128.) Notes on the gold-mines of the regions of Loreto and San Martín, the reality upon which grew up the legends of El Dorado, El Gran Paytite, La Casa del Sol, El Reyno de los Omaguas, El Imperio de Enin, Ambaya, Rúpac-Rúpac, etc.
- Herrick** (E. P.) Holy week and Easter in Cuba. (So. Wknn., Hampton, Va., 1909, xxxviii, 212-217, 4 fgs.) Written from Protestant point of view.
- Hervé** (G.) Les observations de J. Narborough sur l'anthropologie des sauvages de la Magellanique. (*R. de l'Éc. d'Anthrop. de Paris*, 1908, xviii, 390-392.) Reproduces, from the third book of de Brosse's *Histoire des navigations aux Terres australes*, the notes of Narborough (who in

- 1669-1671 visited the Straits of Magellan by command of King Charles II) on the savages of Elizabeth Is. and elsewhere in Fuegia. They are of considerable anthropological value. The English account of the voyage was published in 1694.
- Hrdlička (A.)** Contribution to the knowledge of tuberculosis in the Indian. (So. Wkmn., Hampton, Va., 1908, xxxvii, 626-634.) Résumés recent investigations by the author among the Menominee, Oglala Sioux, Quinaelt, Hupa, Mohave, and at the school at Phoenix, Arizona. The chief causes are hereditary taint in the young, development of pulmonary form from tuberculous glands or other tuberculous processes, facility of infection, exposure to wet and cold, influence of other than diseases of the respiratory tract (doubtful), dissipation, indolence, etc., want and consequent debilitation, depressing effect in non-reservation schools on the newly-arrived child of the numerous regulations in vogue, contact with white consumptives, etc. See for details the author's volume on this topic.
- Report on the skeletal remains [found in earth-lodges in Eastern Nebraska]. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 79-84, 1 fg.) See Gilder (R. F.)
- Humbert (J.)** Les documents manuscrits du British Museum relatifs à la colonisation espagnole en Amérique et particulièrement au Vénézuéla. (J. Soc. d. Amér. de Paris, 1908, N. S., v, 53-57.) Notes on the famous Welser (1528-1566) Ms., letter of Juan de Urpin (1638), reports of governors, etc., Mss. relating to the "Guipuzcoan Company of Caracas," etc.
- Ignace (É.)** La secte musulmane des Malés du Brésil et leur révolte en 1835. (Anthropos, Wien, 1909, IV, 99-105, 405-415, 3 fgs.) First part treats of the theology, liturgical rites (prayer, musical instruments, year) of the *Malés* or *Musulmis* (their own name), Mahometan negro slaves from West Africa in Bahia, Rio de Janeiro and Pernambuco, concerned in a revolt in 1835. Pt. II. gives the historical data of the revolt.
- Janvier (T. A.)** Legends of the City of Mexico. (Harper's Mo. Mag., N. Y., 1909, cxviii, 434-440, 1 fg.) English texts only of Legend of the Callejon del Muerto (unfulfilled vow and results), Legend of the Altar del Perdon (tale of a miracle-picture), Legend of the Aduana de Santo Domingo (love story).
- Jetté (J.)** On the language of the Ten'a. II. (Man, Lond., 1908, viii, 72-74.) Treats of the "emphasizers" (agglutinant roots, or suffixes, which are added to words in order to make them an object of special attention) *a, yŷ, rŷ*.
- On the language of the Ten'a. III. (Ibid., 1909, ix, 21-25.) Treats of "root-nouns," number-differentiation, construction of nouns, compound nouns, etc., in the Ten'a, an Alaskan Athapascan tongue. "Root-nouns" are "short, monosyllabic or dissyllabic, exceptionally trisyllabic." The substitution of "equivalent phrases" for simple nouns is common. "Suffix nouns" are capable of all the constructions of "root-nouns." Apart from exceptional cases "the number of a noun is not expressed by a modification of the noun itself, but by a modification of the verb,"—this occurs in two ways.
- Kessler (D. E.)** The Indian influence in Music. (So. Wkmn., Hampton, Va., 1909, xxxviii, 168-170.) The author seems to believe that the Ghost Dance music, the chant of the thunder-god, the swan ceremonial, the Omaha love-song, the lesser songs of the Plains Indians, the eagle ceremonials of the California tribes, etc., prove the origin of the American aborigines from "the sunken Atlantean continent," and that "the Indian holds within himself the records of a soul civilization which it is for us to carry over and restore, thus perpetuating the records of past intellectual achievement."
- The passing of the old ceremonial dances of the Southern California Indians. (Ibid., 1908, 527-538, 6 fgs.) Treats in detail of the seven days Eagle *fiesta* for the dead in honor of Cinon Duro, the last hereditary chief (d. 1907) of the Mesa Grande Indians of San Diego county.
- Kissenberth (W.)** Reisebericht vom Araguay. (Z. f. Ethnol., Berlin, 1909, xli, 532-533.) Notes on visit to Cayapós and Carajás. K. obtained a fine ethnological collection of 450 objects, including Carajá masks, stone axes, lip-stones, wooden vessels, etc.
- Reisebericht. (Ibid., 261-262.) Notes on travel in Maranhão, 1908. K. secured a vocabulary of ca. 1000

words of the Guajaráras, a Tupi tribe, now almost completely civilized, also a few phonographic records of songs, etc. From a village of Canella Indians 150 km. from Barra do Corda, some ethnographic notes, ethnological specimens, photographs, a small vocabulary, etc., were obtained.

Koch-Grünberg (T.) *Indianische Frauen*. (Arch. f. Anthrop., Brn-schw., 1909, N. F., VIII, 91-100, 3 fgs., 1 pl.) Treats of women and their life among the Kobéua, Desána, etc., of the region of the Içána and Caiarý-Uaupés region of N. W. Brazil. Initiation of girls, marriage-ceremonies (exogamy; polygamy comparatively rare; adultery very rare; divorce easy, where no children), position of women (rather high, and influence on husband, etc., considerable; their opinion esteemed, even in intercourse with foreigners, in trade, etc., sometimes practise "medicine"), Indian woman as mother (child-birth, ceremonial rites of parents, mother-love, death and burial), childhood (companionship of parent, imitation of elders, weaning, apparatus for teaching to walk, pets, toys, ornaments, behavior), woman as house-keeper, etc. A very sympathetic picture is drawn of Indian home-life and of the rôle of woman in it.

— *Die Hianákato-Umáua*. (Anthropos, Wien, 1908, III, 952-982.) Concluding part of monograph on the Hianákato-Umáua Indians. Treats of relation of language to other tongues (brief comparative vocabulary, p. 953); grammatical sketch (noun, post-positions, suffixes, onomatopoeia, foreign loan-words; pronouns, verb, suffixes, negation, etc.) This language belongs to the Carib-bean stock.

— *Frauenarbeit bei den Indianern Nordwestbrasilien*. (Mitt. d. Anthrop. Ges. in Wien, 1908, XXXVIII, 172-181, 2 pl., 13 fgs.) Treats of preparation of manioc (rasping, pressing out, etc.) and pottery making (forming, burning, varnishing), among the women of the Kobéua, Arawak, Tucano and other Indians of the Rio Cuduiarý, Içaná, Tiquié, etc.

— *Der Fischfang bei den Indianern Nordwestbrasilien*. (Globus, Brn-schw., 1908, XCIII, 1-6, 21-28, 20 fgs.) Treats of fish-catching among

the Indians of N. W. Brazil, particularly the region of the upper Negro and its great tributaries, the Caiarý-Uaupés, etc. Fishing with bow-and-arrow (methods of arrow-release, form, etc., of bow and arrows; children begin early with small bows), nets (of great variety large and small for fish, crabs, etc.), traps and weirs (for large and for small fish), the large traps, etc., are communal property; fish-poisons, etc.

— *Jagd und Waffen bei den Indianern Nordwestbrasilien*. (Ibid., 197-203, 215-221, 21 fgs.) Treats of hunting and weapons among the Indian (Caiarý Uaupés and Içána tribes, Kobéua, Buhágana, Macúna, Yahúna, Yabahána, Siusi, Umáua, Guarúua, Desána, etc.). Bird snares and traps (used also for certain animals), war-clubs, shields, poison-tipped spears are described. Detailed account is given of the blow-pipe with its poisoned arrows, quiver, etc.—the weapon *par excellence* of these Indians. The Makú are also particularly skilful in the use of European firearms. The dance-shields of the Caiarý-Uaupés region are artistically made.

— *Einige Bemerkungen zur Forschungsreise des Dr H. Rice in den Gebieten zwischen Guaviare und Caquetá-Yapurá*. (Ibid., 302-305, 2 maps.) Notes and criticisms on the account in *The Geographical Journal* (London), for 1908, of the travels of Dr Rice in the region between the rivers Guaviare and Caquetá-Yapurá, a country visited by K. in 1904. Rice's *Carigona* is a misprint for *Carijona*,—these Indians are the Carijona of Crevaux, the Umáua of Koch; his *Huilote*, another misprint for *Uitoto*; his *Anagua* may be for *Omagua*.

von Koenigswald (G.) *Die Botokuden in Südbrasilien*. (Ibid., 37-43, 2 fgs.) Treats (largely from personal observation and the author's ethnological collection) of the Botocudos of the region between the Iguassú and Rio Negro on the north and the plateaus of Sta. Catharina on the south, eastward to the Serra do Mar and westward to the Rio Timbó. Relations with the whites (*bugreiros* or "Indian killers"), warfare (pitfalls, etc.), life and activities, dwellings, hunting (bow and arrow, pitfalls, snares, slings, spears, etc.), weapons (powerful bows and arrows, wooden spears and clubs, bolas, etc.), pottery,

weaving and basketry (in low state), navigation (canoes not known; rafts of *taquara*-skins; Botocudos good swimmers), etc. Von K. considers the Botocudos to be the remains of the *Carijós* of the writers of the 16th century and after. They number still several hundred.

— Die landesüblichen Bezeichnungen der Rassen und Volkstypen in Brasilien. (Ibid., 194-195.) Treats of the designations of races and peoples in the Brazilian vernacular,—list of terms, with explanations, applied to whites, Indians, Negroes, Asiatics and the various mixtures of all or any of these. To the people of the colonies in S. Brazil a European German is a *Deutschländer*. In the ignorant interior all non-Latin white foreigners are *Inglêz* or *Americano*. As designating descendants of camp Indians *vaqueiro* in the north corresponds to *gaúcho* in the south. *Creoulos* (creoles) are the descendants of the African slaves. Persons of mixed race possessing approximately three-fourths white blood are counted white. The terms applied to mixed bloods of various degrees of race and of intermixture are numerous. Of these *Mameluco*, *Cariboca*, *Cabra*, *Cafuzo*, *Tapanhuna*, are of Tupi origin. To children of the variously mixed parents the term *pardo* is generally applied.

— Die Cayuás. (Ibid., 376-381, 6 fgs.) Treats of the Cayuás ("wood men"), a Guarani people of N. Paraguay and southern Matto Grosso. Name, language, physical characters, senses and disposition, food (chiefly game and fish; maize, wild-honey; *ahiva*, maize-drink; food boiled or roasted except fruits and honey), meal-times and festivals (songs and dances with *ahiva* or *chicha*), dwellings and furniture, plantations, weapons (bow and arrow, throwing-stick, spears, clubs, etc.), dug-out canoes, ornaments (necklaces, bracelets, lip-plug or *tembetá*, etc.), domestic and family relations (polygamy common, number of children per mother small), diseases (few) and death, religion (dim ideas of good and bad beings; fear of demons, etc.). Some outwardly Christian but inwardly heathen. The Cayuás have got along peaceably with the whites.

— Die Coroados im südlichen Brasilien. (Ibid., xciv, 27-32, 45-49, 26 fgs.) Account of the Coroados of

S. Brazil (now numbering several thousand on the central Rio Paraná), based on personal observations in 1903-1904. Situation and relations with whites, name, physical characters, dress and ornament, family life, position of women and children (much affection for young; marriages between Indians and whites common, with Negroes rare), division of labor (men build huts and prepare plantation), dwellings and furniture (earthen vessels, pots, baskets, nets, wooden mortars and pestles), fire-making, daily life, meals, food (chiefly meat, fish, maize), drink (intoxicating liquor from maize, dances and festivals (*kaingire* or combats; men's dances in festival huts), domestic animals (monkeys, parrots especially), hospitality, sickness (aid of *kafangé* or medicine-man sought), death and funeral, religion (traces of early Catholic influence; belief in higher being called *Tapên*), mythology ("most Coroado myths are of modern origin," according to K.; the settled Coroados are nominally Catholics), chiefship, weapons (spears, clubs, bow and arrow skilfully used), ambushing, music (signal-horns, flute, rattle, drum, weaving, basketry and pottery (work of women). Canoes are unknown.

— Die Carajá-Indianer. (Ibid., 217-223, 232-238, 44 fgs.) Treats of the Carajá Indians (with one exception the illustrations refer to the Carajahis) of the central Rio Araguaya region of Brazil. History and contact with whites, language (women are said by Ehrenreich to use many expressions peculiar to them), counting (up to 20 on fingers and toes), tribal systems (numerous hordes: Carajahis, Javahés, Chambioás, etc.), physical characters (face "Mongolian" in aspect with advancing age), hair dressing (great hand-combs; bodily hairs extracted), tribal signs (blue-black circular scar on each cheek), lip-ornament (*tembetá* of mussel shell, wood or, rarely, polished stone), ear-rosette, senses well developed and early trained), industries and occupations (hunting, fishing, agriculture), plantations, turtle-hunting, hunting and fishing methods and "laws" prairie-firing, bee-hunting, tree-climbing, food (great eaters; dislike milk, cheese, butter, beef and flesh of all their own domestic animals; fond of fruits,—cultivate melons, pine-apples and

- bananas), drink (liquor made from manioc roots; cultivate tobacco), clothing and ornament (necklaces, armlets, anklets, feather-crowns, body-painting, etc.), festivals (very numerous), animal dances, mask-dances (in secret places forbidden to women), houses and furniture, domestic animals (*araras*, parrots; dog and cat from Europeans; all sorts of wild animals kept), inland journeys for weapon-wood, etc., weapons (bow,—festive bow used in ceremonies; characteristic arrows; fish and turtle arrows; spears and clubs), musical instruments (few; horn as trumpet, gourd rattles, ankle-rattles in dances, etc.), canoes (made by men; broad paddle, ornamented), division of labor (pottery, weaving, basketry by women), social relations, chiefs (elected by all males of village; often shamans as well), crime and punishment (chief is judge), youth and marriage, position of woman (not servile), pregnancy and child-birth, childhood, disease and death, burial and mourning, religion (ideas of good and bad spirits; converted Carajás heathen at heart).
- Krause (F.)** Bericht über meine ethnographische Forschungsreise in Zentralbrasilien. (Z. f. Ethnol., Berlin, 1909, **XLI**, 494-502, map.) Résumés results of investigations in the central Araguaya region in 1908. Notes on the Carajá Indians (habitat, houses, food, agriculture, physical characters, dress and ornament, weapons, pottery, art, song and music, woman's language with an intercalated *k* between two vowels, position of woman, *couvade* no longer in vogue, disease and "medicine," dance and other masks, songs taken on phonograph), Cayapos, etc. At the mouth of the Tapirape is a Tupi tribe, the Tapirape, and inland toward Sta. Maria, the Tapuyan Cayapo.
- Kroeber (A. L.)** Notes on Shoshonean dialects of southern California. (Univ. Calif. Publ. in Amer. Arch. and Ethnol., Berkeley, 1909, **VIII**, 235-269.) Grammatical and morphological notes on Cahuilla, Agua Caliente, San Juan Capistrano, Gabrieléño, Serrano, Chemehuevi, Kawaiisu, Kern River, Giamina, with vocabularies of all except Kawaiisu, Kern River. The Giamina may have been a link between the Kern River and S. California Shoshonean. The Serrano dialects differ from one another more than was formerly believed. San Juan Capistrano is rather a subdivision or dialect of Luiseño.
- California basketry and the Pomo. (Amer. Anthropol., Lancaster, Pa., 1909, **N. S.**, **XI**, 233-249.)
- The Bannock and Shoshoni Languages. (Ibid., 266-277.)
- Laval (R. A.)** El cuento del medio pollo. Versiones chilenas del cuento del gallo pelado. (R. de Der., Hist. y Letras, Buenos Aires, 1909, **XXXII**, 526-538.) Gives 3 Chilian versions (from Concepción, Colchagua, Quillota) of the tale of the bald chicken, and compares them with the Araucanian and Argentinian stories reported by Lenz and Lehmann-Nitsche. In Chile are current the phrases: *Ser ó paracer una cosa el cuento del gallo pelado* and *ser ó paracer el cuento del gayo pelao*, used to indicate that a subject is never-ending, a tale too long, etc. See Lehmann-Nitsche (R.).
- Lee (F. L.)** Harvest time in Old Virginia. (So. Wkmm., Hampton, Va., 1908, **XXXVII**, 566-567.) Recollections of 50 years ago.
- Christmas in Virginia before the war. (Ibid., 686-689.) Notes on Christmas doings (present-giving dinner, toys, Noah's ark, song, etc.) on an old-fashioned plantation.
- Lehmann (W.)** Reisebericht aus S. José de Costa Rica. (Z. f. Ethnol., Berlin, 1908, **XL**, 925-929.) Notes on travels early in 1908, particularly in Guanacaste, etc.: Excavations at Sta. Barbara (Mexican style recognizable in pottery), El Viejo (pottery different from that of Sta. Barbara); stone-sculptures of Buenavista, El Panamá. During his three months stay in Guanacaste L. collected some 2,000 specimens, including gold objects from Sta. Barbara and La Virgen and several wooden masks from Nicoya. A Bribrí vocabulary and mythological texts (Pittier's published material was tested) were obtained; also much Chiripó linguistic material.
- Reisebericht aus Managua. (Ibid., 992-993.) Notes of travel in Nicaragua and Costa Rica: Mexican influence marked in Ometepe; the Corobici (wrongly termed Carib) probably had a culture of their own (afterwards degenerating); Mosquitos and Sumos (vocabularies obtained); "foot-prints" on shore of L. Managua (these L. attributes to a

quite recent formation, possibly a volcanic outbreak in prehistoric times).

— Reisebericht aus Managua. (Ibid., 1909, xli, 533-537.) Notes on expedition of 1908-1909 in the Managua region. L. obtained a few words of the now extinct Chorotega or Mangua, data concerning the mask-dances of the Indians of Monimbó near Masaya with specimens of masks and musical instruments, vocabularies of the Sumo Indians of the Rio Bocay, and of the Ramas of Rama Key and Monkey Pt., some Mosquito and Carib mythological material, etc. According to L. the extinct Matagalpa is a dialect of Sumo.

— Der sogenannte Kalender Ixtlixochitls. (Anthropos, Wien, 1908, iii, 988-1004.) Gives Spanish text from Ms. in Paris National Museum (belonging to the Goupil collection) treating of the 18 monthly festivals of the Aztec year. Part of the Ms. may have been written by Ixtlixochitl, a descendant of the kings of Tezcuco. Some of the glosses appear to be in a language unknown to Dr L.—possibly a tongue of the province of Oaxaca.

Lehmann-Filhés (Margarete). Die letzten Isländer in Grönland. Eine isländische Sage. (Z. d. V. f. Volksk., Berlin, 1909, xix, 170-171.) Cites in German version, from Dr Jón Thorkelsson's *Thjódsögur og minnmoeli* (Reykjavík, 1899), an Icelandic legend concerning the last Icelanders in Greenland,—the massacre of the people of Veithifjörður by the Eskimo of W. Greenland during church-service. The basis of the tale is a Ms. of 1830-1840 in the public library of Reykjavík discovered by Dr T. This legend, which doubtless is not all invention, informs us that the Eskimo settled on the W. Greenland coast in the region in question after the Icelanders.

Lehmann-Nitsche (R.). Patagonische Gesänge und Musikbogen. (Anthropos, Wien, 1908, iii, 916-940, 10 pl., music, 8 fgs.) After resuming previous literature of subject, gives accounts of author's phonographic records of songs and of the musical bow among the Patagonians (also its occurrence elsewhere in the world). Some 50 songs were recorded from Tehuelches in La Plata, the same who had been at the St. Louis exposition (see *Amer. Anthropol.*, 1905, 157). The music-bow

and its parts are described and figured (specimens are in the museums of La Plata, Berlin, etc.). The Tehuelches have probably borrowed their peculiar musical bow from the Araucanians, with whom it has possibly been the result of the combination of old European instruments, bow and flute.

— *Quiére que le cuente el cuento del gallo pelado?* Estudio folklorístico. (R. de Der., Hist. y Letras, Buenos Aires, 1908, xxx, 297-306.) Gives text in Spanish of "the tale of the bald cock," as related by a countrywoman of the province of San Luis, Argentina. Also the Spanish translation of an Araucanian (from Lenz) "tale of a pullet." L. thinks the "bald cock" of this legend was some sort of pelican or cormorant. All that is now current of the tale is the inquiry of the children of Buenos Aires and Montevideo, "Would you like to hear the tale of the bald cock?" If the person questioned answers *Si quiero* (yes, I do), the interrogator replies, "I didn't tell you to answer *si quiero*, but *si quiére le cuente*, etc., and so on ad infinitum. The tale belongs with No. 80 of Grimm (and "Henny Penny," etc.) The refrain in question seems to be known also in Colombia and Venezuela and in Curaçao. In the Dutch island the formula is: *Bo ké mi contaboe un cuentu di gaij pilon?* See also Laval (R. A.).

Leupp (F. E.) Fighting tuberculosis among the Indians. (So. Wkmm., Hampton, Va., 1908, xxxvii, 586-592.) Résumés efforts of Government, etc. See Hrdlička (A.).

Lindsey (E. J.) Indians helping themselves. (Assembly Herald, Phila., 1909, xv, 68-70.) Notes on Indians of Ft. Peck reservation, Montana,—out of 1,710 only 480 are getting rations.

Ling Roth (H.). Moccasins and their quill-work. (J. R. Anthropol. Inst., Lond., 1908, xxxviii, 47-57, 1 pl., 19 fgs.) Treats of the moccasins (Kickapoo, Shoshoni, Apache, Hudsons Bay, etc.) and their ornamentation, in the collection of the Bankfield Museum, Halifax. The various methods of quill-work are discussed and the development of such decoration indicated. The decorative use of quills on leather may have originated from basket work by fixation of the sharp ends. Direct sewing on is "a later development which may

have originated with seed or bead work."

Lowie (R. H.) *The Chipewyans of Canada.* (So. Wkmn., Hampton, Va., 1909, xxxviii, 278-283, 3 figs.) Notes (based on visit in 1908 to the L. Athabasca region) on habitat, occupation, dwellings (chiefly conical lodges "similar to the tipis of the Plains tribes, but smaller and of cruder construction"), birch-bark vessels, skin-dressing, transportation, hunting and fishing, social organization, religion (nominally Christian), amusements (favorite "hand-game"), etc.

— An ethnological trip to Lake Athabasca. (*Amer. Mus. J.*, N. Y., 1909, ix, 10-15, 4 figs.) Notes on visit in summer of 1908 among Chipewyan Indians. These aborigines, not yet on reservations, still hunt and fish in primitive fashion about L. Athabasca, L. Claire and the Slave river. Culture much modified by influence of Catholic mission and Hudson's Bay Co. Have adopted a whole cycle of Cree myths, also Cree tea-dance. They exhibit the Athabaskan traits of great simplicity of organization and extraordinary susceptibility to extraneous influences.

Lumholtz (C.) A remarkable ceremonial vessel from Cholula, Mexico. (*Amer. Anthropol.*, Lancaster, Pa., 1909, n. s., xi, 199-201, 3 figs.)

McAfee (C. B.) Studies in the American race problem. (*J. Afric. Soc.*, Lond., 1909, viii, 145-153.) Review and critique of A. H. Stone's *Studies in the American Race Problem* (N. Y., 1908), rather too favorable to the book.

McClintock (W.) Bräuche und Legenden der Schwarzfussindianer. (*Z. f. Ethnol.*, Berlin, 1908, xl, 606-614.) Gives German texts of legends of the Beaver-bundle (adoption), Seven Brothers (Great Bear), Lost Children (Pleiades), Scar-face (origin of sun-dance; Venus, Jupiter, Polar-star).

— *Medizinal- und Nutzpflanzen der Schwarzfuss-Indianer.* (*Ibid.*, 1909, xli, 273-279.) Lists, with native, scientific and common names, uses by Indians, etc., a collection of herbs and plants now in the Carnegie Institute at Pittsburg: *Materia medica* (38 titles), plants for ceremonials (3), berries and wild vegetables used for eating (14), perfumes (4), Black-foot names for flowers (7).

Malin (W. G.) *The Sac and Fox Indians of Iowa.* (So. Wkmn., Hampton, Va., 1908, xxxvii, 481-485, 4 figs.) Notes on domestic life, burial ceremonies, religious ideas, etc. The "340 pure-blood Indians live on 3,000 acres of land," and many of them in very primitive style in typical wickiups, but more progressive ones in frame houses. Of their creation legend the author says, "they appear to believe and accept it as honestly and adhere to its teachings as faithfully as do their white brethren the Bible story of the Garden of Eden."

Martinez (J.) *The Pueblo of Taos.* (*Ibid.*, 1909, xxxvii, 500-503.) Brief notes on houses, dress, conservatism, agriculture and stock-raising, religion, etc. There is still a tendency to distrust the white men.

Mena (R.) Caballos que trajeron los conquistadores. (*An. d. Mus. Nac. de Arqueol. México*, 1909, i, 113-117, 7 pl.) Treats of the horses used by the Spanish Conquistadores of Mexico, their trappings, markings, etc. The representations of the horses of the Europeans in the Mexican native Ms. of the period enable one to identify the breed and this may be of value to horse-raisers to-day in selecting European animals to cross with the Mexican stock. The Conquistadores used "Andalusian" horses.

Merriam (C. H.) Human remains in California caves. (*Amer. Antiqu.*, Salem, Mass., 1909, xxxi, 152-153.) Note on cave-remains in the Miwok country,—the human bones found must be ancient and belong to "a people who inhabited the region before the Mewuk came."

Meyer (J.) und Seler (E.) Sechs mexikanische Wachspuppen. (*Z. f. Ethnol.*, Berlin, 1908, xl, 960-961.) These wax-dolls probably belonged in some crib, as is the custom. The South European cribs and the Mexican wax-dolls seem to belong together.

Mills (W. C.) Explorations of the Seip mound. (*Ohio State Archeol. and Hist. Soc. Publ. in Archeol.*, Columbus, 1909, ii, 1-57, 40 figs.) Describes mound and its exploration,—site, charnel-houses, cremated and uncremated burials, graves—gifts, artefacts (ornaments, ear-rings, plates, axes, awls, etc., of copper; bone awls, needles, bear-teeth, bone gorgets, effigy eagle claws of bone; cut and polished human jaws; shell beads,

- ornaments, gorgets, drinking cup; flint knives and spears; bast fiber cloth, tanned skins; fragments of pottery; mica in blocks and also cut into geometric forms, etc.). From the 48 burials were secured "upwards of 2,000 specimens representing the highest art of prehistoric man in Ohio." The Seip mound is pre-Columbian, and belongs with the Harness mound.
- Moeller (J.)** *Religiöse Vorstellungen und Zauber bei den Grönländern.* (A. f. Religsw., Lpzg., 1909, XII, 409-411.) Cites from Mrs Rink's *Kajakmänner, Erzählungen grönländischer Seehundsfänger* (Hamburg, 1906) items concerning taboos, spirits of dead men (lost by accident and not found), ceremonies in connection with the killing of a bear and the disposition of the flesh.
- Moffett (T. C.)** Christian Indians in the making. (Assembly Herald, Phila., 1909, xv, 58-64, 6 fgs.) Notes on Digger Indians of California, Makah, Nez Percés, Dakota, Five Civilized Tribes, Pima and Papago, Mohave and Walapai, Navaho, Pueblo, Iroquois, Stockbridge (Mohican) Indians of Wisconsin, etc., indicating work accomplished and in progress.
- Moreira (A. P.)** Zur Kennzeichnung der Farbigen Brasiliens. (Globus, Brnschw., 1909, XCIII, 75-78.) Treats of the colored population (negroes in particular) of Brazil, their condition, character, etc. This consists of products of the mixture of 1. Brazilian Indians. 2. Negroes from various parts of Africa (already crossed sometimes with Arabs, etc.). 3. Asiatics (natives of Portuguese India, etc.) and Chinese. 4. Crosses of these 3 with white Brazilians and Europeans. The descendants of the Indian aborigines show the effect of the education of their ancestors by Europeans, as well as the result of alcohol, syphilis, tuberculosis, and other things due to white contact. No special type seems to have been developed in this *métissage*, and the same may be said of the Asiatic *mélange*. M. believes that lack of a sense of acquisition (laziness), immorality, and dishonesty (the three failings certain Negrophobes always emphasize) cannot be attributed to the Negroes of Brazil as a race.—these failings being not greater than those of the whites. Nor do they characterize the Mulattos. In Brazil both Negroes and Mulattos serve in all sorts of stations from those of manual labor to the professions (physicians, druggists, clergy, teachers, lawyers, merchants, engineers, etc.). One of the most noted teachers of Bahia, Florêncio, is a Negro. Among those having more or less Negro blood are: G. Diaz, one of the most famous of Brazilian poets; Rebouças, noted lawyer, and his son, a professor in the Polytechnic at Rio; Jekitinouha, great statesman; T. Baroretto, famous jurist, philosopher, poet and writer; Tavares, court-physician; Patricinio, one of the best of S. American writers; G. Crespo, Portuguese poet and deputy.
- Morice (A. G.)** The great Déné race. (Anthropos, Mödling-Wien, 1909, IV, 582-606, 4 pl., 14 fgs.) Treats in detail of habitations (summer dwellings of northern and western Déné, Apache lodges and Navaho summer houses; winter habitations: circular huts or tents), house-furnishings and etiquette, outbuildings: cooking and eating (unspeakable and queer dishes; methods of cooking: gourmandizing, food-preserving, drinking), smoking and snuffing, etc.
- Mythology of the Menominees.** (Amer. Antiq., Salem, Mass., 1909, XXXI, 10-14.) Creation and deluge legend, probably from Hoffman.
- von Nordenskiöld (E.)** Südamerikanische Rauchs Pfeifen. (Globus, Brnschw., 1908, XCIII, 293-298, 16 fgs.) Treats of the occurrence of tobacco-smoking in S. America at the time of the discovery and conquest: archeological evidence of the tobacco-pipe in S. America in pre-Columbian times (more evidence than is commonly thought, in the Argentine, Chile, Brazil, Colombia, Venezuela); distribution of the reed-pipe (widely scattered in N., S. and Central America, and evidently a primitive form, ancient and pre-Columbian); distribution and development of the reed-pipe of reed and wood in the Chaco; development of reed-pipes of burnt clay in Rio Grande do Sul; the different types of angular pipes (the "monitor" pipe is common in Patagonia and Chile, but nowhere else in S. America), etc. The variety of pipes is much greater in N. than in S. America. Pipes are undoubtedly pre-Columbian in S. America, but tobacco-smoking was not so general until (as in N. America) the whites began to cultivate the narcotic. By

- the time of the Conquest tobacco-smoking in the Calchaqui region seems to have been suppressed by the use of coca. In Peru the use of coca seems to have prevented altogether the development of tobacco-smoking.
- Ostermann (L.)** The Navajo Indians of New Mexico and Arizona. (Anthropos, Wien, 1908, III, 857-869, 6 pl.) Present condition, organization (neither chiefs nor lawmakers), domestic life (simple and primitive, women largely independent, mother-in-law taboo), dwellings (winter and summer houses), character (resourceful beggars, hospitable, adepts in lying for personal advantage, skilful thieves in small things, honest upon honor, gamblers, fond of whiskey, curious, dignified, affectionate, patient), dress and ornament, sheep, stock-raising and farming, silver-work.
- Outes (F. F.)** Sobre el hallazgo de alfarerías Mexicanas en la Provincia de Buenos Aires. (Rev. d. Mus. de La Plata, Buenos Aires, 1908, xv, 284-293, 12 fgs.) Treats of three small terra cotta figures (human faces, part of head of coyote?) found recently at the Laguna de Lobos, Province of Buenos Aires. These objects resemble so strikingly certain figurines from San Juan de Teotihuacan in Mexico, that O. does not hesitate to assign to them a Mexican origin, but offers no explanation for their presence (accident, doubtless, if really exotic) in Buenos Aires.
- , **Ducloux (E. H.)** and **Bücking (H.)**. Estudio de las supuestas escorias y tierras cocidas de la serie pampeana de la Republica Argentina. (Ibid., 138-197, 6 fgs., 4 pl.) After careful consideration and examination (chemical, microscopical, etc.) of the alleged finds of fire-refuse and "terra cotta" at Monte Hermoso, the Barranca de los Lobos, etc., at various periods since 1865, and thought by some authorities to be human in origin (ashes of fire, bits of pottery), the authors conclude that the scoria-substance in question comes from andesite lavas, while the "terra cotta" is eruptive matter. There is no reason whatever to attribute them to man.
- Owen (L. A.)** Another paleolithic implement and possibly an eolithic from northwestern Missouri. (Rec. of Past, Wash., 1909, VIII, 108-111, 2 fgs.) Describes a paleolith and a yellow jasper eolith from "the glacial drift antedating the loess of a bluff on the Missouri river near Amazonia, about 8 miles from St. Joseph."
- Parker (A. C.)** Secret medicine societies of the Seneca. (Amer. Anthrop., Lancaster, Pa., 1909, n. s., XI, 161-185, 14 fgs., 2 pl.)
- Snow-snake as played by the Seneca-Iroquois. (Ibid., 250-256, 2 fgs., 1 pl.)
- Payne (L. J.)** A word-list from East Alabama. (Bull. Univ. of Texas, Austin, 1909, Repr. Ser. No. 8, 1-3, 279-391.) Author says "I am convinced that the speech of the white people, the dialect I have spoken all my life, and the one I have tried to record here, is more largely colored by the language of negroes than by any other single influence. In fact, the coalescing of the negro dialect with that of the illiterate white people has so far progressed that, for all practical purposes, we may consider the two dialects as one" (p. 279). This article is reprinted from *Dialect Notes* (Cambr.), 1908-9, v, 279-288, 343-391.
- Peabody (C.)** A reconnaissance trip in Western Texas. (Amer. Anthrop., Lancaster, Pa., 1909, n. s., XI, 202-216, 8 fgs., 1 pl.)
- Pearson (K.)** Note on the skin-color of the crosses between negro and white. (Biometrika, Cambridge, Engld., 1908, vi, 348-353, 1 pl.) Based on inquiries among medical men in the West Indies and photographs of mixed types. P. believes that "the suggestion that skin color 'Mendelizes' should not be vaguely made until some very definite evidence in its favor is forthcoming." Other characters (lip, hair, *alae nasi*, etc.) may fit the Mendelian theory closer than skin color.
- de Périgny (M.)** Les dernières découvertes de M. Maler dans le Yucatan. (J. Soc. Amér. de Paris, 1908, n. s., v, 95-98.) Résumés the account by T. Maler of the four groups of ruins discovered by him in the Usumasintla region in 1891 and revisited in 1905.
- Yucatan inconnu. (Ibid., 67-84, 1 fg., 2 pl., map.) Gives results of author's explorations in the unknown region west of the Rio Hondo, etc. The ruins of Chocoha, Rio Beque (large edifice differing in architecture

from those of N. Yucatan), Nohochna (named by author; different from those of N. Yucatan, resembling somewhat those of Rio Beque), Uoltunchi, Yaabichna (with hieroglyphs), Nohcacab (formerly an important place), etc. The names Chocoha (warm water), Nohochna (large house), Uoltunchi (rounded stone), Yaabichni (many rooms), Nohcacab, were given by M. de Périgny, the discoverer of these important ruins.

Pierini (F.) Los Guarayos de Bolivia. (Anthropos, Wien, 1908, III, 875-880, 2 pl.) First part of account of the Guarayo Indians of Bolivia, whose language serves to carry one over a large portion of that republic (according to Father P. the Guarayo "understand the tongue of the Sirionós"). A brief comparative vocabulary in Paraguayo (Guarani), Guarayo and Spanish is given (p. 876). The subjection of these Indians dates from 1793.

Powhatans (The). (Amer. Antiq., Salem, Mass., 1909, XXXI, 147-149.) Based on J. Mooney's article in the *Amer. Anthropol.*

Preuss (K. T.) Reise zu den Stämmen der westlichen Sierra Madre in Mexiko. (Z. d. Ges. f. Erdk. zu Berlin, 1908, 147-167, 6 fgs.) Gives account of author's visits of 7, 9 and 3 months respectively to the Cora, Huichol and "Mexicano" (Aztec) Indians of the western Mexican Sierra Madre, with brief descriptions of their villages and social life, ceremonials, dances, etc. (*mitote*, calabash-festival, *peyote*-dance, festival of field-cleansing), songs, myths and ideas about nature. Dr P. collected some 300 myths and legends (Cora 49, Huichol 69, "Mexicano" 175), besides many religious songs and some 2300 ethnological and ethnographic specimens (of which nearly 2/3 are of a religious nature).

— Ethnographische Ergebnisse einer Reise in die mexikanische Sierra Madre. (Z. f. Ethnol., Berlin, 1908, XL, 582-604, 9 fgs.) Treats of Huichol, Cora and Mexicano, chiefly religion, mythology, folk-lore (German text of "Christ and the negroes," pp. 584-585; rain-song, p. 588; masks, ceremonial songs and paraphernalia, altars, soul-lore, songs for the dead, maize-roasting festival, representations of deities, cave of rain-goddess, arrow-offerings for sun, morning-star, earth-goddess,

etc.; creation myth and song, pp. 601-603; feast of young gourds), etc. In the 19 months of his travels Dr P. collected 5000 pages of texts with interlinear translation.

— Ein Besuch bei den Mexicano (Azteken) in der Sierra Madre Occidental. (Globus, Brnschw., 1908, XCIII, 189-194, 1 fig.) Dr P. stayed 3 months of 1907 in the "Mexicano" (Aztec) town of S. Pedro in the western Sierra Madre. Notes on dance of new maize-ears and winter-festival (compared with those of the Cora and Huichol), folk-medicine, etc. German text (p. 192) of myth of ascension of evening star, with comments.

Reid (M. W.) Calumet. (Rec. of Past, Wash., 1909, VIII, 97-101, 2 fgs.) Notes on cultivation of tobacco and use of calumet by Iroquois, etc. Describes granite calumet found on the bank of the Savannah river (in the Cherokee country) in August, 1908, which the author is inclined to claim as "the largest Indian stone pipe in America," and probably "the Johnson-Iroquois calumet," given in 1758 to the Cherokees at the council at Ft. Johnson, N. Y.

Rivet (P.) La race de Lagoa-Santa chez les populations précolombiennes de l'Équateur. (Bull. Soc. d'Anthrop. de Paris, 1908, v^e s., IX, 209-274, 3 pl., 11 fgs.) Detailed study of 17 (out of a total of 101 normal skulls, or 16.83%) skulls from Paltacalo in Equador, of the Lagoa-Santa type with discussion of the past and present distribution of that type in S. America. The burial place is pre-Columbian and very old. Dr R. holds that the "fossil type" of Lagoa Santa is represented strongly on the Pacific coast, and its influence is discernible over almost all parts of S. America, and even in S. California, etc. (various authorities find the Lagoa Santa type in the man of the *Sambauquis*, *Botocudos*, various peoples of the Argentine, Tierra del Fuego, etc.). Dr R. attaches to it also the skulls of *Arrecifes* and *Fontezuelas*. This typical paleo-American race is hypsidolichocephalic with small cranial capacity, non-retreating forehead, prominent supraciliary arches, broad and low face, leptorhine nose, mesome orbits, strong bony structure, low stature, etc. From the north came a mesaticephalic or sub-brachycephalic race (represented now by Carib and Ara-

- wak) which mixed with the Lagoa-Santa. Another brachycephalic race occurs in the Argentine, etc. In the discussion M. Bloch set forth the view that these paleo-Americans had Papuan affinities.
- Robelo (C. A.)** Diccionario de Mitología Nahoá. (An. d. Mus. Nac. de México, Seg. Ep., 1908, v, 337-557.) Concluding sections, *Tona-tecuhtli-Zacatonli*, of dictionary of Nahuá mythology. The longest articles are: *Tonalamatl*, *Tonatiuh*, *Totec*, *Toxcatl*, *Trecena (Trecenario)*, *Tula* (pp. 386-396), *Veintena* (408-445), *Victimas* (446-461), *Xiuhcutli* (475-482), *Xocohuetzi*, *Xochicalli*, *Xochiquetzalli*, *Yoalteuctin* (535-545).
- de la Rosa (M. G.)** Estudio de las antigüedades peruanas halladas bajo el huano. (Rev. Histor., Lima, 1908, III, 39-45.) Treats of prehistoric objects found beneath the guano of the Peruvian islands (Chincha and Guañape, Macabi, Lobos) in 1869-1872, some of them at a depth of 30 meters. Among these remains are idols and utensils of wood and clay, paddles, mummies, masks of gold, gold and silver objects, etc. It might be argued that the civilization represented here was "as old as the Egyptian."
- Les Caras de l'Équateur et les premiers résultats de l'expédition G. Heye sous la direction de M. Saville. (J. Soc. Amér. de Paris, 1908, N. S., v, 85-93.) Résumé and critique of M. H. Saville's *The Antiquities of Manabi* (N. Y., 1907). M. de la Rosa prefers "Antiquities of the Caras." The "stone seats" he considers to have been "sacrificial altars" used in the Cara "open-air temples." The Caras played an important rôle in the S. American culture of this region.
- Ross (D. E.)** A season with the Indian in the hop-fields. (So. Wkmn., Hampton, Va., 1909, XXXVIII, 481-485, 5 figs.) Notes hop-picking by the Indians of northwestern Washington. The author is a member of the Clallam tribe.
- Roth (W. E.)** Some technological notes from the Pomeroun district, British Guiana. (J. R. Anthropol. Inst., Lond., 1909, XXXIX, 26-34, 10 pl.) Treats of the splitting of the strand and preparation for plaiting the cassava-squeezer and "Arawak fan," with explanation of technical terms, processes, account of materials employed, etc. In the Arawak fan, the "saw-fish," "wish-bone" and "sting-ray-gill" patterns are described. The excellent plates make clear the process of construction.
- Sapper (K.)** Die Aussichten der Indianerbevolkerung Guatemalas. (A. f. Rassen- u. Ges.-Biolog., Lpzg., 1909, VI, 44-58.) Treats of the ethnological-sociological and economic condition (work and wages; family and economic situation; events of 1903-1906,—military service and results,—and their influence on the Indians, especially in Vera Paz, in Alta Vera Paz in 1905 10% of the Indian population are said to have died), etc. Dr S. asks for more attention to economic conditions in ethnologic investigations.
- Schell (O.)** Die Ostgrönländer. (Globus, Brnschw., 1908, xciv, 85-88.) Gives data concerning the Eskimo of Angmagssalik from a diary kept by the missionary Rüttel during August, 1903-Sept., 1904. Habitat and climate (thunder and lightning are thought to come from the moon), dependence on environment, hunting on land and sea, family life (divorces frequent, polygamy common; sometimes 2 rightful wives with concubines and even "exchange wives"; several families often live in one house); blood-revenge; birth and death; fear of spirits of the dead; disease and death (many superstitions; cure of man torn by bear); *angakok* still in repute, masks, amulets, etc. At the Danish Colonial Exposition at Copenhagen in 1905 many art and industrial productions of the East Greenlanders (wood-carvings, wooden-maps, bone knives, etc.) were exhibited. European influence is very noticeable.
- Seler (C.)** Mexikanische Küche. (Z. d. Ver. f. Volksk., Berlin, 1909, XIX, 369-381, 3 figs.) Treats of Mexican (white and Indian) foods and drinks, their preparation, etc.: Maize (tortilla and varieties, atole, tamales, pozol, etc.), frijoles, chile in great variety, mole, olla (puchero or cocido), tasajo, fruits of many sorts, cacao, chocolate, etc.), pulque, etc. Also kitchen-utensils. The author might have referred to the paper of Bourke on "Folk-Foods of the Rio Grande" in the *J. Amer. Folk-Lore*.
- Seler (E.)** Vorlage einer neu eingegangenen Sammlung von Goldaltertümern aus Costa Rica. (Z. f. Eth-

nol., Berlin, 1909, xli, 463-467, 2 pl.) Treats of prehistoric gold objects from El General and jadeite objects from Matina and Lagartero, Costa Rica, now in the Royal Berlin Museum (Lehmann collection, etc.). The gold objects are figures of "eagles," bats, human-headed figures, spiders (sometimes double-headed), fish, salamander, monkey, etc. The Museum has also 2 gold masks from Vijes in Colombia.

— Die Tierbilder der mexikanischen und der Mayahandschriften. (Ibid., 209-257, 381-457, 414 fgs.) Treats of all figures of animals in the Mexican and Maya Mss., on monuments, etc., and their relation to religion, mythology, etc. The third part of this detailed monograph is to follow. See Stempell (W.).

Skinner (A.) The Cree Indians of Northern Canada. (So. Wkmm., Hampton, Va., 1909, xxxviii, 78-83, 4 fgs.) Notes based on visit in summer of 1908. Treats of life and trade at posts and forts. Here "one may see every degree of intermixture of white and Indian blood," and "after the second generation in this land the white blood tends to disappear in the Indian."

— The Iroquois Indians of Western New York. (Ibid., 206-211, 5 fgs.) Notes on history, false-face dance of the false-face society of the Senecas, "Long House," etc.

Smith (H. I.) Modoc veterans to return home. (Ibid., 450-452.) Brief account of Modoc war and removal of prisoners to Oklahoma. Of the 152 banished in 1873, but 49 survive to take advantage of the recent act of Congress permitting their return to their former home in Oregon.

Speck (F. G.) The Montagnais Indians. (Ibid., 148-154, 6 fgs.) Notes on Indians of Pointe Bleue, Lake St. John, Que.: Dwellings (mostly tents; also some log and frame houses), card-playing, clothing (women more conservative; dress of men "very little different from that of the ordinary French Canadian *habitant*"), Catholic mission, trade (keeps the Indian in debt), etc.

— Notes on Creek mythology. (Ibid., 9-11.) According to S. the chief features are culture-hero and animal trickster myths, genesis myth, fire-stealing, magic flight, race of slow and swift "tar-baby," abandoned child, "imitation of host,"

monster invulnerable save in one spot, migration legend. Creek mythology conforms largely to the general American type and to that of the Southeast.

— Notes on the ethnology of the Osage Indians. (Trans. Dept. Arch., Univ. of Penn., Phila., 1907, ii, 159-171, 1 fg.) Gives results of visit to Osages of Oklahoma in the winter of 1908: Houses and furnishings, cradle-board, clothing and ornament, hair-dressing and head-gear (elaborate), tattooing (both sexes), secret religious society (7 grades of membership, feasting, face-painting and tattooing), social groups (gentes with tattoos, rules and ceremonies of their own; war and peace sides; paternal descent; named after animals, supernatural objects, etc.; groups possibly endogamous), marriage (both purchase and capture), mourning and offerings (war-dance, "ceremonial of securing an offering to pay for the entrance of a human soul into the future life"), visiting ceremony (giving away ponies and other property): green corn dance; "mescal religion" (introduced about 5 years ago from the S. W. by an Indian named Wilson,—has induced Indians to give up whisky-drinking). The Osage number now some 1,700 (about 800 half-bloods).

Starr (F.) Indian music and records of Iroquois songs. (Amer. Antiq., Salem, Mass., 1909, xxxi, 29.) Notes need of making hard records from soft records now in existence, for individual students.

St. Clair, 2d (H. H.) and Frachtenberg (L. J.) Traditions of the Coos Indians of Oregon. (J. Amer. Folk-Lore, Boston, 1909, xxii, 25-41.)

Steele (J. N.) Navajo notes. (Assembly Herald, Phila., 1909, xv, 71-75, 2 fgs.) Brief description of houses, graves, etc., interviews of missionaries with chief Johnnie, a noted medicine-man; also with chiefs Tyona and Many Horses.

Stefánsson (V.) The Eskimo trade jargon of Herschel Island. (Amer. Anthropol., Lancaster, Pa., 1909, n. s., xi, 217-232.)

Stempell (W.) Die Tierbilder der Mayahandschriften. (Z. f. Ethnol., Berlin, 1908, xl, 704-743, 30 fgs.) Treats of figures of animals (monkey, jaguar, puma, dog, bear, hare, agouti, peccary, deer, mammoth(?), armadillo, opossum, parrot, eagle, owl,

- vulture, turkey-buzzard, raven, quetzal-bird, turkey, sea-swallow(?), pelican, alligator, tortoise, lizard, rattlesnake, boa, frog, fish, bee, scorpion, snail, etc. At pp. 739-742 is a list of figures of animals and parts of animals occurring in the Dresden Ms., Codex Troano. Codex Cortesianus, Codex Peresianus. S. thinks possibly the member of the Cervidæ represented may be an extinct species, and rejects Brinton's explanation of the "elephant-trunks" as "tapir snouts." See Seler (E.)
- Strasny** (G.) *Volkslieder und Sagen der westgrönlandischen Eskimo.* (Mitt. d. K.-K. Geogr. Ges. in Wien, 1909, LI, 327-335.) Gives German versions only of some 16 songs (spring, evening, mountain, hunt, love, cradle, drinking, etc.) and a few brief legends, obtained in 1906 from men and women of the settlements on the West Greenland coast (Upernivik, Umanak, Jakobshavn, Igdlorsuit, Nugsuak, Egedesminde, Pröven). These songs and many more were originally recorded in Eskimo by the phonograph and then rendered into Danish from which the German version was made. The 12,000 Greenland Eskimo are coming more and more under white influences. To their own primitive drum have been added the harmonica and fiddle introduced by the Danes. Fear of being laughed at is a hindrance to record of tales and songs. The Greenlanders are fond of alcoholic drinks; even the formol in the alcohol for preserving specimens did not make it proof against their attacks. The drinking-song cited shows, of course, Danish influence.
- Stutzer** (O.) *Sommertage in Alaska und Yukon.* (Globus, Brnschw., 1909, 277-281, 297-300, 10 fgs.) Account of visit to Yukon and Alaska in summer of 1908. No anthropological data.
- Survivals** of pagan beliefs among the Indians of South California. (Nature, Lond., 1909, LXXIX, 295-296.) Résumé of Miss C. G. DuBois's paper on the Luiseño Indians.
- Tatevin** (C.) *De la formule de salutation chez les indigènes du Brésil.* (Anthropos, Wien, 1909, IV, 139-141.) Gives native terms for such greetings as "Good day!" etc., in the speech of certain Indians of Amazonas, Brazil.
- *Préface à un dictionnaire de la langue Tapihiya, dite Tupi ou ñeñigatu.* (Ibid., 1908, 905-915.) Father T. is composing a grammar and dictionary of "the Tupi, ñeñigatu (good language), ñeñ (language) *ava ñeñ* (language of men), or universal language of Brazil (Portuguese 'lingua geral Brasileira'), and this preface discusses in general the language and its nomenclature. Some of the derivations offered are hardly acceptable. He thinks the Tupi and Tapuya have one origin and derives *Tupi* from "*Tapihiya* or *Tapuya*."
- Thwaites** (R. G.) *Local public museums in Wisconsin.* (Bull. Inf. No. 43, State Hist. Soc. Wisc., 1908, 1-24, 20 fgs.) Of anthropological interest are the ethnological collections of the State Historical Society at Madison, the collections of Indian knives and arrow-heads at Appleton (Public Library), Oshkosh, etc., of Indian bead-work at Superior (P. L.). Also the Green Bay Historical Society's Schumacher archeological collection. The local museums contain likewise numerous relics of the French régime and early pioneer days.
- Uhlenbeck** (C. C.) *Die einheimischen Sprachen Nord-Amerikas bis zum Rio Grande.* (Anthropos, Wien, 1908, III, 773-799.) Lists with descriptive notes and bibliographical references the linguistic stocks of the American Indians north of Mexico. Dr C. follows the Powellian nomenclature, except that he makes an "Aztecoïd" to include Shoshonean and Piman with the Sonoran tongues, thus dropping Shoshonean as a family-name, and the Waiilatpuan is classed with the Shahaptian. In many cases the literature is brought fairly down to date (under Athapascan, e. g., there is a reference to the *American Anthropologist* for 1907), but if this monograph is intended to supplant or be substituted for Powell's, the bibliography needs to be extended in various places, e. g., Moquelumnan, Pujunan, Kulanapan, Shastan, Wakashan. For the Kitunahan Powell alone is cited.
- Wadsworth** (The) *paleolith.* (Rec. of Past, Wash., 1909, VIII, 111-113, 1 fg.) Brief account of flint implement from gravel pit on west side of the river Styx in Wadsworth township, Medina co., Ohio,—possibly from the undisturbed gravel

- contemporaneous with that of New-comerstown, O.
- Washington** (F. B.) Notes on the Northern Wintun Indians. (J. Amer. Folk-Lore, Boston, 1909, XXII, 92-95.)
- Waterman** (T.) Analysis of the Mission Indian creation story. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 41-55.)
- White** (R.) Making an individual of the Indian. (So. Wkmm., Hampton, Va., 1909, XXXVIII, 314-316.) Shows how "this new individual, Indian only in blood and tradition, has come to supplant the stall-fed, reservation Indian." The *modern* Indian was made possible through the Acts of 1887 and 1901.
- The great mystery. (Ibid., 1908, XXXVII, 679-681.) Notes on the religious ideas of the Indian, who, according to the author, "has always believed in one Supreme Being, whom he calls the Great Mystery, because he cannot understand him."
- Will** (G. F.) Songs of western cowboys. (J. Amer. Folk-Lore, Boston, 1909, XXII, 256-263.)
- Some observations made in Northwestern South Dakota. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 257-265, 8 figs.)
- Wilser** (L.) Spuren des Vormenschen aus Südamerika. (Korr.-Bl. d. D. Ges. f. Anthr., Brnschw., 1908, XXXIX, 124-125.) Treats of the cervical vertebrae (atlas) of the *Homo-simius* (Ameghino) of Monte Hermoso and other evidence of the "precursor of man" in S. America. W. regards Ameghino's theory of the S. American origin of man as quite untenable, and seeks the place of origin in the Arctic region (America-Asia).
- Das Alter des Menschen in Südamerika. (Globus, Brnschw., 1908, XCIV, 333-335.) Discusses the age of man in S. America as set forth in the theories of Ameghino and Arldt (in his *Tierwelt und Erdalter*, 1908), etc. W. holds that both in N. and S. America man is a comparatively recent comer, and Ameghino's theory of the origin of apes and man in Patagonia contradicts the facts of geological and biological evolution.
- Wilson** (R.) Is the prevalence of tuberculosis among Negroes due to race tendency? (So. Wkmm., Hampton, Va., 1908, XXXVII, 648-655.) Statistical study with conclusion that "environment and ignorance, and not innate tendency, are the chief factors in the production of tuberculosis among these people."
- Wintemberg** (W. J.) Discovery of a stone cist in Ontario. (Rec. of Past, Wash., 1909, VIII, 75-76, 1 fig.) Brief account of the only stone cist (near Streetsville) in Ontario, discovered in the fall of 1906. It seems to be the work of man, but no human remains of any sort were found.
- Wright** (G. F.) The new Serpent Mound in Ohio. (Amer. Anthropol., Lancaster, Pa., 1909, N. S., XI, 147-149, 1 fig.)
- Zaborowski** (S.) Les métissages au Mexique d'après M. Engerrand. (Bull. Soc. d'Anthr. de Paris, 1908, V^e s., IX, 712-716, 3 figs.) Gives extracts from letters from M. Engerrand, a Belgian savant in Mexico, concerning the mixture of races in Yucatan (the illustrations represent men and women at the hacienda in Ticul). In the country between Chanchucmil and Celestum, on the borders of the State of Campeche, E. has seen "working together in the forests, and all dressed alike, Maya, Chinese, and *Corcan* children." Yaqui Indians from Sonora and Negroes mingle with the Maya, with whom Spanish mixture is of old date. German immigrants of years past have added to the possibilities of *métissage*, particularly in Guatemala. See Blanchard (R.)
- "Zwei Jahre unter den Indianern." (Globus, Brnschw., 1909, XCV, 182-185. 4 figs.) Notes on the first volume of Dr Theodor Koch's *Zwei Jahre unter den Indianern; Reisen in Nordwestbrasilien 1903 bis 1905* (Berlin, 1909), the record of a "born ethnological explorer," who has been "an Indian among the Indians."

THE JOURNAL OF
AMERICAN FOLK-LORE

VOL. XXIII. — APRIL-JUNE, 1910. — No. LXXXVIII

FOLK-SONGS AND MUSIC OF CATALUÑA

BY A. T. SINCLAIR

THE folk-songs, music, dances, musical instruments, floral and other festivals, the customs, the Catalan dialect,—all confirm what history records, that Cataluña, Provence, Languedoc, and other districts, at one time formed one people.

It may be interesting to the members of the American Folk-Lore Society to learn something of the splendid work a sister folk-lore society is doing in Spain.

The "Centre Excursionista de Catalunya" has for its object collecting and preserving everything connected with the history, art, language, traditions, customs, folk-songs, music, dancing, and people of Cataluña, and also making mountain excursions in the Pyrenees. It is a most flourishing society, which publishes a monthly journal, handsome in appearance, and with fine photographs of church porches, costumes, dances, etc. One branch of this club is called "The Folk-Lore Section," the work of which is illustrated by the fact that it has already collected five thousand folk-songs with variants, and three hundred folk-dances. Many of these have already been published with the music, and the remainder will soon appear in print.

The Smithsonian Institution has recently arranged for an exchange of publications with this society. Two articles by myself in this Journal—"Gypsy and Oriental Music" (January-March, 1907, p. 16) and "Gypsy and Oriental Musical Instruments (April-September, 1908, p. 205)—led the Secretary of the Cataluña Society, Mr. M. S. Gatuellas, to correspond with me on these subjects. The result has been the acquisition of many facts which are new and interesting, especially about musical instruments.

During the winter and spring of 1909, Señor Gatuellas delivered a course of lectures before their Folk-Lore Society on "Gypsy Music," in which he also treated somewhat all Spanish music. The lectures were illustrated by songs interpreted by the best artists of the Orpheó Catalá and Barcelona. This musical society (Orpheó Catalá) has a

handsome building of its own, containing a large exhibition-hall, club-room, musical library, etc., and has done much to encourage and foster the study of folk-songs and music.

Mr. Gatuellas has made a special study of Spanish music and musical instruments, in which he has received the assistance and coöperation of the musical people in Cataluña.

He expressed the following conclusions. The popular music of southern Spain differs notably from that of Catalonia. The Andalusian music has its principal source in Gypsy music, and also is largely influenced by the Arabic, and both are Oriental. The Arabs were established there for eight hundred years, much longer than in the rest of Spain. In the north are found the *gaitas*, *tenoras*, *grallas*, *tamborilos*, and *floviols* of different forms; while in Andalusia, the country of Gypsies and *toreros* (bull-fighters), we see guitars and castanets. In the north the type of music is Gallic; in the northeast, Provençal; and in the south it is Oriental.

The Provençal influence is more pronounced in the northeastern and central parts of Catalonia and on the slopes of the Pyrenees; while in the music of the "Campo de Tarragona," we hear the echoes of the Roman and Arabic civilization.

Musical Instruments.—The bagpipe is called by many different names in Spain. Indeed, nearly every district has a special nickname; but the name *gaita* is the general, common word everywhere. *Cornamusa* is sometimes used.

The favorite term for it in Cataluña is *Sach de gemachs* (*saco de lamentaciones*), a literary as well as a colloquial word.

In the Balearic Isles, the nickname *Xirimies* is common. The origin of the word is due, it is said, either to the resemblance of the droning pipes to the lamentations of Jeremiah, or to the similarity of these tones to the word *Xirimies*.

The bagpipe is found in very many districts, but especially in Galicia, where every holiday, every festival is enlivened by its strains, and all the dances are danced to its music.

Formerly, even in Cataluña, it was heard everywhere, indeed at the very gates of Barcelona (Llano de Llobreget), and was "the king of instruments" in all the *coblas*. This name *cobla* is applied to the rural orchestras, which consisted of a bagpipe, a *tenora* (a kind of oboe), a *tamboril* (small drum), and a *floviol* (a flageolet). In the "Campo de Tarragona" a *gralla* was also used. At every festival and on every holiday could have been seen in bygone days these *coblas* entertaining the peasantry, and furnishing their dance music.

To-day, unfortunately, the "march of progress," the ease of communication, the modern *pianinos* (hand-organs), have driven into oblivion their old-fashioned orchestras, the pride of the mountain

villages. It is only rarely that some old *gaitero* (bagpiper), driven from his mountain home by a poor harvest, appears in the capital city, and that the "moaning" of his *gaita* is heard.

Not so in Galicia, Asturias, and the Balears, especially the island of Mallorca, whose inhabitants play it with religious zeal; and it is to the measures of the bagpipe that are danced the *Muñeiras* in Galicia, the *Purisalla* or *Purrisalta* in Asturias, etc.

One photograph from Palma, the capital of Mallorca, represents a peasant's dance. The music is a guitar and a bagpipe, the upper part of the bag of which ends in an animal's head. The handsome country lassies are dressed in their beautiful and picturesque costumes, with lace headdresses falling to the shoulders, and brought round the neck in front.

Another shows a group of five musicians. Three are playing their bagpipes, which have two or three drones hanging down on the right side, and a chanter and blow-pipe. The other two are playing a *floviol* held in the left hand; while the right beats the *tamboril* suspended by a cord round the neck, and twisted about the left forearm, so that it hangs just below the arm in a convenient position for the single drumstick to reach it.

Still another photo portrays the "Cosies de Montuiri." The dancers are attired in curious fantastic costumes of olden times, some wearing masks, and the music is furnished by two musicians like those last described.

In Mallorca also is still performed, in the church at Allora, a religious dance every year at the festival of St. John. The dancers are six boys in tall hats, with one high-pointed peak standing up from each side, and otherwise in a peculiar costume. Another boy, called the *dama*, is dressed as a girl. The music is two guitars, and one small guitar (called *guitarina*) about eighteen inches long, and having a round body like a banjo some ten inches in diameter. It is new to most people that such a dance is now to be seen in a church in Spain, except in Seville.

A similar dance is also performed yearly just outside the church-door, in honor of San Juan Palos, at Felenitz, Mallorca. One of the boys is dressed as St. John, and bears a cross. The musical instruments used there are a drum, guitar, and a violin.

An ancient dance of Ampurdán is the *Sardana*, which within four years has become the "rage" in Barcelona. Everybody is dancing it, for everybody dances in Spain; and all composers feel it a duty to write a new *Sardana*; that is, new music for this dance, but all made and elaborated from folk-melodies. Already more than a hundred new *Sardanas* have been published. The *Sardana* is now proclaimed the national dance of Cataluña. The tradition, or perhaps part of it at

least, which might be called the old myth current among the Ampurdanese, is this. The Sartos were a great and powerful nomadic race, who assisted in the building of many of the enormous monuments and edifices now seen as ruins in Egypt. They belonged in Asia, and carried with them to Greece a dance like the *Sardana*. In antiquity the Greeks founded a large colony, Emporyon, the modern Ampurdán, which extended from the Gulf de Rosas (Rhodyon) to Guesaria (now Sant Feliu de Guixols). Extensive excavations have been made in this district, and many ancient Greek vases discovered upon which are displayed figures engaged in a dance similar to the *Sardana*, and which is claimed to be its origin. These *Sartos* were half-giants, and lived all along the Spanish and French shores of the Mediterranean, and are supposed to have given their name to Sardinia; but they always continued to be nomads. The Ampurdanese are large in size, and furnish all the mountain-artillery soldiers for the Spanish army.

Such is the folk-belief held in Ampurdán. The dance reminds one strongly of the *kolo*,—a popular dance to-day in Greece, Kroatia, Servia, Bulgaria, and the whole Balkan Peninsula. Both sexes join hands and form a circle, sometimes containing three hundred persons, while inside the ring numerous smaller circles are formed. The dance is complicated and elaborate in its measures and figures, and requires skill and practice for all to exactly *fit* the peculiar music and make the Spanish stop on the right note.

It is supposed to represent the twenty-four hours of the day,—eight for sleep, and sixteen for the waking hours. The measures for sleep are sorrowful; but suddenly the crowing of the cock is imitated by the shrill tones of the *floviol*, and every dancer must be precisely in time and place, ready for the joyful measures of day. The dance occupies eight or ten minutes, and the music is exceedingly peculiar, but greatly admired by the Catalans.

The musicians of the *coblas* are country-people. Some are peasants who earn a few *pesetas* by playing a *tenora* or other instrument at festivals. Others have some musical education, and form the *coblas* which travel over Cataluña. Those of the best *coblas* are professional musicians. The most famous is "La Ampurdanesa Cobla," led by Señor Sureda, who has verified the details of instruments here given. Another celebrated *cobla* is "La Principal" of the town of Perelada.

Every town of much size in Ampurdán has its *cobla*, which plays Sunday afternoons in La Plaza Mayor, and sometimes visits other towns.

The amusement advertisements in the Barcelona newspapers always contain notices of where several *coblas* can be heard afternoons and evenings.

With the *Sardana* these *coblas* have become the fashion. A *cobla de Sardanas* has one *floviol*; *la primera* and *segunda tiple*; one *tam-*

boril; two *tenoras*, *primera* and *segunda*; *primera* and *segundo cornetin de piston*; two *fiscornes á cilindro*, *primer* and *segundo*; one *contrabajo*; and sometimes two trombones are added.

(a) The *floviols* are pastoral instruments, typical of the Pyrenees, with very slight variations in construction in different districts. The Rousillon instrument said to be called *flaviol* is the same as the Catalan, which is written *floviol* but pronounced *flū'viol*. The "Essayos de Critica Musical," par Antonio Noguera, Preface by Juan Alcover y Maspone (Palma, 1903), an exhaustive work on the music, etc., of Mallorca, gives *fabiol*.

The shepherds make them of reeds (*caña*) just like those represented in old pictures, etc. These are roughly made, but have a powerful tone. Those used by the Barcelona *coblas* are turned out of ebony, or *granadillo* (wood), and are very nicely made. They have five finger-holes and four keys. There is neither mouthpiece nor reed, only what is vulgarly called *llengueta de floviol*. In short, it is a sort of flageolet about twenty centimetres long.

(b) The *tible* is a wind-instrument. In Altó Arragón a kind of guitar (small) is called *tible*. The *tible* of the *coblas* is a little larger than an oboe, and thicker, and is sixty centimetres long. It is made of *jinjoli* or *cerezo* (cherry) wood, and has six finger-holes, twelve keys, and a double reed mouthpiece larger than that of the oboe.

(c) The *tamboril* is a very small drum. Those still used by the *coblas* of Ampurdán itself are of antique type. One of these measured by the writer was a handsome instrument very well made, four inches high, and three inches and a half in diameter. The body was of a black wood, and both ends were covered with skin, held in place by two yellowish wood rims. Cross-strings run down the sides, which could be tightened by a key. There was a round hole in the side of the body. The single drumstick was neatly turned from ebony, and one foot long.

The *tamboril*-player also plays the *floviol*. The Mallorca *tamboril* is somewhat larger.

In Catalan, *tamboril* is written *tamborí* (but pronounced *tamburí*) and also *tamborino*.

One verse of the dance-song "Ball de Sant Farriol" ("Bulleli del Centre Excursionista de Catalunya," Num. 171, April, 1909, p. 114) runs thus:—

"Jo y lo pastor — vivirem d' amoretes.
 Jo y lo pastor — vivirem d' l' amor,
 Gloriós Sant Farriol — ballarem, si Déu ho val.
 Lo qui toca 'l tamborino — n' ha perdut el floviol."

"He who plays the *tamborino*, has not lost the *floviol*," alludes to the fact that one musician plays both.

The miraculous wine-skin of Saint Farriol always kept itself full!

(d) *La tenora* is made of *granadillo* or *jinjolí* wood, has six finger-holes, thirteen keys, and the mouthpiece is double reed similar to that of the *fogote*. It has a bell mouth of white metal thirty centimetres long and twenty centimetres wide at the mouth; whole length, ninety centimetres. Its tone is strident, sounding as much like wood as metal, peculiar, yet agreeable, and very melodious. It is the classical instrument of Ampurdán on which *Sardanas* are played, and it is also used in Rousillon.

(e) The *cornetin de piston* is the same as the French *cornette à piston*.

(f) The *fiscorne á cilindro* is a brass instrument with valves made in Cataluña, but the *cilindros* are bought in Germany. The instrument called in music-stores there *fiscorne*, and used in theatre orchestras, is different from that of the *coblas*.

Mr. Victor Mahillon writes me that from my description it is similar to the *Flügelhorn*.

(g) The *contrabajo* is our double-bass viol.

The *tiples*, *tenoras*, *floviols*, and *tamborils* are made by country people. At Sant Feliu de Pallarols (bajos Pirineos) is one shepherd instrument-maker, and in Figueras another, who has inherited his profession.

The *contrabajo* and *fiscorne* are in the key of C natural; the *cornetines* and *tenoras*, in B flat; the *tiples* and *floviols*, in F natural.

(h) Of *grallas* there are many kinds. Those in the north Asturias Castillas are well known, but these differ much from those of the Xiquets of Valls (Campo de Tarragona). These are made of wood, forty centimetres in length, have six finger-holes and four keys, and a double reed mouthpiece smaller than that of the oboe.

The Xiquets de Valls are a class of showmen gymnasts peculiar to the city of Valls. They appear in the cities of Cataluña on the days of festivals, and build their human *castillos* (castles) eight or nine stories high, to the shrill, ringing tones of their *grallas*, and to the rattle of their *tambores* (drums).

The name "Xiquet" is applied in Valls to the smallest member of a family, whether child, man, young or old. A special melody is played while these *castillos* are building. These in Catalan called *castells* or *espedats* are raised in this manner. Four, six, or eight men who resemble *toros* (bulls) form the base, according to the number of stories to be built. On to this base climb the same number of men less one, making the second *piso* (story); and so one story is raised above another, each one less man than the one below it, until only one story remains, which is formed by a *chiquillo* (small boy) called usually *baylet*. The *espedats* (*abismo* in Catalan) are made with only one man for a story. Both *castellos* and *espedats* are sometimes even ten stories

high, which occasionally break down and fall. When they come to Barcelona and salute the Consejo Municipal, they form an *espedat* and scale the balcony, and the baylet presents his greetings to the Alcalde of the city.

The Pan's pipe called *zampoña* is used in the centre of Spain, and the adjacent districts north and south of it; but it is now largely relegated to the remote parts of the mountains. It is not infrequently seen, however, even in Barcelona, played by wandering *esmolets* (scissors-grinders). These generally belong in Central Spain, but some of them are Gallegos (from Galicia, etc.), and some come from the French Pyrenees. Occasionally also a Castillian beggar is seen soliciting alms to the sound of his *zampoña*.

Some of these travelling cutlers have *zampoñas* made in the old style of reeds; but generally, thanks to their cheapness, metal ones are used.

The one I have, obtained in Barcelona, is of white metal, has twelve tubes or pipes from $1\frac{3}{8}$ inches to $3\frac{7}{16}$ inches long. The holes vary in diameter from $\frac{1}{4}$ inch to $\frac{3}{16}$ inch, and are stopped about one inch from the bottom with wood or cork. They are held together by a metal band $\frac{3}{4}$ inch wide, and beginning $\frac{1}{2}$ inch from the top; and this and the pipes are also soldered together. It is neatly made, and has a scale of an octave and a half.

These are musical instruments in the proper sense of the word; but *zampoñas* of oat-straws, etc., are made by the boys in many districts, especially some parts of Andalusia and the centre of Castille. In brief, in Spain just as in Italy, although the Pan's pipe has almost disappeared as a musical instrument, as a boy's toy it is common in large districts. Some infer from this fact that it *was* in common use, and references in literature tend to confirm this view.

The Spanish folk-music, sometimes low, sweet, touching, and again gay, joyous, so full of life and vigor as to set the feet and fingers in motion, has a peculiar fascination, and it is always melodious. The rich store and variety of this music, and also of folk-songs, are very great, and cannot fail to interest all lovers of folk-lore. The Centre Excursionista is cultivating this field with all the ardor and enthusiasm of their Southern blood.

There is a story among the people of Spain — indeed, the scene has been depicted in a noted painting — of the church prelates who assembled to pass judgment on the propriety of the Saraband dance. They listened to the arguments of the accusers with stern brows and forbidding aspect. The case seemed hopeless; but somebody suggested that the prelates should view the dance itself to confirm what was plainly their coming decision. Some graceful *bailarinas* were brought in, who commenced the dance to the catching melody. The

faces of the judges soon began to relax, and a look of pleasure strolled over their features, until at last, carried away by the fascinating strains, the prelates themselves joined with gusto in the dance.

Perhaps this is merely a story, but it well illustrates the peculiar, bewitching charm of Spanish music.

ALLSTON (BOSTON), MASSACHUSETTS.

TOTEMISM, AN ANALYTICAL STUDY¹

BY A. A. GOLDENWEISER

CONTENTS

	Page		Page
Introduction	179	The Regulation of Marriage and of Psychic Intercourse	247
I. Australia and British Columbia	183	Totemic Names	251
Exogamy	184	Descent from the Totem	253
Totemic Names	189	Taboo	254
Descent from the Totem	191	Taboo and the other "Symptoms"	254
Taboo	196	Historical and Psychological Complexity of Taboo	257
Magical Ceremonies	201	The Religious Aspect of Totem- ism	258
Reincarnation of Ancestral Spirits	207	The Worship of Plants and Animals	258
Guardian Spirits and Secret Societies	213	Totem Worship and the To- temic Stage	260
Art	220	The Complex in the Making	264
Summary	225	Summary of Evidence	264
II. The Totemic Complex	231	Theories of Totemism	268
Exogamy and Endogamy	231	Another Theory	270
Clan Exogamy and the other "Symptoms"	231	Totemism defined	274
Local Exogamy	233	Origins, in Theory and His- tory	276
Clanship and Kinship	234	Bibliography	288
The Australian Totem Clan and Exogamy	237	List of Abbreviations	292
The Tendency to regulate Marriage	243		
Some Origins	245		

INTRODUCTION

"A TOTEM is a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class an intimate and altogether special relation,"² — such are the opening words of a little classic on totemism, a work in which the leading principles of that ethnic phenomenon received their first systematic elaboration. In the light of what subsequent years brought us of good and evil in totemistic research and theory, the outline of the subject given by Frazer a quarter of a century ago must be regarded as little short of prophetic. Hence it behooves us briefly to summarize the doctrines there enunciated.

Frazer opens his discussion by separating totems "considered in relation to men" into three categories, — the clan totem, common to

¹ Dissertation submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy in the Faculty of Philosophy, Columbia University.

² Frazer, *T.*, p. 1. For abbreviations, see p. 292.

the whole clan, and hereditary; the sex totem, one common to all the males, another to all the females, of a tribe; and the individual totem, belonging to a single individual, and not hereditary.¹ Under the heading "Individual Totems," Frazer discusses mainly the various beliefs and practices associated with the manitou of the North American Indian. In justification of a discussion of "individual totems" on a par with clan totemism, he advances the fact that "individuals also have their own special totems, i. e. classes of objects (generally species of animals), which they regard as related to themselves by those ties of mutual respect and protection which are characteristic of totemism."² A distinction is made, by the way, between fetishism and totemism, in the statement that "sometimes the okkis or manitoos acquired by dreams are not totems but fetiches, being not classes of objects but individual objects."³

As "sex totems," Frazer discusses the "sacred animals whose name each individual of the sex bears," found among the tribes of New South Wales and Victoria, and described by Fison and Howitt⁴ and later by Howitt.⁵ Each individual of the sex bears the name of his sacred animal, regarding it "as his or her brother or sister respectively, not killing it nor suffering the opposite sex to kill it. These sacred animals, therefore," concludes Frazer, "answer strictly to the definition of totems."⁶ He admits, however, that "the clan totem is by far the most important of all."⁷

In analyzing clan totemism, Frazer points out that it "is both a religious and a social system;" the religious side consisting in a special attitude of the clansmen towards their totem; the social side, in their special attitude towards each other. Frazer proceeds to specify a number of phenomena belonging to the religious side of totemism. The clansmen bear the name of the totem, and "commonly" trace their descent from it.⁸ Some cases are mentioned where there is no belief in descent from the totem. He adds, however, that "in some myths the actual descent from the totem seems to have been rationalized away."⁹ The totemic taboos are introduced as a psychological consequence of the belief in descent: "Believing himself to be descended from, and therefore akin to, his totem, the savage naturally treats it with respect. If it is an animal he will not, as a rule, kill nor eat it."¹⁰ Similar prohibitions apply to plant totems; moreover, "the clansmen are often forbidden to touch the totem or any part of it and sometimes they may not even look at it."¹¹ Some examples of cross-totems are given, the

¹ Frazer, *T.*, p. 2.

³ *Ibid.*, p. 52; also pp. 2, 15, and 56.

⁵ Howitt, *N. T.*, pp. 148-151.

⁷ *Ibid.*, p. 2.

⁹ *Ibid.*, p. 6.

² *Ibid.*, p. 53.

⁴ See Frazer's note, *Ibid.*, p. 51.

⁶ Frazer, *T.*, p. 51.

⁸ *Ibid.*, p. 3.

¹⁰ *Ibid.*, p. 7.

¹¹ *Ibid.*, p. 11.

term being defined as "a totem which is neither a whole animal or plant, nor a part of one particular species of animal or plant, but is a particular part of all (or of a number of species of) animals or plants." ¹

A man respects and cares for the totem, but expects help and protection in return.² Sometimes the totem gives the clansmen information by means of omens.³ "In order, apparently, to put oneself more fully under the protection of the totem, the clansman is in the habit of assimilating himself to the totem by dressing in the skin or other part of the totem animal, arranging his hair and mutilating his body, so as to resemble the totem, and representing the totem on his body by cicatrices, tattooing, or paint."⁴ The knocking-out of teeth is also interpreted as an attempt to imitate the totem.⁵ A series of ceremonies at birth, puberty, marriage, and death are described, all performed with the object of achieving an "identification of a man with his totem."⁶

Passing now to the social aspect of totemism, Frazer notes that "all the members of a totem clan regard each other as kinsmen or brothers and sisters, and are bound to help and protect each other."⁷ Finally, persons of the same totem may not marry or have sexual intercourse with each other.⁸

Haddon's conception of totemism is, as he himself points out, in substantial agreement with that of Frazer. "Totemism," he says, "as Dr. Frazer and I understand it in its fully developed condition, implies the division of a people into several totem kins (or, as they are usually termed, totem clans), each of which has one or sometimes more than one totem. The totem is usually a species of animal, sometimes a species of plant, occasionally a natural object or phenomenon, very rarely a manufactured object. Totemism also involves the rules of exogamy, forbidding marriage within the kin, and necessitating intermarriage between the kins. It is essentially connected with the matriarchal stage of culture (mother-right), though it passes over into the patriarchal stage (father-right). The totems are regarded as kinsfolk and protectors of the kinsmen, who respect them and abstain from killing and eating them. There is thus a recognition of mutual rights and obligations between the members of the kin and their totem. The totem is the crest and symbol of the kin."⁹

Rivers recently defined totemism in a somewhat more guarded but essentially similar way. He gives three essential characteristics of

¹ Frazer, *T.*, p. 13. On pp. 18 and 19 mention is made of Australian food prohibitions which do not refer to totems, but seem to vary with age.

² *Ibid.*, p. 20.

³ *Ibid.*, p. 23.

⁴ *Ibid.*, p. 26.

⁵ *Ibid.*, pp. 27-28.

⁶ *Ibid.*, p. 32.

⁷ *Ibid.*, p. 57.

⁸ *Ibid.*, p. 58.

⁹ Haddon, Presidential Address before Section H, Anthropology, of the B. A. A. S., 1902.

totemism: "The first and most important feature is that the class of animals or other objects are definitely connected with a social division, and in the typical form of the institution this social division is exogamous. Often the division takes its name from the totem, or this may be used as its badge or crest, but these points are less constant or essential. The second feature is the presence of a belief in kinship between the members of the social division and the totem, and in the most typical form there is belief in descent from the totem. The third feature is of a religious nature; in true totemism the members of the social division show respect to their totem, and by far the most usual method of showing this respect is the prohibition of the totem as an article of food. When these three features are present we can be confident that we have to do with totemism."¹

Frazer, Haddon, and Rivers have time and again dealt with the subject of totemism in articles and reviews, and in the course of these writings they have repeatedly rejected one or another of the above features or "symptoms" of totemism as not constituting an indispensable phase of that complex phenomenon. Frazer, especially, has in his later writings repudiated the original character of the connection between totemism and exogamy,² — an attitude shared by Spencer and Gillen³ and Howitt.⁴ As a whole, however, the above writers joined hands with Lang, Thomas,⁵ and Hartland in regarding totemism, with its several features, as an integral phenomenon, both historically and psychologically. This attitude is reflected in the way various authors deal with the so-called "survivals" of totemism,⁶ where from the presence in some region of one or two of the "symptoms" of totemism, or of the fragments of such symptoms, they infer the existence in the past of totemism in its "typical form;" that is, with all its essential characteristics.

The main features thus believed to be symptomatic of totemism may be summarized as follows: —

1. An exogamous clan.
2. A clan name derived from the totem.

¹ Rivers, *J. A. I.*, vol. xxxix (1909), pp. 156-157.

² Frazer, 1905, p. 459.

³ Spencer and Gillen, *J. A. I.*, vol. xxviii (1899), pp. 276-277.

⁴ Howitt, *N. T.*, p. 151.

⁵ Thomas, however, in a review of Weule, says, "Dr. Weule has assumed that descent from the totem is a characteristic and necessary element in totemism, whereas it is in reality frequently absent and is in no sense a criterion" (*Folk-Lore*, vol. xx, No. 2 (1909), p. 245). See also his book, *Kinship Organizations and Group Marriage in Australia*, where "totemism is . . . treated only incidentally" (Preface).

⁶ See Jevons, *I. H. R.*, pp. 113-129; Frazer, *T.*, pp. 92 *et seq.*; Rivers, *J. A. I.*, 1909, pp. 156-157; as well as older writers, such as Robertson Smith, *K. M. A.*, pp. 186 *et seq.*, and *L. R. S.*, pp. 83-131; McLennan, *Fortnightly Review*, 1869, pp. 562-582, and 1870, pp. 194-216; and others.

3. A religious attitude towards the totem; as a "friend," "brother," "protector," etc.

4. Taboos, or restrictions against the killing, eating (sometimes touching and seeing), of the totem.

5. A belief in descent from the totem.¹

The justification of regarding the various features of totemism as organically interrelated is not *a priori* obvious. An analysis of such features, as found among various primitive tribes, may demonstrate their essential independence of one another, historically or psychologically, or both. We should then have to realize that any attempt at dealing with totemism without due realization of the essential independence of its constituent parts must result in grave misconceptions. In the following pages I shall attempt to analyze the "symptoms" of totemism on the basis first of a detailed comparison of two areas in which totemism is a conspicuous and recognized feature, — Australia and British Columbia. This will be followed by a somewhat different analysis of the same "symptoms" on the basis of wider and more heterogeneous material.

The conclusions thus reached will lead us to reconsider the current conceptions of totemism, and to apply the resulting methodological point of view to a critique of the theories advanced to account for the origin of totemism, and of the attempts to represent totemism as a universal stage in the evolution of religion.

I. AUSTRALIA AND BRITISH COLUMBIA

The selection of these two areas for the purpose of a discussion of totemism may be objected to as arbitrary, and to a certain extent it is. I believe, nevertheless, that our choice can be amply justified.

A number of descriptive works of a high order make our knowledge of both areas comparatively complete.

The writings of Spencer and Gillen, Howitt, Roth, Strehlow, and others, — not to mention the earlier writers, — have given us much detailed information on a large number of Australian tribes. Part of the material is perhaps somewhat chaotic, and at times contradictory; it cannot be denied, however, that many important data on the social organization and culture of many tribes have been brought to light with sufficient clearness and in great detail. The more speculative works of another set of British authors have in the main depended for their facts and inspiration on these descriptive studies.

The tribes of British Columbia, on the other hand, which had attracted the attention of Krause and a number of Russian travellers,

¹ The attitude towards totemism taken by Tylor (*J. A. I.*, vol. xxviii, pp. 138 *et seq.*) and some American students differs fundamentally from that expounded in the foregoing pages. We shall have occasion farther on to return to the views of these authors.

and, much later, of writers like Dawson, Swan, Niblack, and others, became the object of more systematic study, first under the auspices of the British Association for the Advancement of Science, and later, on a much more extensive as well as intensive scale, under the auspices of the Jesup North Pacific Expedition. Whatever theoretical discussion of totemism can be found in America — excluding, perhaps, the Iroquois — is contained in the writings of those men, often between the lines, as America cannot boast of any theoretical or speculative work on totemism which could at all be compared to the far-reaching and thoroughgoing discussions of the Britishers.

If a further justification of our selection be needed, it may perhaps be recognized in the fact that the point of view taken is a methodological one: hence, if, as the result of a detailed comparison of the two areas, a flaw can be discovered in the current attitude towards totemism, our course will be amply justified.¹

Exogamy

AUSTRALIA. — The most constant feature in the social organization of Australian tribes is a division of the community into two exogamous groups, — the phratries.² The character of totemic clans and of the class organization varies with the groups of tribes; but the phratries remain, as a rule, well defined.³ In some tribes the phratries assume some of the characteristics so marked in the phratries of the Siouan tribes of North America. Among the Aranda,⁴ for instance, the dichotomous division is well marked in camping, some natural feature being generally selected as a boundary.⁵ We shall see later what prominent part the phratry plays in the exogamic regulations, and how closely the ceremonial life of the tribes is associated with it.

Let us now cover in a rapid review the various types of social organization found in Australia, taking as examples a few representative tribes.

¹ See also p. 287.

² Howitt, as well as Spencer and Gillen, discard the term "phratry." Howitt uses "class" (*N. T.*, p. 88) instead; Spencer and Gillen, "moiety" (ii, p. 71); the latter, however, also use "phratry" (see, for instance, ii, pp. 121-122). As the majority of the writers on Australia use this term when speaking of the two exogamous groups of a tribe, I shall also adopt it with that meaning. "Class" and "sub-class" will be used with the meaning given to those terms by Spencer and Gillen (ii, p. 71, note). The terms "clan" and "totem clan" will be used to designate the Australian totem group.

³ Howitt, *N. T.*, p. 88; Spencer and Gillen, i, p. 55. The statement does not apply to the tribes "with anomalous class systems and male descent" (Howitt, *N. T.*, p. 129), nor to the tribes "without class systems" (*Ibid.*, p. 134). In the above presentation those tribes are omitted.

⁴ For orthography see Strehlow, i, von Leonhardi's "Vorwort."

⁵ Spencer and Gillen, ii, p. 96.

The Dieri are divided into two exogamous phratries, Kararu and Matteri, each of which comprises a number of totemic clans, no totem occurring in both phratries. The mother's phratry and totem are inherited, although, in case of marriage into another tribe, the child belongs to the tribe of its father.¹

Among the Arábana² the two phratries are called Kirarawa and Matthurie. Here the members of a Kirarawa totem group are restricted in their marital possibilities to one particular Matthurie totem, and *vice versa*. The mother's phratry and totem are inherited.³

In the group of tribes of which the Kamilaroi may be taken as representative, another feature supervenes. We again find the two exogamous phratries—Kupathin and Dilbi—each containing a number of totem clans. In addition, however, each phratry comprises two classes, while each class contains parts of all the clans of one phratry. The Kupathin classes are Ipai (female Ipata) and Kumbo (female Buta); the Dilbi classes, Murri (female Mota) and Kubbi (female Kubbota).

The class system introduces further marriage restrictions. A class of phratry Kupathin is not only debarred from marrying into the other class of the same phratry, but also from marrying into one of the classes of phratry Dilbi; and so on. Thus a Murri can only marry a Kubbota, a Kubbi only an Ipata, etc. The child follows the mother's phratry and totem, but belongs to that class which, together with the mother's class, forms her phratry.⁴

Essentially similar to the Kamilaroi in class system and concomitant marriage rules are the Kaiabara, with their phratries Kubatine and Dilebi, containing two classes each;⁵ but the rule of descent is different. The child belongs to the father's phratry and to that class which, together with the father's class, constitutes his phratry. The totem, however, follows the mother, with the additional peculiarity that while the child takes the same beast or bird as its mother, it is of a different color or gender.⁶

In the tribes represented by the Warramunga, conditions are still more complex. Here each of the four classes contains in its turn two sub-classes (with separate names for males and females) which affect marriage in the same way as do the four classes in the tribes represented by the Kamilaroi, Kaiabara, etc. Thus each phratry is divided into four sub-classes, each one of which can only marry into

¹ Howitt, *N. T.*, pp. 158 *et seq.* and 175 *et seq.*; Spencer and Gillen, ii, pp. 70 *et seq.*

² For orthography see Strehlow, ii, p. 56, note 1.

³ Howitt, *N. T.*, pp. 176 and 188-189; Spencer and Gillen, ii, pp. 70 *et seq.*

⁴ Howitt, *N. T.*, pp. 103 *et seq.* and 199 *et seq.*

⁵ *Ibid.*, p. 116.

⁶ *Ibid.*, pp. 228 *et seq.*; cf., however, Lang on "The Puzzle of Kaiabara Sub-class Names" (*Man*, vol. x [1910], pp. 130-133).

one sub-class of the other phratry. Descent of the totem, phratry, and class is through the father; but the child belongs to that sub-class which, with the father's sub-class, constitutes his class.¹ Similar conditions prevail among the northern Aranda. In the southern section of that tribe, on the other hand, the system is, or seems to be, still more intricate. Here the four classes are not definitely subdivided into sub-classes; but to each man of the Panunga class, for instance, the women of the Purula class are either Urawa whom he may, or Unkulla whom he may not, marry.² Among the Aranda the totem clans are not strictly confined to either the one or the other phratry; and whenever a particular totem clan is found in both phratries, the clan tie is no longer a bar to marriage.³

It must be noted here that the phratry, class, and sub-class organizations in the various tribes must be regarded as equivalent. When a man finds himself in another tribe, he at once occupies a place in the social organization strictly analogous to his place in his own tribe, and the concomitant marriage restrictions follow as a matter of course.⁴

BRITISH COLUMBIA. — Let us now glance at the conditions in our American area.

Geographically the Tlingit comprise fourteen divisions, each consisting of several towns.⁵ The present social division is into two strictly exogamous phratries, with descent through the mother. There is also a third division which is permitted to marry into both other divisions. The phratries are subdivided into clans, the members of which regard themselves as more intimately related to each other than to members of other clans. Every geographical division contains members of both phratries, and usually of several clans of each phratry; while every clan is distributed between two or more geographical divisions.⁶

Among the Haida we again find two exogamous "clans,"⁷ descent being in the female line. The members of one "clan" were regarded as closely related, and marriage between persons of the same "clan" "was viewed by them almost as incest by us." Members of opposite "clans," on the contrary, were almost like enemies to each other. In case of internal strife, "clan" ties were considered rather than individual "family" ties. As concerns relations to other tribes, a Raven man is

¹ Spencer and Gillen, ii, pp. 100 *et seq.*

² *Ibid.*, ii, pp. 97 *et seq.*

³ *Ibid.*, i, pp. 73 and 120 *et seq.*

⁴ Howitt, *N. T.*, pp. 137 *et seq.*; Spencer and Gillen, ii, pp. 100 *et seq.*

⁵ Swanton, *26th B. E. R.*, 1904-05, pp. 396-397.

⁶ *Ibid.*, 1904-05, p. 398.

⁷ The "clans" of the Haida are strictly analogous to the Tlingit "phratries," while the Haida "families" correspond as closely to the "clans" of the Tlingit. It is very unfortunate that Swanton should have adopted different terms for the social divisions of the two tribes; to avoid confusion, however, I shall use his terms, in quotation-marks.

theoretically always affiliated with the Raven clan of any particular tribe; here, however, a curious phenomenon supervenes, which leads to instructive situations. The Haida "clans," namely, are transposed as compared with those of the Tsimshian. The crests of the Haida Raven "clan" are found among the Bear and Wolf clans of the Tsimshian, while the crests of the Tsimshian Raven and Eagle clans are those of the Haida Eagles.¹ The same relation obtains between the Haida "clans" and the Tlingit "phratries:" the killer-whale, grizzly-bear, wolf, and halibut crests, which are on the Wolf side among the Tlingit, are Raven crests among the Haida; while the raven, frog, hawk, and black-whale crests of the Haida Eagle "clan" belong to the Raven side among the Tlingit.²

On this occasion the relative importance of the "clan" eponym on the one hand, and of the "family" crests on the other, reveals itself. Crests are considered much more important than is the mere name of the "clan." A Haida, accordingly, considers that his affiliations are with that "clan" or "clans" which contain the crests of his own "clan," and calls such "clan" or "clans" his "friends."

The Haida may be divided into six geographical and historical groups, members of both "clans" being represented in each group; and again, as among the Tlingit, the "clans" comprise several "families" which are similarly geographically distributed.³

Among the Tsimshian the families are differently distributed. Here they form local units; so that in each locality we find several families, all of the members of which belong to that particular local group. All the families are again classified according to the four clans which claim their family or families in each locality. The clans are exogamous, and descent is through the mother.⁴

The northern Kwakiutl are organized like the Tsimshian, with the exception of descent, which is no longer strictly maternal, although that form predominates. "Parents are at liberty to place their children in either the paternal or the maternal clan."⁴

When we proceed still farther south, we no longer find a number of clans represented in all the local groups of a tribe. The southern Kwakiutl are divided into clans and families, grouped in village communities, but each clan is restricted to one village.⁴ The clans are not exogamous; here, in fact, a woman is advised to marry into her own clan, for among her own people she is likely to receive better treatment.⁵ Paternal descent prevails among these people, although certain curious traces of maternal descent have also been observed, of which more is said farther on.⁶

¹ Swanton, *Jesup Exped.*, vol. v, p. 66.

² Swanton, *26th B. E. R.*, 1904-05, p. 423.

³ Swanton, *Jesup Exped.*, vol. v, p. 68.

⁴ Boas, *Jesup Exped.*, vol. i, p. 121.

⁵ Personal communication by Boas.

⁶ Boas, *Kwakiutl*, p. 334.

The Salish of the southern coast are divided into village communities. Some of these have amalgamated, for instance, among the southern tribes of Vancouver Island, where we find a number of septs, each occupying a separate village.¹ The village communities are not exogamous.²

Thus we find exogamy in both totemic areas. Any attempt, however, to elaborate that most general analogy reveals fundamental differences in the development and present significance of the social groups, in the two regions.

In a large number of Australian tribes we noted the segmentation of the community into four or eight matrimonial classes. The classes are always exogamous; the regulation of marriage, in fact, being apparently their only function. In British Columbia there are no such social divisions.

The clan of the Pacific coast is in its history, as well as in its present functions, a very different unit from the Australian totem clan. Traditions, partly supported by history, refer to a time when the Tlingit "clans" and the Haida "families" were local groups, each "family" or "clan" occupying one town or village. Subsequent migrations, separation of some groups, amalgamation of others, led to the present organization, where either several families occupy each village, being classified according to the clans, as among the Tsimshian and northern Kwakiutl, or the "families" and "clans" are dispersed throughout the geographical areas and towns, as among the Haida and Tlingit. The local sections of the Haida "families" and Tlingit "clans" generally derive their names from the locality they originally occupied,—"people of Gánax," "of the island Teqo," "of the house in the middle of the valley," etc. Thus the consciousness of the common local descent is kept alive in the now dispersed groups.³

Among the coast tribes of British Columbia, the village community once constituted the unit of political and social organization, a condition still found among the tribes of Washington and Oregon⁴ as well as among the Salish of the interior.

In the present state of our knowledge, it would clearly be absurd to regard, as Frazer once did,⁵ the "clans" of the Tlingit, for instance, as having originated from the Tlingit "phratries" through a process of

¹ Boas, *Jesup Exped.*, vol. i, p. 122.

² The Lillooet, Shuswap, and Bella Coola, the social organizations of which tribes present highly interesting peculiarities, will be discussed farther on (see pp. 246, 281 *et seq.*).

³ Swanton, *26th B. E. R.*, 1904-05, pp. 398-399; *Jesup Exped.*, vol. v, p. 68; Boas, *Kwakiutl*, p. 334.

⁴ Lewis, *Tribes of the Columbia Valley and the Coast of Washington and Oregon*, p. 156.

⁵ Frazer, *T.*, p. 62.

segmentation; although we may not be in a position to fix chronologically the origin of the two institutions.

We are still sadly in the dark as to the history of the Australian totem clans. Cunow's argument notwithstanding,¹ they may well have originated as subdivisions of the phratry; positive evidence of the process, however, is not, so far, forthcoming. In regard to two points, though, we may be tolerably certain. The totem clans have not originated from village communities through a process of fusion and splitting; for it is more than improbable that a development of the required complexity and duration should have left no traces. The second point refers to the greater antiquity of the phratries as compared to the totem clans. The occurrence of the phratry over almost the whole of the Australian continent; the fact that many phratric names and the meaning of many more have been forgotten; the importance of the phratry in connection with exogamy and the ceremonies, — all these facts point toward a great antiquity of that institution. If there is a point of similarity between the Australian phratries and those of the Tlingit, or the Haida "clans," it lies in the exogamic character of these social divisions.

As a social unit, the Australian totem clan is conspicuously weak. Being in most cases exogamous only as part of the phratry,² it is important only in the ceremonies; but even here the functions of the phratry are of equal, often of greater prominence. In British Columbia, on the other hand, the local clan or family is *the* social unit. Being important in all the tribes, the clan reaches its maximum development among the Kwakiutl. Besides having its own territory, the clan is most intimately associated with particular traditions, songs, dances, ceremonies, potlatches, names of persons and objects, carvings; fishing and burying places, and clover-gardens, are also owned by the clan. The clan organization, moreover, has affected the character of the secret societies, and even that of the two shamanistic brotherhoods.³

If we add that the clans are all graded as to rank, and that within each clan the individuals are similarly graded, — a feature totally foreign to Australia, — the fundamental dissimilarity of these social units in the two areas becomes only too apparent. The only common feature, in fact, is the negative one of what one might call "indirect exogamy."

Totemic Names

BRITISH COLUMBIA. — The two "phratries" of the Tlingit have animal names, — Raven and Wolf (in the north also Eagle).⁴ The "clans" of the Haida are Raven and Eagle; the latter, however, bears

¹ Cunow, pp. 132-133.

² See p. 238.

³ Boas, *I. A. K.* vol. xiv (1904), pp. 141-148.

⁴ Swanton, *26th B. E. R.*, 1904-05, p. 396.

also the name of Gîtîns (perhaps derived from the Tsimshian *gîti*), which is not the name of an animal.¹ The Wolf and the Eagle are two of the four Tsimshian clans; the other two bear names not derived from animals.² Among the northern Kwakiutl the clans have animal names,³ while the clans and families of the Kwakiutl proper have no such names.⁴ The "clans" of the Tlingit, finally, and the "families" of the Haida, bear, with a few exceptions, names derived from localities.⁵

AUSTRALIA. — In Australia all the clans derive their names from their animal, plant, or inanimate totems. The matrimonial classes do not, with possibly a few exceptions, bear animal or plant names. The names of phratries are in part forgotten, while the meaning of the majority of the names that survive is no longer remembered by the natives. A few of the names, however, seem to be derived from animals.⁶

Notwithstanding the occurrence of animal names for social groups in both areas, the analogy must be considered a very superficial one. The "phratries" of the Tlingit, and the "clans" of the Haida, — social groups which roughly correspond to the Australian phratries, — bear animal names; while the evidence for the existence of such names among the Australian phratries is far from convincing.

The Australian clans, with their totemic names, find an analogy in the clans of the northern Kwakiutl and in two of the Tsimshian clans; the remaining two Tsimshian clans, on the other hand, and the clans and families of the Kwakiutl proper, the "clans" of the Tlingit and the Haida "families," bear no animal names. In British Columbia, finally, the groups with animal names are also the exogamous groups — excepting the two Tsimshian clans, which are exogamous, but have no animal names. In Australia, on the other hand, the social divisions which are the exogamous groups *par excellence*, — the mat-

¹ Swanton, *Jesup Exped.*, vol. v, p. 62.

² Boas, *A. A. R.* (Toronto, 1906), p. 239.

³ Boas, *Kwakiutl*, p. 328.

⁴ *Ibid.*, pp. 329-332.

⁵ Swanton, *26th B. E. R.*, 1904-05, p. 398; *Jesup Exped.*, vol. v, p. 62.

⁶ I shall not here attempt to discuss the problem of phratry and class names, to which Lang and Thomas have given considerable attention (Lang, *S. T.*, pp. 154-170, and 178-187; Thomas, *Kinship Organizations and Group Marriage in Australia*, pp. 42-92). Two points are worth mentioning, however: The similarity of phratry and class names over wide areas embracing many tribes makes it highly probable that extensive borrowing of such names has occurred in the past; and, in the second place, in considering the names of phratry and class as found to-day, we must always keep in mind the possibility that many of the ancient names belonging to languages no longer understood may have been re-interpreted as animal names by the natives, whose daily experience tends to suggest such appellations for social groups. In view of the above consideration, extreme care must be exercised in drawing inferences from present conditions as to the past history of the names, or of the social groups that bear them. Cf. Lang (*Man*, vol. x [1910], pp. 133-134).

rimonial classes, — do not, with a few doubtful exceptions, bear any animal names.

If analyzed still further, the dissimilarity of conditions in the two areas becomes striking. In Australia, the social groups that have totems invariably derive their names from them. If we take the crests of British Columbia to correspond roughly to the Australian totems, the eponymous functions of the former appear to be more restricted and much less uniform. In that area the principal crest animal of the group is not always also the eponymous animal. The principal crest of the Haida Ravens is the killer-whale; while among the Eagles, the beaver crest rivals the eagle in importance.¹ All the smaller subdivisions of the two northern tribes, as well as the families and clans of the southern Kwakiutl, have their crest animals, but do not derive their names from them; and the raven and bear crests of two of the Tsimshian clans are also non-eponymous.²

Descent from the Totem

AUSTRALIA. — The Arábana legends tell us of small companies of half-human, half-animal individuals of unknown origin, who wandered about in the mythical period (*alcheringa*). They were possessed of superhuman power, and became the ancestors of the totemic groups. A great carpet-snake individual gave rise to the carpet-snake group, two Jew lizards gave rise to the Jew lizard group, etc.³ These individuals wandered about the country performing sacred ceremonies. At certain places they stopped and went into the ground, and a rock or water-pool arose to mark the spot; there also a number of spirit individuals came into being (the *mai-aurli*), who became transformed into men and women, — the first totemites.

In the Aranda *alcheringa* there were no men and women, but only incomplete creatures of various shapes (*inapertwa*). "They had no distinct limbs or organs of sight, hearing, or smell, did not eat food, and presented the appearance of human beings all doubled up into a rounded mass, in which just the outline of the different parts of the body could be vaguely seen."⁴ The Ungambikula ("Out-of-Nothing," "Self-Existing") took hold of these creatures, and by means of a complicated surgical operation shaped them into men and women. The *inapertwa* were really animals and plants in the process of transformation into men. They belonged to the totems derived from such animals and plants; and when they became human individuals, each one

¹ Boas, *A. A. R.* (Toronto, 1906), p. 239.

² For a further elaboration of this topic, see p. 226.

³ Spencer and Gillen, ii, pp. 145-146.

⁴ *Ibid.*, i, p. 388.

of these was intimately associated with some particular animal or plant. They were the totemic ancestors.¹

Among the Unmatjera and Kaitish, some totemic ancestors originated from indefinitely shaped creatures, who were changed into human beings by two little-hawk boys.² Other ancestors were human beings from the start. They were also intimately associated with the animals whose names they bore, and were at first semi-human. They were men, however, and not incomplete human beings. Each ancestor had his class as well as his totem.

In the Warramunga tribes there was, in the case of most totems, only one mythical ancestor, half human and half beast or plant, who wandered about the country performing ceremonies at various spots, and leaving behind him spirit children who emanated from his body.³

Of particular interest is the Warramunga tradition about a snake ancestor (later changed into a man), who, in the company of a boy, travelled about the country, continually changing his totem to another snake variety. "Spirit children of the various totems came out of his muscles when he shook himself,"⁴ performing sacred ceremonies at the *mungai* spots. Thus he became the ancestor of a number of different snake totem groups.

Among all the tribes farther north, — the Umbaia, Gnanji, Binginga, Anula, and Mara, — we find the belief practically identical with that of the Warramunga, in one eponymous ancestor who walked about the country making natural features, and performing sacred ceremonies. At each spot where a ceremony was performed, spirit children emanated from his body.

BRITISH COLUMBIA. — In a type of tradition common among the Tlingit, Haida, and Tsimshian, the ancestors of a clan or family come into more or less intimate contact with some animal, which henceforth becomes the hereditary crest of the group. The Tlingit tradition about "The Beaver of Killisnoo"⁵ may serve as an example.

"Some people belonging to the Dē'citān family captured a small Beaver, and, as it was cunning and very clean, they kept it as a pet. By and by, however, although it was well cared for, it took offence at something, and began to compose songs. Afterward one of the Beaver's masters went through the woods to a certain salmon creek, and found two salmon-spear handles, beautifully worked, standing at the foot of a big tree. He carried these home; and, as soon as they were brought into the house, the Beaver said, 'That is my make.' Then something was said that offended it again. Upon this the Beaver began to sing just like a human being, and surprised the people very much. While it was doing this, it seized a spear and threw

¹ Spencer and Gillen, ii, p. 389.

² *Ibid.*, ii, p. 153.

³ *Ibid.*, ii, p. 161.

⁴ *Ibid.*, ii, p. 163.

⁵ Swanton, *Tlingit Myths*, p. 227.

it straight through its master's chest, killing him instantly. Then it threw its tail down upon the ground, and the earth on which that house stood dropped in. They found afterward that the Beaver had been digging out the earth under the camp, so as to make a great hollow. It is from this story that the Dē'citān claim the Beaver and have the Beaver hat; they also have songs composed by the Beaver."

In traditions like the above, the concept of descent from the crest animal is obviously lacking. The ancestors simply come into rather intimate contact with the animal, without, however, being in any way identified with it.

In another set of stories the identification of the ancestors with the crest animal becomes a more prominent feature. A Haida story narrates how the killer-whale first came to be used as a crest.

"Two brothers went hunting buffle-heads, and wounded one. Then they were invited under the sea, and entered the house of a killer-whale. There the oldest was transformed into a whale, like the others; but the youngest escaped. After he reached home again, his spirit was in the habit of going hunting with his elder brother, while his body remained in the house. In the morning his parents always found a black whale on the beach. One morning, however, the younger brother wept, declaring that his elder brother had been killed at Cape St. James, and he had brought his body home. Going outside, they found the body of a killer-whale, and they built a grave-house for it."¹

A slightly different psychological attitude is revealed in the Tlingit "Story of the Frog Crest of the KiksA'di of Wrangell."

"A man belonging to the Stikine KiksA'di kicked a frog over on its back; but as soon as he had done so, he lay motionless, unable to talk, and they carried his body into the house. Meanwhile his soul was taken by the frogs to their own town [arranged, by the way, exactly after the mode of human towns], where it was brought into the presence of chief Frightful-Face. The chief said to the man, 'We belong to your clan, and it is a shame that you should treat your own people as you have done. We are KiksA'di, and it is a KiksA'di youth who has done this. You better go to your own village. You have disgraced yourself as well as us, for this woman belongs to your own clan.' After this the man left Frog-Town, and at the same time his body at home came to. He told the people of his adventure. All the KiksA'di were listening to what this man said, and it is because the frog himself said he was a KiksA'di that they claim the frog."²

No more than the Tlingit beaver tradition do the last two stories contain any elements which could be interpreted as a form of descent from the totem animal. The identification, however, of the ancestral individuals with the crest animals becomes in the two stories a rather marked feature; the frog tradition, in fact, comes very near the idea

¹ Swanton, *Jesup Exped.*, vol. v, p. 231.

² Swanton, *Tlingit Myths*, p. 232.

of an association of a species of animals with a clan of men, thought by many to lie at the root of totemism.¹

A favorite motive in many traditions where the ancestor acquires the crest is the former's marriage to the crest animal. In the Tlingit "Story of the Grizzly-Bear Crest of the Te'qoedi," a hunter is caught in a bear's den. He finds favor with the bear's wife, whereupon the male bear leaves, and the man marries the she-bear, and has children by her. He is finally discovered by his younger brother, whom, however, he persuades to withdraw. "Stand right there! Don't do any harm. I am here. Although I am with this wild animal, I am living well. Don't worry about me any more." When he was first taken into this den, it looked like a den, and nothing more; but that night he thought that he was in a fine house, with people all about eating supper, and his wife looked to him like a human being. Later he returns to his village; has, however, nothing to do with his human wife; and spends his time hunting, at which he is very successful. During one of the hunts, he meets his bear children, to whom he gives the seals he has killed. Henceforth he feeds them regularly. His human wife overtakes him, and protests against his feeding cubs instead of her little ones. He submits, and begins to feed her children. "Presently he went hunting again, and again took some seals to his cubs. As he was going toward them, he noticed that they did not act the same as usual. They lay flat on the ground with their ears erect. Then he landed; but when he got near them, they killed him. It is on account of this story that Te'qoedi claim the grizzly bear."² Here, then, a human ancestor has children from a woman, but has also cubs from his bear-wife. Although the bear nature of one of their ancestors is very pronounced, the Te'qoedi do not, of course, believe themselves to be the descendants of the cubs. This type of legend is very prevalent. The people of the Kwakiutl clan G'e'xsem, who claim the Q'o'moqoa as their crest, believe themselves to be the actual descendants of Aik'a'a'yōlisāna, Q'o'moqoa's son, and Hā'taqa, the daughter of Raven. Q'o'moqoa, however, is not an animal, but a supernatural being, the spirit of the sea, and protector of seals, who kills hunters.³

Still another type of clan tradition is found among the Kwakiutl. Here the crest animal comes to earth, and becomes a man, the ancestor of the clan. "A bird was sitting on the beach of Te'ng'is," says the Ō'maxt'ā'lalē tradition of one of the Kwakiutl clans. "He took off his mask, and then his name was Nēmō'gwis. He became a man. Then he moved to K'ā'qa. He had a son, whom he named Ō'maxt'ā'lalē. The child grew up fast; he became a real man."⁴ In another

¹ See Tylor, *J. A. I.*, vol. xxviii, p. 144.

² Swanton, *Tlingit Myths*, pp. 228-229.

³ Boas, *Kwakiutl*, p. 374.

⁴ *Ibid.*, p. 382

Kwakiutl tradition, "SE'ntlaē, the Sun, came down to earth in the shape of a bird, became a man, and built a house in Yiq'āmen. From there he went to Qō'moks, visited the Tlau'itsis, the NE'mkic, the Nā'q'oartok, and finally reached Tliksi'uaē in the land of the Kwakiutl, where he settled down in Q'ai'oq. He took a wife from each tribe, and his clan bears the name Si'sintlē. He decided to remain in Tliksi'uaē, and married a woman belonging to the Kwakiutl tribe. He had a son by her, whose name was Tsqtsqā'lis."¹ . . .

"The Thunder-Bird was living in the upper world with his wife; and the name of the Thunder-Bird was Too-Large," relates the Head-Winter-Dancer legend of a Kwakiutl clan. Too-Large and his wife decided to go to the lower world. "Then he put on his thunder-bird mask, and his wife also put on her thunder-bird mask. They came flying through the door of the upper world." Here they saw a man at work upon his (future) house, who said, "O friends! I wish you would become men, that you may come and help me make this house." Too-Large lifted at once the jaw of his thunder-bird mask, and said, "O brother! we are people," etc.² In all these legends the central feature is human descent; but the ancestor is at first an animal, and becomes a man by taking off his animal mask. Now, this last feature must clearly be attributed to the suggestion of the dances of the secret societies (note particularly the mode of becoming a man: "Too-Large lifted at once the jaw of his thunder-bird mask" . . .).³

The last three legends could, of course, be formally interpreted as containing the concept of descent from the crest animal.⁴ Such an interpretation, however, would but imperfectly represent the actual conditions. Traditional as well as historical evidence leaves scarcely any room for doubt that human descent is an ancient feature throughout the entire area under consideration. We still find it clearly expressed in all the clan and family legends; but here it has undergone various transformations under the influence of the guardian-spirit idea in its many forms and embodiments, including the secret societies and the family and clan crests.

In the Tlingit beaver tradition the association of the ancestors with the crest animal is a very superficial one. In the Haida killer-whale and the Tlingit frog traditions the intimacy of the association becomes very considerable. In the Tlingit grizzly-bear story, and the

¹ Boas, *I. S.*, p. 166.

² Boas and Hunt, *Jesup Exped.*, vol. iii, pp. 165-166.

³ A derivation in the opposite direction would obviously be out of court, as animal guardians and secret societies are of much older standing in this area than the clan organization with its concomitant traditions (see Boas, *Kwakiutl*, pp. 661-663, where attention is also drawn to the great variability of traditions accounting for the origin of the same ceremonial, as indicative of the more recent character of the former).

⁴ See Hartland, *Folk-Lore*, xi (1900), p. 61; and Lang, *S. T.*, p. 211.

many similar traditions of the Haida, Tsimshian, and Kwakiutl, the association becomes to a degree an identification through the marriage of the ancestor to the crest animal. In all these legends, however, the acquisition of the crest does not mark the origin of the exogamic group, the ancestral individuals are in existence before the acquisition of the crest. In the last-quoted Kwakiutl legends, finally, the ancestor actually becomes the crest animal transformed; the concept thus originated bearing all *prima facie* evidence of being a variant of the descent from the totem motive.¹

Summarizing briefly, we may say that the concept of descent from the totem as an integral part of the totemic system is absent in British Columbia; but here the interaction of two distinct concepts — human descent and guardian spirit — resulted in curious modifications of the human-descent idea, some of which approximate rather closely to the concept which is universal in Australia.

Taboo

AUSTRALIA. — In Australia taboo plays a prominent part in connection with the totemic system, and appears in many different aspects. Among the Arábana the totem animal must not be eaten; it may be killed, however, and handed over to members of other totems to be eaten by them.² Among the Aranda, the totemites are not absolutely debarred from eating their totem animal, but they eat of it sparingly. At the performance of the *intichiuna*³ ceremony, however, the *alatunja* must eat of the totem animal.⁴ Among the Unmatjera and Kaitish the totemites may not eat their totem, while members of other totems may eat it, but not without permission of a member of the particular totem.⁵

A man may himself shrink from killing his totem animal; he will, however, assist others to do so, as in the case of the euro man who gave a euro *churinga*⁶ to a plum-tree man to assist the latter in his chase for euro.⁷ There is considerable variability between the totems in regard to this point. Sometimes a man may kill his totem, but in doing so he must proceed humanely: a kangaroo man must not bru-

¹ A striking development of a similar character has occurred among the Lilloet. Here the entire clan and totemic organization is clearly borrowed from the coast tribes, the original social and political unit having been the village community, in which all the members traced their descent from a common human ancestor. During the process of the adoption of the totemic clan system, the crest of the clan became identified with the human ancestor, whereupon the clansmen proceeded to trace their descent from the crest animal (see pp. 283-284).

² Spencer and Gillen, ii, p. 149.

⁴ Spencer and Gillen, i, pp. 167-168.

⁶ Strehlow writes *tjurunga*.

³ See p. 288, note 3.

⁵ *Ibid.*, ii, pp. 159-160.

⁷ Spencer and Gillen, i, p. 202.

tally attack the kangaroo "so that the blood gushes out," but is only permitted to hit it on the neck. Having thus killed the animal, he may eat its head, feet, and liver; the rest he must leave to his friends. The emu man must exercise similar caution. A man belonging to a specific fish totem can eat only a few fishes of that species; but if the fish stink, he may eat of them to his heart's content. The wild-turkey man, on the other hand, may kill his totem, but the eating of any part of it is forbidden to him. The same applies to the eagle man. The mosquito man, finally, may neither kill nor eat the insects. A *kwatja* (water or rain) man must be moderate in his use of water; but when it rains, he is not permitted to hide himself in his hut, but must stand in the open, with no other protection over his head than his shield.¹

In the Warramunga group a man may neither kill nor eat his totem animal; the same prohibition, however, applies also to the totems of his father and father's father, whether the latter, as is usually the case, be identical with his own, or different. As to the mother's totem, it is also subject to restrictions which vary in the different tribes.²

A variety of other regulations, only partly or not at all associated with totemism, are plentiful. Some food prohibitions embrace much wider groups than a single totemic community. Thus the wildcat (*achilpa*) is taboo to all Aranda,³ while the prohibition against the eating of the brown-hawk applies to a still larger number of tribes.⁴ Or the prohibition applies only to the most valued parts of an animal: An emu man will eat his totem, but he is careful not to eat the best part of it, such as the fat;⁵ among the Anula and Mara tribes the full-grown totem animal is (usually) taboo, but they will eat a half-grown one or just a little of a full-grown one.⁶ Other prohibitions are associated with particular periods in life. A youth, after having been circumcised and until he has recovered from the ceremony of subincision (*ariltha*), is forbidden to eat the flesh of snakes, opossums, echidna, and other animals.⁷ The list of foods prohibited to the boy before circumcision is very long, and the consequences supposed to ensue when such prohibitions are violated are as varied as they are fanciful. He may not eat a kangaroo-tail (penalty, premature age and decay), a female bandicoot (penalty, probably bleed to death at circumcision), all kinds of parrots and cockatoos (penalty, development of a hollow on the top of the head), etc.⁸

A pregnant woman, and in some tribes her husband, are forbidden to eat certain animals.⁹ Some animals seem to be restricted to the

¹ Strehlow, ii, p. 59.

² *Ibid.*, i, pp. 167-168.

³ *Ibid.*, i, p. 202.

⁴ *Ibid.*, i, p. 470.

⁵ *Ibid.*, ii, p. 614.

² Spencer and Gillen, ii, p. 166.

⁴ *Ibid.*, ii, p. 612.

⁶ *Ibid.*, ii, p. 173.

⁸ *Ibid.*, i, p. 471.

use of those above a certain age: "A man is usually well on in middle age before he is allowed to eat such things as wild-turkey, rabbit-bandicoot, and emu."¹ The old men, on the other hand, are generally exempt from all taboos, even (among the Aranda) from that of the *achilpa*, but that only when they are very old and "their hair is turning white."²

Thus it appears that in Australia the phenomenon of taboo, although by no means coextensive with totemism, is yet intimately associated with it. A great many food restrictions have nothing whatever to do with the totemic animals, but as great a variety of prohibitions have become part of the totemic system. The striking feature is the great variability of the restrictions, which ought to discourage any attempt to directly correlate the taboo with any attitude towards the totem, as towards a "brother" or friend, or protector, who must be treated with respect, and must not be killed or eaten. The fact remains, however, that taboos of one form or another are found in conjunction with practically all totems.

BRITISH COLUMBIA. — Among the Thompson River Indians a pregnant woman was not allowed to eat or even touch porcupine-flesh, or to eat anything killed by a hawk or an eagle. "If she ate flesh of the bear, the child would have a hare lip." The lynx and dog were interdicted on account of the part played by those animals in mythological traditions. Anything her husband was forbidden to eat, she also had to abstain from. The flesh of the black bear was also forbidden to her. "She must not eat food of which a mouse, a rat, or a dog had eaten part; for if she did, she would have a premature birth." If pregnant for the first time, she must not eat salmon-heads or touch salmon.³ The husband of a pregnant woman is also limited in his choice of food. He must not eat or hunt the black or grizzly bear, "else the child would dissolve or cease to exist in the mother's womb, or would be still-born," etc. Among the Lillooet Indians, on the other hand, the pregnant woman and her husband could eat anything, "even the hare and porcupine."⁴ Only the mysterious parts of animals were forbidden to them.⁵

After the birth of a child, the husband must not eat or touch the flesh of any animal for at least a day after it had been killed; while

¹ Spencer and Gillen, ii, p. 612.

² *Ibid.*, ii, pp. 167-168.

³ Teit, *Jesup Exped.*, vol. i, p. 303.

⁴ *Ibid.*, vol. ii, p. 260.

⁵ "Certain parts of animals were called 'mysterious,' and were only eaten by old men. Others, when eating them, would become sick. Hunters cut them out, pierced them with a stick, and placed them on the branch of a tree. The parts of greatest mysterious power were the 'paint' or 'paint-bag' piece of the ham near the thigh; the ski'kiks, a piece of the flesh of the front leg; and the 'apron,' the fleshy part of the belly, extending down to between the hind-legs. The head, feet, heart, kidneys, and other portions of the inside, were mysterious in a less degree." — *Ibid.*, vol. ii, p. 280.

his wife must not eat any fresh meat for from six months to one year after the birth of her child.¹

Among the Shuswap, a pregnant woman must not touch or look at a black bear, nor may she pass near a black bear that has been killed. She must not partake of any bird, mammal, or fish (except salmon) unless at least a day old.²

Among the Haida, a pregnant woman was not permitted to eat cormorant, abalone, and other animals. "If she ate the former, the child would defecate all the time; if the latter, it would have its neck turned around."³

Other restrictions refer to the menstruating period of a woman. Among the Lillooet, a woman in that condition was not allowed to eat the head, feet, or any part of the inside, of a deer or other large game.⁴ A Shuswap woman was, under the same circumstances, prohibited from eating any fresh meat but that of the female mountain-sheep. "Women at no time ate the head-parts of any animals; and but few men ate them, except they were shamans."⁵ A Shuswap lad, when training, did not eat any fat, "for it would make him heavy, make it difficult to vomit, and stop him from dreaming;" nor could he eat any fresh fish, except the tail-parts.⁶

Among the Kwakiutl as well as among the Tsimshian, twins stand in special relations to the salmon. "They consider twins transformed salmon; and, as children of salmon, they are guarded against going near the water, as it is believed they will be retransformed into salmon. . . . Their mother's marks are considered scars of wounds which they received when they were struck by a harpoon while still having the shape of salmon."⁷ On the coast there is a belief that hunters will become killer-whales; accordingly, they do not hunt these animals. The wolf, dog, and panther must not be killed among the Kwakiutl, else the other animals will be afraid, and will evade the hunters. If a man has killed a wolf, he must go to the body and nod his head several times, apologizing that he did not know it was a wolf's path when laying the trap. He must cry, and express his regret at having killed a wolf. He asks the wolf to tell his relatives that he has been killed by mistake. Then the wolf's heart, fat, and intestines are buried in a hole.⁸

The Kwakiutl do not eat deer, because that would make them forgetful. A man must purify himself and abstain from food when he chops a tree for his house, else the latter will turn out rotten.⁸ Among the Nootka, "chiefs alone are allowed to hunt whales and to act as

¹ Teit, *Jesup Exped.*, vol. ii, pp. 260-261.

² *Ibid.*, vol. ii, p. 584.

³ Swanton, *Jesup Exped.*, vol. v, p. 47.

⁴ Teit, *Jesup Exped.*, vol. ii, p. 269.

⁵ *Ibid.*, vol. ii, p. 592.

⁶ *Ibid.*, vol. ii, p. 559.

⁷ Boas, *B. A. A. S.*, vol. 59, 5th Rept., p. 51.

⁸ Boas, unpublished material

harpooners." ¹ Among the Kwakiutl, men who catch geese are not allowed to eat herring-eggs, because this will cause the geese to scatter; nor may they eat rock-cod, which causes the fire to be red and smoky, so that they cannot see what they are looking for. Sea-eggs and tal-low are also forbidden to them, for these will cause their faces to become white and easily visible to the birds. Every Kwakiutl has an owl which is his soul; so owls must not be killed, for when an owl is killed, a person is killed. ²

We see that food and killing restrictions are many and manifold in British Columbia, and, as a whole, are strictly comparable to the analogous phenomenon in Australia. In the latter area, however, taboos are also found in intimate and inextricable association with totemic phenomena; so much so, that, as indicated above, the taboo on the totemic animal came to be recognized as one of the traits that are of the essence of totemism. Accordingly, when the curious conditions among the tribes of Central Australia came to light, where the totem animal may in some tribes be eaten of sparingly, and on certain occasions must be eaten, the case was pronounced highly anomalous, and proved a strong stimulus to speculations as to the causes of so strange a phenomenon.

In British Columbia we fail to find any taboos in association with totemism. The living representatives of eponymous species, which figure so prominently in myths and traditions, are in no way differentiated by the natives from other animals: they may be seen, touched, killed, and eaten without the least danger of resentment on the part of natural or supernatural agencies; and if a killing or eating prohibition happens to attach itself to such an animal, it is taboo on a par with other interdicted animals, not as a living representative of the totem.

A possible criticism must be met here. True enough, taboo does not figure in the totemism of British Columbia. But are we here dealing with a primitive condition? Is not rather the totemism of British Columbia caught at a very late stage of development? The totem has become attenuated to a crest, to a symbol; the living, flesh and blood relationship with the totem animal has been transferred into the realm of mythology; and, naturally enough, the taboo on the totem animal has dwindled away and finally disappeared. To a retort of that character, I would answer that we may safely assert that there is not one phase of human culture, so far represented in an evolutionary series of successive stages of development, where the succession given has been so amply justified by observation of historic fact as to be safely adopted as a principle of interpretation. Totemism is not an excep-

¹ Boas, *B. A. A. S.*, vol. 60, 6th Rept., p. 33.

² Boas, unpublished material.

tion. If any traces of totemic taboos were discovered in British Columbia, we should hesitate and perhaps suspend judgment; but no such traces are extant. Hence the *onus probandi* rests with those who may choose to postulate transformations like the above.

If we were guided by the traditional "symptoms" of totemism, our comparison ought to end here. We have passed in review the phenomena of exogamy, totemic names, and religious attitude towards the totem as reflected in beliefs of descent from the totem and in taboos. To any one, however, at all acquainted with totemistic discussion in the past, the presentation given of the totemic phenomena in Australia and British Columbia will appear sorely incomplete. What of the *intichiuma* ceremonies and of the belief in reincarnation, about which so much has been written? What of the totemic art of British Columbia and of the guardian-spirit idea, which in the mind of many a student are inextricably associated with that area? Obviously, we must now turn to these phenomena, and try to ascertain their position with reference to totemism, as represented by its classic "symptoms."

Magical Ceremonies

AUSTRALIA. — Among the Aranda, the main part of the *intichiuma* ceremonies consists of a series of magical rites supposed to further the increase of the totem animal. The chief elements of the kangaroo totem *intichiuma*, for instance, are a stone rubbing ceremony, the decoration of the rock-ledge, and a blood-letting ceremony. In that instance, one of the two stones is supposed to represent an "old-man" kangaroo, and the other a female. The former is rubbed with a stone by the Purula man, and the latter by the Bulthara man.

In the decoration of the rock-ledge, "red ochre and powdered gypsum are used; and with these, alternate vertical lines are painted on the face of the rock, each about a foot in width, the painting of the left side being done by the Panunga and Bulthara men, and that of the right by the Purula and Kumara."¹ The red stripes are the red fur, the white ones the bones, of the kangaroo. In the blood-letting ceremony which follows, the Panunga and Bulthara men sit down at the left side, while the Purula and Kumara sit at the right. "They open veins in their arms, and allow the blood to spurtle out over the edge of the ceremonial stone on the top of which they are seated. While this is taking place, the men below sit still, watching the performers, and singing chants referring to the increase of the numbers of the kangaroos which the ceremony is supposed to insure."² The ceremony is performed at a spot where in the *alcheringa* many kan-

¹ Spencer and Gillen, i, p. 201.

² Strehlow indorses Spencer and Gillen's views as to the general purpose of the

garoo animals have gone into the ground, and the end of increasing the supply of kangaroos is achieved "by means of pouring out the blood of kangaroo men upon the rock, to drive out in all directions the spirits of the kangaroo animals."¹

Every totem group has its own totemic ceremony, which is performed at a time specified by the *alatunja*, the head man of the group, who is in charge of the ceremony. All men belonging to the particular totem are allowed to be present; sometimes men of other totems but of the same moiety, who happen to be in camp, are invited to witness the ceremony; men who belong neither to the right totem nor to the right moiety are stringently excluded.

During most of the *intichiuma*, the performers follow at least part of the path over which the ancestral animals in the *alcheringa* have travelled.²

The *churinga* play an important part in the Aranda ceremonies. At one stage, for instance, of the witchetty grub totem *intichiuma*, the *alatunja* and his associates arrive at a spot where Intwuiliuka, the great leader of the witchetty grubs in the *alcheringa*, used to stand while he threw up the face of the rock a number of *churinga unchima*, which rolled down again to his feet; accordingly the *alatunja* does the same with some of the *churinga* which have been brought from the storehouse close by. While he is doing this, the other members of the party run up and down the face of the rocky ledge, singing all the time. The stones roll down into the bed of the creek, and are carefully gathered together and replaced in the store.³

Later in the performance these stones appear on the stage. The larger one is called *churinga uchaqua*, and represents the chrysalis stage from which emerges the adult animal; the smaller is one of the *churinga unchima*, or eggs,⁴ etc.

When dealing with taboo, we have seen that among the Aranda the interdict against the eating and killing of the totem is rather mild, but that during the performance of the *intichiuma* ceremony the *alatunja* must eat a little of the totem animal, or else the ceremony would not succeed. Among the Kaitish, Unmatjera, and Worgaia, a ceremony having reference to some incident in the *alcheringa* history of the totemic group⁵ is performed by the head man of the totem (*ulqua*) as part of the *intichiuma* ceremony. Here the preparations for the ceremony, including the decoration of the performers, are not

intichiuma ceremonies, although he believes that the natives do not have that purpose in mind when performing the ceremony, but simply follow the precedent of their fathers and fathers' fathers. They are, however, well aware of the fact that an increased food-supply will be the inevitable outcome of the ceremony (Strehlow, ii, p. 59, note).

¹ Spencer and Gillen, i, p. 206.

² *Ibid.*, i, p. 172.

⁴ *Ibid.*, i, p. 173.

³ *Ibid.*, i, pp. 172-173.

⁵ *Ibid.*, ii, p. 292.

made by the totemites themselves, but by individuals belonging to the other moiety of the tribe. Among these tribes, the *churinga* continue to be an important factor in the ceremonies.¹ The totemites have the power to increase the supply of the totem, but they make use of it for the benefit of the members of other totem groups. They eat very little of their totem except during the *intichiuma* ceremony, when — as among the Aranda — the head man must eat a little of the totem animal. Having completed the ceremony, he gives permission to the members of the other moiety to eat freely of his totem, while he and his fellow-totemites will henceforth eat of it only very sparingly. If a man of any totemic group eats too much of his own totem, he will be, as the natives say, “boned” (that is, killed by a charmed bone) by men who belong to the other moiety of the tribe, for the simple reason that if he eats too freely of his totem, then he will lose the power of performing the *intichiuma*, and so of increasing his totem.

Among the Warramunga as well as the Walpari, Wulmala, Tjingilli, and Umbaia, although the members of a totem group perform their *intichiuma* ceremony, they can do so only on invitation from the other moiety of the tribe. All the preparations for the ceremony are made by that other moiety, and during the performance no other members but the performers themselves of the moiety to which the particular totem belongs are permitted to be present.²

In all these tribes the *churinga* are practically absent from the *intichiuma*. The sacred ceremonies which constitute the essence of the *intichiuma* among the Aranda and Ilpirra, and predominate in those of the Kaitish, Unmatjera, and Worgaia, completely disappear among the Warramunga. Here their place is taken by the performance of a complete series of ceremonies representing the *alcheringa* history of the totemic ancestor.³

Spencer and Gillen have witnessed almost a complete cycle of these ceremonies, which started on July 26. When, on September 18, our investigators left the tribe, the cycle was not yet completed, although more than eighty totemic ceremonies had been performed.⁴ During these ceremonies the performers follow, so to say, the footsteps of their *alcheringa* ancestor; they move from rock-ledge to rock-ledge, and from water-hole to water-hole, performing at these spots the same ceremonies he had performed, and enacting all the while the incidents which enlivened his varied career. The characteristic single feature of all such ceremonies is the shaking of the body “done in imitation of the old ancestor who is reported to have always shaken himself when he performed sacred ceremonies. The spirit individuals used to

¹ Spencer and Gillen, ii, p. 293.

² *Ibid.*, ii, p. 298.

³ *Ibid.*, ii, p. 297.

⁴ *Ibid.*, ii, pp. 298-299.

emanate from him just as the white down flies off from the bodies of the performers at the present day when they shake themselves." ¹

The men of the totem, as well as those of the entire moiety to which the totem belongs, are strictly forbidden to eat the totem. They may kill it, however, and hand it over to men of the other moiety. "If the men of the totem should eat it, the belief is that it would cause their death, and at the same time prevent the animal from multiplying." ²

When, after the performance of the *intichiuma* of, for instance, the carpet-snake totem, the snake appears, the men of the other moiety go out and bring one in to the head man, and say to him, "Do you want to eat this?" He replies, "No, I have made it for you; suppose I were to eat it, then it might go away, all of you go and eat it." ³ This, with considerable variations, is the typical procedure at the end of the *intichiuma*.

Our rapid survey has, I think, made it clear that the *intichiuma* ceremonies have become an inextricable part of the totemic life of the tribes of Central Australia, nay, that they have become *the* ceremonial expression of that life. In the performance of the ceremonies, the functions of the phratries rival in importance those of the totem groups; while the peculiar variability of the totemic taboo among these tribes is obviously conditioned by its relation to the *intichiuma*.

BRITISH COLUMBIA. — Ceremonies intended to insure the supply of food are by no means foreign to the culture of British Columbia. Here we usually find the element of propitiation rather strongly emphasized. When Lillooet hunters killed a bear, they sang a mourning song to the dead animal about as follows: "You died first, greatest of animals. We respect you, and will treat you accordingly. No woman shall eat your flesh; no dogs shall insult you. May the lesser animals all follow you, and die by our traps, snares, and arrows! May we now kill much game, and may the goods of those we gamble with follow us, and come into our possession! May the goods of those we play lehal with become completely ours, even as an animal slain by us!" ⁴ The head of the slain animal was raised on the top of a pole, hung to the branch of a tree, or thrown into the water. Thus the bears would be satisfied, would not take revenge on the hunters, or send them ill luck.

The Lower Lillooet believed that the first salmon of the season had to be treated properly if the runs were to be good. Ceremonies with that end in view were performed at all fishing-stations, under the supervision of the clan chief. When the first salmon was sighted, the chief summoned a boy, and sent him to all the fishing-places, and to all the streams the salmon were known to ascend, bidding him to pray for a

¹ Spencer and Gillen, ii, p. 301.

² *Ibid.*, ii, p. 308.

³ *Ibid.*, ii, p. 309.

⁴ Teit, *Jesup Exped.*, vol. ii, p. 279.

heavy run. The boy prayed to the salmon, and he also prayed to the streams and fishing-places. Just before the people were ready to catch the first salmon, the tops of the poles of weirs were decorated with feathers of the owl, hawk, red-winged flicker, and eagle. After the salmon was caught, but before it was taken from the water, it was rolled up in a bag or mat; "for, if it should see the ground, no more salmon would come."¹ All the objects used in the cooking and preparation of the salmon were new, never used before, and carefully guarded from contact with possible polluting influences. "No unmarried adult woman, menstruating woman, orphan, widow, or widower was allowed to eat of the first salmon. If they did, there would be a poor run. All the other people must eat of the salmon-mush, — the males out of one dish, the females out of another. The brew was drunk. . . . It is believed that if the first salmon were cut with a knife, there would be no run."² Other ceremonies must be associated with mysterious powers ascribed to animals. Certain animals could control the weather, — the coyote and hare, the cold; the mountain-goat, snow; the beaver, rain. "If for any reason the people desired cold weather, snow, or rain, they burnt the skin of the animal having control of the desired weather, and prayed to it."² When, on the contrary, they were anxious to avoid certain kinds of weather, they took good care that no part of the skin of the corresponding animal should come near a fire.³ In the last-mentioned ceremonies the magical element predominates, thus strengthening the analogy with the Australian *intichiuma*. Other ceremonies referred to the first berries of the season. When the berries were ripe, the chiefs summoned all the people, and announced that the time for picking berries had arrived. When the men, women, and children, who had meanwhile painted their faces and other exposed parts of their bodies red, were seated, "the chief took a birch-bark tray containing some of the various kinds of ripe berries. Walking forward, he held the tray up towards the highest mountain in sight, saying, 'Qai'lus, we tell you we are going to eat fruit. Mountains, we tell you we are going to eat fruit.' After addressing each of the mountain-tops in this manner, he went around the people, following the sun's course, and gave each of them a berry to eat. After this the people dispersed, and the women proceeded to pick berries. That day they gathered not more than could be eaten the same night. If they gathered more than this, they would afterwards be unlucky in procuring roots or berries."⁴

Among the Salish of the interior, when the run of salmon began, the first caught was brought to the chief, who gathered the people for prayer and dancing. Only the chief prayed, never uttering any words

¹ Teit, *Jesup Exped.*, vol. ii, p. 280.

² *Ibid.*, vol. ii, p. 281.

³ *Ibid.*, vol. ii, p. 290.

⁴ *Ibid.*, vol. ii, p. 282.

aloud, the others meanwhile keeping their eyes closed. This last detail "was among the Salish an essential feature of the act, the non-observance of which always caused failure." Towards the end of the ceremony the salmon was cooked, and "a small piece of it given to each person present."¹ Similar ceremonies were performed with the young succulent suckers of the wild raspberry, and later in summer with the ripe berries of the plant.

Many similar ceremonies were performed by the Thompson River Indians in connection with berries and tobacco-gathering, as well as with hunting,² while first-salmon ceremonies are a familiar feature among the tribes of the coast. Among the Haida, "hunters had their own rules. Before going out, they ate certain plants, and it was very important to 'count the nights.' After a certain number of these had passed, they bathed early in the morning, and started out the next fine weather. Sometimes they put black marks on their faces, sometimes they chewed tobacco, and sometimes they put feathers upon their heads. These hunting-rules descended from uncle to nephew, and as well from father to son."³

In connection with fishing, the Haida had evidently reached the prosaic insight into the magical power of well-directed effort, for "there were some secret regulations used by the old men to bring success in fishing; but it was feared that, if young men began to use them, they would make poor fishermen all their lives."³

The Tsimshian perform ceremonies when the first olachen are caught. "They are roasted on an instrument of elderberry-wood. . . . The man who roasts the fish on this instrument must wear his travelling-attire, — mittens, cape, etc. While it is roasted, they pray for plenty of fish, and ask that they might come to their fishing-ground. . . . The fire must not be blown up. In eating the fish, they must not cool it by blowing, nor break a single bone. Everything must be kept neat and clean. . . . The first fish that they give as a present to their neighbors must be covered with a new mat. When the fish become more plentiful, they are doubled up, and roasted on the point of a stick. After that they are treated without any further ceremonies."⁴

Among the Kwakiutl, the first female land-otter of the season is

¹ Hill-Tout, *J. A. I.*, 1904, p. 330.

² Teit, *Jesup Exped.*, vol. i, pp. 346, 350 *et seq.*

³ Swanton, *Jesup Exped.*, vol. v, p. 57. These hunting-rules of the Haida are interesting as perhaps illustrating one way in which magical practices to promote the chase or increase the food-supply may have developed. As such rules are transmitted from generation to generation, they tend to become stable, and in due time categorical. A breach of the rules may thus come to carry with it the danger of failure (as is indeed often the case); and the strict observance of the rules, which have meanwhile become stereotyped into a ritual, may acquire a direct magical significance.

⁴ Boas, *B. A. A. S.*, vol. 59, 5th Rept., p. 51.

treated ceremoniously. They place it on a skinning-mat, and move the knife from the mouth down along the lower side of the animal, without cutting, however. In doing so, they draw in their breath. This is repeated three times; the fourth time they cut. Then the skin is cut off, and the body is put down on its stomach. Then the skin is thrown on it with the words, "Now call your husband!" The skin is lifted, turned around, and thrown on again, with the words, "Now call your brother!" A third time the skin is lifted, turned around, and thrown on again: "Now call your uncles!" The process is repeated again and again, the land-otter being asked to call its fathers, children, and tribe. Then the body is hung up in a corner of the house. Similar ceremonies are performed with beavers, raccoons, and martens. When a bear is killed, it is treated in much the same way, and then eaten; or a loop is put through its nose, and the body is then hung up in a corner of the house.¹

Magical ceremonies intended to preserve or increase the food-supply are thus seen to be a by no means unfamiliar or unimportant feature in the daily life of the tribes of British Columbia. Here, however, these ceremonies have no reference whatever to totemic animals, and stand quite apart from all totemistic beliefs and practices.

Reincarnation of Ancestral Spirits

AUSTRALIA. — Each of the *alcheringa* ancestors (Aranda) is represented as carrying with him one or more sacred stones or *churinga*, each one of which was associated with the spirit part of some individual. At the spots where the ancestors originated and stayed, or at the camping-places where they stopped during their wanderings, local totem centres (*oknanikilla*) arose; for at such spots a number of the ancestors went into the ground with their *churinga*. Their bodies died,² but some natural feature arose to mark the spot, while the spirit remained in the *churinga*. Other *churinga* were placed in the ground, a tree or rock again arising at the spot. Thus the entire country through which the *alcheringa* ancestors travelled is dotted with totem centres at which a number of *churinga* associated with spirit individuals are deposited.

The Aranda believe that another spirit being issues from the *nanja* (the sacred tree, rock, or what not, at the *oknanikilla*). This spirit watches over the ancestral spirit which abides in the *churinga*.³ Among the Unmatjera and Kaitish there were comparatively few groups of individuals who left spirit individuals behind them associated with *churinga*; but here the ancestors, often two in number, had

¹ Boas, unpublished material.

² According to Strehlow (ii, p. 52), the rocks, trees, water-holes, found at such places, are the transformed bodies of the ancestors.

³ Spencer and Gillen, i p. 513.

with them stores of *churinga*, which they deposited in the ground, thus giving rise to totem centres.¹ Similar cases occur among the Worgaia. Among the tribes farther north, however, beginning with the Warramunga, an association of ancestors with the *churinga* occurs in but very few cases. The chameleonic ancestor of several of the Warramunga snake totems² had no *churinga* of his own, "but he stole a small one which belonged to the ancestor of the Wollunqua snake totem."³ In these tribes the ancestor — for, almost without exception, there is only one — performs sacred ceremonies at certain spots, leaving behind spirit children who emanate from his body.⁴ These spirit children are completely developed boys and girls, of reddish color, with body and soul. They can only be seen by medicine-men.⁵ From the above facts, Spencer and Gillen arrived at the conclusion that "in every tribe without exception there is a belief in the reincarnation of ancestors." In connection with the *mai-aurli* ancestors of the Arábana, we read, "Since that early time when the various totem groups were thus instituted, the *mai-aurli* have been constantly undergoing reincarnation."⁶ And when speaking of the Aranda *churinga*, they insist that "in the native mind the value of the *churinga* at the present day, whatever may have been the case in past times, lies in the fact that each one is intimately associated with, and is indeed the representation of, the *alcheringa* ancestors with the attributes of whom it is endowed. When the spirit part has gone into a woman, and a child has, as a result, been born, then that living child is the reincarnation of that particular spirit individual.⁷ When an Aranda dies, relate Spencer and Gillen, and the mourning ceremonies connected with the burial are carried out, the soul of the deceased returns to its *nanja*, and stays there in the company of its spirit guardian. In due time it becomes associated with another *churinga*; and eventually, "but not until even the bones have crumbled away," it may be reborn in human form.⁸ Again and again do Spencer and Gillen return to this point, their statements always being absolutely categorical.⁹

Strangely enough, Spencer and Gillen's conclusions do not seem in this instance to be borne out by their own facts.¹⁰ When they tell us that at the time of their visit to the Warramunga country "there was an old Worgaia man visiting the Warramunga tribe, who, together with his brother, was the reincarnation of one of their *alcheringa yams*,"¹¹ it is not easy to see how the ancestor's spirit could be reincarnated in both

¹ Spencer and Gillen, ii, p. 273.

² See p. 192.

³ Spencer and Gillen, ii, p. 163.

⁴ *Ibid.*, ii, p. 161.

⁵ Strehlow, ii, p. 52.

⁶ Spencer and Gillen, ii, p. 146; cf. also pp. 148-149.

⁷ *Ibid.*, i, p. 138.

⁸ *Ibid.*, i, p. 515.

⁹ *Ibid.*, i, pp. 124, 125 *et seq.*; ii, 150, 156, 174, 273, 274, 606 *et seq.*

¹⁰ See Leonhardi, ii, p. 56, note.

¹¹ Spencer and Gillen, ii, p. 274.

brothers at the same time. The erroneousness of the concept (or terminology?), moreover, can be seen throughout. When the *mai-aurli* of the Arábana are supposed to undergo constant reincarnation, or when the ancestral group of Aranda totemites — incomplete creatures originally, but shaped into complete men and women by the knife of the transformer — are believed to lead an eternal existence in the bodily frames of uncounted generations of totemites, there is a certain plausibility in the conception; but when we come to the Kaitish, we generally find a small number of ancestors (often two) going about with great quantities of *churinga* associated with spirit individuals, which they deposit in the ground. Among the Warramunga, as a rule, only one ancestor appears on the scene, and this condition becomes characteristic among the northern tribes. These ancestors leave behind spirit children who emanate from their bodies during the performance of sacred ceremonies. The spirits associated with the *churinga* (Kaitish), or the spirit children issued from the bodies of ancestors (Warramunga and northern tribes), are reborn by entering the bodies of women who pass near the spots haunted by such spirits. To speak here of a reincarnation of ancestors would obviously be either a misstatement or a misapplication of the term. As far as the Aranda and Loritja are concerned, among whom the belief would, logically at least, be plausible, we can fortunately make use of Strehlow's data. At the instance of von Leonhardi, the missionary made repeated inquiries among the natives with reference to that special point. He speaks in particular of three medicine-men, one of whom used to have great influence in his tribe. These medicine-men, as well as the other natives, pronounced Spencer and Gillen's account wrong. In a letter to Leonhardi dated February 9, 1905,¹ Strehlow writes the following:

The male spirit children (*ratapa*) dwell in rocks, trees, or mistle-branches; the female ancestors, in rock crevices. When a woman passes one of these spots, a *ratapa* enters her in the shape of an adult youth or girl with body and soul. Pains and nausea ensue. The *ratapa* in the woman's womb decreases in size, and is born as a child, which belongs to the corresponding totem.² — When a man dies, his soul does not go to the totem centre, but to the north, to the Island of the Dead (Laia), where it remains until there is rain on earth and green grass grows. It wanders about until it sees a tree with white bark, from which it shrinks in terror. Then it goes back to its former habitat

¹ *Globus* vol. xci, No. 18 (1907), p. 285.

² Von Leonhardi, in his introduction to the first volume of Strehlow's work, summarizes the different ways in which a woman may become pregnant thus: (1) A *ratapa* enters the woman; such children are born with narrow faces. (2) The totem ancestor emerges from the earth, and throws a small whirling-stick at the woman; the child thus conceived is born with a broad face. (3) The ancestor himself enters the woman, and is reborn; such children have light hair.

on earth, and warns its friends against the dangers that are awaiting them. If the deceased left a small child, the father's soul enters it and stays until he grows a beard. Then it departs. If the son is an adult, the soul does not enter him, but waits behind his back until he marries and has a son, whom it enters and stays until the child has grown up, when it leaves him. It wanders about until finally killed by a stroke of lightning. "Dieses Aufhören des Seelenlebens," concludes Strehlow, "wird von den Schwarzen auf das bestimmteste behauptet. Man kann also nicht von einer Reincarnation sprechen, sondern nur von einer zeitweiligen Einwohnung der Seele des Vaters oder Grossvaters in seinem Sohn oder Enkel."

In regard to the other tribes discussed by Spencer and Gillen, we have no such supplementary information; so their data must provisionally stand, subject, of course, to the doubt which the logical inconsistencies of their presentation arouse. Whatever the facts as to the reincarnation of ancestral spirits may turn out to be, the data collected by Spencer and Gillen and Strehlow show conclusively, that, in all the tribes in question, pregnancy is believed to be caused by a spirit entering a woman's body, and that the child is the embodiment, the incarnation, of that spirit.

These spiritual ideas, as well as the material objects representing them, the *churinga*, have taken deep root in the totemic life of the Central Australian tribes. The *churinga* is the common body of an individual and of his ancestor, and a guaranty of the latter's protection; while the loss of a *churinga* may arouse his revenge.¹ Damage done to the *churinga*, however, does not of necessity mean destruction to its owner, but it fills him with a vague sense of danger. The *churinga* is not the abode of the spirit or life of any particular individual. Spencer and Gillen,² as well as Strehlow,³ are quite explicit and positive as to this point. The *churinga* belonging to a totemic group are kept at special storage-places, the access to which is interdicted to women and uninitiated young men.⁴ When dealing with the *intichiuma*,⁵ we saw what an important part the *churinga* play in those ceremonies among the Aranda, Ilpirra, Unmatjera, and Kaitish. At the *engwura* ceremonies, special storage-places are provided for the *churinga* belonging to the two moieties of the tribe, and they are constantly being used in connection with the rites of initiation. The *churinga*, as a bull-roarer, resounds at the initiation of boys, and it is believed by the women that "the roaring is the voice of the great spirit, *Twanyirika*, who has come to take the boy away."⁶

¹ Strehlow, ii, p. 77.

² Spencer and Gillen, i, p. 138.

³ Strehlow, ii, p. 76.

⁴ *Ibid.*, ii, p. 78; Spencer and Gillen, i, p. 138.

⁵ See pp. 202-203.

⁶ Spencer and Gillen, i, p. 246; see also *Ibid.*, ii, pp. 497 *et seq.*, and Howitt, *N. T.*, pp. 565 *et seq.*

The most significant function of the spirit individuals is to enter the body of a woman, thus causing her to become pregnant, determining *ipso facto* the totem of the child. Women will avoid certain localities or abstain from touching certain trees, for, if they did not do so, the spirits associated with the spot or tree would be sure to enter them. The greatest freedom is left to the spirit among the Aranda and Loritja, where the spirit of any totem may enter a woman, and the child has to follow suit. Of course, it is supposed to enter a woman of the proper phratry and class, but it may not do so. In connection with the class, such blunders do sometimes occur, and the child then follows the class of the spirit begetter. The corresponding beliefs of the Kaitish are quite similar to those of the Aranda. Among the northern tribes, beginning with the Warramunga, where the paternal law of totemic descent becomes stringent, the spirits are not supposed to make any mistakes as to class and totem. Among the Gnanji we find, in addition, the belief that the proper spirits are following a woman about, and, whenever she feels the first pangs of pregnancy, it is one of these spirits that has entered her. A most curious adjustment has occurred among the Arábana, where, to meet their peculiar rule of descent, the spirit child is supposed to change its totem, clan, and moiety at each successive reincarnation, with the desired result of the child always belonging to the same moiety.¹

¹ Spencer and Gillen, ii, pp. 148-149. In view of Strehlow's revelations about the reincarnation beliefs of the Aranda, statements like the above should be accepted with a grain of salt.

A large body of latter-day speculation clusters about those beliefs of the natives. Say Spencer and Gillen, "We have amongst the Arunta, Luritja, and Ilpirra tribes, and probably also amongst others, such as the Warramunga, the idea firmly held that the child is not the direct result of intercourse; that it may come without this, which merely, as it were, prepares the mother for the reception and birth also of an already formed spirit child who inhabits one of the local totem centres" (i, p. 265). Strehlow did not find among the Aranda the conception of the sexual act as a "preparation." He asserts that the *cohabitatio* is regarded merely as a pleasure, although in connection with animals the physical nexus of things is well understood (ii, p. 52, note 7). Roth furnishes identical information as to "the Tully River Blacks" (Bulletin No. 5, pp. 22, 23). In Frazer's fertile mind, the above facts become the corner-stone of an hypothetical structure, the theory of conceptional totemism (1905, p. 458). Granted the authenticity of the facts, Frazer's interpretation of them impresses one as strangely naïve. "So astounding an ignorance of natural causation," he exclaims, "cannot but date from a past immeasurably remote" (*Ibid.*, p. 455). Not merely "the intercourse of the sexes as the cause of offspring," namely, is ignored, but also "the tie of blood on the maternal as well as the paternal side." As to the ignorance of the maternal tie, Lang has said his word (*S. T.*, p. 190). Apart from that, however, the deplorable ignorance of the natives could, if at all, be a test of primitiveness only if they proved to be too primitive to know better. They do know better, however, in the case of animals. This fact, together with some further evidence adduced by Lang (*l. c.*, pp. 190-193) and Schmidt (*Z. f. E.*, 1908, pp. 883 *et seq.*), ought at least to check any direct psychological interpretation of the native's ignorance. We need not with Lang regard the Aranda theory as a "philosophic inference from philosophic

BRITISH COLUMBIA. — The Thompson River Indians believe that in some few cases souls return in new-born infants. If a male child dies, and the mother gives birth to another male child, the latter is believed to be "his dead brother come to life again." If the second child also dies, the same belief is held in regard to the third child, if a male. One of the reasons for this belief given by the Indians is that when a child dies, the next one born is almost always of the same sex as the deceased one. The soul of an elderly person cannot be reborn; nor can the soul of a male infant be reborn in a female infant; nor can the soul of an infant come to life again in an infant of another mother. "Formerly," adds Teit, "this belief was more general than it is now."¹ Among the Shuswap, souls of dead children are sometimes reborn by the same mother or a near relative; a male is always reborn a male, and *vice versa*. In some rare cases adults were believed to be reborn by a loved relative. Human souls could never be reborn in animals.² Among the Lillooet the belief in reincarnation is well developed. The souls "of almost all, if not all" children are reborn by the same mother or by a relative. The sex does not change. There is a belief that adults may also be reborn, "if they so desire," but that actual cases are of rare occurrence.³ Among the Tlingit, Swanton obtained the following tale: "In a certain town a man was killed and went up to Ki'waa, and by and by a woman of his clan gave birth to a child." In the course of the story the child turns out to be the same man who had been killed. He told his people about Ki'waa, where all people killed by violence must go, etc. This story, or one like it, is repeated everywhere in the Tlingit country. If a person with a cut or scar on his body died and was reborn, the same marks reappeared on the infant.⁴

premises" (*Tylor Essays*, 1907, p. 212); but in conjecturing that "their psychology has clouded their physiology," he probably comes little short of the mark.

Passing over Reitzenstein's pretentious but uncritical article (*Z. f. E.*, 1909, pp. 644 *et seq.*), note Hartland's latest contribution to the subject. In the last chapter, on "Physiological Ignorance on the Subject of Conception," he says, "What I do mean is, that for generations and generations the truth that the child is only born in consequence of an act of sexual union, that the birth of a child is the natural consequence of such an act performed in favoring circumstances, and that every child must be the result of such an act and of no other cause, was not realized by mankind, that down to the present day it is imperfectly realized by some peoples, and that there are still others among whom it is unknown" (*Primitive Paternity*, London, 1910, ii, p. 250). The question seems worth asking, whether this conclusion would not be as convincing without as it is with the copious evidence from mythology, folk-lore, and custom gathered in the author's two volumes? That mankind did pass, and in part still remains in, a period of ignorance as to the true relation between the sexual act, conception, and birth, is scarcely a debatable subject. Evidence of the kind adduced does not help us to fix that ignorance chronologically. The real problem, therefore, consists in ascertaining, in each individual case that comes under investigation, just how much ignorance or knowledge there is as to the matter.

¹ Teit, *Jesup Exped.*, vol. i, p. 259.

² *Ibid.*, vol. ii, p. 611.

³ *Ibid.*, vol. ii, p. 287.

⁴ Swanton, *26th B. E. R.*, 1904-05, p. 463.

The Kwakiutl believe that "the soul of a deceased person returns again in the first child born after his death."¹ The beliefs about killer-whales, salmon, wolves, etc., into which human beings become transformed after death, or to which they belonged before becoming men, also belong to the same category of ideas.²

The belief in reincarnation may thus be said to be entertained to a greater or less extent by the tribes of British Columbia. In Australia, however, this belief has become an integral part of a complex system of beliefs and ceremonies, and in a great many tribes the central fact of their totemic organization. In British Columbia, on the other hand, no such process has taken place. The belief in reincarnation exists as a psychological detail in the lives of these Indians; but it has not affected their other beliefs and practices. We find no trace of it in the ancestral traditions of their clans and families; nor did it become associated with the many rites and ceremonies which form part of their totemic clan organization and of their secret societies.

Guardian Spirits and Secret Societies

BRITISH COLUMBIA. — The southern Kwakiutl, as we saw, are divided into non-exogamous clans, which, through many transformations, arose out of original village communities.³ Each clan derives its origin from a mythical ancestor, on whose adventures the crests and privileges of the clan depend.⁴ As described in the section on "Descent," the ancestor, in the course of his adventures, meets the eponymous animal of the clan, and in a variety of ways obtains from him supernatural powers or magical objects: such as the magic harpoon, which insures success in sea-otter hunting; the water of life, which resuscitates the dead, etc. He also obtains a dance, a song, and cries which are peculiar to each spirit, as well as the right to use certain carvings.⁵ The dance always consists in a dramatic presentation of the myth in which the ancestor acquires the gifts of the spirit. These spirits are certain animals — the bear, wolf, sea-lion, killer-whale — and fabulous monsters, who become protectors of men.⁶

Such a monster is the Si'siul, a fabulous double-headed snake that assumes the shape of a fish. To eat or see it is sure death. All joints of the culprit become dislocated, and his head is turned backwards. It is, however, very useful when friendly, and is claimed by warriors as their protector. Another monster is the cannibal woman Dzó'noqwa, who resides in the woods, etc.⁷

The more general the use of a crest in a clan, the older is the tradition

¹ Boas, *B. A. A. S.*, vol. 60, 6th Rept., p. 59.

³ Boas, *Kwakiutl*, p. 334.

⁵ *Ibid.*, p. 396.

⁷ *Ibid.*, pp. 370-372 *et seq.*

² See p. 199.

⁴ *Ibid.*, p. 333.

⁶ *Ibid.*, p. 371.

of its acquisition. When the tradition is more recent, the use of the crest is restricted to the descendants of the person to whom the tradition refers. An extreme case is when one of the clansmen tells of his own acquisition of one of the crests of the clan. In all cases the spirits and their gifts are hereditary.¹

The spirits so far dealt with appear only in the ancestral traditions, in which no reference is made to any special relation between such spirits and the ancestor's descendants. But we also find other spirits acquired individually by the young men: they are the personal guardian spirits or protectors, thus corresponding strictly to the manitou of so many of the Indian tribes of North America. The youth expects to meet only spirits belonging to his clan.² Such a spirit is Making-War-All-Over-the-Earth. Under his protection, the youth may obtain three different powers: he may become invulnerable and acquire power over the Si'siul; he may acquire the capacity of catching the invisible dream-spirit (which is a worm), and of using it against his enemies; and he may become insensible to the pain of wounds, and proof against death itself. With the assistance of The-First-One-to-eat-Man-at-the-Mouth-of-the-River, another spirit, nine powers may be obtained.³ The spirit Mādēm is a bird, and gives the faculty of flying. Various ghost spirits give the power to return to life after having been killed. These spirits are also hereditary, and their number is limited. Accordingly, each spirit belongs to various clans in different tribes, but the powers bestowed by it in each case are slightly different. The spirits appear only in the winter, and, as a consequence, the social organization of the Kwakiutl tribes undergoes during that season a complete transformation.⁴

In conformity with a general characteristic of the Indians of British Columbia and of a number of other Indian tribes of the Pacific coast as well as of the interior, the Kwakiutl tribes distinguish three social classes, — nobility, common people, and slaves. The last-named are rated on a par with personal property, and thus do not really form part of the social structure of these peoples. In the summer, during the "profane" season (*ba'xus*), the two classes comprise clans and families. The ancestor of each family has a tradition of his own, apart from the clan tradition; and with it go the usual crests and privileges. In each family only one man at a time personates the ancestor and enjoys his rank and privileges. These men constitute the nobility, and range in importance according to the rank of their ancestors. At festivals they sit in order of their rank, called "seat." The noblest clan and the noblest name in that clan are called "Eagle."⁵

¹ Boas, *Kwakiutl*, p. 324.

³ *Ibid.*, pp. 396 et seq.

⁵ *Ibid.*, p. 339.

² *Ibid.*, p. 393.

⁴ *Ibid.*, p. 418.

In the winter, the season of "the secrets" (*ts'ē'ts'aēqa*), when the spirits appear, a thorough rearrangement of the above social order takes place. Individuals are no longer grouped according to clans and families, but according to the spirits that have initiated them; while the minor subdivisions within these groups are determined by the ceremonies and dances bestowed upon individuals. "In summer *ba'xus* is on the top, the *ts'ē'tsaēqa* below, and *vice versa* in winter," says the Indian.¹

During the winter ceremonial, which is performed in that season, the people are divided into two main bodies. — the initiated ("seals") and the uninitiated (*quē'qutsa*, a kind of sparrow).² The latter are divided into groups consisting of individuals who will become initiated at approximately the same time. "For this reason, perhaps, natural age groups have arisen, which, from the religious point of view, form rank-groups within the tribe."³ There are ten such groups or societies, — seven male and three female, — and most of them bear animal names.

Throughout the ceremonies the two groups are hostile to each other. The "seals" attack and torment the *quē'qutsa*, who try to reciprocate to the best of their ability.⁴ The object of part of the ceremonies performed by each society is to secure the return of the youth who has been taken away by the supernatural being, the spirit protector of the society. When the novice finally returns, he is in a state of ecstasy; and ceremonies are performed to restore him to his senses.⁵ Boas gives a list of fifty-three dances, arranged according to rank, which belong to the Kwakiutl, Ma'malēleqala, Nimkish, and Lau'itsis, and are performed during the winter ceremonial.⁶

The idea of guardian spirits among the Kwakiutl, which has given rise to a unique phenomenon of social transfiguration, has also taken firm root in the other tribes of British Columbia. Among the Thompson River Indians every person had a guardian spirit which he acquired at the puberty ceremonies. Here these spirits were not as a rule inherited, except in the case of a few exceptionally powerful shamans. All animals and objects possessed of magic qualities could become guardian spirits; but the powers of such spirits had become differentiated, so that certain groups of supernatural helpers were associated with definite social or professional classes.⁷ The shamans had their favorite spirits, some of which were natural phenomena (night, fog, east, west); man or parts of human body (woman, young girl, hands or feet of man, etc.); animals (bat); objects referring to death (land of souls; ghosts;

¹ Boas, *Kwakiutl*, p. 418.

³ Boas, *I. A. K.*, vol. xiv (1904), p. 146.

⁵ *Ibid.*, p. 431.

⁷ Teit, *Jesup Exped.*, vol. i, p. 354.

² *Ibid.*, p. 419.

⁴ Boas, *Kwakiutl*, p. 420.

⁶ *Ibid.*, pp. 498-499.

dead man's hair, bones, and teeth, etc.). The warriors had their set of spirits; so did the hunters, fishermen, gamblers, runners, women. Each person partook of the qualities of his or her guardian spirit.¹

Among the spirits peculiar to shamans, parts of animals or objects were not uncommon. The tail of a snake, the nipple of a gun, the left or right side of anything, etc., occurred as supernatural helpers.²

Another point of theoretical interest comes up in this connection. A sharp line cannot always be drawn between a guardian spirit and an amulet. A snake's tail, for instance, figures as a guardian spirit; but the tail of a snake called "double-headed" snake by some Indians, on account of two small eye-like protuberances on the end of its tail, was also worn by hunters as a charm, to protect them during the grizzly-bear hunt.³

Although the range of animals, plants, natural phenomena, inanimate objects, which could become guardian spirits, embraced practically the whole of nature, certain animals that had no mysterious power did not figure as spirits. Such were the mouse, chipmunk, squirrel, rat, butterfly, etc. There were but few birds, and scarcely any trees or herbs, among the spirits.

The young men of the Lillooet acquired guardian spirits, and, at the instigation of their elders, performed a "guardian-spirit dance," during which they imitated their supernatural protectors in motion, gesture, and cry.⁴ In some of their clan dances, masks were used, which sometimes referred to an incident in the clan myth. The dancers personified either the ancestor himself or his guardian spirit.⁵ Powerful guardian spirits enabled the shamans to perform wonderful feats.⁶ A number of animal personal names taken from guardian spirits occur among the Lower Thompson and the Lower Lillooet.⁷ The weapons, implements, and other objects of the Lillooet were often decorated with designs representing guardian spirits, and similar figures were painted and tattooed on face and body.⁸ When the Shuswap lad began

¹ Teit, *Jesup Exped.*, vol. i, p. 354.

² This feature becomes of especial interest in its bearing on the so-called "split totems." That name was given by Frazer to totems which, he thinks, always originated on the occasion of a splitting-up of a large totemic group into smaller groups, or of a separation of a smaller group from the body of the larger one. In such cases the new groups would have as their totem either another variety or species of the original totem, or some part of it (Frazer, *T.*, p. 62). Among the Thompson River Indians no such process could be hypothesized as accounting for the origin of "split" guardian spirits; for these were individual helpers, and were not as a rule inherited. This does not invalidate Frazer's hypothesis; but, the two phenomena being analogous, the existence of "split" guardian spirits makes it at least probable that psychological motives or objective processes other than those represented by Frazer may also have been responsible for the origin of split totems.

³ Teit, *Jesup Exped.*, vol. i, p. 371.

⁴ *Ibid.*, vol. ii, pp. 285-286.

⁵ *Ibid.*, vol. ii, p. 286.

⁶ *Ibid.*, vol. ii, pp. 288-289.

⁷ *Ibid.*, vol. ii, pp. 294-295, note 3.

⁸ *Ibid.*, vol. ii, p. 298, note 11.

to dream of women, arrows, and canoes, or when his voice began to change, his time had arrived for desiring and obtaining a guardian spirit. Among these tribes we also find that the common people were divided into groups, membership in most of which was not strictly hereditary, while in others, like the Black Bear Group, the hereditary character was more pronounced. Teit enumerates twenty-nine protectors of such groups, of which twenty are animals, while the rest include plants, natural phenomena, inanimate objects, as well as hunger and famine. Some of these groups were more closely related to one another than others; and they then could perform one another's dances, and sing one another's songs. These groups intercrossed the hereditary families of the people: hence they were probably analogous to the secret dancing societies of the Kwakiutl.¹ The groups had distinct dresses, ornaments, songs, and dances, some of which could be performed at any time. Most dances, however, were performed in the winter. During the dances, protective animal spirits, like the moose, caribou, elk, and deer, were impersonated. The persons acting dressed in the skins of these animals, with the scalp part hanging over their heads and faces. Some had antlers attached to the head and neck. The dancers went through all the actions of the animal impersonated, imitating its finding and fishing, hunting and snaring, chasing over lakes in canoes, and final capture or death.²

Among the Haida, the guardian-spirit idea finds its clearest expression in the beliefs about shamans. When a man was "possessed" by a supernatural being, who spoke through him, or used him as a medium for manifesting himself, the man was a shaman. When the spirit was present, the shaman lost his personal identity and became the spirit. He dressed as directed by the spirit, and used the latter's language. If a supernatural being from the Tlingit country took possession of the shaman, he spoke Tlingit, although he might otherwise have been totally ignorant of that language. His name also was discarded, and the spirit's name substituted in its stead. And if the spirit changed, the name was also changed. "When the Above people spoke through a man, the man used the Tlingit language; when his spirit was the moon, he spoke Tsimshian; when he was inspired by *W'ígít*, he spoke Bella Bella."³

Not only a shaman, but any man, could secure physical power, increase in property, success in war, hunting, fishing, etc., by observing strict dietary rules, staying away from his wife, bathing in the sea, taking sweat-baths, etc. Supernatural experiences may have followed these practices; but the Haida believed, curiously enough, that satisfactory results could be secured without such experiences.⁴ The dances of the secret societies among these people were closely associated with

¹ Teit, *Jesup Exped.*, vol. ii, p. 577.

² *Ibid.*, vol. ii, p. 580.

³ Swanton, *Jesup Exped.*, vol. v, p. 38.

⁴ *Ibid.*, vol. v, p. 41.

the potlatch, and were performed at no other time. The names of the principal dances roughly corresponded to the dance names of the Kwakiutl societies. The character of the performances of the secret society was inspired by shamanistic ideas. As the supernatural being "spoke" or "came through" the shaman, so the U'lala spirit, the dog-eating spirit, the grizzly-bear spirit, "came through" the novice. Outside of the society, however, these spirits — with the exception of the grizzly bear and the wolf — were not even mentioned. The ties of membership in the societies were very loose. "I do this," says Swanton, referring to his use of "society" instead of "societies," "because I cannot make out that there was any association between those who had been possessed by the dance spirit, other than that fact."¹

The Tlingit shamans were even more powerful than those of the Haida. Whereas the Haida shaman usually had only one spirit and no masks, his Tlingit colleague could boast of several spirits and masks.² The representations of subsidiary spirits or masks were all designed to strengthen certain faculties of the shaman. The shaman, as well as an ordinary individual, could increase his powers by obtaining many split animal tongues, especially those of land-otters, which were combined with eagle-claws and other articles, and carefully stored away. Shamans often performed merely for display, or they engaged in battles with other shamans who may have been far away, trying to show their superior powers. Different spirits appeared to Wolf and Raven shamans.

We see how deeply the belief in guardian spirits has entered into the life and thought of the people of British Columbia; and the particular forms and applications of that belief are as varied as they are numerous. Reared on the fertile ground of a general animism, guardian spirits, among the Thompson River Indians, embrace the greater part of animate and inanimate nature. Through the medium of art the realm of magical potentialities becomes still wider: for when the representation of a spirit protector is carved on an implement or weapon, the object becomes the carrier of supernatural powers.³ Among the Kwakiutl, the guardian-spirit idea stands in the centre of a complex system of secret societies and initiation ceremonies. With the approach of winter, the guardian spirit, like a ghost of the past, emerges from its summer retirement, and, through the medium of names, transforms the social organization of the people. Among the Haida and Tlingit, the belief in the magical powers of supernatural helpers has engendered a prolific growth of shamanistic practices. The type of clan and family legend prevalent on the entire coast, particularly among the Tsim-

¹ Swanton, *Jesup Exped.*, vol. v, p. 161.

² Swanton, *26th B. E. R.*, 1904-05, p. 463.

³ Teit, *Jesup Exped.*, vol. i, p. 379.

shian, Haida, and Tlingit, consists of the account of how the ancestor of the clan or family met his guardian spirit and obtained from it its supernatural powers; and in the dances of the secret societies that mythological motive finds its dramatic embodiment. The guardian-spirit idea also becomes one of the standards of rank found among these people. The greater the powers of an individual's supernatural guardian, the more respect he commands; while secret societies rank according to the powers of their members. In the present state of our knowledge, it is impossible to determine whether the different rank of clans does, or does not, genetically belong to the same category of phenomena.¹

AUSTRALIA. — The guardian spirit is not a familiar feature in Australia. Thomas finds no difficulty in enumerating the few tribes in which the belief has so far been ascertained.² Mrs. Parker's *yunbeai*³ bear unmistakably the character of guardian spirits. In Strehlow's

¹ Some of the differences between European and American students of totemism have been brought to a point in Lang's and Hill-Tout's discussion of the individual guardian spirit of British Columbia in its relation to the clan totem. We shall return to this problem farther on, when dealing with the phenomena of descent and the general concept of totemism (see pp. 269, 271, and 272). Hill-Tout certainly overstates his case in asserting that clan totemism in British Columbia — indeed, he asserts much more than that — has developed out of individual guardian spirits. That it may have so developed, is, I think, beyond doubt (Hill-Tout, *Totemism: its Origin and Import*, R. S. C., sec. ser., vol. ix, pp. 71 *et seq.*; see also his paper on "The Origin of the Totemism of the Aborigines of British Columbia," *Ibid.*, vol. vii, pp. 6 *et seq.*, where his attitude is somewhat more guarded). But what is significant for us at the present moment is the fact that the crests of clans and families of British Columbia partake strongly of the nature of guardian spirits; and if in many cases that character of the crest has become attenuated, so that "the tutelary genius of the clan has degenerated into a crest" (Boas, *Kwakiutl*, p. 336), the fact remains that the crest figures as a guardian spirit in the family and clan traditions. The Tsimshian Bear myth does not prove "that the natives themselves turn into bears," — so much may be granted to Lang: nothing is proved except that *in myth-making* the natives think that this metamorphosis may have occurred in the past (Lang, *S. T.*, p. 212). But this *thinking in myth-making* is in itself an important psychological fact. To speak with Hill-Tout, "The main fact for us is that between a certain object or being and a body of people, certain mysterious relations have been established, identical with those existing between the individual and his personal totem" (Hill-Tout, *R. S. C.*, 1903, sec. ser., vol. ix, p. 72). We do not know whether these people "are the lincal descendants of the man or woman who first acquired the totem;" but that they "trace their descent from" that man or woman is for us all-important. We need not share Hill-Tout's opinion that "in the concept of a protective ghostly genius" lies the "true" significance of totemism in general; but that such is its significance "as held by the Indians themselves" (Hill-Tout, *J. A. I.*, 1904, p. 328) is the important fact with which we are now primarily concerned. Granting that the totemistic beliefs and practices of British Columbia have become saturated with the guardian-spirit idea, we must also remember that the religious character of crests is by no means as strong or as constant as is that of individual guardian spirits (see also Boas, in *A. A. R.*, 1906, pp. 240-241, who, in speaking of the northern tribes, reaches the conclusion that "the religious importance of the crest is in most cases very slight").

² *Man*, 1904, p. 85.

³ L. Parker, *The Euahlayi*, pp. 23, 29 *et seq.*

description, the totem inherited by an Aranda from his mother possesses to a certain extent the features of a protective spirit.¹ All these beliefs are, however, clearly of secondary importance in the lives of the natives. The guardian spirit, moreover, is either, as among the Euahlayi, quite distinct from the totem; or where the two concepts tend to combine, as in the Aranda mother totem, the guardian-spirit element fails to assert itself to any marked degree.

Art

BRITISH COLUMBIA. — One of the striking features of all British Columbian villages are the so-called totem-poles erected in front of the houses, and decorated with carvings, which generally represent the legendary history of the clan or family,² but may also represent some other story, or the crests of the husband, the wife, or of both.³ In ancient times slaves were sometimes killed, and their remains buried under the totem or house poles. Later on, they were no longer killed, but given away as presents. In all such cases the inverted figure of a man, or an inverted human head, was carved on the pole. In other cases, coppers were either buried under the poles or given away. Whenever that was done, coppers were shown on the poles, sometimes in the position of being held or bitten by totem animals.⁴ During the dances of the secret societies, at initiation ceremonies, and other festivals of the coast tribes, masks were used which were decorated with carved and painted designs of animals.⁵ Some of these masks were very complex; many masks were so made as to open in two or more sections. The inner surfaces of the sections were also carved; and when opened, they revealed another carved surface, — the inner body of the mask.⁶ These masks were the property of clans, of families, or of dancing societies. They could be obtained by inheritance or at initiation. In the clan and family traditions, the ancestor obtained, together with certain powers, a dance and a song, also the right to use certain masks and carvings.⁷ When, during dances, the members of the societies wore the masks, they were supposed to impersonate the animals represented on the masks. The batons and rattles used at ceremonies were similarly decorated.⁸ The use of animal designs and carvings was not restricted to totem-poles and ceremonial objects, but embraced practically the entire material culture of the people. We find the characteristic paint-

¹ Strehlow, ii, p. 58.

² Boas, *Kwakiutl*, p. 324; Swanton, *Jesup Exped.*, vol. v, plates i, ii, iii, and ix.

³ Swanton, *Jesup Exped.*, vol. v, p. 122.

⁴ Boas, *Kwakiutl*, p. 357.

⁵ *Ibid.*, plates xxx and xxxi, pp. 447-449, 451 *et seq.*

⁶ *Ibid.*, pp. 357, 464, 465, 467, 470 *et seq.*

⁷ *Ibid.*, p. 396.

⁸ *Ibid.*, pp. 432-434, and pp. 435-440, 462 *et seq.*

ings or carvings on rocks,¹ coppers,² houses³ and canoes, on paddles, memorial columns,⁴ dishes,⁵ spoons,⁶ gambling-sticks,⁷ and an innumerable variety of other objects. The designs of woven blankets and of tattooing are similarly inspired.⁸ The decorations are generally adjusted to the form of the object; the latter, in its turn, being sometimes affected by the character of the carving. The consciousness of the close relation between the decoration and the object decorated is expressed in the belief held by the Indians that certain animals assume the shape of certain objects. "The whale becomes a canoe, the seal a dish, the crane a spoon."⁹

Apart from the realistic representations of human figures and heads which abound, the latter being particularly excellent,¹⁰ the art of this area is characterized by the use of conventional animal forms. The two dominant tendencies of that art seem to be, on the one hand, to represent the entire animal; on the other, to single out some characteristic feature of each animal, the representation of which feature would furnish an unmistakable means of identifying the animal represented.¹¹ The two tendencies are to a certain extent antagonistic; and the first tends, as a whole, to give way to the second: the distinctive feature becomes so prominent in the painting or carving as to crowd the rest of the animal into comparatively narrow quarters, furthering so high a degree of conventionalization as to make identification impossible but for the guidance of the distinctive feature. In extreme cases the symbol is deemed sufficient to identify the animal, the other parts of its body not being represented.¹² The important point for us is that the individuality of the animal has not become effaced: the precise meaning of the design remains in most cases perfectly distinct.¹³

Stories and traditions are full of interesting episodes revealing the remarkable power of realistic suggestion wielded by the carved representations. In the Tlingit story of the "Killer-Whale Crest of the DAQL'awe'di," Natsilane' is taken by his brothers-in-law to Kats!ē'-

¹ Boas, *Kwakiutl*, plates xxiii-xxvi.

² *Ibid.*, pp. 342-343 and plate iv.

³ *Ibid.*, pp. 376-378; Swanton, *Jesup Exped.*, vol. v, plates iv, xi, and xii.

⁴ Swanton, *Jesup Exped.*, vol. v, plates v-viii.

⁵ Boas, *Kwakiutl*, pp. 392-394; *Thompson Art*, p. 376; *Art of the Pacific Coast*, pp. 123, 160, and 170.

⁶ Swanton, *Jesup Exped.*, vol. v, plates xiii-xix.

⁷ *Ibid.*, vol. v, pp. 149-154.

⁸ Boas, in Emmons, *The Chilkat Blanket*, pp. 351 et seq.; *Art of the Pacific Coast*, pp. 151 and 159.

⁹ Boas, *Thompson Art*, p. 377, note 2.

¹⁰ Boas, *Kwakiutl*, plate xlix, and pp. 372, 503, 504, and 652; *Art of the Pacific Coast*, p. 125.

¹¹ Boas, *Art of the Pacific Coast*, pp. 124-126.

¹² *Ibid.*, pp. 139-140.

¹³ *Ibid.*, p. 123.

uḡti Island, far out at sea, where they desert him. "Then he began thinking, 'What can I do for myself?' As he sat there, he absent-mindedly whittled killer-whales out of cottonwood-bark, which works easily. The two he had made he put into the water; and, as he did so, he shouted aloud, as shamans used to do on such occasions. Then he thought they looked as if they were swimming; but when they came up again, they were nothing but bark. After a while he made two more whales out of alder. He tried to put his clan's spirit into them, as was often done by shamans; and, as he put them in, he whistled four times like the spirit, 'Whu, whu, whu, whu!' But they, too, floated up. Now he tried all kinds of wood, — hemlock, red cedar, etc. Finally he tried pieces of yellow cedar, which swam right away in the form of large killer-whales. They swam out for a long distance, and, when they came back, again turned into wood. Then he made holes in their dorsal fins, seized one of them with each hand, and had the killer-whales take him out to sea."¹

In the Kwakiutl legend of Ō'maxt'ā'laḡ, Qā'watiliqala, when about to take his prospective son-in-law to his house, warns him. "'Take care, brother, when we enter my house! Follow close on my heels,' said Qā'watiliqala. He told his brother that the door of his house was dangerous. They walked up to the door together. The door had the shape of a raven. It opened and they jumped in, and the raven snapped at him. All the images in Qā'watiliqala's house were alive, the posts were alive, and the Si'siuḡ beams."²

The tendency of representing the entire animal, coupled with still another principle of utilizing for the decoration the entire space available, led to the curious interaction between the form of the object and the decoration referred to above, as well as to a unique process of dissection and rearrangement of the design.³

The art and the crest system of this area have excited a mutually stimulating influence. An art using the crest as its dominant motive furthered the application of animal designs for decorative purposes. Later, designs purely decorative in origin came to be interpreted totemistically. Neither the seal nor the sea-lion occur as totem animals, but the designs of these animals are among the most widely used; while the many varieties of the canoe-dish owe their origin mainly to animal designs used for decorating canoes. Some historical and semi-historical traditions, on the other hand, state that when a design or a decorated object was given a person by a friend or a supernatural being, the object became his crest.⁴ Boas believes that many of the crest myths of the Kwakiutl are quite recent, and have developed parallel to the rep-

¹ Swanton, *Tlingit Myths*, p. 23.

² Boas, *Kwakiutl*, p. 384.

³ Boas, *Art of the Pacific Coast*, pp. 144 *et seq.*

⁴ Boas, *Kwakiutl*, pp. 392, 393; and *A. A. R.*, 1906, p. 241.

representations of these crests in art.¹ The importance ascribed to semi-realistic, or at least to intelligible conventionalized designs, is well brought out in the case of facial paintings. Here the peculiarities of the decorative field fostered the development in many cases of extreme conventionalization. "The full and rather realistic representations of animals, however, are considered of greater value, and as indicating higher rank, than conventional representations which consist of symbols of the animals."²

AUSTRALIA. — Representations of animals or plants are of rare occurrence in the art of Central Australia. Crude outlines of animals or plants are met with among the rock drawings; but neither objects used in sacred ceremonies, nor weapons or household articles, are ever decorated with realistic designs.³ The great majority of all designs found in this region, and with but few exceptions all of the designs used in sacred ceremonies, are geometric in character, the most common motives being the circle, the spiral, and symmetrical curved lines.⁴ A characteristic feature of the ceremonies is the use, for decorating objects, of "down derived from birds, or from birds and plants combined, and either whitened by mixture with pipe-clay or coloured various shades of red by means of ochre."⁵

During the ceremonies of a few of the totems, drawings are made on the ground. Spencer and Gillen speak of one emu ground drawing among the Aranda⁶ and of eight such drawings of the Wollunqua totem of the Warramunga.⁷

With the exception of one curious drawing of the Wollunqua totem which contains an imitative feature,⁸ the designs are purely symbolic, circle and bands being the decorative elements used. The meaning of these elements is not fixed, however, the identical figure having different significance in various designs. Thus the bands in fig. 309, Spencer and Gillen, ii, p. 737, are interpreted as the neck and the shed skins of snakes, while exactly similar bands in fig. 310, *Ibid.*, p. 738, mean fire spreading in various directions. In the same figure, the middle circle signifies fire; the next two, springs of water; and another, a tree. In fig. 315, *Ibid.*, p. 743, the circles stand for the bodies of six women, while the double bands are their legs "drawn up when they sat down, tired out with walking." Designs which, when drawn on some spots, have no meaning whatsoever, acquire a very definite meaning when drawn on a sacred object or spot. The designs on the *churinga* are also quite arbitrarily interpreted. A circle may represent a tree, a frog, a kangaroo, or what not, according to the totem with which the *churinga*

¹ Boas, *A. A. R.*, 1906, p. 241.

² Spencer and Gillen, i, pp. 614-618.

³ *Ibid.*, ii, p. 722.

⁴ *Ibid.*, ii, pp. 737-740.

⁵ Boas, *Jesup Exped.*, vol. i, p. 14.

⁶ *Ibid.*, ii, p. 697.

⁷ *Ibid.*, i, pp. 179-180.

⁸ *Ibid.*, ii, p. 740.

is associated.¹ The same applies to the *nurtunja* of the northern, and the *wananga* of the southern, Aranda. Say Spencer and Gillen, "All that can be said in regard to these two characteristic objects is that in whatever ceremony either of them be used, then, for the time being, it represents the animal or plant which gives its name to the totem with which the ceremony is concerned. In a kangaroo ceremony, a *wananga* or *nurtunja* means a kangaroo; in an emu ceremony, an emu. The decoration is, so far as can be seen, perfectly arbitrary, and has at the present day no significance in the sense of its being intended to have any special resemblance to the object which the *nurtunja* or *wananga* is supposed to represent."²

Towards the end of the *engwura* ceremony a pole is erected around which the men gather, whereupon totemic designs are painted by the old men on the backs of the younger men. Although each of these designs is distinctive of some totem, there is no necessary relation between the design used and either the totem of the man decorated or that of the decorator. "A Panunga man of the snake totem decorated an Umbitchana man of the plum-tree totem with a brand of the frog totem. A Kumara man of the wild-cat totem painted a Bulthara man of the emu totem with a brand of the kangaroo totem," etc.³

The contrast between the art of Australia and British Columbia, in its relation to totemic phenomena, is a very striking one. In British Columbia we find the semi-realistic motives pervading, to the exclusion of all other designs, the decoration of ceremonial objects, of weapons, implements, household objects. Designs and carvings figure prominently in the myths of these peoples, and through the medium of totem-poles become the material depositories of their mythologic concepts. Here masks and carvings, together with songs and dances, are the property of clans, families, and individuals; and their possession leads to that most cherished goal, social rank. The relation, finally, of this art to the crests, being in part passive, is also active: it does not merely reflect the totemic ideas of the people, but creates them.

Not so in Central Australia. A total absence of suggestive realistic motives prevents the art of this region from playing an active part in the inner or outer life of the totemite. Not that the decorative element is absent from the ceremonies, for much time and care are bestowed upon the decoration of the dancers; and such features as the use of bird's down and ochre become strongly distinctive of all sacred dances. Being thus utilized for totemic functions, the art, however, fails to respond in its content to the ideas it is made to carry. The same circles, dots, spirals, and bands pervade the ceremonies of the many totem

¹ Spencer and Gillen, i, p. 145.

² *Ibid.*, i, p. 629.

³ *Ibid.*, i, p. 376.

groups; but in each particular performance the totemic atmosphere of the moment transforms the geometrical designs into the animals, plants, or natural objects to which the given ceremony refers. The designs of the various totems differ to some extent, and are inherited with the totems; but in the *engwura* ceremony referred to above, neither the decorator nor the man decorated need stand in any special relation to the particular decoration used, — a condition that would certainly be considered monstrous by a member of a British Columbia clan or secret society.

It is quite possible that, as suggested by Spencer and Gillen, the ceremonial art may impress the natives to the extent of prompting them to make, in their leisure hours, similar designs on the ground or on rocks; but when severed from the ceremonial context, these designs fail to carry the associations with which they were momentarily endowed. The geometrical pattern on the rock or the ground tells no story to the mind of the native.

Summary

To summarize the results of our comparison. In two of the “symptoms” — exogamy and totemic names — there is apparently agreement between the two areas. Even here, however, a deeper analysis brings out fundamental differences. In Australia the exogamic functions are assumed by the phratries, the totemic character of which divisions, even in the past, seems problematic; and by the classes, social divisions of a totally different order, to which there is no analogon among the tribes of the Pacific coast. The totemic groups, on the other hand, are but weakly correlated with exogamy, excepting tribes like the Arábana.

In British Columbia the rule of exogamy refers to the primary divisions of the Tlingit, Haida, Tsimshian, and northern Kwakiutl (Xaisla and He'iltsuq). The smaller subdivisions — here mostly with names referring to localities, like the “clans” of the Tlingit, and the “families” of the Haida, Tsimshian, and northern Kwakiutl — are no more independent exogamous units than the Australian totemic clans.¹

However, the differences between the two areas are even more fundamental than when thus represented. In juxtaposing the Australian and Indian social divisions, we are not comparing units which are in any strict sense analogous. In British Columbia the fundamental units are the groups with local names, those bearing a common name having originally occupied common territory. The chronological relationship of the ancient local groups to the larger exogamous groupings remains an unsolved problem. It is certain, however, that the former did not originate from the latter through any process of “splitting-up,”

¹ See p. 239.

although later processes which led to the subdivision and dispersion of the local groups may perhaps be characterized by that term.

Intricate and in part puzzling as are the relations of the Australian totemic clans to the phratries, we must regard the latter as the older institution. The loss of names by many phratries (for we cannot doubt that they originally had them); the fact that the meaning of the existing names has in the majority of cases been forgotten by the natives; the dominance of the phratry over the clan in almost all ceremonies,—all these considerations force upon us the assumption of greater antiquity for the phratry. Now, the matrimonial classes could hardly have developed from the phratries by a process of subdivision, but there seems little doubt that the totemic clans have so developed.

In Australia all clans bear the names of their totems; as to the phratries, we must leave it to Lang to make his case complete. In British Columbia the large exogamous groups of the Tlingit and Haida, and the clans of the Xaisla and He'iltsuq, have totemic names. Of the four Tsimshian clans, however, only two have such names.

Here, again, the resemblance is more superficial than fundamental. In Australia the totemic name carries with it the suggestion of an intimate relation with the living representatives of the species, — a relation which may in a broad sense be called religious. In British Columbia there is no such direct relation to the individuals of the eponymous species. We do, however, find a religious element in the myths dealing with the animals of ancestral times; as well as in the ceremonial dances, where the crest animal, as symbolized by the masks and carvings, becomes the indirect object of a religious attitude. Now, if the eponymous function were as characteristic of the crest as it is of the Australian clan totem, the analogy of the two conditions would be fairly satisfactory. This, unfortunately, is far from being the case. We have seen that the group name, when derived from a crest, may, however, not be that of the principal crest of the group. The smaller subdivisions of the tribes — the families and the Tlingit "clans" — have, in addition to the eponymous crest of the large groups of which they form part, also crests of their own, from which no group names are derived. Two clans of the Tsimshian, finally, have names not derived from crests. Thus it appears that among these tribes we cannot, as in Australia, identify the animal name with the totem. Either the crest is the totem to the exclusion of the name, or the name is the totem to the exclusion of the crest, or the term "totem" must be expanded so as to embrace the functions of both crest and name.¹

In Australia we find a great many taboos which have nothing to do with the totemic system; but there is also a rich variety of restrictions applying to totem animals and plants. The character of many of these

¹ See p. 276.

taboos shows clearly that they are in the majority of cases not the expression of an attitude of regard or respect for the totem, but are determined by conditions lying in an entirely different plane. The taboos found in connection with the *intichiuma* ceremonies, for instance, seem to be entirely determined by the latter.

In British Columbia many familiar and some fanciful taboos are common, but none of them bear any relation to crest animals or eponymous animals. If an animal like the killer-whale, which is a favorite crest, is taboo to sea-hunters, it is so not in its capacity of a crest, but as the animal into which the hunters expect to be transformed after death.¹

The Australian totem clans invariably trace their descent from mythological beings which are represented in the myths as embodiments of the totem animal, plant, or inanimate object. Among the northern tribes of British Columbia (Tlingit, Haida, Tsimshian) there is no such belief in descent; among the southern tribes, however, beginning with the Kwakiutl, we must recognize the presence, in many cases, of a belief in descent from the crest animal.²

Among the tribes of Central Australia, magical ceremonies, — the *intichiuma*, — which are supposed to regulate the food-supply, give the dominant note to the totemism of the region. These ceremonies, in fact, together with the ceremonies of initiation, represent the ceremonial side of the totemic life of the people. In British Columbia, magical ceremonies are performed in connection with fishing, hunting, gathering berries, etc., but here these ceremonies bear no relation to the totemic system.

Another characteristic feature of the Australian tribes is a belief in the transmigration of souls, which pervades their mythology, affects their ideas as to birth and descent, figures in a number of tribes as an important element of the totemic ceremonies, and, in some cases, determines the totemic membership of individuals. In British Columbia, the belief in reincarnation is found in most of the tribes as an isolated phenomenon, which figures but little outside of its special sphere, and is in no way correlated with totemism. The belief in guardian spirits, on the other hand, has among these tribes attained a high degree of development. The secret societies are based upon it. It gives the key-note to the ceremonies of initiation. It has deeply affected the totemic art of the region, and finds characteristic expression in mythology. It has also fostered the ideas as to the rank of individuals

¹ I do not mean to say that this belief must necessarily have been the cause of the taboo, for it is just as plausible to regard it as a secondary interpretation of a taboo that may have originated in a quite different way.

² The complex nature of the concept among these tribes was indicated before (see pp. 195-196).

as well as of groups. In Australia, guardian spirits, although not found in all the tribes, are by no means an unusual phenomenon. Here, however, they are sterile of associations; and the totemic system is, if at all, but little affected by them.

In a prolific development of art — realistic in part and in part highly conventionalized — we must see the second dynamic element of the totemism of British Columbia. Deeply saturated with totemic associations, that art has flooded the entire material culture of the area, and has thus become the most conspicuous factor in the ceremonial as well as the daily life of the people. Nay, the art of British Columbia is more than merely an important factor of totemism, for it has become a self-perpetuating source of totemistic suggestion. — Paintings (on rocks, and seldom on the ground) and decorations of various kinds are extensively used in Australian ceremonies. The function of art here is, however, a perfectly passive one. The designs and decorations scarcely ever directly suggest concrete objects. Identical designs and decorations figure in different ceremonies, and acquire their specific meaning merely through the temporary association with a given ceremony.

The ideas of rank so prominent in the social life of the Indians of British Columbia have also affected the character of totemism. Eponymous animals, crests, spirit-protectors of secret societies, are all graded as to rank; and in all cases that grading reflects on the social standing of the individuals constituting the given group. — This feature is conspicuously absent in Australia. Even if one or another totem attains, perchance, especial prominence, as seems to be the case with, for instance, the Wollunqua totem of the Warramunga, the individuals of the clan in no way partake of the eminence of their totem.

The number of totems, finally, is very large in Australia, in some tribes embracing practically the whole of the native's surroundings, animate and inanimate. In British Columbia, on the other hand, the number of eponymous animals — for here only the animals appear as group names — is very small, while that of the crests is also very limited.¹

These conclusions may now be represented in tabular form (p. 229):

¹ The theoretical significance of this phenomenon may perhaps be more fitly discussed at another place.

TOTEMISM IN BRITISH COLUMBIA AND CENTRAL AUSTRALIA

	BRITISH COLUMBIA	CENTRAL AUSTRALIA
<i>Exogamy</i>	Totemic phratries (Tlingit) Totemic clans (Haida, Tsimshian, Northern Kwakiutl)	Phratries Classes Totem clans (generally not independent exogamous units)
<i>Totemic names</i>	Phratries (Tlingit) Clans (Haida) 2 of 4 clans (Tsimshian) Clans (Northern Kwakiutl)	All totem clans
<i>Taboo</i>	Non-totemic taboo, common; totemic, absent	Numerous totemic and non-totemic taboos
<i>Descent from the totem</i>	Absent (Tlingit, Haida, Tsimshian) Occurs (Kwakiutl and farther South)	Universal
<i>Magical ceremonies</i>	Not associated with totemism	Intimately associated with totemism
<i>Reincarnation</i>	Not associated with totemism	Intimately associated with totemism
<i>Guardian spirits</i>	Intimately associated with totemism	Not associated with totemism
<i>Art</i>	Actively associated with totemism	Passively associated with totemism
<i>Rank</i>	Conspicuous (in individuals and groups)	Absent
<i>Number of totems</i>	Small	Large

The above comparison of the totemism of British Columbia and of Australia brings out a rather striking contrast. Only in two points — exogamy and totemic names — does there seem to be agreement, but even here the conditions are not really analogous. A certain religious

attitude, in the broadest sense, is found in both areas; but in Australia it is outside of mythology also dimly perceptible in the attitude of the natives towards the living animals, plants, etc.; while in British Columbia the religious element must be sought in the ceremonies and myths. As to the two remaining "symptoms," — taboo, and descent from the totem, — we find them in Australia; while in British Columbia the former is absent, and the latter occurs in a somewhat veiled form in only a part of the tribes. In addition to these supposedly symptomatic traits, we find that two other factors — magical ceremonies and a belief in reincarnation — have risen to such prominence in Australian totemism as to become more characteristic of it, in a large number of tribes, than are any of the former traits; while in British Columbia, where the above factors, although present, have no totemic significance, two other factors — guardian spirits and art — have attained such conspicuous development as to again become more characteristic of the totemism of British Columbia than are any of the other traits.

Our results may conveniently be separated into three groups. The first two phenomena, — exogamy and totemic names, — when subjected to analysis, sound a note of warning against the seductiveness of superficial resemblances in ethnic data. Back of the objective analogy may lie a different historical process and a different psychological setting. Not that the analogy need, therefore, lose all its significance; but, unless those other factors be taken into consideration, we may come to view the facts in a totally wrong perspective. In the following discussion we shall have occasion to apply this point of view.

The second group comprises the two "symptoms" — taboo, and descent from the totem — which we found lacking in one of the areas. This result suggests an analysis of a culturally and geographically more extended material, with the view of ascertaining whether the variability of our two factors could not be supported by further evidence, and whether the other "symptoms" may not prove as little reliable. If that be so, we should no longer be justified in regarding the supposedly permanent factors of the totemic complex as necessary elements of the latter, but should have to recognize them as independent ethnic units which may enter into combinations with each other.

Our last group, finally, — magic ceremonies and reincarnation, on the Australian side; guardian spirits and art, on the American, — goes far to show that the possible content of totemism is by no means exhausted by the odd five or six elements generally given in that connection, but that other factors may enter into the composition of the totemic complex, and may even rise to a commanding position within the latter.

II. THE TOTEMIC COMPLEX

Exogamy and Endogamy

CLAN EXOGAMY AND THE OTHER "SYMPTOMS." — Clan exogamy, which so often occurs in conjunction with totems, taboos, etc., is, however, by no means always so associated.

The Khasis of Assam are divided into a great number of exogamous clans with maternal descent. These clans do not (with a few exceptions) bear animal or plant names, nor do the Khasis know of any totems.¹ The same is true of the Meitheids (Assam), who comprise seven divisions called *salais* or *yeks*. Each *yek* contains a great number of *sageis* or *yumnaks*, which bear the names of their founders. The *yeks* are non-totemic, exogamous groups, with paternal descent; but marriage into the maternal *yek* is also prohibited for three (formerly five) generations.² The Mikirs comprise three sections, with names probably designating localities. Through these sections run four principal *kurs*, — non-totemic, exogamous divisions, which are in turn subdivided into smaller groups. Descent is paternal.³ The Garos comprise several geographical divisions, through which run two *katchis*; another *katchi* is restricted to a rather narrow locality. These social groups are non-totemic and exogamous; they contain minor subdivisions, — *the machongs*, — which are totemic.⁴ The universally exogamous *gotras*, which generally constitute the minor subdivisions of the Indian castes, are sometimes totemic, but non-totemic *gotras* are also very common.⁵ The Nandi, who live in the neighborhood of Lake Victoria Nyanza, are divided into a number of totemic clans. Each clan contains several families, with names derived from ancestors who first came to settle in Nandi. Here "a man may not marry a woman of the same family as himself, though there is no objection to his marrying into his own clan."⁶ The Gros Ventres were divided into bands, which, although not totemic, were exogamous. Descent was paternal, but the prohibition of marriage extended also to the mother's band.⁷ Mr. Lowie tells me that the Crow are divided into six phratries, which contain from two to four exogamous clans. The clans do not bear animal or plant names, nor is there evidence of totemistic ideas of any kind. Among the Omaha, many of the totemic gentes were exogamous, as well as most of the sub-gentes; in addition, however, there were certain other divisions, which, although in no way totemic, served the purpose of regulating marriage. Unfortu-

¹ Gurdon, *The Khasis*, 1907, p. 66.

² Hodson, *The Meitheids*, 1908, p. 73; Shakespear, *Man*, vol. x, No. 4 (1910), pp. 59-61.

³ Stack, *The Mikirs*, 1908, pp. 15-17. ⁴ Playfair, *The Garos*, 1909, pp. 64-66.

⁵ Risley, 1903, pp. 100-110 and 120-124. ⁶ Hollis, *The Nandi*, 1909, pp. 5-6.

⁷ Kroeber, *Anthrop. Papers, A. M. N. H.*, vol. i, p. 147.

nately, Dorsey's account is here very general, and we learn nothing of the precise nature of these subdivisions. The Ictasanda gens was, "for marriage purposes," divided into three parts;¹ so was the "Deer-Head" gens.² The gens of "The Earth-Lodge Makers" contained "three sub-gentes and two for marriage purposes;"³ etc. In Australia the two types of social divisions which are the carriers of exogamous functions — the phratry and the class — cannot, as a whole, be classed as totemic. At the present time they certainly are not; as to the past, the occasional animal names for phratry and class must, of course, be taken into consideration; and in the present state of our knowledge final judgment must be suspended. Still it remains at least probable that the phratry never possessed any totemic character, while, in the case of the class, this probability is very high.

Polynesia furnishes some examples where the presence of some or all of the other "symptoms" is not accompanied by exogamy. The people of the mountainous district in the interior of Viti Levu (Fiji) live in independent communities, each of which has its sacred animal that cannot be eaten. These communities comprise smaller divisions, which often have their own tabooed animals and plants. Neither the large nor the small divisions are exogamous. The belief in descent from the totem is, on the contrary, very strongly developed. "Here in collecting a genealogy, an informant went back from human to human ancestor till as a perfectly natural transition he would state that the father of the last mentioned was an eel or other animal." The eel was the ancestor of an entire community. The smaller groups also often traced descent from their sacred animals.⁴ In Samoa we find a number of districts with their *atuas*, — the octopus, owl, shell, etc. Food prohibitions referring to these sacred animals seem to have existed in ancient times; but no traces of a belief in descent from the totem can be found, nor are the divisions of the people exogamous.⁵ In Tonga each family had its *otua*, which could be an animal, a stone, or a man. The *otua* was never eaten by the family which traced its descent from it. The families were not exogamous.⁶ The people of Tikopia Island have their *atua* animals (the same word is used for "ancestor"). Some of the *atuas* are taboo to the whole community, others are merely recognized by one of the four main sections. Descent is traced from a man who became the animal sacred to the particular group or section. These sections are not exogamous.⁷ Among the Nandi referred to above, where the non-totemic families are exogamous, the clans which are totemic are not exogamous. Similar condi-

¹ Dorsey, *3d B. E. R.*, p. 249.

² *Ibid.*, p. 245.

³ *Ibid.*, p. 242.

⁴ Rivers, *J. A. I.*, vol. xxxix (1909), p. 158.

⁵ *Ibid.*, pp. 159-160.

⁶ *Ibid.*, p. 160.

⁷ *Ibid.*, p. 161.

tions probably prevail in other African tribes.¹ We shall see below that in many instances where totemic clans appear to be exogamous, the association with exogamy is by no means as fundamental as it at first sight appears.

So much to indicate that clan exogamy, although a usual concomitant of the other totemic features, is not a constant, hence not a necessary, concomitant of the latter; and again, where the other features are absent, exogamy may nevertheless occur.

LOCAL EXOGAMY. — When we investigate clan organization and the distribution of clans, we generally find that each clan is spread over a wide area, its members residing in several local groups; thus in each local division several clans are represented. In exogamous communities with maternal descent, clans are almost always so distributed. In other cases, however, the locality rises into prominence, and itself assumes certain social functions. If there is exogamy, the local group as such may become the exogamous unit. The organization found by Rivers among the Miriam of the Murray Islands is a case in point. "In defining their marriage regulations," writes Rivers, "the social unit of which the islanders usually speak is the village. They say that a man must not marry his father's village or his mother's village or that of his father's mother, and if one of his ancestors had been adopted he is also debarred from marrying into the village to which he would have belonged by actual descent."² Howitt described local exogamy in the Wotjobaluk tribe, where it is found in conjunction with the other more common matrimonial restrictions. Class (phratry), totem, relationship, are all an individual's "flesh" (*yauerin*), and must be considered when a wife is being selected. "Another restriction depends on locality, for a man cannot marry a woman from the same place as his mother, as it is said that his Yauerin is too near to that of those there. Hence it is necessary that a wife shall be sought from some place in which there is no Yauerin near to his. The same is the case as to the woman."³ The local feature is still more prominent among the Gournditch-mara of western Victoria. Here a man, "in addition to the law of the classes [phratries]," was prohibited from marrying "into his mother's tribe, or into an adjoining one, or one that spoke his own dialect."⁴ Where some definite social division, say, a totem clan, is coextensive with a local group, difficulties of interpretation may arise which must be kept in mind by investigators. Note the case of the Kurnai. Here, through the working of paternal

¹ Ethnographic literature on Africa, which during the last few years has swelled to considerable proportions, is characterized by a deplorable, although perhaps justifiable vagueness, in the treatment of social organization. Hence I have almost throughout refrained from referring to that material.

² Rivers, *T. S. Exped.*, vol. v, p. 121.

³ Howitt, *N. T.*, p. 241.

⁴ Dawson, cited by Howitt, *N. T.*, p. 250.

descent, the totems (*thundungs*) "became fixed in definite localities." Now "as . . . a man could not marry a woman belonging to his own district, he necessarily married some woman whose *thundung* name differed from his, thus still following unconsciously the exogamous rule."¹ Howitt is no doubt right in his interpretation; but granted the absence of an acquaintance with the general characteristics of an area to which a given tribe belongs, or of an intensive knowledge of the particular tribe concerned, and we could not safely answer the question, Are we dealing with an exogamous group which is localized, or with a local group which is exogamous?²

CLANSHIP AND KINSHIP. — Similar difficulties arise whenever we have to deal with communities where clans or some other definite social groups, on the one hand, and individuals standing to each other in certain degrees of relationship, on the other hand, appear as important social factors. Spencer and Gillen, Howitt, and others, in their accounts of the social organization of Australian tribes, have much to say about prohibited degrees of relationship, which appear on a par with the many other matrimonial regulations referring to phratry, class, or clan membership. The above authors do not, however, correlate the various sets of prohibitions; they leave us quite in the dark, for instance, as to the connection between relationship prohibitions, on the one hand, and those prohibitions which refer to definite social groups, on the other. What Rivers relates about the Todas is of interest in this connection. He found among these people a number of exogamous clans, as well as a set of strict matrimonial regulations based on degrees of relationship. Further inquiry, however, revealed the fact that clan exogamy among the Todas was not a primary, but a secondary phenomenon; and that in the mind of the Toda there really existed only one kind of exogamous rule, — that, namely, based on relationship. Says Rivers, "He [the Toda] has no two kinds of prohibited affinity, one depending on clan relations, and another on relations of blood kinship, but he has only one kind of prohibited affinity, to which he gives the general term *pūliol*, including certain kin through the father and certain kin through the mother, and there is no evidence that he considers the bond of kinship in one case as different from the other as regards restriction on marriage." And again: "It seemed to me in several cases as if it came almost as a new idea to some of the Todas that his *pūliol* included all the people of his own clan." Hence Rivers draws the obvious inference: "The

¹ Howitt, *N. T.*, p. 269.

² It seems highly probable that most, if not all, of the coast tribes of British Columbia, passed through a stage in which clans occupied separate villages. Now, without much fuller information about these remote conditions than is now available, we could not possibly decide whether it was the village as such, or the social group occupying a village that constituted at that time the important social unit.

fact that the Toda includes all those kin whom he may not marry under one general term, and that the kin in question include members both of his own and other clans, goes to show that the Todas recognize the blood-kinship as the restrictive agency rather than the bond produced by membership of the same clan.”¹ Wissler records a similar phenomenon among the Blackfeet, who are at the present time divided into bands the members of which “look upon themselves as blood-relatives.” Here “marriage is forbidden between members of the band as blood relatives, but not between the members as such.”²

The Gilyak, to whom we shall return below, furnish another instructive example. These people are organized in *gentes*, with paternal descent. Sternberg describes the *gentes* as exogamous, and proceeds with a detailed exposition of the classificatory system of relationship among the Gilyak, the presence of which other authors failed to detect, and of the concomitant marriage regulations.³

Sternberg's own account makes it clear that here, more obviously than among the Todas, the gens as such is not the exogamous unit, but that marriage is regulated exclusively by degrees of relationship. The men of gens A take wives from gens B. This fact constitutes gens B as the gens of “fathers-in-law” (*axmalk*), while gens A with reference to B is the gens of “sons-in-law” (*ymǵi*). These appellations in themselves indicate that it is not gens B as such that a man is concerned about matrimonially, but gens B as containing the class of his “fathers-in-law,” and *vice versa*. Further details corroborate this impression. The matrimonial relation A/B, once established, cannot be reversed; the men of B can never take their wives in A. A finds in B a class of wives, which makes B *axmalk* with reference to A; B, on the other hand, finds in A, classes of sisters, daughters, nieces, but not of wives; hence A is *ymǵi* to B, and can never be anything else. It suffices for *one* man of A to marry a woman of B, and the above relation is established; the rest follows as a matter of course. Further complications presently develop. The young men of B must have wives, and find them in C; the fathers of A must have husbands for their daughters, and find them in D; and so on. Thus all the *gentes* become entangled in the matrimonial network. A gens may have several *axmalk* and several *ymǵi* *gentes*. Each gens appears here as an *axmalk*, there as an *ymǵi* gens; but no gens can be both *axmalk* and *ymǵi* to another gens. Now the latter condition, which is impossible among the Gilyak, is precisely what we find wherever a typical exogamous relation exists between two groups as such. Clan, or phratry, or class A marries B; clan, or phratry, or class B marries A. The two groups, moreover, are matrimonially self-sufficient: both are provided

¹ Rivers, *The Todas*, p. 510.

² Wissler, *A. A. R.*, 1906, p. 173.

³ Sternberg, *The Gilyak* (MS.).

with husbands and wives. Among the Gilyak, on the other hand, not only does the fact of A marrying into B make it impossible for B to marry into A; but A + B no longer constitute a complete matrimonial whole, for A lacks husbands, while B lacks wives: C at least is required in addition. To contrast the two conditions diagrammatically, —



In Diagram I, what we may call the *minimum exogamous integer* consists of two units; in Diagram II, of three. That the social corollaries of the two systems are thoroughly different, is obvious.

It appears from the above remarks that extreme care must be exercised when one tries to determine the precise nature of the exogamous code at any given place and time. We may discover local exogamy or kinship exogamy where *prima facie* evidence disclosed nothing but clan exogamy, and *vice versa*.

What is true of exogamy is true of endogamy. Again the Todas furnish an illustration.

The exogamous clans of the Todas are segregated into two main divisions, — Tartharol and Teivaliol. These divisions are endogamous. "Although a Teivaliol man is strictly prohibited from marrying a Tartharol woman, he may take a wife of this division to live with him at his village." Such unions are recognized as a form of marriage, but they "differ from the orthodox form in that the children of the union belong to the division of the mother." Similarly a Tartharol man may enter into a union with a Teivaliol woman, but then he must "either visit her occasionally or go to live at her village."¹ The two incidents recounted by Rivers are particularly illuminating. On one occasion a Tamil smith, on another a Mohammedan merchant, fell in love with Toda women and lived with them. In neither case did the Todas resent the woman's action, "so long as she remained in the community."² Clearly, the sentiment at the bottom of Toda endogamy, as we now find it, is not the pride of superior blood which shrinks from pollution, but the fear of depletion of numbers. As long as the community is not deprived of one of its members, or if it can at least claim as its own the offspring of a union, the parties to the latter may belong to different endogamous divisions, or one of the individuals may even be an outsider.³

¹ Rivers, *The Todas*, p. 505.

² *Ibid.*, p. 509.

³ When we consider that in primitive conditions the success of a group, in the struggle

THE AUSTRALIAN TOTEM CLAN AND EXOGAMY. — With the foregoing discussion well in mind, let us now attempt a more careful analysis of marriage relations in Australia.

With reference to the correlation of the totem clan with exogamy, in origin and development, opinions differ; but authorities agree as to the fixity of the present association between the two factors, in almost all Australian tribes. No marriage within the totem, is the rule; hence the totemic clan is exogamous. When Spencer and Gillen's book on the Aranda first saw light, great commotion resulted in the camp of anthropologists. Here, for once, the universal law (for Australia, at least) seemed to break down: the totem clan was not exogamous; a man could marry a woman of his own totem.¹

It was an "unheard of kind of totemism," a heresy which went contrary to all established opinions. The non-exogamous character of the Aranda totem clan, together with the absence of totemic descent, became the Aranda anomaly.² Attempts were made to account for it;³ and presently the questions arose, Are the Aranda primitive or advanced? Are they on their way out of or into totemism?

Now exogamy, of course, literally, means "marriage without or outside of" (a certain group), — an imperative which has its negative correlate in the prohibition of marriage within the group. The term obviously expresses a relation between at least two groups. The same applies to endogamy. An isolated group could not logically be called either exogamous or endogamous, whether its members married with each other or refused to do so. Apart from this consideration of exogamy (or endogamy) as an objective fact, a psychological factor must also be taken into account. Our discussion of clan exogamy in its relation to kinship exogamy brought out the variability of the psychological factor. When the fact of a given social group not marrying within itself is ascertained, the information acquired is but partially complete. The exogamous character of the group may be due to its consisting — as in the case, for instance, of the Toda clans — of individuals who stand to each other in certain degrees of relationship, excluding the possibility of intermarriage; or the group may be exogamous as occupying a definite locality; or the exogamy of the group may follow as an indirect result of its constituting a part of a larger social division which is exogamous; the group as such, finally, may be the source of its own exogamous functions. Only in the last instance would we be justified in regarding the group as an exogamous unit. The failure to

for existence, depends largely on its numerical superiority, it seems probable that a sentiment like that of the Todas should many and many a time, in the history of human societies, have produced endogamous tendencies.

¹ See Spencer and Gillen, i, p. 73.

² Lang, *S. O.*, p. 85.

³ See Durkheim, *A. S.*, vol. v (1900-01), pp. 88 *et seq.*; vol. viii (1903-04), pp. 132 *et seq.*; and Lang, *S. T.*, pp. 59-82.

differentiate the above concepts may obviously lead to grave misconceptions as to the underlying principles of a given social organization. With these distinctions well in mind, we may now return to the Australian totem clan, in order to define with greater precision its position in the social structures of the several groups of tribes, as found in that continent.

Take a typical case of exogamy exemplified by the dichotomous division into moieties of a very large number of primitive tribes (not only in Australia). A man of group A cannot marry a woman of group A, and must marry a woman of group B. There is complete reciprocity: the marriage rights and restrictions of the members of group A and of those of group B are strictly parallel, and compensate each other. Do the same relations obtain in case of the Dieri, who may in our discussion represent the tribes with phratries and totem clans, but without classes?

Here clan x cannot marry with itself, and must marry into phratry B; phratry B cannot marry with itself, and must marry phratry A. There is no complete reciprocity, for the reason that clan x , which cannot marry with itself, is also debarred from marrying into any of the other clans of phratry A. To put it differently: clan x cannot marry into phratry A, and must marry into phratry B. Thus it behaves exactly as would an individual of phratry A if there were no clans. And just as the individual would merely figure as a member of an exogamous group, the phratry, so does clan x . And psychologically, of course, there is all the difference in the world between a clan x that is itself an exogamous unit — standing to another exogamous unit (clan y) in the same relation as the latter stands to clan x — and a clan x which, as part of a large exogamous group A, stands in the same relation to another large exogamous group B as the latter stands, not to clan x , but to the larger exogamous group A of which clan x is a part.

Further inquiry may well bring out the fact that some special sentiment attaches to the prohibition of marriage within the clan, and that any infringement of that prohibition is especially resented. Even then, however, the clan, in an organization like that of the Dieri, could not be considered an exogamous unit. An exogamous relation is fully represented only when both the group within which marriage is prohibited, and the one into which it is permitted or prescribed, are given. Keeping that in mind, we find that any attempt to represent the Dieri clan as an exogamous unit inevitably leads to contradictions. Let phratry A contain the clans a , b , and c ; phratry B, the clans d , e , and f . Assuming clan a to constitute an exogamous unit, the complementary unit would be $B + b + c$. This unit would itself be matrimonially heterogeneous, consisting of $b + c$, into which clan a could not marry, and of B, into which it could marry. If clan b were isolated in-

stead of clan a , the complementary unit would be $B + a + c$. We see that clan a appears as an exogamous unit in the first, but as part of a larger group in the second case. The reverse is true of clan c . The same holds of the other clans: so that a complete representation of the exogamous relations involved would require six separate diagrams; each clan appearing as an independent unit only once, and as part of a larger group in all other cases, the composition of the group being in each case different. In the majority of tribes, the actual number of clans is liable to be larger than six, and the complexity of the conditions would be proportionately greater.

But it is quite inconceivable that arrangements like the above should correspond to any actual elements in the attitude of the natives. The complexity is an artificial one, being due to the attempt to represent the clan as an exogamous unit. The fact of the matter, of course, is that clan a , as well as clans b and c , may not marry into $a + b + c = A$, and must marry into B . *Q. E. D.* We thus may be quite confident that in organizations like that of the Dieri, the clan could not be regarded as an exogamous unit, even if the prohibition of marriage within the clan were shown to be particularly stringent.¹

The plausibility of our interpretation is brought out by a comparison with the Aranda. Here we have the same division into two phratries, and of each phratry into clans (we may disregard the classes for the present); but, for reasons into which we need not now enter, some of the clans occur in both phratries. What is the result? A man of clan x , phratry A, may now marry a woman of clan x , phratry B, for she belongs to the phratry into which clan x may marry, and the fact that she also belongs to clan x does not seem to alter matters in the least.²

¹ The attitude towards Australian clan exogamy, assumed by the various authors, is, I believe, in the main due to a preconception. Exogamy is supposed to be the natural condition for a totemic clan to be in: hence, if totem clans and exogamy are found side by side in a given group, the clans are pronounced to be exogamous; unless, indeed, there be special reasons to abandon that interpretation (as in the case of the Aranda). The "clans" of the Tlingit, or the "families" of the Haida, have never, to my knowledge, been considered exogamous; although we find in these tribes, as among the Dieri, two large exogamous sections comprising a number of smaller groups. The members of a Haida "family" or a Tlingit "clan" cannot marry into any of the other groups of their "clan" or "phratry," and must marry into the other "clan" or "phratry." The "families" and the "clans" thus behave exactly as the Dieri totemic clans; but no one thinks of them as exogamous, for exogamy is not the kind of thing generally found in connection with families or clans, with names derived from localities.

² That Spencer and Gillen should have so persistently represented the Australian totem clan as an exogamous unit is very curious, for many of their statements are so framed as to make one expect an interpretation like the above to follow in the next paragraph. Among the Kaitish "we find the totems divided to a large extent between the two moieties of the tribe, so that it is a very rare thing for a man to marry a woman of the same totem as himself" (Spencer and Gillen, vol. ii, p. 175). Among the Warra-munga and the tribes farther north, the clans are strictly distributed between the phra-

Let the Kamilaroi represent the group of tribes with phratries, totem clans, and four matrimonial classes. The two phratries, Dilbi (I) and Kupathin (II), comprise a number of totem clans (each clan is represented by two symbols, thus: $a + a_1, c + c_1$, etc.; and $d + d_1, e + e_1$, etc.). Phratry I also contains the classes Murri (A) and Kubbi (B); phratry II, the classes Ipai (C) and Kumbo (D).

Phratries	I		II	
Classes	A	B	C	D
	a	a	d	d_1
	b	b_1	e	e_1
Totem clans	c	c_1	f	f_1

B can only marry C, A can only marry D, and *vice versa*. Here the clans ($a + a_1, d + d_1$, etc.), far from constituting exogamous units, are not even homogeneous in composition with reference to exogamy, for each clan contains two sets of members (a and a_1, c and c_1 , etc.), the matrimonial obligations of each set being different. Nor do members of each clan who belong to one class (Aa , or Bc , or Df_1 , etc.) constitute an exogamous group, for here the Dieri argument applies: each such group stands in the same relation to the class as a whole as the Dieri clan stands to its phratry; and as with the Dieri the phratry, so here the class (A, B, etc.), is the exogamous group. As to the Kamilaroi phratry, we are no longer justified in asserting *a priori* that it is, as a phratry, exogamous. All we know is, that each phratry consists of two sections — the classes — which are exogamous. This, however, does not exclude the possibility that the Kamilaroi phratries, and the phratries of the other tribes similarly organized, continue in the minds of the natives to constitute distinct exogamic groups. A cannot marry B, but neither can A marry C; B cannot marry A, but neither can B marry D; and so on. The question arises, Is the matrimonial prohibition A/B identical in character with the prohibition A/C, etc.? Do they merge into one prohibition?¹ If that is not the

tries. "*It follows*" that "a man must marry a woman of a different totem to his own" and "that a man never marries a woman of his own totem" (*Ibid.*, vol. ii, pp. 164 and 166). Among the Aranda, on the other hand, "no totem is at the present day confined to either moiety of the tribe," and "the totems in no way regulate marriage" (*Ibid.*, vol. i, pp. 120-121; cf. also Lang, *S. O.*, p. 80). Obviously, the "exogamy" of the clan is determined by its relation to the phratry; it is not exogamous as a clan, but as part of a much wider group to which marriage within its own limits is forbidden. But Spencer and Gillen do not draw this inference.

¹ One way of ascertaining this would be to determine the relative frequency with which the prohibitions are violated, as well as the relative severity of the punishments imposed.

case, the phratries must continue to be regarded as distinct exogamous groups. If, however, the identity of the above prohibitions can be established by a careful investigation with that particular point in view, the phratries as such will have to be pronounced as no longer exogamous, having bequeathed to the classes the function of regulating matrimony.¹

A similar argument applies to the tribes with eight matrimonial sub-classes. Here the totemic clans form an aggregate of four matrimonially heterogeneous units. The sub-class is the exogamous unit; while the function of the phratry, and here also that of the class, ought to be investigated with the purpose of ascertaining their exact character in reference to exogamy.

It appears from the above discussion that the *Australian totemic clan is not as such exogamous*. The tribes represented by the Arábana must be excepted, however; for in those tribes each totem clan of one phratry can only marry one particular totem clan of the other, which is an approach to pure totemic exogamy.

The necessity of ascertaining the exact attitude of the natives towards all matrimonial regulations, negative as well as positive, may perhaps be emphasized by the following juxtaposition. Take again the Kamilaroi. We represent their organization thus:—

Phratries	I		II	
Classes	A	B	C	D
Totem clans	a	a ₁	d	d ₁
	b	b ₁	e	e ₁
	c	c ₁	f	f ₁

A marries D, the children are C; B marries C, the children are D; and so on. But now suppose that the Kamilaroi organization is being described by an investigator who is particularly interested in the phenomenon of endogamy. Suppose, also, that he came to the Kamilaroi without previous acquaintance with other Australian tribes. He might represent the Kamilaroi organization as follows:—

¹ Theoretically, the exogamous relation I/II may be, both in its positive and in its negative aspect, as strong as the relation A/D or B/C; or either of the two relations may tend to supersede the other. The second inference drawn in the text is, however, more likely to correspond to the actual conditions; for in the tribes organized like the Kamilaroi we no longer find any solidarity in the phratries, with reference to exogamy; each phratry comprises two sets of individuals, whose matrimonial rights and obligations are different. In either case, moreover, the class remains the exogamous unit, for in the case of the class alone does the true exogamous relation obtain: a man of class A cannot marry a woman of class A, and must marry a woman of class D, and *vice versa*.

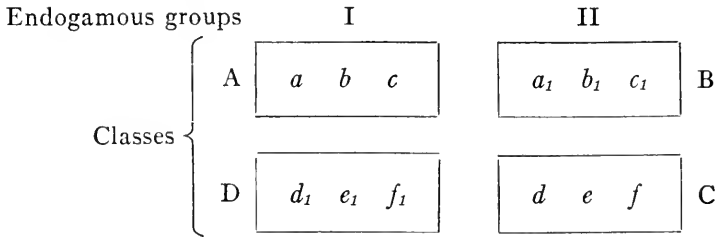


Fig. 1

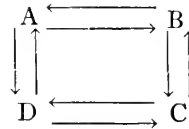


Fig. 2

Two endogamous groups, I and II: Endogamous group I contains the two exogamous classes A and D; endogamous group II, the two exogamous classes B and C (Fig. 1). A marries D, the children are C; C marries B, the children are A; D marries A, the children are B; B marries C, the children are D (Fig. 2).

The second mode of representation fits the objective facts as accurately as does the first.¹ The phratry names Dilbi and Kupathin would rather suggest the first representation as the true one, among the Kamilaroi; but in those tribes of the same type of organization that have no phratric names, even that clew would be missing. If, then, a choice were to be made between the exogamic and the endogamic interpretations, a psychological analysis of the native attitude would prove the only trustworthy method of ascertaining the truth.

A number of weeks after the above lines were written, I ran across Klaatsch's exposition of the social organization of the Niol-Niol, N. W. Australia.² On my previous reading of his account, I failed to observe that he had unwittingly impersonated our hypothetical investigator. Professor Klaatsch, who, like our investigator, is *homo novus* in Australian ethnology, found among the Niol-Niol two groups, each containing two sub-groups. Group A, the name of which he heard as Paddjabor, contains the sub-groups Pardiara and Karimb; group B, for which he heard the name Waddibol, contains the sub-groups Borong and Panak. Pardiara marries Karimb, and *vice versa*; Borong marries Panak, and *vice versa*. Klaatsch does not use the terms "endogamy" and "exogamy;" as a matter of fact, however,

¹ It is not improbable, moreover, that, on a par with the dominant phratric organization, there may also exist in these Australian tribes a consciousness of the objectively endogamous groups constituted by the pairs of intermarrying classes.

² Klaatsch, "Schlussbericht über meine Reise nach Australien in den Jahren 1904-1907" (*Z. f. E.*, 1907, pp. 656-657).

he gives us — just like his hypothetical predecessor! — two endogamous groups, each containing two exogamous ones.

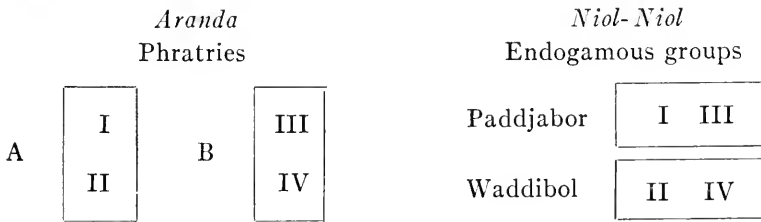
Klaatsch proceeds to compare the class-names of the Niol-Niol with those of the Aranda:—

<i>Niol-Niol</i>	<i>Aranda</i>
Karimb (Kymera)	Kumara
Panak (Banake)	Panunga
Pardiara (Palljaru)	Bulthara
Borong (Burong)	Purula

The analogies are phonetically doubtful (“allerdings bestehen ja im Klang einige Unterschiede”); very probably, however, the classes do correspond.

Let Panunga = Panak	≡ I
Bulthara = Pardiara	= II
Purula = Borong	= III
Kumara = Karimb	= IV

The organizations of the two tribes can then be represented as follows:—



Among the Aranda the intermarrying classes — I and III, II and IV — belong to opposite phratries; among the Niol-Niol, they constitute endogamous groups. But organizations like that represented in the diagram to the right, with a dichotomous endogamous division as a central feature, have not hitherto been found in Australia. The correspondence of the class names, moreover, suggests an organization essentially similar to that of the Aranda. Hence there can be little doubt that no such endogamous social units as Paddjabor and Waddibol really exist among the Niol-Niol; instead, I-II and III-IV probably constitute exogamous phratries. But what of the names “Paddjabor” and “Waddibol”? Perhaps the explanation would come with their meaning.

THE TENDENCY TO REGULATE MARRIAGE. — Much evidence can be adduced to show that even in those communities where marriage regulations of some kind or other have assumed a relatively fixed form, forces remain at work which tend to further modify or extend the regulation of marriages. Thus among the Meithei, for instance,

Hodson records that certain *salais* do not intermarry with certain other *salais*. The Kumul do not intermarry with the Luang; the Moirang, with the Khābanānba and the Ckenglei; while no Angōm may take a wife among either the Luang, Moirang, or Khābanānba, and *vice versa*,¹ etc. Similarly among the Khasis, the Diengdoh may not intermarry with the Maser; the Kharbangar, with the Nonglwai; the Khongdup, with the Rongsai and Khongru,² etc. Rivers notes that among the Todas certain clans in both divisions tend to intermarry with some special clans, and avoid others. Thus, in the Tართაროლ division, the Panol are not allowed to marry the Kanòdrsol; the prohibition is stringent, as not a single case of intermarriage between the two clans could be found in the genealogical records. The Piedr of the Teivaliol division do not intermarry with the Kusharf and the Pedrkarsol. The Nòdrs, Kars, and Taradr, on the other hand, who are neighbors in a hilly district, show a tendency to intermarry; and the same is true of the Kanòdrs, Kwòdrdoni, and Pām.³ Hollis records a large number of similar regulations among the Nandi clans. Here the Kimpamwi and Kipkōkōs cannot intermarry with the Tungo; the Kipaa, with the Kāmwaika; while the Tungo are debarred from intermarriage with no less than six clans.⁴ In a recent book on "The Akikúyu of British East Africa," Routledge speaks of thirteen exogamous clans. Descent is paternal, but marriage into the mother's clan is also prohibited. In addition, however, "there are said to be certain other restrictions as to marriage between particular clans which cannot be broken without penalty of barrenness."⁵ Among the Haida, "certain special families and towns were in the habit of intermarrying. This fact was expressed in saying that such and such a family were the 'fathers' of such and such another one."⁶ Mr. P. Radin tells me that among the Winnebago one of the clans of the Upper phratry tends to intermarry with one of the Lower clans. In Australia, as shown above, marriage is as a rule regulated by phratries, classes, sub-classes, but not by individual totem clans. Exceptions are not lacking, however. Among the Arábana, for instance, there seems to be one totem to one totem marriage: a Matthurie-dingo man marries a Kirarawa-water-hen woman, a Kirarawa-pelican man marries a Matthurie-swan woman,⁷ etc. In the Wiradjuri tribe, similar conditions prevail, except that in the case of some totems the marriage restriction is somewhat wider: a Yibatha-opossum, for instance, may marry either a Kubbi-bush-rat or a Kubbi-bandicoot;

¹ Hodson, *The Meitheids*, 1908, p. 73.

² Gordon, *The Khasis*, 1907, p. 76; and Appendixes A and B, pp. 216-220.

³ Rivers, *The Todas*, pp. 506-507.

⁴ Hollis, *The Nandi*, 1909, pp. 8-11.

⁵ Routledge, *The Akikúyu*, 1910, p. 20.

⁶ Swanton, *Jesup Exped.*, vol. v, p. 67.

Howitt, *N. T.*, pp. 188-189.

an Yibai-opossum may marry either a Kubbitha-bush-rat or a Kubbitha flying-squirrel,¹ etc. Other deviations from the common phratry (class, sub-class) to phratry (class, sub-class) law are recorded among the Wonghibon,² Kuinmurbura,³ Wakelbura;⁴ also among the Karamundi and Itchimundi.⁵

Further research is needed to determine conclusively whether Howitt was right in asserting that "the restriction in marriage to one or more totems is certainly later in origin than the Dieri rule."⁶ It is at least probable that such is the fact, in which case we should have to class these Australian tribes with the other tribes of other continents, referred to before, only that in Australia the restrictions on marriage, which developed in addition to the other restrictions more characteristic of that continent, had also time to become relatively fixed and categorical.

The above illustrations come from regions selected at random. Hence we may safely assume that a more extensive application of the genealogical method than has hitherto been attempted will reveal the fact that the tendency to regulate marriage is a constant and important dynamic factor in the development of human societies.⁷

SOME ORIGINS. — Thus wherever we turn we find tendencies at work which regulate marriage. Nothing short of an historical record can enable us to put our finger on the cause of such a tendency in any particular case, but the variety of possible causes must be admitted to be well-nigh infinite. Here and there a tradition furnishes a suggestion. The Meitheis *saleis* Kumul and Luang do not intermarry, because "once upon a time a Kumul Wazir saved the life of a Luang who had been sentenced to death."⁸ In examining the genealogical

¹ Howitt, *N. T.*, p. 209. Howitt's remark with reference to these regulations evinces considerable *naïveté*. "A statement made by one of my Wiradjuri informants," he writes, "is worth recording, as showing that all the restrictions or enlargements of privileges are the result of thought. He said 'Kubbi-guro (bush-rat) and Kubbi-butherung (flying-squirrel) can each marry Yibatha-gurimul (opossum), because they are very near to each other in the Kubbi-budjan' (that is, sub-class)."

² Cameron, quoted by Howitt, *N. T.*, pp. 214-215.

³ Flowers, *Ibid.*, p. 218.

⁴ Muirhead, *Ibid.*, p. 221.

⁵ Howitt, *N. T.*, pp. 189 and 194.

⁶ *Ibid.*, p. 189.

⁷ We may add that throughout historic times and up to the present day, the regulation of marriage has been the reflection as well as the instrument of group-formation. The prerogatives of descent, of social position, of faith, of occupation, forever tend to check intermarriage beyond the limits of certain racial, religious, social, professional groups. Opposite tendencies are not lacking: witness the predilection of European noblemen for daughters of American millionaires, — a predilection which is reciprocated. Amidst the complexities of our civilization these tendencies are checked by innumerable disturbing currents and counter-currents; but in the proper time and place, many of these tendencies may, and as a matter of history did, produce rigid forms of social organization backed by categorical imperatives against the marriage within or without certain definite groups.

⁸ Hodson, *The Meitheis*, 1908, p. 73.

records of the Todas, Rivers did not find a single case of marriage between the Panol and the Kanódrsol clans; the "prohibition is said to be due to the murder of Parden by Kwoten."¹

Similarly, the clans Piedr and Pedrkarsol ceased intermarrying on account of a quarrel between the members of the two clans. These accounts are traditional, and the incidents thus hypothesized may in the particular cases be pure fiction; there is, however, nothing inherently impossible, or even improbable, in these native theories. Two historical cases are worth mentioning. One refers to the development of endogamy in a tribe of British Columbia, — the Bella Coola. Historical, archæological, and linguistic evidence leave no room for doubt that these people originally lived among the Salish of the coast, to the south of their present habitat around Dean Inlet. When they migrated northward, they came under the influence of the northern coast tribes. Thus they came to ascribe vast importance to their clan traditions. Something had to be done to prevent other villages from acquiring the tradition, which would then lose much of its value. The prohibition of marriage outside the village was an efficient means: hence endogamy developed. "It seems, however," adds Boas, "that, owing to the influence of the coast tribes, the endogamic system has begun to give way to an exogamic system. Powerful and wealthy chiefs marry outside of their own village community, in order to secure an additional clan legend through marriage."² The other case takes us once more back to the Todas. One of the most widely spread forms of social organization in primitive communities is the division of a tribe into two exogamous groups. The theories most commonly advanced to account for this condition hypothesize either the splitting in two of an originally "Undivided Commune," or the fusion of two originally independent groups. Now, this is what actually occurred in the Teivaliol section of the Todas: the people of the Kundr clan, owing to their numerical superiority, could follow the exogamous law only by marrying most of the members of the other clans, "leaving very few to intermarry with one another." During the period investigated by Rivers, only 16 out of 177 marriages belonged to the latter type. Thus "the Teivaliol division has almost come to be in the position of a community with a dual marrying organization, in which every member of one group must marry a member of the other group."³

In addition to the causes referred to, another important factor must be mentioned, — a factor which is ever furthering the spread of specific types of organizations which regulate marriage. I mean

¹ Rivers, *The Todas*, p. 506.

² Boas, *Jesup Exped.*, vol. i, p. 116.

³ Rivers, *The Todas*, p. 507.

borrowing, the influence exerted by one tribe on another. In Australia the vast amount of borrowing which must have taken place is attested to by the spread of identical class and phratry organizations over tremendous areas, as well as by the occurrence of similar or identical class and phratry names in many groups of tribes. In North America, the maternal clan organization, with its exogamy, was carried by the coast tribes of British Columbia to the tribes of the interior.¹ In India the exogamous *gotras* of the Brahman castes become adopted by tribes originally organized on a different basis, etc.²

THE REGULATION OF MARRIAGE AND OF PSYCHIC INTERCOURSE. — Among the Gilyak, grandfathers and grandmothers,³ fathers and mothers, agnatic and cognatic uncles and aunts, cannot intermarry with their grandchildren, children, nephews, and nieces. Brother and sister marriage — own and collateral — is similarly prohibited. Of cousins, sisters' daughters and brothers' sons cannot intermarry, etc. Sisters' sons and brothers' daughters, on the other hand, constitute the class of rightful "husbands" and "wives" (*pu* and *aňgej*).

In the class of people who do not stand to each other in any degree of relationship, any man may have sexual intercourse with, or marry, any woman; but neither course of action involves any *right*. The community neither opposes nor sanctions such intercourse or marriages, but lets the man and the woman take care of themselves and of their possible rivals. Not so with the classes of *pu* and *aňgej*: here the *right* to sexual intercourse and marriage often involves positive

¹ See p. 285.

² Risley, 1903, p. 177, and elsewhere.

It is perhaps worth our while to give a generalized account of the origin of exogamy and endogamy. Take a tribe, or, for convenience, two tribes, in contact. The only three possibilities in the line of marriage relations are indifference (the two tribes marry indiscriminately), exogamous tendency (each tribe tends to marry into the other rather than within itself), or endogamous tendency (each tribe tends to marry within its own limits). Of these alternatives, the first need not be seriously considered. It cannot last. Sooner or later, some one of the innumerable possible causes or accidents will break the equilibrium, and tip the scale one or the other way. The institution of marriage is of such vast economic and social importance, that any tendency — exogamous or endogamous — thus originated is bound to be seized upon. The tendency grows into a habit, while the opposite course becomes exceptional. Public opinion comes into play; religious sanction supervenes. Thus the habit becomes an imperative; the infringement, a prohibition. Specific historical conditions may at any given place and time foster, retard, or check processes like the one suggested; but the point remains, that marital tendencies of one or another sort will develop, — history alone can answer the *why* in each particular instance, — and, once there, will tend to assert themselves. It is easy to speculate about the origin of exogamy (or endogamy) on general sociological, psychological, or physiological grounds. Any number of possible developments may be guessed at, and in a given case several may seem plausible or even probable; but in the absence of an historic backbone, the interpretative value of such speculations is *nil*.

³ These terms of relationship apply, not to individuals, but to groups.

obligations. In some localities no man or woman may refuse sexual intercourse to a person who rightfully demands it. More commonly, the widows of deceased brothers become the wives of surviving brothers "quite independently of the latter's sentiments in the matter." That marriage between the groups *pu* and *aňǵej* is not merely appropriate, but imperative, is well illustrated in a tradition recorded by Sternberg. A young Gilyak is mortally wounded in a fight with a mysterious shaman, and retires to his *yurta*. While on his death-bed he realizes that he belongs to a gens into which the murderer may marry, and that his daughter is the murderer's rightful wife (*aňǵej*). Notwithstanding the curse which attaches to his person, the murderer is summoned; and in his presence the dying Gilyak declares, "Although this man killed me, give him my daughter! Remember my word!" As a man must marry one of his *aňǵej*, care is taken not to leave the matter to chance, and marriages are often agreed upon by the parents soon after the births of the future couple. At the age of four or five, the bride joins the family of her bridegroom. The children grow up together, calling each other "my husband" and "my wife." When sexual maturity is reached, they become *de facto* husband and wife, no special ceremony being required to sanction this last act which fixes their marital union. The insignificant part played by the purchase-money (*kalym*) in marriages of the above type is particularly interesting. The purchase-money received by the bride's father or brother is, as a rule, a very important factor in the marriage transaction; but in marriages of the above type, the purchase-money recedes to the background. If not quite eliminated, it is either paid in small yearly instalments, or is put off for decades until the couple are in a position to reimburse themselves by means of the purchase-money received for their own female progeny. In view of the great economic importance of the purchase-money in the Gilyak household, its reduction or elimination, in case of child marriages of *pu* and *aňǵej*, becomes particularly significant. Such marriages seem to constitute, in the eyes of the Gilyak, part of the natural order of things.

There is among the Gilyak of to-day no prohibition against sexual intercourse with strangers, although a number of customs make it probable that such prohibitions existed in the past. Sexual intimacy between persons of prohibited degrees, however, continues to elicit public condemnation, and rebukes by relatives, accompanied by expulsion from the community. Suicide of the culprit, rather enhanced than discouraged by relatives, is of common occurrence.¹

¹ Among most Australian tribes, group resentment against incestuous marriages, whether determined by phratry and class or relationship, manifests itself in much more extreme and violent forms. Some examples may not be amiss. "If a man among the Kamilaroi took a woman to wife contrary to tribal laws, her kindred would complain

Now, on a par with these positive and negative regulations of marriage, there exist, among the Gilyak, certain other regulations of what Sternberg calls "psychic intercourse." Interdicts of psychic intercourse refer, on the one hand, to those individuals between whom outbursts of jealousy are most likely to occur, and, on the other hand, to the groups of persons who may not intermarry. To the former category belong all the wives of an individual husband, the wives of "brothers" (whether they are real "sisters" or not), and the men married to "sisters" (whether they are real "brothers" or not). Between all these persons, occasions for jealousy constantly arise; hence

to the local division to which he belonged, and they were bound to take the matter up. If they did not do this, a fight would be sure to ensue between members of the two sub-classes concerned. In some cases, however, if a man persisted in keeping a woman as his wife who was of one of the sub-classes with which his sub-class could not marry, he was driven out of the company of his friends. If that did not induce him to leave the woman, his male kindred followed him and killed him. The female kindred of the woman also killed her" (Doyle, cited by Howitt, *N. T.*, p. 208). In the Wakelbura tribe, if a man ran away with a woman who ought properly to have married a man of another totem, "his own and tribal brothers would be against him, as well as the brothers, own and tribal, of the woman, and those also of the promised husband." He would have to fight all of them, as well as the promised husband. If the latter was a strong fighting man, he would follow the offender to his camp. "The mother of the woman would cut and perhaps kill her; and the man's own brothers would challenge him to fight them by throwing boomerangs and other weapons about him." If he refused to fight, they turned on the woman, who would then be crippled or killed. Then the promised husband would fight the offender, who, "in such a fight, would be sure to come off worst; for, even if he proved to be a better man than his antagonist, the brothers of the latter, or even his own brothers, would attack him, and he would be probably gashed with their knives, since his own brothers would not mind if they killed him, for under such circumstances his death would not be avenged" (Howitt, *N. T.*, pp. 222-223).

In one case related by Howitt, an old man of the Kulin tribe "had a grown-up son, and a girl lived with them who was in the relation of daughter to the old man, and therefore in the relation of sister to his son. The man's friends told him to get the girl married, because it was not right to have her living single in the camp with his son. He did not do this, and his son took the girl. Then the old man was very angry, and said, "I am ashamed; every one will hear of this; why have you done this thing? I have done with you altogether!" Then he speared his son, who died soon after" (Howitt, *N. T.*, pp. 255-256). The resentment and the punishment inflicted are milder when the culprits do not belong to prohibited groups. If a Wotjo man ran away with a girl who was promised to another man, "all the girl's male kindred, both paternal and maternal, followed the couple and if they found them brought them back with them. The man had then to stand out and fight her male kindred. If skilful, he probably remained uninjured. The girl, when brought back, was beaten by her father and brothers, as also by her mother and sisters, against all of whom she defended herself as best she could with a digging-stick. After that ordeal, the man was permitted to keep her, but he had to find a sister to give in exchange for her." If, on the other hand, a man ran away with a girl whom he could not rightfully marry, relates Howitt, "all the men of both of the class names would pursue him, and if he were caught they would kill and bury him. My Wotjobaluk informants said that this was always done in the old times before white men came, but that they did not do as their western neighbors did, namely, eat him. It was the duty of the woman's father and brothers, in such a case, to kill her" (Howitt *N. T.*, pp. 246-247).

the interdict of psychic intercourse applies to them in all its stringency; no familiarity is tolerated, nor are they permitted to speak to each other. Only in case of necessity may an address in the third person or a brief business talk be permitted. To the second category belong, in the first place, all *tuvn*, brothers and sisters, own and collateral. "Brothers" and "sisters" may not even look at each other.¹ The interdict is as strict with reference to all the women of one's own gens, while the interdict between *tuvn* extends even beyond the limits of the gens, for instance, to children of sisters who married men belonging to different gentes. Curiously enough, there is no interdict between "mothers" and "sons." Sternberg suggests that the terms of relationship acquired in childhood are a sufficient guaranty of sexual indifference between these persons. There is somewhat less freedom between "fathers" and "daughters;" conversation and quarrelling is permitted, but no familiarity. There is no interdict between a man and his mother-in-law, while the relations of a woman with her father-in-law are restricted to a greater or less extent in the various localities.² The positive regulations of marriage are similarly reflected in the rules of psychic intercourse. While the "husbands" (*pu*) and the "wives" (*aňgej*), among themselves, stand under the ban of strict interdicts, the relations between the *pu* and the *aňgej* are of the freest: they are natural playmates and companions. Young men unite in groups, and spend entire months in the gentes of their "fathers-in-law" (*axmalk*), in the company of their *aňgej*. The relations between brothers-in-law are characterized by the same freedom and cordiality. None of these groups, however, are as striking for the friendliness and familiarity of their relations as are the groups of "fathers-in-law" (*axmalk*) and "sons-in-law" (*ymǵi*). The "son-in-law" is an ever-welcome guest; the best in the house is put before him; he participates in his host's hunting, and carries away with him a large share of the booty; at ceremonies one of the honorable functions is assigned

¹ The prohibition of sexual intercourse between brothers and sisters — a prohibition of which the above psychic interdict is a reflection — is extended by the Gilyak beyond the human species: if a dog is caught in the incestuous act, an expiatory sacrifice of the culprit is required by custom.

A custom recorded among the natives of New Britain may serve as an extreme illustration of the "horror of incest." Among these people, "if twins are born, and they are boy and girl, they are put to death, because, being of the same class, and being of opposite sexes, they were supposed to have had in the womb a closeness of connection which amounted to a violation of their marital class law" (Danks, *J. A. I.*, vol. xviii [1889], p. 292). This instinct is one of the puzzles of ethnology. Its origin we know not. As we find it to-day, it is completely divorced from any direct relation to actual nearness of blood, but attaches itself to groups of most varying composition. In any individual case, marriage regulations, of whatever specific origin, cannot be properly understood without due regard to this powerful sentiment which constitutes their emotional backing.

² In Sternberg's opinion, this may be due to the fact that a woman, among the Gilyak, lives with her husband's parents, while a man sees but little of his mother-in-law.

to him; in times of need he may join his father-in-law, accompanied by his entire family, and for months live at the former's house and at his expense.

The above conditions, as found among the Gilyak, illustrate with great clearness the close correlation between the positive and negative regulations of marriage to which we have repeatedly referred; they also illustrate the unmistakable correspondence between the regulations of marriage, on the one hand, and the rules of psychic intercourse, on the other.¹

Totemic Names

The totemic group does not always bear the name of its totem. British Columbia furnished some instances. Further examples from North America may now be adduced.

Among the Omaha, the name of the Elk gens is Wejiⁿcte. The meaning of this word is forgotten, but it does not seem to have any relation to the elk.² The Black-Shoulder gens (the Inke-sabe) has the buffalo as its totem, but its name is not derived from that animal.³ Nor are the names of the three sub-gentes of this gens derived from their totem; the name Waðigije, for instance, is derived from the "hooped rope" with which one of the native games is played.⁴ Another of the Omaha Buffalo gentes bears the name Hanga ("foremost," "ancestral"). Among the Kansas and Osages the same name applies to gentes with other totems. The two sub-gentes of the Omaha Hanga bear two names each, — one referring to their taboos, the other to their ceremonial functions.⁵ One of the sub-gentes of the Catada gens bears the name "Those-who-do-not-touch-the-Skin-of-a-Black-Bear;" another sub-gens is called "Those-who-do-not-eat-(Small)-Birds;"⁶ etc. The Maⁿðiñka-gaxe is a wolf gens. "The members of this gens call themselves the Wolf (and Prairie wolf) People," but their name means "the earth-lodge makers."⁷ The Ictasanda are the reptile people. The meaning of the name is uncertain, but it may be "gray eyes."⁸

¹ The facts with reference to the Gilyak are derived from Sternberg (MS.). In works dealing with marriage regulations we generally find much care bestowed on the elucidation of restrictions and interdicts, while positive regulations are comparatively neglected. The latter, however, are no less important than the former: and a survey of the two sets of regulations is indispensable for a clear understanding of the marital situation in any given community. The regulations of psychic intercourse, which only too often have prompted speculations along mystic lines, are most intimately correlated with the two sets of matrimonial regulations: so the latter must ever be kept in mind, if we want to grasp the full bearing of the former. It is safe to predict that a study of these phenomena in their natural relation, as revealed by the facts, will prove fruitful of results.

² Dorsey, *3d B. E. R.*, p. 225.

³ *Ibid.*, pp. 228, 229.

⁴ *Ibid.*, pp. 230, 231.

⁵ *Ibid.*, p. 235.

⁶ *Ibid.*, pp. 236-238.

⁷ *Ibid.*, p. 242.

⁸ *Ibid.*, p. 248.

The Bahima, a Bantu tribe of the Uganda Protectorate, comprise fourteen totemic clans. One of the totems is a monkey (it is monopolized by the princes); eleven are different varieties of cows; one is "twins;" and one, the human breast. Descent is paternal. The names of these exogamous clans are not derived from their totems.¹ The Nandi clans do not (with some exceptions) derive their names from their totems.² The Kiziba, on the western shore of Lake Victoria Nyanza, comprise, besides the King's family, twenty-seven families or clans, with paternal descent. The clans are exogamous, and each has its totem (*muziro*). "Cross" totems are conspicuous, such as "the heart of all animals," "the intestines of all animals," etc. The clans do not bear the names of their totems.³ The tribes occupying the region between the Upper Congo and the Upper Nile, such as the Bangba, Azande, Abarambo, etc., are divided into exogamous clans with paternal descent. The clans have their totem animals or plants, the killing and eating of which is generally prohibited. The names of the clans are not those of their totems.⁴

The Bhils of Barwani are divided into forty-one exogamous septs, with their totems and taboos. Not all of the totems are eponymous. Here "septs with different names, but whose object of special worship is the same, cannot intermarry."⁵

On Kiriwina Island (Trobriand group) each of the four exogamous divisions has four totems differing in rank. The divisions trace their descent from the bird-totem, which ranks highest, but they do not take the name of any of the totems.⁶ The two classes of the New Britain group claim two insects as their totems, but bear the names of two mythological ancestors who are believed to have descended from the totems.⁷

The above instances notwithstanding, eponymous totems must be considered one of the most constant features of totemic groups, particularly of those with maternal descent. One factor, however, tends undoubtedly to exaggerate, in the eyes of investigators, the importance of totemic names. I mean the great vitality of names. Special attitudes and beliefs will disappear or become modified beyond recognition; even taboos, which furnish plentiful "survivals," are very unreliable for purposes of reconstruction. Names, on the other hand, whether of families, of clans, or of wider groups, cling to these units with remarkable tenacity. We admit the common prevalence

¹ Roscoe, *J. A. I.*, vol. xxxvii (1907), p. 99.

² Hollis, *The Nandi*, 1909, p. 5; and Appendix II, p. 317.

³ Rehse, *Kiziba*, 1910, pp. 4-7.

⁴ Czekanowski, *Z. f. E.*, 1909, p. 598.

⁵ Riskey, 1903, p. 162.

⁶ Rivers, *J. A. I.*, vol. xxxix (1909), p. 179.

⁷ Danks, *J. A. I.*, vol. xviii (1889), p. 281.

of totemic names wherever totemic phenomena exist, as well as the numerous cases where, in the absence of other features, only the names are extant; while the reverse is of rare occurrence. But we must also remember that these facts may, at least in part, be due to the greater tenacity of names. Who knows how many totemic communities without totemic names may have existed and vanished, leaving nothing for the ethnologist to build upon?

Descent from the Totem

We found that among the tribes of British Columbia the concept of descent from the totem did not develop. Among American tribes, the Iroquois also did not trace their descent from the eponymous animals.

The totems (*muziro*) of the Kiziba stood in intimate relation to the system of taboos, but they were not the ancestors of the clansmen. The reason given by the natives for having a particular animal or plant for their totem was that the latter had either benefited them in the past or had done them some harm.¹ The Baganda are divided into clans with totems and animal names. The natives do not trace their descent from those totems. "The only origin they have of the totems," says Roscoe, "is that one of their forefathers partook of that animal or bird, etc., and fell ill; and from that time it was looked upon as injurious to them, and they took it as their totem."² The same is true of the Bahima.³

The Bamangwato tribe of the Becwana account for having the duyker as their totem by the following tradition:—

"The original ancestor of the Bamangwato tribe, Ñwato by name (Ñwato means the undercut of a sirloin of beef), was once hard-pressed by his foes. In his extremity he hid in a thicket. His pursuers had seen him but a little while before, and as he was now nowhere to be seen, they surmised that he must be in hiding; and they approached the very thicket, intending to examine it. Just as they approached, however, a duyker sprang out and bounded away. Upon this, one of them remarked that a man and a duyker could not hide in the same thicket, and the party went on. Henceforth, says the story, the chief took the duyker for his totem."

A section of the Bahurutshe, whose totems are the eland and the hartebeest, claim the baboon as their totem. They have this tradition:

"A certain chief of the Bahurutshe tribe captured a young baboon and tamed it. One day his son loosed the baboon to play with it, and allowed it to escape. There had already been much friction between the son and the father, and this was the climax. The father gave the son a sound thrashing.

¹ Rehse, *Kiziba*, 1910, p. 7.

² Roscoe, *J. A. I.*, vol. xxxi (1901), pp. 118-119.

³ *Ibid.*, vol. xxxvii (1907), p. 99.

The son promptly retaliated by seceding, and calling upon his followers to follow him. They formed a township of their own and adopted the baboon as their totem."

Another section of the Bahurutshe have, besides the tribal totem, the wild boar as their subsidiary totem, for the following reason:—

"The chief, Makgane, was childless; and almost despairing of a son, he called in a celebrated doctor from a neighboring tribe and asked him to cure his wife of her childlessness. The doctor venerated the wild boar. And having administered his medicines, he assured the chief that a son would be born, and ordered that the son and all his descendants should venerate the wild boar. The son was born, and the subsidiary totem was taken."¹

Some of the minor subdivisions (*machongs*) of the Garos had their animal totems, to which, however, they showed no respect whatever. A number of their family traditions are recorded by Playfair. Thus the Rangsam family of the Marak clan recount that a bear once sold a basket of food to a Marak girl, who married him. The girl's family killed the bear. Her issue have the bear for their totem, and are called "children of the bear." According to the tradition of a family of the Momin clan, "a little girl was shut up naked in a shed by her mother because she was naughty. Being ashamed of her nakedness, she asked some children who were playing near by to give her some feathers, fire, and wax. By means of hot wax, she stuck the feathers all over her body, and, turning into a dove, was able to fly out. This girl became the founder of the dove family."² The people of Buin (Bougainville Island, Salomon group) are divided into exogamous classes, which have birds as their totems. These totems are not the ancestors of the totemites, although the latter believe themselves to be in some way related to the former. Thus the fish-hawk totemites say that the child of a woman became transformed into a fish-hawk. The parrot people claim that a parrot-child was born from a human mother and a parrot father, etc.³

These few examples will suffice to show that the totem is not always conceived as the ancestor.

Taboo

TABOO AND THE OTHER "SYMPTOMS." — A most superficial survey of prohibitions against the killing and eating of animals would suffice to reveal the fact that these prohibitions embrace a much wider range of phenomena than those included in totemism. Wherever we turn, we find prohibitions of killing and eating, referring to pregnant women,

¹ Willoughby, *J. A. I.*, vol. xxxv (1905), pp. 300-301.

² Playfair, *The Garos*, 1909, p. 65.

³ Thurnwald, *Z. f. E.*, 1910, p. 124.

to their husbands, to menstruating girls, to widows and widowers, to youths before initiation, etc. The distribution of these customs is so general, that we may dispense with concrete illustrations.

The prohibition to kill and eat the personal guardian animal is of common occurrence. It applies to the manitou of the North American Indian, to the spirit-protector of the Banks Islands native, to the Euahlayi *yunbeai*.¹

In other cases there is no such prohibition attached to the personal guardian. The supernatural protector (*sulia*) of the Salish tribes furnishes one instance. Among these people, those who had as their protectors one or more of the animals hunted for food were always successful hunters of those animals. The man, for instance, who had a deer as protector could always find and kill plenty of deer; and it was the same with respect to the other animals, birds, and fish.² The cause of this phenomenon probably lies in the spiritual character of this belief. The *sulia* is a "mystery being" or a "spirit." It may take the form of a deer, a bear, or any other animal; but it could not be hurt or killed, even if the animal were slain.³

In many instances the taboo in totemic communities reaches beyond the limits of a single totemic group. We had occasion to refer to the wild-cat (*achilpa*) taboo, which extends to all the members of the Aranda tribe,⁴ as well as to that of the brown hawk, which cannot, in addition, be eaten by a number of other tribes.⁵ On Tikopia Island the octopus, particularly sacred to the Kavika division, is also taboo to the entire island. Of the four totems of the Tafua division, two — the flying-fox and the turtle — cannot be eaten by either the Tafua or any of the other divisions. The same is true of the stingray.⁶ On the Reif Islands several animals are taboo to the whole people.⁷ Elaborate food taboos may be associated with definite social units, which, however, need not be totemic communities. The Indian castes are a case in point: the multitudinous food-regulations intimately associated with the legion castes and sub-castes of India are as strict as they are extravagant.⁸

We must also note that hand in hand with restrictive taboos there exist in many tribes numerous positive regulations referring to the killing and eating of animals. Howitt ascertained among the Kurnai that when a wombat is killed, it is first cooked, then cut open and skinned. "The skin is cut into strips and divided with parts of the animal thus: — The head to the person who killed the animal. His father

¹ Parker, *The Euahlayi*, p. 21.

² Hill-Tout, *J. A. I.*, vol. xxxiv (1904), p. 324.

³ *Ibid.*, p. 325.

⁴ Spencer and Gillen, i, pp. 167-168.

⁵ *Ibid.*, ii, p. 612.

⁶ Rivers, *J. A. I.*, vol. xxxix (1909), p. 161.

⁷ *Ibid.*, p. 164.

⁸ See Risley, 1903, pp. 84, 125, 186-187 *et seq.*

the right rib; mother the left ribs and the backbone, which, with some of the skin, she gives to her parents. Her husband's parents receive some of the skin. The elder brother gets the right shoulder, the younger the left. The elder sister the right hind leg, the younger the left hind leg, and the rump and liver are sent to the young men's camp."¹ A similar set of regulations apply to the preparation and apportionment of a native bear, the euro, the lace-lizard, etc. The various hunting-regulations which belong to the most widely spread ethnic features must be classed with this category of phenomena; and, as in the case of marriage regulations, the conduct which is forbidden must be studied in conjunction with the conduct which is prescribed, if we want to see the facts in their proper perspective.

When viewed from a still broader standpoint, the natural affiliations of the prohibitions against the killing and eating of animals are seen to lie with the other prohibitions restricting conduct. Van Gennep thus summarizes the function of taboo (*fady*) in Madagascar: "Le tabou est un des éléments fondamentaux de la vie sociale et individuelle des habitants de Madagascar; il règle l'existence quotidienne du roturier, du noble, du chef, de la famille, de la tribue même; il décide souvent de la parenté et du genre de vie de l'enfant qui vient de naître; il élève des barrières entre les jeunes gens et limite ou nécessite l'extension territoriale de la famille; il règle la manière de travailler et répartit strictement l'ouvrage, il dicte même le menu; il isole le malade, écarte les vivants du mort; il conserve au chef sa puissance et au propriétaire son bien; il assure le culte des grands fétiches, la perpétuité de forme des actes rituels, l'efficacité du remède et de l'amulette."² The eating and killing restrictions, which are numerous, simply fall in with the rest of that elaborate system of reglementations sanctioned by the community. But what is true of taboo in Madagascar or in Polynesia, where this institution actually holds the community in its clutches, applies in a vague form to taboo in general. Being on its emotional side allied to the concepts of holy, sacred, powerful, for good or evil, hence beneficent or dangerous,³ it is on its social side a system of regulation of conduct, with human or supernatural sanction.

While taboo extends far beyond its functions in totemic communities, the totem is by no means always an object to be abstained from. In tribes like the Iroquois, where the totem is nothing but a name, no prohibitions are attached to the living representatives of the eponym. We hear little of totemic taboos in India. Howitt found no totemic

¹ Howitt, *N. T.*, p. 759.

² Van Gennep, *T. T. M.*, p. 12.

³ Compare Marillier, "Tabou" (in *La Grande Encyclopedie*, vol. xxx, p. 848): "Il [the Polynesian taboo] désigne les êtres, les objets, les mots et les actes sacrés et s'oppose au mot de *noa*, qui s'applique à tout ce qui peut servir aux usages ordinaires ou communs, à tout ce qui peut être touché, regardé, fait ou dit librement." Hence he allies *taboo* with *wakan*.

taboos in Victoria.¹ Among the Euahlayi, who will not harm or eat their *yunbeai*, the totem animal can be freely killed and eaten.²

HISTORICAL AND PSYCHOLOGICAL COMPLEXITY OF TABOO. — Among the Omaha we find a set of curiously artificial taboos. The Eagle people are not allowed to touch a buffalo-head.³ A sub-gens with a name meaning "to carry a turtle on one's back" are allowed to touch or carry a turtle, but not to eat it. In the Buffalo-Tail gens, "the keepers of the pipe" do not eat the lowest buffalo-rib, while "the keepers of the sweet medicine" may not touch any calves.⁴ The Wind people cannot touch verdigris, etc.⁵ These taboos of the Omaha cannot be directly deduced from the attitude of the Indians toward their totems, nor would it be plausible to suppose that all of these fanciful prohibitions had a uniform origin. If the history of these and similar taboos were revealed, we should probably find a variety of incidents leading to specific prohibitions that became stereotyped.

Of the many taboos of the Eskimo, one set is of especial interest. Among the Ponds Bay people, "at the place where her [Sedna's] tent stood, no one is allowed to burn heather, and no caribou-skin must be worked on this place during the winter; otherwise her husband, the dog, would be heard howling, and she would punish the offenders." At Itidlig "the people are allowed to work on caribou-skins until a whale, a narwhal, a white whale, or a ground-seal has been killed. After one of these animals has been killed, they must stop work on caribou-skins for three nights."⁶ After a successful whaling season, all clothing is discarded near the shore, so that in the deer-hunting season the deer may not be offended.⁷ After the new caribou-skin clothing has been made for the winter, and when the men are ready to go sealing for the first time, the whole of their clothing and hunting-implements are hung over a smudge made of dry seaweed. It is supposed that the smoke takes away the smell of the caribou, which would offend the sea-mammals.⁸ It is believed that caribou are not as plentiful as formerly, because the Eskimo, during the caribou-hunting season, work on wood brought into the country by the whalers.⁹ Throughout these customs we observe the antagonism between the deer on the one hand and the sea-mammals on the other. A plausible origin of these practices may be guessed at. The sea-mammals and the deer are hunted at different seasons: hence it became habitual to dissociate the two sets of pursuits. The mental attitude thus established gave rise to the belief that any association between the sea-mammals and the deer, or

¹ Howitt, *N. T.*, p. 145.

² Parker, *The Euahlayi*, p. 21.

³ Dorsey, *3d B. E. R.*, p. 240.

⁴ *Ibid.*, p. 244.

⁵ *Ibid.*, p. 241.

⁶ Boas, *Bull. A. M. N. H.*, vol. xv, Part II (1907), p. 493.

⁷ *Ibid.*, p. 500.

⁸ *Ibid.*, p. 502.

⁹ *Ibid.*, p. 503.

between acts referring to them, such as eating, sewing, etc., was objectionable or harmful.¹

The above instances bring home the fact that taboos, whether totemic or not, permit of a great variety of origins. In the course of time these origins become obscured; and then one is easily tempted to interpret the prohibition through some simple psychological process, such as the totemite's respect for his totem. While in some totemic communities this may be the true derivation, the origin of the taboo may in as many cases have been a totally different one.

The Religious Aspect of Totemism

THE WORSHIP OF PLANTS AND ANIMALS. — That animal and plant worship is not coextensive with totemism is a proposition which hardly requires detailed demonstration. If one glances over the vast mass of material on the animal in religion, folk-lore, cult, accumulated in an article by a recent writer,² the comparatively modest place occupied by totemic beliefs in the immense variety of animal cults becomes apparent even to the most prejudiced.

The rather detailed information obtainable on the worship of trees and snakes in India³ discloses no connection between these cults and any totemic features. The worship accorded to various animals in ancient Egypt is similarly devoid of any totemic coloring. We find there veneration of individual animals as well as of entire species, but in either case the animal seems to commend religious regard as either the actual or the potential dwelling-place of the god.⁴

It will not be amiss here to give one or two illustrations of curious animal cults from a different region. The Gilyak never kills the killer-whale. If the body of that animal is washed ashore, it is decorated with *inau* and buried in a house of wooden boards erected for that special purpose.⁵ The bear, as we shall see presently, although hunted, is treated with similar consideration. Great respect is also shown to other animals. When a seal is killed, its head, decorated with *inau*, is ceremoniously sunk into the ocean. The heads of white-whales are stuck on poles erected on the shore; the heads of other animals are similarly treated.

The Gilyak have the interesting institution of gentile gods. When a clansman is killed by a bear or other animal, is drowned or burned, he becomes a little "master;" but he is believed to return to earth in the shape of some animal, which thus becomes related to the gens.⁶

¹ Boas, Reprint from the *A. J. Ps.*, vol. xxxi (1910), pp. 11-12.

² See Thomas, "Animals," in *E. R. E.*, vol. i, pp. 483-535.

³ Crooke, 1896, pp. 94-97, 100, 106, 121 *et seq.*

⁴ Cf. Wiedemann, *Religion of the Ancient Egyptians* (London, 1897), pp. 182 and 185.

⁵ Sternberg, *A. J. R.*, vol. viii (1905), p. 252.

⁶ Sternberg (*Ibid.*, pp. 256-259) sees in these gentile animals a potential totemism. He believes that a typical form of totemism, with special animals for each gens, could not de-

Sternberg gives a detailed account of a Gilyak bear festival.¹ These festivals are on each occasion given by some one gens which acts as the host, while several other gentes are the guests. The bear is killed as part of the ceremony; but Sternberg believes that the procedure is not really a bear sacrifice, the things sacrificed being dogs, fish, tobacco, sugar, straps, arrows, etc., while the bear figures as a messenger to the great "Master." The guests of honor at these festivals are men from the gentes which take wives from the officiating gens. These men are, of course, the *ymġi* referred to before. They play a prominent part in the performance, for they alone are permitted to put the bear to death. They also receive the lion's share of the meat, while the host and his clansmen "dürfen bloss eine dicke Suppe aus Reiss oder *Buda* mit Brühe vom Bärenfleisch geniessen." In addition, however, the bear's head is also divided between them ("obligatorisch ehrfurchtsvoll"). Here, then, among the Gilyak, who have no totemism, we find a bear festival given by one gens, with others participating; and during the feast the meat of the animal is eaten mostly by members of the other gentes, while the host and his associates may only eat a little, — the head, namely, — but that they *must* eat, while the ghost of the Aranda *alatunja* looks on in sympathetic appreciation.²

An elaborate whale festival is recorded among the Koryak. As one of the regular features of the festival, "women suffering from nervous fits confessed transgressions of various taboos committed by them, and were then comforted by one of the old men."³ The Koryak believe that the killed whale has come on a visit to the village, to stay for some time. It is treated with great respect, for soon it will go back to the sea, only to return next season. If a hospitable reception has been accorded it, the whale may tell its relatives about it, inducing them to come along; for according to the Koryak, the whales, like all other animals, constitute a family of relatives, who live in villages like the Koryak themselves.⁴

The whale festival is a communal affair, all inhabitants of the village velop among the Gilyak, for the reason that there are but few gentes in which a kinsman, either a contemporary or an ancestor, did not succumb in a combat with the bear. He adds, however, "Daher sage ich nur, dass die Genesis der Gentilgötter bei den Gilyaken deutlich zeigt, dass nicht der Totemismus, das heisst der Glaube an die Abstammung von dieser oder jener Art von Tier, wie gewöhnlich angenommen wird, die Gentilgötter geschaffen hat, sondern umgekehrt die Gentilgötter den Totemismus schufen." Thus Sternberg believes that the origin of Totemism advocated by him is "clearly demonstrated" by this one instance, in which, as he admits, totemism did not so originate. This is a good illustration of the origin of some "theories of origin," — theories which *diis juvandis* may nevertheless become prominent in scientific discussion.

¹ Sternberg, *A. f. R.*, vol. viii (1905), pp. 260-274.

² Sternberg (*Ibid.*, p. 258) notes this rather striking analogy.

³ Krasheninnikoff, cited by Jochelson (*Jesup Exped.*, vol. vi [1908], p. 65). The same custom was found by Boas among the Eskimo of Baffin Land.

⁴ Jochelson, *Jesup Exped.*, vol. vi (1908), p. 66.

participating. The owner of the skin boat by whose crew the whale has been killed acts as the host, and officiates at the festival. The following passage from Jochelson's vivid description of the ceremonies performed at the host's house is particularly suggestive: "The space to the left of the entrance . . . was unoccupied. In this section, near the wall, was the shrine (*op-yan*) in which were placed the charms, attired in grass neckties, — the sacred fire-board, the master of the nets, the honor-guardian (*yayá kamakló*), the spear consecrated to the spirit of the wolf, and a few other minor guardians. Among them was a wooden image of a white whale, . . . in front of which was a small cup filled with water, which was changed every day during the festival; and on a grass bag were small boiled pieces of the nostrils, lips, flippers, and tail of the white whale. . . . It is interesting to note," adds Jochelson, "that the sacrifice to the spirit of the animal consists of parts of its own body, while, on the other hand, these parts represent the white whale itself."¹

The equipment for the journey and the sending-off of the white whale embrace another set of ceremonies.

Similar festivals are held by the Reindeer Koryak at the end of the fawning period, on the return of the herds in the fall, and at the reindeer races.² There is also a wolf festival, but the wolf is not sent home. The Koryak believe that "the wolf is a rich reindeer-owner and the powerful master of the tundra." The Reindeer Koryak hold the wolf in particular awe; for them "the wolf is a powerful shaman, and he is regarded as an evil spirit hostile to the reindeer, and roaming all over the earth."³

TOTEM WORSHIP AND THE TOTEMIC STAGE. — When we look about for illustrations of the totem as an object of religious regard, we discover with some surprise that the material to draw upon is very scanty. We know of tribes like the Iroquois, or like any number of East Indian tribes,⁴ where the totem is the eponym, nothing but the name of a group of individuals who regard themselves as more or less vaguely related. Such are a great many of the Indian *gotras*. Of course, we are told that among these peoples the totemic name is the only fea-

¹ Jochelson, *Jesup Exped.*, vol. vi (1908), pp. 71-72. Cf. Marillier's statement (*R. H. R.*, vol. xxxvii [1898], p. 218) that "le sacrifice en effet se trouve fréquemment là où le totémisme n'existe point; là où le totémisme existe, il arrive bien souvent qu'on n'immole pas de victimes au totem et surtout qu'on ne l'immole pas à lui-même."

² Jochelson, *Jesup Exped.*, vol. vi (1908), pp. 86-87.

³ *Ibid.*, pp. 88-90.

⁴ See Gurdon, *The Khasis*, p. 66, and the accounts of the religion of the various castes, given in Risley, 1903. Campbell, in his chapter on the Marāthas (*loc. cit.*, p. 99), refers to "*devaks* or sacred symbols, which appear to have been originally totems, and affect marriage to the extent that a man cannot marry a woman whose *devak* reckoned on the male side is the same as his own. They are totems worshipped during marriage and other important ceremonies." But while some space is devoted to Marāthra religion, nothing is said of this totem worship.

ture that survived of a one-time totemism, with all its accessories; but of this there is no evidence. American examples of an indirect religious attitude towards the totems, as expressed in ceremonies, are familiar. We dwelt at some length on this feature among the tribes of British Columbia. Similar conditions have been described among the Siouan tribes.¹ African tribes furnish little evidence of a totem worship of any kind, while cases like that of the Bahima are instructive. As noted above, we find among these people fourteen totemic clans, the majority (eleven) of the totems being varieties of cows. But no veneration is paid to these animals. The religious side of Bahima life lies in a totally different direction. "Their religion consists chiefly in dealing with ghosts of departed relatives, and in standing well with them; from the king to the humble peasant the ghosts call for daily consideration and constant offerings, while the deities [not the totems, but still another set of supernatural beings are meant] are only sought in great trials or national calamities." These deities seem to be gentile protectors; for "each clan has its own special deity, who alone takes an interest in that particular clan; to this deity the clan resorts for help and advice."² Writing of the East Torres Straits islanders, Haddon thus summarizes the totemic situation on its religious side: "The totem animals of a clan are sacred only to the members of that clan; but the idea of sacredness is very weak, merely implying a family connection, a certain amount of magical affinity, and immunity from being killed by a member of that clan. No worship or reverence, so far as I know, was ever paid to a totem."³ How little piety the Australian shows, if not in all cases, in his dealings with the totem, we saw in preceding pages. There is one exception, however, — that of the Wollunqua totem of the Warramunga. The ceremonies performed in connection with that totem extend over several days, during which period no less than eight designs are drawn upon the ground,⁴ — a very rare feature among these tribes, — the only two other totems in connection with which such designs are recorded being the emu⁵ and the black snake.⁶ One of the Wollunqua designs is drawn upon a mound erected for that special occasion. The ceremony "is supposed in some way to be associated with the idea of persuading, or almost forcing, the Wollunqua to remain quietly in his home under the water-hole at Thapaeurlu, and do no harm to any of the natives. They say that when he sees the mound with his representation drawn upon it, he is gratified, and wriggles about underneath with pleasure. The savage attack upon the mound is associated with the idea of driving him down, and, taken

¹ See Dorsey, *3d B. E. R.*, pp. 361-544.

² Roscoe, *J. A. I.*, vol. xxxvii (1907), pp. 108-110.

³ Haddon, *T. S. Exped.*, pp. 363-364.

⁴ Spencer and Gillen, ii, p. 247.

⁵ *Ibid.*, i, p. 181.

⁶ *Ibid.*, ii, pp. 741-743.

altogether, the ceremony indicates their belief that at one and the same time they can both please and coerce the mythic beast."¹ A visit to the water-pool in which the mythical beast resides is described by Spencer and Gillen. During the journey the natives had been talking and laughing freely, but, as the party approached Thapaeurlu itself, "they became very quiet and solemn; and, as we silently stood on the margin of the pool, the two old Tjapeltjeri men — the chief men of the totemic group — went down to the edge of the water, and, with bowed heads, addressed the Wollunqua in whispers, asking him to remain quiet and do them no harm, for they were mates of his, and had brought up two great white men to see where he lived, and to tell them all about him. We could plainly see that it was all very real to them, and that they implicitly believed that the Wollunqua was indeed alive beneath the water, watching them, though they could not see him."² Thus the religious sentiment inspired by the Wollunqua must be described as intense. But then, this mythical snake is quite an exceptional individual. He is an individual, and not the representative of a species, for there is really no such animal; but the Wollunqua ancestor himself, like Thaballa, the Laughing Boy, but like no other totem, never died, but persisted from the mythical period up to the present day. The Wollunqua is believed by the natives to be "a huge beast, so large that if it were to stand up on its tail, its head would reach far away into the heavens." When speaking of the snake among themselves, the natives do not call it by its real name, Wollunqua, but use a circumlocution meaning "snake living in water."³ Here, then, we have a totem which is actually worshipped; but it is an exceptional totem, and the worship accorded it only tends to emphasize the comparative religious indifference of the other totems. In the *intichiuma* and other totemic ceremonies there is, however, an undeniable religious element. It may be doubted whether the religious atmosphere during these Australian performances ever reaches that frenzied intensity observable in the dancing societies of British Columbia, but the impression conveyed by Spencer and Gillen's descriptions is that at some of these *quabara nanja* religious emotion runs high. But even then, the bull-roarer is, at least for the women, a more prominent religious factor than the totem itself.⁴

If the evidence is taken in its entirety, the religious element does not seem to be prominent in the life of totemic communities. This is especially true as to any direct veneration of the totem.

This view is shared by a number of authoritative writers on totemic phenomena. "The importance belonging to totem animals as friends or enemies of man," says Tylor in his "Remarks," "is insignificant in comparison with that of ghosts or demons, to say nothing of higher

¹ Spencer and Gillen, ii, p. 238.

² *Ibid.*, ii, pp. 252-253.

³ *Ibid.*, ii, p. 227.

⁴ See *Ibid.*, i, p. 246; and Howitt, *N. T.*, pp. 596, 606, etc.

deities.”¹ And again: “Totemism claims a far greater importance in society than in religion.”² In his article on “Animals,” in Hastings’s “Encyclopædia,” Thomas writes, “One of the most widely distributed animal cults is that known as totemism; it is, however, rather negative, consisting in abstinence from injuring the totem animal, than positive, showing itself in acts of worship.”³ And more emphatically than any other author, although no longer correct in detail, Marillier declares, “Il s’en faut de beaucoup, en outre, que le ‘totem’ soit d’une manière générale l’objet d’un culte véritable de la part des membres du clan auquel il a donné son nom: il est respecté et vénéré, on évite de le tuer, on évite plus scrupuleusement encore d’ordinaire de manger sa chair ou de se couvrir de sa fourrure, on le choie, on le caresse, on cherche à lui plaire, mais on ne célèbre que très exceptionnellement en son honneur des rites pareils à ceux qui s’adressent aux dieux naturistes et aux âmes des morts; les institutions totémiques sont répandues dans l’univers presque entier, bien qu’elles fassent défaut en certains groupes ethniques, les cultes totémiques sont relativement rare.”⁴

Attempts were made from time to time to represent totemism as a distinct form of religion, and assign it a permanent place in the evolution of religious beliefs.⁵ As the case now stands, the theoretical objec-

¹ Tylor, *J. A. I.*, vol. xxviii (1899), p. 144.

² *Ibid.*, p. 148.

³ Thomas, *E. R. E.*, vol. i, p. 489.

⁴ Marillier, *R. H. R.*, vol. xxxvi (1897), p. 303.

⁵ These attempts were all characterized by an almost complete identification of totemism with animal worship, and by an abuse of the method of survivals. The former is particularly true of Spencer (*Principles of Sociology*, vol. i); the latter, of McLennan (*Fortnightly Review*, vol. vi, 1869, pp. 407-427 and 562-584), and of R. Smith (*K. M. A.* and *R. S.*). In recent years the same method of reasoning was applied with superficial success in an ambitious *Introduction to the History of Religion* (London, fourth edition, no date). Jevons’s contentions were dealt with in a brilliant and authoritative critique by the late Léon Marillier (see his articles on “La place du Totémisme dans l’Évolution Religieuse,” *R. H. R.*, vols. 36 and 37), a scholar whose contribution to totemic thought has not been duly appreciated. Wundt, in his *Völkerpsychologie (Mythus and Religion, Zweiter Teil, 1906)*, has not risen above the standpoint of the authors referred to. He directly allies totemism with “animalism:” “Der ursprüngliche Tierkult ist getragen von dem Glauben, dass der Mensch vom den Tieren abstamme, und wo immer der Tierkult zum herrschenden Bestandteil der primitiven Mythologie geworden ist, da nimmt dieser Glaube in der Regel die Form an, dass ein Stammesverband seinen eigenen Ursprung auf ein bestimmtes Tier zurückführt. Das sind die Erscheinungen die man unter dem Namen Totemismus zusammenfasst” . . . (*loc. cit.*, p. 236). Taking the totem-ancestor as his point of departure, — “diese Eigenschaft ist vor allem für den Totemismus kennzeichnend” (*loc. cit.*, p. 241), — Wundt leads us over animal gods and sacred animals to human ancestor worship — “Manismus.” This rectilinear deduction is, of course, theoretically untenable; while Wundt’s position is, in addition, vitiated by his quite groundless assertion that animal worship must have preceded the worship of man: “So wird der Tierahne zu einem besonders wirksamen Schutzgeist, und das Vertrauen auf seine Hilfe wird um so fester, weil dieser Ahne gleichzeitig der Ferne vergangener Zeiten und doch auch in seinen eigenen tierischen Abkömmlingen der unmittelbaren Gegenwart angehört. Sokommt es, dass bei dem Primitiven das Gedächtnis an die menschlichen Vorfahren nach einer kurzen, kaum über die nächste Generation hinausreichen-

tions to this mode of procedure need not be raised: for, if the religious aspect of totemism is insignificant when compared to either the other forms of religion or the other features of totemism itself; if the totem, as an object of worship, proves to be perhaps the least permanent and the most variable, qualitatively, of totemic features, — totemism as a necessary stage in the development of religion becomes an absurdity, and the concept itself, of totemism as a specific form of religion, ought to be abandoned.¹ Moreover, the particular religious coloring assumed by totemism in any given cultural area may be due to the presence in that area of beliefs which are in no way totemic in their origin, nor in their other manifestations, outside the totemic complex.²

The Complex in the Making

SUMMARY OF EVIDENCE. — The foregoing review of the nature and behavior of the "symptoms" of totemism was a superficial one, and could be vastly extended; it suffices, however, to substantiate the tentative conclusions drawn on the basis of a more thoroughgoing comparison of Australia and British Columbia.

We find that clan exogamy, far from being a necessary concomitant of other totemic phenomena, possesses a good deal of independence

den Zeit erlischt, während der Tierahne immer von neuem wieder aus der unmittelbaren Gegenwart in eine unbestimmte Vergangenheit projiziert wird. Darum ist nun aber auch der Tierahne nicht etwa eine merkwürdige, paradoxe Abart des Ahnenkultus, sondern er erscheint als die allein mögliche primitive Form desselben. Dem menschlichen Ahnen bereitet er den Weg" . . . (*loc. cit.*, p. 271). The weakness of Spencer's ill-famed theory of the human ghost as the prime source of all religion could hardly be better emphasized than by this far less plausible inversion of it.

¹ I here defend a position which is diametrically opposed to that of an author who professes to represent totemism "in the American sense of the term." "Totemism to me is primarily and essentially a religious phenomenon, the direct result and outcome of the savage's mental attitude towards nature," writes Hill-Tout (*J. A. I.*, vol. xxxv [1905], p. 141). Referring to the emphasis laid by some on the social aspect of totemism, he proceeds: "It does not seem to me scientific to regard what is demonstrably an unstable, and therefore a secondary phase of totemism, as its essential and primary characteristic, and overlook another coexisting with it, which is clearly more constant, and therefore a more essential feature" (*Ibid.*, p. 142). The validity of this opinion may be judged in the light of the preceding pages. It may be well to add here that Hill-Tout's "American" view of totemism is not shared by two investigators who, like himself, are familiar figures in British Columbia. Professor Boas and Dr. Swanton rather incline to the view that totemism is essentially a form of association between a religious and a social phenomenon; nor are they at all dogmatic on the subject of the genetic relationship between the tutelary spirit and the group totem, although Professor Boas admits the plausibility of such a development among the Kwakiutl. It is to be hoped that Hill-Tout's views as representative of American totemism are not taken any more seriously by European anthropologists than was that other "American View of Totemism" which treated of the naming system of the Amerinds (see *Man*, vol. 2, No. 75 [1902]).

² A survey of the manitou beliefs of the American Indian, in their varying manifestations as guardian spirits, fetishes, amulets, spirit-protectors of religious societies, and perhaps totems, may furnish valuable data in support of the above proposition. I hope at another place to attempt such a survey.

in character and distribution. In some regions exogamy is absent, while some or all of the other "symptoms" are pronounced. In other localities a number or all of the other totemic features are lacking, but there is clan exogamy. Here the exogamous tendency is found in a group scattered over a wide area, and having no territorial unity; there, exogamy is a purely local phenomenon. It may be associated with a clan the members of which are held together by a vague sense of kinship, or, again, it may refer to groups of men and women standing to each other in certain definite degrees of relationship. The psychological nature of exogamy is complex; and in many cases it is difficult to decide whether we have to do with clan, or phratry, or relationship exogamy. The conditions under which exogamy may develop are practically innumerable; and in the course of its development it may undergo manifold transformations in extent and underlying psychology, the character of its growth and origin thus becoming obscured. What is true of exogamy is in no less degree true of its close correlate, endogamy. Both tendencies, having assumed manifold forms in various times and places, continue to be operative in our own civilization.

Totemic names, and the concept of descent from the totem, prove to be equally variable features. The families and clans of British Columbia lack both; a number of the Omaha clans do not have animal names; some of the Melanesian groups lack one or both of these traits; etc.

The evidence as to the phenomenon of taboo points essentially in the same direction. The prohibition to eat or kill the totem is by no means a universal one. Such prohibitions, on the other hand, are often associated with animals that are not totems; such as sacred animals of various kinds, individual guardian animals, etc. In many ways the prohibitions to eat and kill partake more intimately of the nature of the prohibitions referring to behavior, speech, etc., than of the nature of other totemic features with which they are often associated. History discloses a multitude of origins and developments of taboos; without, however, exhausting all the possible ways in which taboos may have originated, or all the actual ways in which they did originate. And again we must emphasize that a taboo at any given place at the time of investigation is but a poor and often misleading cue to its past history. We find in our own customs numerous survivals and traces of ancient taboos; and the psychological tendencies which were responsible for the rise of taboos in the past still continue to be operative in the introduction of various prohibitions, among them prohibitions of killing and eating.

A religious attitude towards animals, plants, and natural objects is obviously an ethnic phenomenon of much wider scope than totem-

ism. The totem, on the other hand, by no means always becomes the object of religious regard. The variability of this feature, whenever it is at all associated with the totem, is striking. We find all degrees of emotional attitude towards the totem, from devout and direct veneration to mild regard, from a strong but indirect religious attitude to complete indifference. In the spread of the manitou idea among the North American Indians, and in the deep influence of that idea on totemistic beliefs (at least in British Columbia), we recognize one type of process to which the attitude towards the totem in any given locality may owe its specific coloring.

It may be well to repeat here that pronounced and direct religious regard for the totem is not one of the frequent concomitants of totemism; indirect veneration through the medium of ceremonies or art, alone or combined with a weak direct attitude, or the latter without the former, seem to be much more prevalent in all those cases where the totem calls forth emotional response.

So much for the traits which are widely accepted as "symptoms" of totemism. The evidence is convincing, and, as I said before, it could be materially increased. Exogamy, taboo, religious regard, totemic names, descent from the totem, — all fail as invariable characteristics of totemism. Each of these traits, moreover, displays more or less striking independence in its distribution; and most of them can be shown to be widely-spread ethnic phenomena, diverse in origin, not necessarily coördinated in development, and displaying a rich variability of psychological make-up.

If we must regard the groups of phenomena which in various areas have been termed "totemic" as conglomerates of essentially independent features, the fundamental error in two lines of totemistic inquiry and speculation becomes at once apparent. I mean the attempts to assign to the various factors in totemism a correlated historical development, and the tendency to either combine these factors or derive them from each other, psychologically. An integral development of totemism loses its plausibility, in view of the demonstrated historical independence of its factors; while the psychological complexity and variability of the latter discourages any attempt at direct psychological derivations. Either one of the factors could with equal plausibility be taken as a starting-point, and the others could be derived from it without transgressing the bounds of either historical or psychological possibilities. The interpretative value, however, of such derivations, as well as of similar ones actually attempted, is *nil*.

In each individual case the actual historical process has doubtless been more complex, both objectively and psychologically, than these direct derivations would make it; and it is to such historical

processes, or to whatever of them we may safely reconstruct, that we must turn in our interpretations.¹

It was shown before that the composition of the totemic complex is not limited to the features enumerated. In Central Australia magical ceremonies, and a belief in soul-incarnation, rise to great prominence in all matters totemic. In British Columbia a similar rôle is assumed by decorative art and the guardian-spirit idea. A more intensive study of totemic areas may well reveal still other features associated with the rest, and possibly dominating over them. The ceremony of knocking out the teeth, which in South Africa and Central Australia has nothing to do with totemism, forms in Southeast Australia part of the totemic initiation rites. Among the Omaha, particular ways of fixing the hair have become firmly associated with the totems. Thus to the original set of social and religious features, a number of others are added, — æsthetic, ceremonial, spiritual, and, if the regulation of food-supply in the *intichiuma* be emphasized, economic. Most of the important forms of human activity, belief, and self-expression reveal the tendency of entering into the composition of the totemic complex.

If totemism includes, roughly speaking, everything, is totemism itself anything in particular? Is there anything specific in this phenomenon, or has the name "totemism" simply been applied to one set of features here, to another set there, and still elsewhere perhaps to both sets combined?

One point, at least, is quite clear: if we continue to use the term "totemism," we may no longer apply it to any concrete ethnic content; for, while almost anything may be included, no feature is necessary or characteristic. On the basis of material furnished by some one area or a number of areas, a definite group of features is called "totemism." Another totemic area is discovered where an additional feature is found, or where one of the old ones is missing. Immediately the questions arise (and here we are on historical ground), Is *this* totemism? or Was *that* totemism? or Is *this true* totemism, and *that*

¹ At this point we may ask the question, Granted that the alleged "symptoms" of totemism are independent units, why do we so often find *just these* traits combined in totemism? Without here trying to answer this justifiable question with any degree of thoroughness, a plausible general explanation of the fact which, of course, is undeniable, may, I think, be given. All of the "symptoms" are widely-distributed ethnic features. Marriage regulations; prohibitions against killing and eating; religious regard paid to animals, plants, and inanimate objects; the tendency of social groups to assume (or receive?) animal names; the belief of a group of kindred, or locally associated individuals, in a common descent, — all these are phenomena found in all continents and in most cultural areas. Granted, now, that there is a tendency for ethnic features like the above to combine, to put the matter vaguely, it is but a question of mathematical probability that we should find those features most frequently combined which have the widest distribution.

was *incompletely developed*, totemism *im Werden?* or Was that *true* totemism, and *this* is a *later development?* In the light of the foregoing discussion, any definite answer to these questions must needs be arbitrary.

THEORIES OF TOTEMISM. — In their attempts to divorce totemism from that illusive variability of its "symptoms," various authors tried to emphasize some one of its features which was proclaimed as the essential one, while the others were derived, and hence of necessity less important and less constant.

Major Powell thus came to see in totemism the doctrine of naming. His article consists in an enumeration of the various uses of the term "totem."¹ Hill-Tout conveniently summarizes the main points of Powell's exposition under the three heads of "individual guardian spirit," the "animal protector of a secret society," and the "eponymous object of a consanguineous group." In all three cases the term "totem" is applied to the eponymous object, to the name itself, and to the symbolic representation of the object.² This doctrine of naming calls for little comment. We cheerfully indorse Thomas's statement that "it is difficult to see the advantage of a system of nomenclature where everything is called by the same name."³ We have seen, moreover, that social groups do not always derive their names from their totems. Accordingly a doctrine of naming, even if restricted to naming after animals (plants, objects), falls short of the mark as a definition of totemism; and why, finally, should just this feature, even if it were constant, be considered the original or the essential one?⁴

For Hill-Tout, the essential element in totemism is its religious side. He regards the individual guardian spirit, the tutelary animal of a secret society, and the clan totem, as essentially alike. He also believes that the latter developed out of the individual guardian spirit. We have seen above that this theory, although plausible for certain sections of British Columbia and perhaps for the Omaha, is quite arbitrary when applied to other groups of North America, and becomes more than improbable when extended to the clan totemism of Australia. Nor is he more fortunate in his specific characterizations. Says Hill-Tout, "It is important, in the first place, to bear in mind that it is always the essence or the 'mystery' . . . which respectively

¹ Powell, *Man*, 1902, No. 75.

² Hill-Tout, *B. A. A. S. Proceedings and Transactions*, Second Series, vol. ix, pp. 63, 64.

³ Thomas, *Man*, 1902, p. 116.

⁴ It will be remembered that Spencer and Lubbock accounted for the origin of totemism by a process of misinterpretation of nicknames, the former adding the factor of ancestor worship, omitted by the latter. Lang also tends to identify the origin of totemism with animal names received by social groups *from without* (Lang, *S. O.*, p. 161), and lays corresponding stress on the presence of totemic names in full-grown totemism.

becomes the totem, not the bodily form of the animal or object."¹ Now this may be true of the Salish *sulia* (here Hill-Tout is our first-hand authority), but it certainly does not hold even for the rest of British Columbia. As to Australia, especially the central tribes, it is clearly not any *essence* or "mystery" which is the totem, but the flesh and blood animal, for the multiplication of which ceremonies are performed. We also know that among the Iroquois, in many cases in British Columbia and elsewhere, the religious element in totemism is reduced to nought, the totem is nothing but a badge or name. The "concept of a ghostly helper or tutelary spirit," concludes Hill-Tout, "is the essential element in totemism. This *is* totemism, in its pure and naked state; i. e., shorn of its social accessories."² Now, even if Hill-Tout's historical and psychological contentions were true, — which they manifestly are not, — what but confusion could result if we applied the term "totemism" to that religious element which, although always "the same thing," appears in so many different settings? Or, granting the term, would that solution of the question throw any light on our crucial problem, — whether, namely, there is anything distinctive about the many totemic complexes of varying content found in different areas, or whether we simply have to do with loose conglomerations of heterogeneous units.³

Schmidt, finally, regards the element of descent as the most important one. "Celui ci [totemism, namely] consiste donc essentiellement en ce que ceux qui appartiennent au même totem ce considèrent comme les descendants de ce totem, par conséquent comme parents et par suite comme inhabiles a se marier ensemble."⁴ This, of course, is no less arbitrary than the other contentions; for the factor of descent is by no means a constant one in the totemic complex, nor is there any reason to consider just that factor as the original or essential one.

The above analysis of the various attempts to interpret totemism leads to the conclusion that no particular set of features can be taken as characteristic of totemism, for the composition of the totemic complex is variable; nor can any single feature be regarded as funda-

¹ Hill-Tout, *B. A. A. S. Proceedings and Transactions*, Second Series, vol. ix, p. 9.

² *Ibid.*, ix, p. 64.

³ Hill-Tout notes his partial agreement with Frazer, who, as a matter of fact, committed the same error by over-emphasizing the religious element. He admits, it is true, that there are two sides to totemism, — a social and a religious side, — but he promptly abandons this position in classifying totems as individual, sex, and clan totems. In Frazer's later writings this religious factor reappeared in the guise of a magical and of a conceptional totemism. These two theories followed closely upon the appearance of Spencer and Gillen's first and second treatises on the Aranda respectively. The data thus brought to light led Frazer to assume, first, magical practices, and then beliefs as to the conception of children, to lie at the root of Aranda totemism. And if among the Aranda, why not everywhere?

⁴ Schmidt, *Anthropos*, 1908, p. 805.

mental, for not one of the features does invariably occur in conjunction with others; nor is there any evidence to regard any one feature as primary in order of development, or as of necessity original, psychologically.

ANOTHER THEORY. — One or two American investigators, Boas¹ in particular, hold the opinion that the peculiarity of totemic phenomena is not to be found in the sum of totemic elements in any given tribe, nor in any individual element, but in the relation obtaining between the elements. Tylor suggested a similar interpretation.² In the light of the foregoing discussion, it becomes obvious that if there is anything specific in totemic phenomena, it can only lie in some such relation. That the relation involved is a type of association, will, I think, be readily admitted. The five "symptoms," or two or three of them, or all and a few others in addition, become associated, and thus constitute a totemic whole. That the process is an association, and not a mere juxtaposition, is indeed apparent. True, each of the elements in question is complex historically and psychologically, and variable; but in each totemic combination forces are at work which tend to correlate the several heterogeneous elements. Thus it happens that the totemic phenomena assume the character of an organic whole, prompting the illusion that the units thus found associated necessarily belong together; that they either are always associated with each other, or are not units at all, but merely different aspects of one fundamental phenomenon.

That the association is an intimate one, is, however, true and significant. In studying the organization of the tribes of Central Australia, for instance, we can no longer separate the taboos from the *intichiuma* ceremonies; the belief in soul-incarnation from certain material objects (*the churinga*), from descent, as well as from the sacred ceremonies. All of these phenomena, finally, are inextricably connected with the social organization, at least with the phratries and clans, and can no longer be analyzed or understood if abstracted from that context. The same is true of the clans of the Omaha, with their specific religious practices, modes of wearing the hair, ideas as to descent; or of the tribes of British Columbia, with their clan traditions, dancing societies, masks, carvings, potlatches, etc. Moreover, in some areas we perceive the tendency of some one or few elements to dominate, to exert more than an even share of influence on the other elements, to become what might be called the *Leitmotiv* of a particular totemic combination. We saw that among the tribes of Central Australia, spiritual beliefs and the *intichiuma* ceremonies, in British Columbia, beliefs in supernatural power-yielding guardians,

¹ Boas, reprint from *A. J. Ps.*, vol. xxi (1910), p. 10.

² Tylor, *J. A. I.*, vol. xxviii (1899), p. 144.

and representations of crests and traditions in plastic and dramatic art, became such dominant elements.

The intimacy of the above associations could never become so absolute if not for the fact that the various elements — religious, æsthetic, ceremonial, and what not — become linked with definite social units (say, the clans), of which they henceforth become the prerogatives and the symbols. This association with social units is what constitutes the peculiarity of totemic combinations. Elements which are *per se* indifferent or vague in their social bearings — such as dances, songs, carvings, rituals, names, etc. — become associated with clearly defined social groups, and, by virtue of such association, themselves become transformed into social values, not merely intensified in degree, but definite and specific in character. The one obvious and important means by which the association with definite social groups is accomplished is *descent*.

Through descent the heterogeneous elements which enter into the composition of the totemic complex become part of the life and soul of the group. Whatever the nucleus of the composite institution may have been among any given people, — and we may postulate a great variety of such nuclei as possible starting-points of totemism, — the many beliefs, ceremonies, traditions, customs, generally found associated with the totems, did not arise, nor become part of the totemic process, all at once. As the totems and the social organization they represented would rise into prominence, various beliefs and rituals would tend to cluster about them. No sooner would a religious, ritualistic, æsthetic element thus come into contact with the totem, become emotionally significant, than it would tend to be handed on through inheritance; and, once hereditary, it would soon become an integral part of the complex. As we shall see below, the various beliefs and practices which thus become fused in totemism need not be psychological derivatives of the original totemic nucleus, nor need they even be of local origin.

In this connection, a word at least is due to the religious societies. By this I mean those ceremonial organizations in which the members of each group are affiliated, emotionally and ceremonially, through the possession of the same guardian spirit.

There is a *prima facie* resemblance between these societies and the totemic associations of clansmen. In both institutions we find an association of a religious with a social element. The attitude of the members of a ceremonial group towards their supernatural protector is often not unlike that of the totemites towards their totem. The totem is hereditary; the guardian, while by no means always or even generally hereditary, tends strongly to become so. But the analogy is not a safe one, and may prove misleading. The groups of the society are not

like the totem clan, complete social units, for the women are not included in them; nor are the members of the ceremonial groups tied by that sense of kinship which consolidates the groups of totemic clansmen. While a certain psychological affinity between the two institutions is not improbable, their genetic relationship, claimed by some, calls for demonstration. However that may be, the different function of descent in the two sets of phenomena deserve notice. In clan totemism we start with a social group which in some way has acquired a totem, whether it be a worshipped or tabooed animal or plant, or merely a name. Descent becomes henceforth a factor which tends to perpetuate the totemic clan as a social unit, as well as to consolidate it with those other elements which may from time to time become associated with it. In the religious society the function of descent is a formative one: the given element is a religious unit, — the individual with his guardian animal. Through the medium of descent, individuals with the same guardian animal become consolidated into a self-perpetuating social group. In clan totemism, then, the social group is, for totemic purposes, the starting-point; in a religious society, the social group is itself the product of descent working upon individual religious units.¹

¹ The Aranda deserve a special word in this connection. Among them an individual's totem is not determined by either that of his father or that of his mother. Thus the element which was represented above as a potent factor in producing permanent associations between religious beliefs and practices and definite social groups seems to be absent here. In accordance with this fact, we found the Aranda totem clans to be very weak as social units. When the parents do not know to what particular totem their children will belong, the social solidarity of the totem group must needs be impaired. Two other facts must be considered in this connection, — facts which tend to ally the Aranda with those communities where the totem is inherited. Strehlow asserts, that, in addition to his own totem acquired in the unique way peculiar to that group, each individual has also another totem, — that, namely, of his mother. Unfortunately, Strehlow does not give us sufficient data on the relative importance of the two totems. Do those individuals who possess the same maternal totems regard that fact as a social bond? If that were so, we might have to recognize among the Aranda two intercrossing totemic groupings.

In order duly to appreciate the second point, we must return to the concept of descent. When viewed in connection with objects of religious concern, — as in religious societies or in communities like the Thompson River Indians, where random individual acquisition of guardian spirits prevails, — descent involves two prominent and correlated factors. The particular religious object is assigned to the individual at birth, and the necessity of personally acquiring it is eliminated, although individual acquisition of the same object may also persist, or another or other objects may be acquired in addition. The first factor — the fixation of the religious object at birth, through inheritance — tends to check the multiplication of such religious objects in the group. In fact, if descent becomes imperative, and individual acquisition is eliminated, the number of religious objects must decrease through the dying-out of groups sharing the same religious object and united by paternal or maternal descent. If a process of that character began to be operative in a group like the Aranda or the Thompson River Indians, — where the number of religious objects is very large, and the number of individuals in each group sharing the same object of necessity very small, — the elimination of groups would at first be very rapid, with the result that in the course of a few centuries the com-

But let us return to the component elements of the totemic complex. It will be admitted that these elements are highly heterogeneous in character. Their psychological complexity and variability, as well as the many possibilities of origins and historic developments, have been at least indicated above. The various totemic complexes as we now find them, in Australia, America, Africa, reveal, in comparison, a considerable degree of similarity. Totemic phenomena may thus be regarded as the product of convergent evolution.

It must not be supposed, that, by trying to reconstruct in broad outline the process of association as it must have occurred in the formative period of totemic complexes, we have exhausted the possibilities of interpretation. The general character of the process may not be beyond our comprehension; as to the specific causes of these associations, we must plead ignorance.¹

munity would be reduced to a comparatively small number of groups with their respective religious objects, the groups being large enough to insure their permanence. Some processes like the one suggested are probably in the main responsible for the fact that, wherever descent of the totem is a permanent characteristic, the number of totemic groups is comparatively small.

I have repeatedly drawn attention to the fact that the elimination of the individual acquisition element tends to decrease the religious value of the object. The process of socialization of religious elements tends, in so far as it is operative, to transform them into social elements with a consequent depreciation or loss of their religious character. (Cf. Hill-Tout's statement in the *J. A. I.*, vol. 35, p. 143, note 1: "The farther we get away from the *personal* character of the totem, the less religiously significant it becomes." But Hill-Tout therefore contends "that a study of totemism from the social point of view will never reveal to us its origin and true import.")

An instructive illustration to the above analysis of the phenomenon of descent is furnished by a comparison of three groups, — the Thompson Indians, the Kwakiutl, and the Aranda. Among the Thompson there is, with some few exceptions, no descent of the guardian spirits, and individual acquisition prevails; in accordance with this fact, the multiplication of guardian spirits is not checked, their number being legion, while their religious character is very strong. Among the Kwakiutl, although there is no descent of the guardian spirits, the individual's choice is limited to the spirits belonging to his clan, — not a definite spirit, but a limited number of possibilities of acquisition, is inherited, and any further multiplication of guardian spirits is therefore checked. Individual acquisition, however, prevails, and the religious value of the spirit protectors remains strong. Among the Aranda an individual's totem is determined at birth, there is no individual acquisition, and the religious character of the totem is weak. Here, however, the fixation of the totem at birth, and the absence of individual acquisition, do not, as in other cases, check the multiplication of totems. The reason for this is that among the Aranda the element of individual acquisition is really present — with the mothers, namely, who individually acquire the totems for their children. If some similar process of acquiring the totem were gone through by the individuals themselves, the religious factor would probably be more prominent than we now find it to be.

¹ From this point of view, totemic phenomena stand in line with other problems in ethnic associations which confront us. Why should certain things become firmly associated in primitive communities, which among ourselves tend to remain comparatively independent, and *vice versa*? What are the laws, if any, of such associations? Can we speak of certain types towards which the associations tend? We do not know. It remains for the ethnologists who are also psychologists to throw light on these problems, which at present are as dark as they are theoretically interesting.

TOTEMISM DEFINED. — Before attempting to define “totemism,” let us be sure as to what elements that definition ought to include, in order to be serviceable.

If we want the term “totemism” to designate something definite, the concrete content of the phenomenon must not be expressed in the definition; for, as shown above, that concrete content varies with places and peoples. The content, then, must be expressed in the most *general terms*.

We saw that the one common factor in the various ethnic complexes generally termed “totemism” is an association which occurs between certain religious phenomena, on the one hand, and certain social phenomena, on the other. If, in defining “totemism,” we agree to restrict the meaning of the term to that association, — in other words, if “totemism” is to mean a relation of a certain kind, and not the sum of certain concrete factors, — we may expect to reach a concept of sufficient definiteness to be serviceable, and yet general enough to embrace a vast number of variations in concrete content. Totemism, then, must express a *relation*.

Totemism, in the current sense, is understood to have a social and a religious side. These are the two factors which become associated. But in many instances, it appears, the religious side of totemism is very weak. When the totem is a crest, it often possesses but little religious value; while the totem as a mere name can in no sense be said to possess any religious significance whatever. Yet in the general character of the association, the groups of tribes to which these remarks apply are so much like those groups where the religious side is present that we do not feel justified in separating the two sets in our definition. Thus, if the term “totemism” comes to designate a relation between a religious and a social set of phenomena, our definition will not be wide enough: it could not be made to cover those cases where the religious side is *nil*. The term “*religious*” must thus be *eliminated*.

But if not religious, what? If we survey the various objects and symbols which in totemic areas sometimes assume religious significance, and then again do not, I think we shall find that, whether religious or not, these objects and symbols represent certain emotional values for the people to whom they pertain.¹ Eliminating, then,

¹ It may be objected that wherever the totem is merely a name, as among the Iroquois, no emotional value is attached to it. This is true. But we must remember that at the time when these names were assumed (or accepted from without), — granted that such was one of the beginnings of totemism, — they must have been of some emotional concern to the people, else why should they have become hereditary and firmly fixed in definite social groups? Now, it is to this process of association of objects of emotional value with social units that we apply the term “totemism” (see farther on): hence the proposed substitution of “objects and symbols of emotional value” for “religious objects and symbols” does not seem to be invalidated by the objection.

the term "religious," we find that what becomes associated with social units in totemic communities are *objects and symbols of emotional value*.

Finally, we must remember that the concrete content of totemic phenomena changes not merely with place, but with time. The product of totemic associations changes all the while; the stages of development become effaced; new features are superadded. If we want to evade this variability in time as we have evaded the local variability, we must apply the term "totemism," not to a condition, to a static phenomenon, but to a *dynamic phenomenon*, to a tendency, or a process.

We are now prepared to venture a definition:

Totemism is the tendency of definite social units¹ to become associated with objects and symbols of emotional value.

To look at the phenomenon from a somewhat different standpoint, objects and symbols which are originally of emotional value for individuals become through their totemic association transformed into social factors, referring to social units which are clearly defined. This process of transformation from individual into social values may fitly be designated by the term "socialization." We must remember, however, that the groups within which the socialization occurs are firmly fixed social units perpetuated through descent. The process of socialization is thus not general or vague, but specific. Hence our definition may also be expressed thus: *Totemism is the process of specific socialization of objects and symbols of emotional value.* But the term "socialization" may in itself be taken to imply a process; while "objects and symbols of emotional value" may, for psychological purposes, be simply designated as "emotional values." Thus, quite briefly and in most general and purely psychological terms, *Totemism is the specific socialization of emotional values.*

Either definition indicates the process with sufficient clearness; the difference in form being due to the fact that in the first definition the social units within which the socialization occurs are made the starting-point, while in the second definition the process is described from the point of view of the objects and symbols of emotional value which become socialized.

If we adopt this dynamic and general definition of "totemism," a term becomes necessary to cover the concrete content of totemic phenomena in any given tribe or tribes. I propose to use the term "totemic complex" in that connection. The sum of totemic phenomena, which vary from place to place and from time to time, may

¹ The means by which the association occurs is, as indicated before, descent; and through descent the social groups which become associated with objects, etc., are constituted as definite social units.

fitly be designated "a complex;" while the common factor in these complexes, the unifying factor, is totemism, — the process by which the component elements of the totemic complexes become transformed into social values firmly associated with definite social units.¹

Origins, in Theory and History

We may now glance at some few of the theories advanced by various authors to account for the origin of totemism.

Schmidt finds the totemism of North Australia to be best represented by the tribes of the Warramunga group. He analyzes that totemism from the points of view of (1) food, (2) marriage, (3) conception and descent. The argument is prefaced by the words, "Ich glaube darlegen zu können, dass dieser so geheimnisvoll scheinende und jetzt auch wohl in Wirklichkeit so seiende Totemismus auf eine *verhältnismässig nüchterne und einfache Ursache zurückzuführen sei.*"² Schmidt notes with regret that Spencer and Gillen are silent on the subject of trade, "der doch gewiss ein wichtiges Stück des intertribalen Verkehrs bildet." Hence he turns to the tribes of the Torres Straits, where, in Mabuiag, for instance, the two totems which figure in the magical ceremonies for the multiplication of the food-supply are also the main, or even only, two articles of food which are used in trade.

Now, what is the relation between the eating-interdict and the trade with these articles of food? The answer is found at home. Who does not know the familiar fact that our peasants often abstain from using in their own households the food-products they cultivate, but export them mostly to the neighboring town? What we find here in rudimentary form may develop everywhere under analogous conditions. Such conditions we find wherever the production and consumption of food-articles are locally distinct, so that a tribe must import from its neighbors the articles which are lacking in its own district.

¹ A word may be said here about the "individual totem" and the "sex totem." If it is found advisable to apply the term "totemism" to the social process indicated above, the social aspect ought to be made equally prominent in the use of the word "totem." The totem may thus be defined as being *an object or symbol of emotional value referring to a definite social unit.* "Individual totem" and "sex totem" then become contradictions in terms; for the sex totem cannot be perpetuated by descent, and hence the group to which it refers is not, strictly speaking, a social unit. It must be admitted, however, that this restriction of the term "totem" may lead to some difficulties. It can always happen that in a totemic community the animal or plant totem of the clan becomes the guardian of an individual, or is adopted as an emblem by a group of either sex. The ruling-out of the term "totem" in such cases would doubtless be somewhat artificial; but this, after all, is but a matter of definition, and the difficulty is due mainly to the habit of associating the totem primarily with its religious characteristics. A distinction seems desirable, and would be useful. If an animal, or plant, or object, or name, is a totem on account of its definite social relations, it must, in the absence of such relations, cease to be a totem.

² Schmidt, *Z. f. E.*, vol. xli (1909), p. 346. Unless expressly stated, the Italics in the following pages are mine.

German New Guinea, the Aranda, the Admiralty Islands, are cited as examples. An institution which in our own complex culture does not advance beyond a rudimentary stage easily becomes fixed and stereotyped in the monotonous flow of aboriginal life. The food interdict on articles of trade, an economic custom in origin, becomes in time a moral law. In the course of ages the original motive of the interdict is forgotten. "Es folgte eine Zeit des Schwankens und der Unsicherheit, Zustände, die besonders fruchtbar sind zur Erzeugung von allerlei metaphysischen Associationen."¹ Schmidt proceeds to make ample use of such metaphysical associations. The animal or plant, in recognition of its importance in the life and progress of the tribe, becomes the mythical source of the life of the tribe, its ancestor.² And what could be more natural than that the group should assume or be called by the name of the animal or plant so plentiful in its district. New light is also thrown on the beliefs about conception held by the tribes of North Australia. Conception can occur only when the woman visits the totem centre of her husband, for there the totemic ancestor continues to live in the shapes of the totemic animals and plants, his descendants. As the direct intercourse with the totemic ancestor comes to the fore, the function of the individual human father is relegated to the background, and with it the sexual act as a cause of conception.

The first stage in the development of this "Trade Totemism"³ must be sought in the period of garden-culture. The ceremonies for the multiplication of the totem animal or plant, argues Schmidt, are magical ceremonies. Magic by contact preceded magic at a distance; and as the non-domesticated animal had to be acted upon at a distance, while the plant could be handled by direct contact, the first ceremonies must have been conducted on plants. Garden-culture was the cradle of the magical rites for the multiplication of the totem.⁴ Space forbids us to follow the details of Schmidt's picturesque presentation of the taboo situation. He goes on, "So denke ich also, dass die Dinge, die besonders aus Pflanzenbau dann aber aus Handelsverhältnissen ganz natürlich hervorgehen, durchaus die Basis bilden, aus der, wenn die Entwicklung in die Sphäre des Mythos gelangt, ebenso natürlich all die Einzelheiten sich entwickeln, die wir bei den Wachstumszeremonien und der mit ihnen verbundenen Art des Totemismus der nördlichen Stämme Australiens kennen gelernt haben."⁵

On the basis of the facts brought together in "The Native Tribes of Central Australia," Frazer arrived at the conclusion that the *intichi-*

¹ Schmidt, *Z. f. E.*, vol. xli (1909), p. 348.

² As if to shirk full responsibility for this argument, Schmidt adds that the relation to the totem is "*übrigens*," not always interpreted as one of descent (*Ibid.*, p. 348).

³ Schmidt, "Handels-Totemismus" (*Ibid.*, p. 350).

⁴ *Ibid.*, pp. 349-350.

⁵ *Ibid.*, p. 350.

uma ceremonies, conducted to further the supply of the totem, lay at the root of Central Australian totemism. Spencer had independently come to the same conclusion.¹ "Have we not in these *intichiuma* ceremonies the key to the original meaning of totemism among the Central Australian tribes, perhaps even of totemism in general?" In favor of his hypothesis, Frazer urges that "it is *simple and natural* and in entire conformity with both the practical needs and the modes of thought of savage man. Nothing could be more natural than that man should wish to eat when he is hungry, to drink when he is thirsty, to have fire to warm him when he is cold, and fresh breezes to cool him when he is hot; and to the savage nothing seems simpler than to procure for himself these and all other necessaries and comforts by magic art."² Frazer is much impressed by this totemism, which, as "a thoroughly practical system," accomplishes its end in a "clear and straightforward way," being all the while "the creation of a crude and barbarous philosophy. All nature has been mapped out into departments; all men have been distributed into corresponding groups, and to each group of men has been assigned, with astounding audacity, the duty of controlling some one department of nature for the common good."³

According to Aranda traditions, the totemites of the mythical period fed on the animal which was their totem. This agrees with the hypothesis, for "why should not a man partake of the food which he is at so much pains to provide?" But whence the subsequent prohibition? "Men may have remarked that animals as a rule, and plants universally [*sic*], do not feed upon their own kind; and hence a certain inconsistency may have been perceived in the conduct of Grub men who lived on grubs, of Grass-seed men who ate grass-seed, and so with the other animal and vegetable totems."⁴ Similarly the Aranda traditions speak of marriages between totemites; and, once more, this is just what we should expect: "What can be more natural than that an Emu man should wed an Emu woman and an Opossum man should marry an Opossum woman, just as an emu cock mates with an emu hen and a male opossum pairs with a female opossum?"⁵ The puzzle of the multiplex totems is also easily accounted for. If the totem clan is a band of magicians, we "can easily see that, where the totem clans were not numerous, it might be found necessary to intrust several departments of nature to each clan." Among the Wotjoballuk, for instance, "if each of the six clans were to give its attention exclusively to its particular totem, whole departments of nature, including multitudinous species of animals and plants, would be uncared for, and the consequences to the tribe might be disastrous. What would become of

¹ Frazer, 1899, pp. 664-665.

³ *Ibid.*, p. 836.

⁵ *Ibid.*, p. 840.

² *Ibid.*, p. 835.

⁴ *Ibid.*, p. 838.

kangaroos, opossums, and wallabies, if it were nobody's business to multiply them?"¹

These two examples may suffice to illustrate the origin-hunting tendency at its worst. I shall not here attempt to criticise in any detail the views above presented. What now concerns us is the curious similarity in method of reasoning in these two, as in many other, instances of hypothetical origins. Some feature is selected as a starting-point, — magical ceremonies, or beliefs about conception, or the use of totems as articles of trade. The processes involved are shown to be simple, natural; and if necessary, the tribe in question, say the Aranda, is "proven" to be primitive. What is more natural for a savage than to eat when he is hungry, and to secure his food by magical means; or to abstain from using certain food-products in order to exchange them for others cultivated by neighboring tribes; or, ignoring the physical cause of conception, to believe that impregnation is due to a spirit entering the body of a woman? If local evidence is insufficient, analogous phenomena are drawn upon. European peasants abstain from the products of their land, in order to sell them in the neighboring town; animal and other *sobriquets* were given in western England and elsewhere,² etc. Given the foundation, the other features of totemism are derived from it. The theory is made a general principle of interpretation. Given conception totemism, and "the whole history of totemism becomes intelligible;"³ for hereditary totemism, maternal as well as paternal, can be derived from it.⁴ Moreover, it accounts for the intermingling of stocks in the various localities.³ Not only does the *intichiuma*-totemism flow naturally from the savage conception of things, but it accounts for multiplex totems;⁵ while the totem as an article of trade becomes the eponymous ancestor of the group, and so overshadows, in the mind of the native, the facts of his daily experience, as to make him forget the procreative functions of his father, and substitute a mystic theory of conception.⁶

Within the capacity of the author the theory is made consistent and plausible. "My hypothesis," says Lang, "does not, I think, involve anything impossible or far-fetched, or incapable of proof in a general way. It is human, it is inevitable, that plant and animal names should be given, especially among groups more or less hostile. We call the French 'frogs.' It is also a fact that names given from without come to be accepted. It is a fact that names, once accepted, are explained by myths; it is a fact that myths come to be believed, and that belief influences behavior."⁷ Lured by the simplicity and naturalness

¹ Frazer, 1899, pp. 849-850.

² Frazer, 1905, p. 457.

³ Frazer, 1899, p. 849.

⁴ Lang, *S. O.*, p. 188.

² Lang, *S. O.*, p. 173.

⁴ *Ibid.*, p. 454.

⁶ Schmidt, *Z. f. E.*, vol. xli (1909), pp. 348-349.

of their theory, some authors are not satisfied with the local interpretation it yields, but extend its application to other times and places. To speak once more with Frazer, "this theory of conception is, on the principles of savage thought, so simple and obvious, that it may well have occurred to men independently in many parts of the world. Thus we could understand the wide prevalence of totemism among the distant races without being forced to suppose that they had borrowed it from each other."¹ Anything but that; while the possibility of multiple origins is not even hinted at.

Long before the secret of the totem was revealed, Lang felt that "a clear and consistent working hypothesis of totemism was indispensable."² No doubt, an even partial reconstruction of the development of totemism in any one community would be an invaluable asset to our comprehension of that phenomenon. Evidence like that now accumulating about the totemism of British Columbia may supply this need; but is it evidence of that character that the above theories of the origin of totemism lay before us? Not at all. The partly reconstructed past is not used to throw light on the present. The procedure adopted is rather the reverse. A feature salient in the totemic life of some community is seized upon, only to be projected into the remote past, and to be made the starting-point of the totemic process. The intermediary stages and "secondary" features are supplied from local evidence, by analogy with other communities, or in accordance "with recognized rules of evolution [what are they?] and of logic."³ The origin and development, thus arrived at, are then used as principles of interpretation of the present conditions.

Not one step in the above mode of attacking the problem of totemism is methodologically justifiable. There is no warrant for assuming a feature now prominent to be the original feature of the system. We have no more right to assume that the *intichiuma* ceremonies or the conception beliefs of the Aranda were the source of even Aranda totemism, than we should have to regard the decorative art of the Indians of British Columbia as the primary element of the totemism of those Indians. True, animal names are common in totemic groups; but why is the question, "How did the early groups come to be named after the plants and animals?" the real problem?⁴ Would not Lang admit that other features may also have been the starting-point; such as animal taboos, or a belief in descent from an animal, or primitive hunting-regulations, or what not? I am sure that Lang, who is such an adept in following the *logos*,⁵ could without much effort construct a theory of totemism with any one of these elements to start with, — a theory as

¹ Frazer, 1905, p. 457.

³ Lang, *S. T.*, p. 28.

⁵ Lang, *S. T.*, Introduction, p. x.

² Lang, *S. O.*, Introduction, p. viii.

⁴ Lang, *S. O.*, p. 161.

consistent with fact, logic, and the mind of primitive man, as is the theory of names "accepted from without."

The next step in the reasoning — that, namely, of a rigid deduction of the other features from the original one — is not any more justifiable; for it involves the assumption of an organic unity of the features of totemism, an assumption which I hope I have shown to be untenable. It also involves the assumption of a uniform law of development. We may not dwell here on this important issue; it suffices to note that evidence from various lines of ethnological research tends to accentuate the danger of assuming such uniformities. The same warning applies with yet greater emphasis to the habit of making general issues of special issues locally elaborated.

There remains another fundamental objection. Most of the authors, in their introductions and casual statements, admit the frequency of borrowing and diffusion, of assimilation and secondary associations of cultural elements, in primitive societies. The facts thus recognized are, however, promptly laid aside when theories of origin and development are being attempted. The state of conceptual isolation thus provided for one or another group is, however, never duplicated in the life of communities. The historical process is ever at work, and will be taken account of. What underlying laws and similarities future research may disclose on the basis of a vast material of concrete processes is not for us to say, for we are just beginning to sift our data.

Of the two areas I have selected for detailed analysis, one, British Columbia, has yielded tolerably reliable information on a number of curious historical processes. To these we may now turn.

The case of the Shuswap is of special interest. The southern Shuswap were divided into bands, at the head of which stood chiefs whose office was hereditary.¹ There was no nobility, no privileged classes, no clans, and no societies. Neither were there any crests, totems, or origin traditions. As many as about seven-eighths of all the individuals of the tribe bore hereditary personal names, "many of them of long standing." Persons of one band, or even of one division, seldom bore the same name; in different divisions, however, and in neighboring tribes, many persons with the same name could be found, and these (as among the Thompson River Indians) were considered in all cases to have inherited the name from a common ancestor. Now, when we come to the western Shuswap, a totally different social organization reveals itself.

The people were divided as to rank into the classes of nobility, common people, and slaves.² The nobility had special privileges, and generally married within their class. Social position was hereditary

¹ Teit, *Jesup Exped.*, vol. ii, pp. 570 *et seq.*

² *Ibid.*, p. 576.

in the male and female lines. The hereditary chiefs of bands always belonged to the nobility, they also tended to become chiefs of clans rather than bands. The nobility were divided into strictly hereditary crest groups. There were no origin traditions; but the originators of the groups obtained the crests through initiation, like the novices of the secret societies. Crests could not be acquired through marriage. Children, both male and female, inherited the crest which was carved or printed on the house. "The people dwelling in the house were supposed to stand in some kind of relation to the crest, perhaps to be simply under its protection." The groups were probably exogamous.

The common people were divided into groups, most of which were not strictly hereditary, although the father's group was preferred. The Black Bear group, and some others which contained only common people, were more strictly hereditary. Teit enumerates twenty-nine protectors of these groups, of which number twenty were animals. Some groups were more closely associated than others, and had then the right to perform the dances and sing the songs of one another.

The crest groups seem to have intercrossed the hereditary groups of the nobility;¹ so that any individual of the common people, and probably of the nobility, could belong to any of the crest groups. They thus seem to have been analogous to the dancing societies of the east and west.

The groups had their distinct dresses, ornaments, songs, and dances. Some of these could take place at any time, but most were performed in the winter. In character, these dances were quite similar to those of the coast tribes. In some of them the performers "impersonated the moose, caribou, elk, and deer; the persons acting dressed in the skins of these animals, with the scalp part hanging over their head and face. Some had antlers attached to the head and neck. Others assisted in the acting. The dancers went through all the actions of the animal impersonated, imitating its feeding, and fishing, hunting and snaring, chasing over lakes in canoes, and final capture or death." At dances the performers bore the name of their crest or of the animal they represented; and at potlatches the givers and receivers were, individually and collectively, called by their crests.²

We recognize the social transformation of the Kwakiutl, on a small scale.

The social organization of the western Shuswap as here outlined is easily perceived to be closely similar to that of the coast tribes in all main features and in many details. Now, the fact that this organization is found only among the western Shuswap, while the southern branch of the tribe preserves the loose village organization of the interior Salish, and much other convergent evidence, leave no room

¹ Teit, *Jesup Exped.*, vol. ii, p. 577.

² *Ibid.*, p. 582.

for doubt that the present social organization of the western Shuswap is not indigenous with them, but was borrowed from the Carrier, Chilcotin, and Lillooet, who in turn had adopted it from the tribes of the Pacific coast.¹

The case of the Lillooet themselves is highly suggestive. The Lillooet bands were divided into clans. It seems that originally all the people of one village regarded themselves as descended from one ancestor, as indicated by a single origin tradition. There can be little doubt, therefore, that in the remote past each village community consisted of a single clan.² What we know about the class of chiefs among this people supports that conclusion. Each clan had an hereditary chief. His children and grandchildren were called "chief's children," thus constituting an aristocracy of descent, but no privileges were attached to their social position. The hereditary chief stood at the head of the families comprising a village. If the members of a clan were spread over several villages, they still had one common chief, who resided at the original home of the clan. In a village with several clans, the chief of the original clan was the head chief.³

The clans of the Lillooet were not exogamous. "There were no restrictions regarding marriages between members of different classes, clans, and villages, except near relationship." The clans bore animal names, and traced their descent from the eponymous animals.⁴ A man could not become a member of his wife's clan;⁵ but children belonged to the clans of both father and mother, for "by blood they were members of both clans."⁶ At the dances, masks were used, which represented the ancestor of the clan or referred to some important incident in his life.

The language of the Lillooet is closely allied to that of the Thompson; in their culture and daily life there is the closest resemblance between the two groups of tribes; in such characteristics as children's names derived from ancestors, as well as names of men and women, there is practical identity; but among the Thompson we also find loose bands instead of clans, no totems, nor any belief in descent from animals, no hereditary nobility, etc., while all those traits in which

¹ Teit, *Jesup Exped.*, vol. ii, p. 581.

² *Ibid.*, p. 252.

³ *Ibid.*, p. 254.

⁴ Cf. Teit's statement that "none of the Salish tribes of the interior that have remained uninfluenced by the coast tribes consider any of their families descended from animals or mythic beings" (*Ibid.*, p. 295, note 3).

⁵ The statement that a man could not become a member of his wife's clan suggests that she did not — at least not as a rule — belong to his clan. This implies clan exogamy, which, although perhaps not in the form of an imperative, would be the natural condition in the presence of an extended system of marriage restrictions on the basis of relationship.

⁶ This truly "unheard-of" condition, for a totemic community, would, in the absence of other evidence, alone be sufficient proof that the clan system of the Lillooet is an importation.

the Lillooet differ from the Thompson — descent from the totem animal excepted — are characteristic of the coast tribes. There can thus be no doubt as to the foreign character of the social organization of the Lillooet, nor as to the source of its development. The influence of the coast can, moreover, be traced step by step as we proceed from the Lower Lillooet westward towards the tribes of the Pacific border.¹

The curious transformations in the organization of the Bella Coola were referred to before.² The social organization of the coast tribes has also affected the neighboring groups of the Athapascan stock. The Chilcotin, whose neighbors are the Bella Coola, Kwakiutl, and southern Salish, have in common with these tribes paternal descent, which is also characteristic of the Athapascan peoples; but the Carrier, who are in contact with the Tsimshian, share with them the institution of maternal descent.³ But the process of diffusion was much more fundamental, for it transformed the entire social organization of the western Athapascan. An hereditary nobility, the potlatch, a totemic clan system, clan exogamy, — are all traits foreign to the eastern Athapascan, but found among their western congeners in common with the peoples of the coast;⁴ and suggestively enough, the Carrier have four clans like the Tsimshian, while the Tahltan, like the Tlingit, have two.⁵

An interesting case of influence through contact has occurred among

¹ Cf. Hill-Tout, *A. A. R.*, 1906, p. 226.

It certainly is a curious play of circumstances that just among the Lillooet a full-fledged belief in descent from the totem should be found. We can only guess at the origin of this feature, but the process suggested before seems at least plausible: as the clan of the coast fused with the village community of the interior, the crest of the clan became identified with the human ancestor of the villagers; thus the clansmen came to believe in their descent from the eponymous animal.

A stray traveller, ignorant of local conditions, would probably describe the Lillooet as a community organized along the lines of classical totemism: he would mention totemic clans with animal names, and descent from the totem; clan exogamy, possibly in a state of decay, for which relationship exogamy would easily be mistaken; while traces of totemic taboos could be found in the many prohibitions against the killing and eating of certain animals prevalent in that area. If not for such facts as the paternal and maternal inheritance of clan membership, which might set our traveller on the right track, he could hardly suspect that what he stamped as classical totemism was really due to the engrafting of an heretical totemism upon a non-totemic community.

² See p. 246.

³ Morice, *R. S. C. Proc. and Trans.*, vol. x, sec. II (1892), p. 121.

⁴ *Ibid.*, pp. 112-113; and *A. A. R.*, 1906, p. 203.

⁵ Swanton, *A. A. n. s.*, vol. vi, p. 478 (the statement as to the Tahltan is quoted from Callbreath). Until further evidence is forthcoming, we need not follow Swanton in his attempt to trace the origin of the clan organization of the tribes of British Columbia to a "small section of coast on Hecate Strait" (*Ibid.*, p. 481). If his conjecture should stand the test of more thorough inquiry, it would certainly be most interesting to find a clan system originating from intermarriages between three, or possibly even between two tribes, — the Tlingit and the Haida (*Ibid.*, p. 483).

the Kwakiutl, who have a law of female descent combined with unmistakable indications of a former descent through the father. All evidence speaks against the former condition as the original one among the Kwakiutl. In the village communities in which the present organization of the Kwakiutl found its source, the people are always designated as direct descendants of a mythical ancestor; while under a system of maternal descent they would, of course, be designated as the descendants of the ancestor's sister, as is the case among the northern tribes. Another fact pointing in the same direction is the paternal inheritance of certain offices connected with the winter ceremonies. Each dance can be obtained only through marriage or by killing the owner; but the offices of master of ceremonies, of care-taker of the drum, the batons, the eagle-down, etc., are hereditary in the male line, which fact, in view of the great antiquity of the ceremonies among the Kwakiutl, is strong evidence of the former prevalence of paternal descent. The way itself in which maternal inheritance of social position and privileges is now secured corroborates the above conclusion. Through marriage a man acquires the position and privileges of his father-in-law; but he cannot use them himself, but must keep them for his son. The father-in-law acquired them in a similar way from his mother, through the medium of his father, etc. The law of descent is maternal, but with the husband as intermediary. Thus the form of paternal inheritance is preserved, while what is inherited really comes from the mother, — a condition likely to occur in a people who pass from paternal to maternal descent. The cause of this change in descent among the Kwakiutl we must see in the maternal organization of the northern tribes, and in the development in the Kwakiutl clans of origin traditions analogous to those of the north.¹

The diffusion of the social organization of the Tlingit, Haida, and Tsimshian, to the east and south, is paralleled by the northward spread of the secret societies, which find their highest development among the Kwakiutl. The similarity of the performances, in general character as well as in detail, among all these tribes, leaves no room for doubt that they are derived from one source. Not only are the dances and decorations similar or identical, but the names of the ceremonials or of parts of them are practically the same. The only tribe of this area where the names of the ceremonials cannot be derived from the same words are the Bella Coola, but among them the ceremonial itself is almost exactly like that of the Kwakiutl. Now, all these names are Kwakiutl words; while among the Bella Coola, where the names of the ceremonials are different, the names of the dancers are often borrowed from the Kwakiutl. We need not, of course, conclude that no secret societies existed among the northern

¹ Boas, *Kwakiutl*, pp. 334-335 and 431.

tribes prior to the developments which led to the modern conditions, — the opposite is, in fact, probable, — but the present character of these societies must have been determined by Kwakiutl influences.¹

The historic processes which determined the present character of the mythology of British Columbia were no less complex. The myth of the Raven as transformer, which was indigenous with the Tlingit, Haida, and Tsimshian, spread southward along the coast, and is told among the Newetsee in a practically complete form. The myth travelled still farther, but not without undergoing modification and losing many of the incidents which belong to it in the north. We still find it among the Bella Coola with the number of its original incidents greatly reduced. Some elements of the Raven myth seem, on the other hand, to be of southern origin, and to have spread northward. Such is, for instance, the incident of the Raven unable to reciprocate the hospitality of his guests. The myth has a wide distribution in North America: it occurs among the Chinook, among the Omaha and Ponca, the Ojibwa and the Micmac. In British Columbia it is told in its most complete form by the Comox; but fragments of it occur among the Newetsee and farther north.² Fragments of the Deluge myth, which is at home on the Mississippi, and common throughout the East, are found among the Newetsee, where separate elements of that myth were incorporated in the Raven myth.³ And again, the myths and legends of the coast tribes have affected those of the neighboring Athapascan peoples.⁴

The potlatch, which has travelled from the coast to the Athapascan tribes, also spread northward to the Alaskan Eskimo, and southward to Columbia River.⁵

The high development of the semi-realistic art of the coast was discussed before. On the outskirts of that area traces of foreign influence occur. The spruce-root basketry decorations of the Alaskan Tlingit resemble the porcupine-quill designs of the Athapascan tribes, while

¹ Boas, *Kwakiutl*, pp. 660-664. — It is curious to see how evidence of borrowing or diffusion — which, were the people in question "civilized," would be accepted without hesitation — fails to carry conviction when "primitive" conditions are concerned. Processes of borrowing, imitation, diffusion are with us facts of daily experience, and cannot be denied; while laws of development must take care of themselves. In conditions, on the other hand, where historic reconstruction is but seldom possible, and must at best be assisted by minute analysis and comparison of data, there is always room for rejecting the evidence, however strong. Here the frenzied evolutionist likes to fall back on a theory in support of which, in its completeness, not a single concrete process of development has ever been adduced, but which persists in disposing of the legion of unruly facts by classing them with exceptions, anomalies, disturbing influences, etc. (cf. K. Breysig, *Die Geschichte der Menschheit*, vol. i, pp. 142-143 *et seq.*).

² Boas, *I. S.*, pp. 333-334.

³ *Ibid.*, pp. 336-337.

⁴ Morice, *R. S. C. Proc. and Trans.*, vol. x, sec. II (1892), p. 113.

⁵ Boas, *A. A. R.*, 1906, p. 243.

the geometrical basketry designs of the southern Nootka are related to the geometrical designs of the basketry of the Washington coast.¹

Methods of burial furnish some interesting examples. The Athapascan peoples dispose of their dead by placing the corpse on poles several feet above the ground. The Carrier, however, and the Babine, cremate their dead, like their neighbors the Tsimshian; while the Chilcotin inter them like the Shuswap.²

Numerous illustrations in the line of material culture could be adduced, but let one suffice. The northern Carrier and Nahane build large wooden lodges, with gable roofs and log or pole walls, in common with the Tlingit and Tsimshian; while the southern Carrier and the Chilcotin live, like the Shuswap, in semi-subterranean houses.³

The objection is sometimes made that the tribes of British Columbia are "advanced," that we are not here dealing with primitive conditions, that what occurs among these tribes is not what we could expect among really primitive savages, etc.⁴ To a certain extent the objection is valid, and may well be kept in mind as a note of warning against hasty analogies. Our main point at issue, however, can in no way be affected by such considerations. We have indicated rather than represented the great complexity of the processes by means of which the tribes of British Columbia came to be what they now are, in social organization, religion, material culture. The intensive and prolonged researches conducted by a number of trained observers among these tribes of the North Pacific border have shown with great clearness that only by taking into account historical development, as well as the exact social influences to which each tribe is subjected, can we hope to interpret the present conditions with any degree of exactness. No amount of insight into psychological probabilities, into the constitution of the human mind in general and that of the primitive man in particular, would in the least assist us to reconstruct the development of these tribes, unless we also possessed the knowledge above indicated. That these conditions should be due to the fact that the tribes of British Columbia are "advanced" cannot be admitted. The distinction between the situation in British Columbia and that, for instance, in Australia, consists essentially in the fact that, whereas American students were fortunate enough to get hold of the concrete past before all traces of it had disappeared, the work along the same lines in Australia has so far made but little headway. But even apart from general analogies with other areas, specific indications are not lacking in Australia, both of the influence of tribe on tribe and culture

¹ Boas, *A. A. R.*, 1906, p. 238.

² Morice, *A. A. R.*, 1906, pp. 199-200.

³ Morice, *R. S. C. Proc. and Trans.*, vol. x, sec. II (1892), p. 120; and *A. A. R.*, 1906, p. 197.

⁴ See, for instance, Lang, *S. T.*, Appendix, p. 213.

on culture, and of the means by which the influence was effected. The great similarity, often identity, of social organization over immense areas points unmistakably towards a spread of types of organization from a few centres. The similarity or identity of names for social divisions suggests a similar, although not necessarily contemporaneous, process of diffusion. Spencer and Gillen, also Howitt,¹ speak of tribal gatherings at which customs, traditions, ceremonies, become popularized among the members of otherwise widely separated tribes. They speak of conscious borrowing and lending; but the unconscious influences must have been far more numerous and far-reaching. Roth describes the process of diffusion of corrobories. "It may thus come to pass," he writes, "and almost invariably does, that a tribe will learn and sing by rote whole corrobories in a language absolutely remote from its own, and not one word of which the audience or performers can understand the meaning of."² Roth proceeds to recount some cases that came under his observation. He outlines in some detail the trade-routes along which beliefs and material objects have travelled from tribe to tribe.

I do not hesitate to predict that further research in Australia will prove the interactions of ethnic elements within each group to be as intricate as the relations of tribe to tribe seem to be. The conditions then would be comparable to those in British Columbia.³

BIBLIOGRAPHY

This list contains only the titles of works referred to in the preceding essay.

- BOAS, FRANZ. The Mythology of the Bella Coola Indians (*The Jesup North Pacific Expedition*, vol. i, Part II [1900], pp. 25-127).
 — Art, in TEIT, J., *The Thompson Indians of British Columbia* (*Ibid.*, Part IV, pp. 376-386). Cited *Thompson Art*.
 — Conclusion, in TEIT, J., *The Thompson Indians of British Columbia* (*Ibid.*, Part IV, pp. 387-390).
 — Facial Paintings of the Indians of Northern British Columbia (*Ibid.*, Part I, pp. 13-24).

¹ See, for instance, Spencer and Gillen, vol. i, p. 281; and Howitt, *N. T.*, pp. 511-512.

² Roth, *N. Q. E.*, pp. 107-108; cf. Lang, *S. T.*, p. 3.

³ Frazer's *magnum opus* on *Totemism and Exogamy* appears too late to be referred to in these pages. The criticisms made of that author's views are based on his previous contributions to the subject of totemism.

Another important book comes too late for perusal, — the third part of Strehlow's work on *Die Aranda und Loritja-Stämme in Zentral-Australien*. There, on p. 2, we read that the meaning of the word *intijiuma*, which, following Spencer and Gillen, I used with its accepted meaning, is "einweihen in etwas, zeigen, wie etwas gemacht wird." This term is applied to the various ceremonies performed at the initiation of boys. The ceremonies, on the other hand, which are performed to further the multiplication of the totems are called *mbatjalkatiuma*, which means "hervorbringen, fruchtbar machen, in einen besseren Zustand versetzen." Thus wherever, in the above essay, *intichiuma* is used, *mbatjalkatiuma* should be substituted.

- BOAS FRANZ. Notes on the Blanket Designs of the Chilkat Indians, in EMMONS, The Chilkat Blanket (Memoirs of the American Museum of Natural History, vol. iii, pp. 351-400).
- and HUNT, GEORGE. Kwakiutl Texts (*Jesup Exped.*, vol. iii. [Leiden, 1905]).
- First General Report on the Indians of British Columbia (British Association for the Advancement of Science, Fifth Report of the Committee on the North-Western Tribes of Canada, pp. 5-97).
- Second General Report on the Indians of British Columbia (*Ibid.*, Sixth Report of the Committee on the North-Western Tribes of Canada, pp. 10-163).
- The Tribes of the North Pacific Coast (*Annual Archæological Report*, 1905 [Toronto, 1906], pp. 235-249).
- The Social Organization and the Secret Societies of the Kwakiutl Indians (*Report of the U. S. National Museum for 1895* [Washington, 1897], pp. 311-737) Cited *Kwakiutl*.
- The Central Eskimo (Sixth Report of the Bureau of American Ethnology [1888], pp. 399-669).
- The Eskimo of Baffin Land and Hudson Bay, from notes collected by George Comer, J. S. Mutch, and E. J. Peck (American Museum of Natural History, *Bulletin*, vol. xv). New York, 1907.
- Indianische Sagen von der Nord-Pacifischen Küste Amerika's. Berlin, 1895.
- Der Einfluss der Socialen Gliederung der Kwakiutl auf deren Kultur (Internationaler Amerikanisten-Kongress, vol. xiv, pp. 141-148). Stuttgart, 1904.
- The Decorative Art of the Indians of the North-Pacific Coast (American Museum of Natural History, *Bulletin*, vol. xi [1897], pp. 123-176).
- Psychological Problems in Anthropology (reprinted from the *American Journal of Psychology*, vol. xxi [July, 1910], pp. 371-384).
- BREYSEG, K. Die Geschichte der Menschheit, vol. i.
- CRAWLEY, E. The Mystic Rose. London, 1902.
- CUNOW, H. Die Verwandtschafts-Organisationen der Australneger. Stuttgart, 1894. Cited *Cunow*, 1894.
- CZEKANOWSKI, JAN. Die Anthropologisch-ethnographischen Arbeiten der Expedition S. H. des Herzogs Adolf Friedrich zu Mecklenburg für den Zeitraum vom 1. Juni 1907 bis 1. August 1908 (*Zeitschrift für Ethnologie*, vol. xli [1909], pp. 591-615).
- DANKS, B. Marriage Customs of the New Britain Group (*Journal of the Anthropological Institute of Great Britain and Ireland*, vol. xviii [1888-89], pp. 281-294).
- DORSEY, J. O. Siouan Sociology (*Fifteenth Annual Report of the Bureau of American Ethnology* [Washington, 1897], pp. 205-244).
- A Study of Siouan Cults (*Eleventh Annual Report of the Bureau of American Ethnology* [Washington, 1894], pp. 361-544).
- Omaha Sociology (*Third Annual Report of the Bureau of American Ethnology* [Washington, 1884], pp. 205-370).
- DURKHEIM, E. Sur le Totémisme (*L'Année Sociologique*, 5^e Année [1900-01], pp. 82-121).
- L'organisation matrimoniale Australienne (*L'Année Sociologique*, 8^e Année [1903-04], pp. 118-147).
- La Prohibition de l'inceste et ses origine (*L'Année Sociologique*, 1^{re} Année [1896-97], pp. 1-70).
- FRAZER, J. G. Totemism, London, 1887. (Reprinted in *Totemism and Exogamy*, vol. i, pp. 3-87).

- FRAZER, J. G. The Origin of Totemism (*Fortnightly Review*, April and May, 1899; reprinted in *Totemism and Exogamy*, vol. i, pp. 89-138). Cited Frazer, 1899.
- The Beginnings of Religion and Totemism among the Australian Aborigines (*Fortnightly Review*, July and September, 1905; reprinted in *Totemism and Exogamy*, vol. i, pp. 139-172). Cited Frazer, 1905.
- GENNEP, A. VAN. *Tabou et Totémisme à Madagascar*. Paris, 1904.
- GURDON, P. R. T. *The Khasis*, 1907.
- HADDON, A. C. Presidential Address to the Anthropological Section (Report of the British Association [Belfast, 1902], pp. 8-11).
- Reports of the Cambridge Anthropological Expedition to Torres Straits: vol. v, 1904, *Sociology, Magic and Religion of the Western Islanders*; xviii, *Magic and Religion* (in conjunction with C. G. SELIGMANN and A. WILKIN).
- *Ibid.*, iv, *Totemism* (in conjunction with W. H. R. Rivers).
- HARTLAND, E. S. An American View of Totemism: A Note on Major Powell's Article (*Man*, vol. 2, No. 84 [1902], pp. 113-115).
- Totemism and some Recent Discoveries: Presidential Address (*Folk-Lore*, vol. xi [1900], pp. 52-80).
- *Primitive Paternity*. London, 1909.
- HILL-TOUT, CH. The Origin of the Totemism among the Aborigines of British Columbia (*Transactions of the Royal Society of Canada*, Second Series, vol. vii [1901-02], section II, pp. 3-15).
- Totemism: A Consideration of its Origin and Import (*Transactions of the Royal Society of Canada*, Second Series, vol. ix [1903-04], pp. 61-99).
- Report on the Ethnology of the Siciatl of British Columbia, a Coast Division of the Salish Stock (*Journal of the Anthropological Institute of Great Britain and Ireland*, vol. 34 [1904], pp. 20-91).
- Report on the Ethnology of the Slatlumh of British Columbia (*Ibid.*, vol. 35 [1905], pp. 126-218).
- The Salish Tribes of the Coast and Lower Frazer Delta (*Annual Archaeological Report*, 1905 [Toronto, 1906], pp. 225-235).
- HODSON, T. C. *The Meitheiis*. London, 1908.
- HOLLIS, A. C. *The Nandi, their Language and Folk-Lore*. Oxford, 1909. Cited *The Nandi*.
- HOWITT, A. W. *The Native Tribes of South-East Australia*. London, 1904.
- JEVONS, F. B. *An Introduction to the History of Religion*. Fourth edition, London (no date).
- JONES, W. The Algonquin Manitou (*Journal of American Folk-Lore*, vol. xviii [1905], pp. 183-190).
- KLAATSCH, H. Schlussbericht über meine Reise nach Australien in den Jahren 1904-1907 (*Zeitschrift für Ethnologie*, vol. xxxix [1907], pp. 635-690).
- KROEBER, A. L. Ethnology of the Gros Ventre (*Anthropological Papers of the American Museum of Natural History*, vol. i, Part IV, pp. 141-281).
- LANG, A. *Social Origins*; and ATKINSON, J. J. *Primal Law*. London, 1903.
- *The Secret of the Totem*. London, 1905.
- *Australian Problems* (*E. B. Tylor Memorial Essays*, 1907).
- LEWIS, A. B. Tribes of the Columbia Valley and the Coast of Washington and Oregon (reprinted from the *Memoirs of the American Anthropological Association*, vol. i, Part 2, 1906).

- LOWIE, R. H. The Test-Theme in North American Mythology (reprinted from the *Journal of American Folk-Lore*, vol. xxi [1908], pp. 97-148).
- MCLENNAN, J. F. The Worship of Animals and Plants (*Fortnightly Review*, vol. vi, New Series [1869]. Part I, Totems and Totemism [pp. 407-427]; Part II, Totem-gods among the Ancients [pp. 562-584]).
- MARILLIER, L. La Place du Totémisme dans l'Évolution Religieuse (*Revue de l'Histoire des Religions*, vol. 36 [1897], pp. 208-253 and 321-369; vol. 37 [1898], pp. 204-233 and 345-404).
- Tabou (*La Grande Encyclopédie*, vol. 30, pp. 848-849).
- MORGAN, L. H. The League of the Iroquois, edited and annotated by H. M. Lloyd. New York, 1901.
- MORICE, A. G. Are the Carrier Sociology and Mythology Indigenous or Exotic? (*Proceedings and Transactions of the Royal Society of Canada*; vol. x, sec. II [1892], pp. 109-126).
- The Canadian Dénés (*Annual Archaeological Report*, 1905 [Toronto, 1906], pp. 187-219).
- PARKER, K. L. The Euahlayi Tribe. London, 1905. Cited *The Euahlayi*.
- PLAYFAIR, A. The Garos. London, 1909.
- POWELL, J. W. An American View of Totemism (*Man*, vol. 2, No. 75 [1902], pp. 101-106).
- REHSE, H. Kiziba, Land und Leute. Stuttgart, 1910. Cited *The Kiziba*.
- REITZENSTEIN, FERDINAND FREIHERR VON. Der Kausalzusammenhang zwischen Geschlechtsverkehr und Empfängnis in Glaube und Brauch der Natur- und Kulturvölker (*Zeitschrift für Ethnologie*, vol. xli [1909], pp. 644-683).
- RISLEY, H. Census of India, vol. i (1901), Ethnographic Appendices. Calcutta, 1903. Cited *Risley*, 1903.
- RIVERS, W. H. R. Reports of the Cambridge Anthropological Expedition to Torres Straits: vol. vi, Sociology, Magic and Religion of the Eastern Islanders, "Social Organisation," pp. 169-184.
- The Todas. London, 1906.
- Totemism in Polynesia and Melanesia (*Journal of the Anthropological Institute of Great Britain and Ireland*, vol. xxxix [1909]).
- ROSCOE, Rev. J. Notes on the Manners and Customs of the Baganda (*Journal of the Anthropological Institute of Great Britain and Ireland*, vol. xxxi [1901], pp. 117-130).
- Further Notes on the Manners and Customs of the Baganda (*Ibid.*, vol. xxxii [1902], pp. 25-80).
- The Bahima, a Cow Tribe of Enkole, in the Uganda Protectorate (*Ibid.*, vol. xxxvii [1907], pp. 93-118).
- ROTH, W. E. North Queensland Ethnography (Bulletin No. 5). Brisbane, 1903.
- Ethnological Studies among the North-West-Central Queensland Aborigines, 1897.
- ROUTLEDGE, W. S., and ROUTLEDGE, K. With a Prehistoric People. The Akikúyu of British E. Africa. London, 1910.
- SCHMIDT, P. W. Die sociologische und religiös-ethische Gruppierung der australischen Stämme (*Zeitschrift für Ethnologie*, 1909, pp. 328-377).
- Die Stellung der Aranda unter den australischen Stämmen (*Ibid.*, 1908, pp. 866-901).
- L'origine de l'idée de Dieu (*Anthropos*, 1908).

- SHAKESPEAR, J. (*Man*, vol. x, No. 4 [1910], pp. 59-61).
- SMITH, R. Kinship and Marriage in Early Arabia, second edition. London, 1903.
- The Religion of the Semites. Edinburgh, 1889.
- SPENCER, B., and GILLEN, F. J. The Native Tribes of Central Australia. London, 1899. Cited *Spencer and Gillen*, i.
- The Northern Tribes of Central Australia. London, 1904. Cited *Spencer and Gillen*, ii.
- SPENCER, H. The Principles of Sociology, vol. i, 1.
- STACK, E. The Mikirs. London, 1908.
- STERNBERG, LEO. MS. on the Gilyak.
- STREHLOW, C. Die Aranda und Loritja-Stämme in Zentral-Australien (*Veröffentlichungen aus dem städtischen Völker-Museum, Frankfurt am Main*, vol. i, Part I [1907]). Cited *Strehlow*, i.
- *Ibid.*, Part II (1908). Cited *Strehlow*, ii.
- *Ibid.*, Part III (1910).
- *Globus*, vol. xci, No. 18 (1907), p. 285.
- SWANTON, J. R. Contributions to the Ethnology of the Haida (*Jesup Exped.*, vol. v [1905]).
- Social Conditions, Beliefs, and Linguistic Relationship of the Tlingit Indians (*26th Report of the Bureau of American Ethnology*, 1904-05, pp. 391-485).
- Tlingit Myths and Texts (*Bureau of American Ethnology*, Bulletin 39). Washington, 1909. Cited *Tlingit Myths*.
- The Social Organization of American Tribes (*American Anthropologist*, New Series, vol. vii [1905], pp. 663-673).
- The Development of the Clan System and of Secret Societies among the Northwestern Tribes (*Ibid.*, vol. vi [1904], pp. 477-485).
- TEIT, J. The Shuswap (*Jesup Exped.*, vol. ii, Part VII).
- The Lillooet (*Ibid.*, vol. ii, Part V).
- The Thompson Indians of British Columbia (*Ibid.*, vol. i [1900], pp. 163-392).
- THOMAS, N. W. Animals (*Encyclopædia of Religion and Ethics*, edited by J. Hastings, vol. i, pp. 483-535).
- An American View of Totemism: A Note on Major Powell's Article (*Man*, vol. ii, No. 85 [1902], pp. 115-118).
- Kinship Organizations and Group Marriage in Australia. Cambridge, 1906.
- THURNWALD, R. Im Bismarckarchipel und auf den Salomoinseln, 1906-1909 (*Zeitschrift für Ethnologie*, vol. xlii [1910], pp. 98-147).
- TYLOR, E. B. Remarks on Totemism (*Journal of the Anthropological Institute of Great Britain and Ireland*, vol. xxviii [1899], pp. 138 et seq.).
- WILLOUGHBY, Rev. W. C. Notes on the Totemism of the Becwana (*Ibid.*, vol. xxxv [1905], pp. 295-314).
- WISSLER, C. The Blackfoot Indians (*Annual Archaeological Report*, 1905 [Toronto, 1906], pp. 162-178).
- WUNDT, W. Völkerpsychologie, vol. ii, Mythos und Religion, Part II. Leipzig, 1906.

LIST OF ABBREVIATIONS

The following abbreviations were used:

- A. A. American Anthropologist.
- A. A. R. Annual Archaeological Report, Toronto, 1906.
- A. J. Ps. American Journal of Psychology, Worcester, Mass.

- A. M. N. H. American Museum of Natural History, New York.
A. S. L'Année Sociologique.
B. A. A. S. British Association for the Advancement of Science.
B. E. R. Reports of the Bureau of American Ethnology.
E. R. E. Encyclopædia of Religion and Ethics, edited by J. Hastings.
I. H. R. Jevons, F. B., An Introduction to the History of Religion.
I. A. K. Internationaler Amerikanisten Kongress, Stuttgart, 1904.
I. S. Boas, F., Indianische Sagen von der Nord-Pacifischen Küste Amerika's.
J. A. I. Journal of the Anthropological Institute of Great Britain and Ireland.
Jesup Exped. The Jesup North Pacific Expedition.
K. M. A. Smith, R., Kinship and Marriage in Early Arabia.
N. Q. E. Roth, W. E., "North Queensland Ethnography," Bulletin No. 5.
N. T. Howitt, A. W., The Native Tribes of South-East Australia.
R. H. R. Revue de l'Histoire des Religions.
R. S. Smith, R., The Religion of the Semites.
R. S. C. Royal Society of Canada.
S. O. Lang, A., Social Origins.
S. T. Lang, A. The Secret of the Totem.
T. Frazer, J. G., Totemism.
Tylor Essays. E. B. Tylor Memorial Essays.
T. S. Exped. Reports of the Cambridge Anthropological Expedition to Torres Straits.

NEW YORK,
COLUMBIA UNIVERSITY.

NOTES AND QUERIES

THE WORD "GYPSY." — The word "Gypsies" was printed "gipsies" in a paper by myself, "The Secret Languages of Masons and Tinkers," p. 353 of the October–December, 1909, number of this Journal. On the same page is found quoted "Journal of the Gypsy Lore Society." My manuscript read "Gypsies," not "gipsies," and I so corrected the proofs. A capital *G* and a *y* are now recognized by all Gypsiologists as the only correct spelling. The form "gipsies" misrepresents me and my views. I feel it a duty to myself and the subject to take some notice of the matter, since I have been criticised for this form "gipsies." Everything I have published has always had the spelling "Gypsy," and I am unwilling that any one should suppose I have changed my views.

A. T. Sinclair.

BOOK REVIEWS

THE GAROS. By Major A. PLAYFAIR, I. A. With an Introduction by Sir J. BAMPFYLDE FULLER, K. C. S. I., C. I. E. Published under the orders of the Government of Eastern Bengal and Assam. With illustrations and maps. London, David Nutt, 1909. xvi + 172 pp. [7s. 6d.]

This volume appears as one of a series planned by the Government of Eastern Bengal and Assam to include monographs on the various tribes within its borders. This determination cannot be too much commended, and the service so rendered to students of the complex of southeastern Asiatic peoples will be great.

The Garos, of which the present volume treats, occupy a hill district on the northern edge of India, some two hundred miles or more north of Calcutta. By tradition emigrants from Butan and the Himalaya within comparatively recent times, they show many points of agreement with Tibet. In language they are affiliated with numerous other tribes of Assam and Upper Burma, which together form the so-called Tibeto-Burman group. Owing to their seclusion in the hills, they have, however, been left almost untouched by the current of Hindu and Mohammedan culture, which has swept by them, and overwhelmed the majority of these other tribes. For this reason they are particularly worthy of study.

In their material culture the Garos are not very highly developed. Clothing and ornament are extremely simple. The houses are built on piles, generally on steep hill-slopes, with occasionally a tree-house in the fields, out of reach of elephants. They are an agricultural people, depending mainly on rice for food, and pay little attention to hunting. Their main weapons are the spear and sword, of a peculiar type; and for defence they make use of shields of hide and wood. Their social organization presents numerous features of interest. The institution of the men's house is everywhere prominent. The people as a whole are divided into three exogamic groups, with others apparently in course of formation. Each of these groups is further subdivided into a series of *machongs*, all members of which are

supposed to be descended from a common mother. There are a very large number of these *machongs*, and they show in some particulars traces of a totemic character. The women play a very important part in the life of the people, and are the actual or nominal owners of all property. The religious life of the Garos is described in considerable detail, including their mimetic dances, sacrifices for the growth of crops, and burial ceremonies. The latter are in connection with the cremation rites, all bodies except those of lepers being burned. Some few myths are given, but on this side the material is disappointingly brief, and we may hope that the author may be able to supplement this at some future time.

The volume forms a distinct addition to our knowledge of this region, and is by far the fullest and most complete account of the Garos as yet in print. It is to be hoped that the Government will continue to publish other monographs of this same excellence, and that we may by this means secure information in regard to these peoples of Upper Burma and the Shan States which will contribute largely to the solution of the ethnographic problems of southeastern Asia.

Roland B. Dixon.

HARVARD UNIVERSITY,
CAMBRIDGE, MASS.

PRIMITIVE PATERNITY. THE MYTH OF SUPERNATURAL BIRTH IN RELATION TO THE HISTORY OF THE FAMILY. By EDWIN SIDNEY HARTLAND, F. S. A. London, David Nutt, 1909. 2 vols. viii + 325 + 328 pp.

The seven chapters of this comprehensive work embrace most that can be compiled from the "lower cultures" in customs and traditions, tending to obscure the causal association between sexual intercourse and reproduction, and to minimize the importance of paternity.

Traditional parthenogenesis, magical assistances to conception, reincarnation, and transformation, not only from the human into other more or less animated forms, but from non-human into human bodies; an original state of mother-right and various stages in the growth of father-right (a growth apparently independent of an accurate knowledge of paternity); the small importance of jealousy as a male passion, and the consequent inferred absence of responsible paternal feeling; last, the widespread ignorance of physiology that it has taken ages to drive out, — all these are treated in great detail, and supported by a mass of instances, not always too carefully arranged and collated.

North America, equatorial Africa, southern Asia, and the Archipelagos and Pacific Islands are exhaustively drawn upon.

It would have perhaps been well to compare some of the South American tribes recently visited by Roch-Gruenberg; they (bordering the northern head-waters of the Amazon) are as little affected by white contact as any that can be found.

The striking proofs and presumptions in favor of a preëxisting mother-right, practically universal, are a feature of great strength; and the divorce of the origin of mother-right from the commonly stated haziness of paternity should, at any rate, arouse discussion.

Mr. Hartland is not the only one recently to emphasize the fact that primitive peoples had little reason to connect sexual union with consequent conception. *A priori*, it would have been a wonder had they so connected them.

With a delightful make-up, and few typographical errors, the book is a pleasure to read, — a pleasure mitigated by a fad of the omission of commas, and enhanced by the author's style not without variety and salt.

Charles Peabody.

CAMBRIDGE, MASS.

THE DAWN OF THE WORLD. Myths and Weird Tales told by the Mewan Indians of California. Collected and edited by C. HART MERRIAM. Cleveland, The Arthur H. Clark Company. 1910. 273 p.

In the course of his many years' work in the West as Director of the Biological Survey, Dr. Merriam has had unusual opportunities for gathering information relative to the Indians. He has taken advantage of these chances, and in the present volume has gathered together the myths and folk-lore which he secured from the Miwok of California. Although there has been considerable activity during the last ten or twelve years in the study of the Californian Indians, very little myth material has as yet been published from this stock. From the Yokuts on the south, and the Maidu and Wintun on the north, material is available, so that the present volume serves to form a welcome link.

After an introduction in which the main features of the mythology of the people are outlined, the myths themselves are given in a simple, narrative form. They are classified into those dealing with the First People, and those relating to later times, and each is generally supplied with a list of dramatis personæ, and a statement of the locality or group from which the tale was secured. Native names are italicized throughout and accented, and it is evident that much pains has been taken with the make-up of the book. A bibliography of the material on Californian mythology is added, together with a full and carefully made index. Numerous illustrations in black-and-white and color add to the attractiveness of the volume.

The myths given offer to the student of California mythology much of interest. The characteristic dualism of the Maidu, which prevails even among their more southern members, is here largely absent, and Coyote plays the part less of Trickster than of Creator. Many incidents and tales widely distributed to the north, such as the Theft of Fire, the Bear and Deer, the origin of mankind from feathers or sticks set in the ground or buried by the Creator, — all these appear here in more or less modified form. Many tales typical of the Maidu and Wintun are, however, absent. Relationship with the Yokuts and even perhaps with the Mission Indian myths also appears. The few tales given from the Marin County Miwok, and those living to the south of Clear Lake, are of particular interest, as almost the only material from these regions yet available. It is interesting to note that a considerable number of the animal and bird names used in these Miwok tales appear to have a wide distribution northwards, particularly among the valley Maidu. Examples are Moloko (Condor), Wekwek

(Falcon), Awanda (Awani, Turtle), Ole, Ahale (Olali, Coyote). In the fragment given from the southern Maidu (pp. 55, 56) we have the characteristic Maidu opposition of the Creator and Coyote, and the familiar incident of the rattlesnake (Koimo) and the first death. The name Yâwm (Yam, Yom) is, however, not the word for "Coyote," but for "shaman."

In the introduction Dr. Merriam makes a brief statement in regard to the area occupied by the Miwok, and reprints the map previously published by him ("American Anthropologist," n. s. ix, p. 338). The distribution there indicated has been seriously questioned by Dr. A. L. Kroeber and Dr. S. A. Barrett; and considerable areas represented by Dr. Merriam as Miwok were shown to have belonged almost certainly to the Yokuts. It is unfortunate that in this connection Dr. Merriam did not at least refer to this evidence when mentioning in a footnote his own earlier paper. The question of the spelling of Indian names in a volume of this sort is perhaps debatable; but it seems unfortunate that in a book which must have its greatest use among students, and those more or less professionally engaged in the study of anthropology, a system of spelling was not used which would be more in keeping with that currently employed by workers in these fields. It is also to be regretted that where terms have a recognized form and spelling existing, they should not be used. "Miwok" and "Maidu" as names for two of the Californian stocks have been in use for thirty years; and it is a wholly unnecessary complication for librarians, students, and others to use such forms as "Mewuk" and "Midoo."

With the mass of material relating to the mythology of the Californian Indians collected, and in part already published, we are rapidly getting into the position where we may make a fairly satisfactory study of the details of its subdivisions and of its growth. The present volume is a welcome addition to the store of material already secured, and it is to be hoped that Dr. Merriam will, in other subsequent volumes, make available for students the great number of mythological tales he has secured from other stocks.

R. B. Dixon.

HARVARD UNIVERSITY,
CAMBRIDGE, MASS.

THE JOURNAL OF AMERICAN FOLK-LORE

VOL. XXIII. — JULY-SEPTEMBER, 1910. — No. LXXXIX

MYTHS OF THE UINTAH UTES

BY J. ALDEN MASON

THE following collection of myths was obtained during the summer of 1909 from the Uintah Utes at White Rocks, Utah. They were collected by an expedition of the University Museum of the University of Pennsylvania, and are here published by the permission of Dr. G. B. Gordon.

All were taken down in the broken English used by the informants, and are given here with the fewest possible changes. Four are from translations by native interpreters, the text not being recorded.

The mythology of the Shoshonean tribes of the Great Basin area is as yet little known, except for the contributions by Kroeber¹ on the Utes, and by Lowie² and St. Clair³ on the Shoshone. Yet it would seem that Plateau mythology has certain definite characteristics evidenced by all the collections from the region. Animal stories are conspicuous by their frequency,⁴ and cosmogonical myths by their practical absence, despite the fact that in this collection at least effort was made to secure some. Coyote is the principal character,⁵ generally as trickster, transformer, or dupe, but occasionally as culture-hero.

The "Theft of Fire," Kroeber's longest myth, is mentioned, but could not be obtained from the informants used, but much of Kroeber's other material was secured in different form.

Two very long myths⁶ are interesting for their quasi-epic character. In general concept they seem to be uncharacteristic of the

¹ A. L. Kroeber, "Ute Tales," *Journal of American Folk-Lore*, vol. xiv.

² R. H. Lowie, "The Northern Shoshone," *Anthropological Papers of the American Museum of Natural History*, vol. ii, part ii.

³ H. H. St. Clair and R. H. Lowie, "Shoshone and Comanche Tales," *Journal of American Folk-Lore*, vol. xxii, No. 85.

⁴ Animal stories comprise 77 per cent. of Kroeber's collection, 66 per cent. of Lowie's, 50 per cent. of St. Clair's, and 77 per cent. of the present collection.

⁵ Coyote is the principal character in 46 per cent. of Kroeber's collection, 45 per cent. of Lowie's, 25 per cent. of St. Clair's, and 50 per cent. of the present collection.

⁶ "Nówintc's Adventures with the Bird Girls and their People," and "Coyote and his Son — A Myth of Culture Origins."

region; but in length, general tone, and in some incidents, they are quite suggestive of Navaho influence; and as there has always been considerable intercourse between the Navaho and the Utes, this influence would seem to be both possible and natural. One of the myths, moreover, seems to display much European influence;¹ yet the great majority have not been duplicated in any other published material, and are evidently aboriginal and indigenous.

An effort has been made to make the titles as suggestive as possible, in view of the absence of abstracts. The most noticeable similarities in other published mythologies, as well as other facts of importance, have been recorded in the notes.

The writer is much indebted to Dr. Edward Sapir for invaluable assistance in obtaining and preparing the present paper.

I. COYOTE KILLS THE BEARS

Coyote² did all kinds of things long ago. Once Bear had two boys. He was an Indian then, and worked hard. He had a wickiup opposite to Coyote's house, and about noon Coyote went over to Bear's house. Bear had gone to work, but the boys were at home. Coyote killed the boys and put a blanket over them.

When Bear came home in the afternoon, he asked, "What's the matter?"—"The boys are asleep," said Coyote. Then he put some poison in some food and gave it to Bear. So Coyote killed all the Bears.³

2. COYOTE LEARNS TO SWIM

Coyote stood by the Big Water.⁴ Many men were swimming in the river on logs, and some of them swam across. Coyote wanted to swim too; but some one said, "O Coyote! you can't swim."—"Oh, I'm a pretty good swimmer," answered Coyote. Then he got on a log and started to swim across. All the way across he kept crying, "Maybe we will all be drowned, killed!" At last he got across. Then he jumped out and yelled and pulled out his pistol and fired it in the air, while all the other men laughed.

Then one of them said, "Well, we'd better go back again." They started across again, and again Coyote cried all the way back. "Maybe we'll all be drowned this time," he cried. But an Indian said, "Oh, we are all right! We won't be drowned." At last they reached the shore again. Then Coyote leaped ashore. He laughed and yelled and fired off his pistol, for he was very glad.⁵

¹ "The Abandoned Boy and Tawficutc."

² Yoyówitc.

³ Told by "Snake John," an old White River Ute, reputed to have been the leader of the Meeker Massacre, 1879. His mother was a Shoshone.

⁴ Probably the Missouri River.

⁵ Told by Snake John.

3. COYOTE AND WILDCAT

Long ago Wildcat had a long nose and tail. One day he was sleeping on a rock when Coyote came along. He pushed Wildcat's nose and tail in, and then went home.¹ At noon Wildcat woke up, and noticed his short nose and tail. "What's the matter with me?" he asked. Then he guessed the cause. "Oh! Coyote did that," he said, and he hunted for him.

Now, Coyote was sleepy and had lain down. Wildcat came and sat down beside him. He pulled out Coyote's nose and tail and made them long. They were short before. Then he ran off. After a while Coyote woke up and saw his long nose and tail.²

4. BLIND COYOTE AND HIS WIFE

Coyote would never believe what people told him. He said, "No, no," to everything. But anything that he said was all right. Coyote had only one eye, but his wife had two eyes. He went out with his bow and arrows one day to hunt buffalo, and sat down in a little hollow by a spring. Then his wife said, "There are plenty of buffalo there. Shoot them!" Coyote shot many times and killed one, but his wife hid it so that he could not see it.³ Then he said, "I killed one;" but his wife answered, "No, you missed it."

The rest of the buffalo ran off. His wife went far off and left Coyote to starve while she dried the meat. He lay down and slept in his wickiup all the time. Then he made some medicine from something he picked up on the rocks. He rubbed this in his eye and lay down again; and when he awoke, his eyes were all right. He looked around and saw smoke and fire far off. When he went over there and saw all the meat, he was very angry, and got his bow and arrows. Soon his wife came up, but she did not see him. Coyote shot her and ate all the meat.²

5. COYOTE LEARNS TO RIDE

Coyote wanted to ride a horse; but some one said to him, "O Coyote! you can't ride a horse. You will fall off." — "No," said Coyote, "I won't fall off," and he got on a good, white horse. "Make him run," said one of his friends. "I want to see you." Coyote made the horse trot and run. Then he fell off and yelled loudly. "I want to get on again," he said, and he got on and fell off again. All his friends laughed, but he tried it again.

"Pretty soon I'll know how to ride," he said. Then his friends said,

¹ Kroeber, *l. c.*, p. 268. Also cf. Wissler and Duvall (Blackfoot), pp. 27, 30; Spinden (Nez Perce), p. 19; Boas (Tillamook), p. 142; Dorsey (Wichita), p. 282; Lowie, *l. c.*, p. 276.

² Told by Snake John.

³ Dorsey and Kroeber (Arapaho), p. 282.

"Coyote, we will tie you on. Then maybe you won't fall off." — "Tie me on well," said Coyote. The horse ran again, but Coyote did not fall off; he held the bit tight, and all his friends yelled. Then he said, "I'll go back again," and he ran back. His friends cried, "Come back again!" Coyote started back, but the rope across his legs broke, and he fell off. All his friends laughed, but he walked back to try it again.

Now they tied him on a wild horse; but the Indian gave him a bad rope, and he fell off again. Coyote believed he was now a good rider, and would not fall off again.¹

6. COYOTE AND HIS REFLECTION IN THE WATER

Coyote went up on a hill. He walked around, and looked around, and then sat down on a rock. Far away he saw a lake. "Maybe there are fish in the lake," thought he; "I will go and see." Coyote liked fish, so he went down to the lake, but found the sand hard. In the lake there were many little fishes swimming around and jumping after flies, and Coyote looked over the lake at them. Then he saw his reflection. He was so frightened that he ran a long ways off, but soon he returned. He thought possibly it was a fish that had scared him. Again he looked in the water, and again ran away frightened.

Then he saw Antelope come down to drink, and he watched him. Antelope drank quietly, then turned and walked away. Coyote wondered why. He went down to where Antelope had drank, and looked closely in the water. At the bottom he saw Frog, and he thought it was Frog that had frightened him. "Why did you frighten me, my friend?" said Coyote. Then he closed his eyes tight and leaned over and drank the water. Then he looked around again. He was not frightened any longer, but got up and went home. Some Utes came by, hunting deer. Coyote was afraid of them, and hid himself in a hole in a rock.²

7. COYOTE HUNTS BEAR

Coyote feared the Utes, for he was afraid they would shoot him. He went up to a hill and saw some tracks, and, thinking they were bear-tracks, he followed them. They led around the hills to a big cherry-tree, for bears like berries and cherries. Coyote walked around the tree, but he did not see the Bear who was asleep inside the hollow cherry-tree. But the Bear smelled Coyote, woke up and chased him. They ran a long ways, and at last Coyote ran up a hill and jumped up on a high rock. The Bear ran around the rock and tried to climb up on it, but could not, so he went away. Coyote sat down on the rock. He was angry, and he wondered why the Bear had chased him. Then he jumped down and ran after the Bear. The Bear was tired

¹ Told by Snake John.

² Told by John Duncan, the so-called chief of the White Rocks Utes.

after the hard run, and his breath came hard, "wuf, wuf!" but he was walking slowly away and not looking behind. Coyote came up and bit him in the leg. "Wow, wow!" cried the Bear, and he was so frightened that he defecated. Then he saw that it was Coyote, and was very angry. Again he ran after him, but Coyote ran and jumped on another big rock. The Bear could not climb up, but he ran around the rock and scratched it with his claws, for he was very angry. He stayed there a day and a night, but the sun was hot and he got thirsty. He began digging a hole with his claws on the shady side of the rock, and lay down there. Then Coyote jumped off the rock in the opposite direction. He jumped from rock to rock so as to leave no track. Soon the Bear looked up on the rock and found Coyote gone. He looked and smelled around, but could not find the trail. Coyote ran a long ways till he came to a stream. Then he walked in the stream to a lake, but he did not know how to swim. He walked along the bottom of the lake till the water covered his head. Then he drew back. He tried to swim in several ways, and at last he found the right way. Then he swam across.¹

8. COYOTE'S HORSES

Coyote made fine horses out of trees.² He rode one to town and met a White Man, who said, "Let's have a horse-race!" — "My horse can't run," said Coyote, "but all right! How far shall we run?" — "Oh, way down there; I can't tell how far," replied the White Man. Then Coyote made greenbacks from the long leaves of rabbit-plantain. He put up a big pile of the money, and they started to race. Coyote's horse was behind at first. Then he came close and passed the other horse and beat him. Coyote put the good money in his pocket, but the leaf greenbacks he threw away. Then the White Man went around the horse and looked at him. "What do you want for your race-horse?" Coyote said, "I don't want to sell him." — "But I'll give you so much money," said the White Man. "All right," said Coyote, and he took the money. The man took the horse home and put him in the stable, and in the morning he went to see him. He saw something like a twig; it was only a tree standing in the stable, with a halter hanging on one end. He said, "That man fooled me! I will hunt for him."

Coyote had changed his face. He changed himself all over, so that the man could not find him. The White Man met him, and said, "Have you seen that Coyote?" — "I have n't seen him. I just came from way back there." — "All right."

Coyote changed himself again and went to town. **He** met a rabbit

¹ Told by John Duncan.

² Coyote as transformer, Lowie, *l. c.*, p. 279, *o* and *p*.

and made a race-horse out of him and led him to town. He made twelve sacks full of greenbacks out of plantain-leaves, and packed these behind his saddle. A White Man came along on a horse and looked at Coyote's horse. "How much do you want for that horse?" asked he. "Oh, this horse can't run," replied Coyote. "Let's have a race!" said the White Man. "All right," said Coyote. "How far shall we run?" — "Way off here." — "All right," said Coyote. "Let us put up our money!" They put up their money and started to race. Coyote's horse started to run behind, but soon caught up and won. Then the White Man said, "How much do you want for your horse? I'll give you money." — "All right," said Coyote. The White Man took the horse and put him in the stable, and visited him every hour to brush him and care for him. He could not sleep that night, but thought of the horse all the time. He got up early in the morning and went to the stable. Then he saw that the horse was gone. But the door was locked. "Which way did he go?" he thought. Then he saw a little hole down in the corner. There were rabbit-tracks into the hole.¹

9. COYOTE HUNTS WITH BOW AND ARROW

Coyote stood on the shore of a lake. He wanted to cross, but was afraid of a beaver-dam at the outlet. Many beaver were in the lake, but he did not see them. He wondered what kind of animals built the dam and became frightened. He was so frightened that he ran away, but at night he returned and lay down by the lake. He tried to sleep, but the beaver kept him awake all night by slapping the water with their tails. Coyote wondered what it was. Early the next morning he saw the beaver swimming around. He had never seen such animals before, so he named them beaver.

Then he went back home, and met an Indian friend, and told him about the big, fat beaver. He thought they would be good eating; so he said to his friend who made arrows, "You are a good shot, come with me!" So they went to the lake, and the Indian shot a beaver. But it sank. Then he shot two or three swimming close to shore. Coyote asked him what he called them, and the Indian answered, "Pau-wíntc." — "Is that so?" remarked Coyote. Then the Indian told him to bring in the beaver, and skin and tan them. "Tan them well," said the Indian, "they make blankets as good as buckskin."

Then Coyote went away to hunt. He looked for horns in the hills and on the flats, and at last he saw some. He looked close, and saw they were fine, big black horns. He ran towards them and the buffalo fled. Coyote caught up to them and bit one in the leg. Then the buffalo turned and chased him. Coyote ran till he was tired out, and then jumped on a rock. The buffalo ran around the rock and hit it

¹ Told by Andrew Frank, a White River Ute.

with his horns, but could not get at him. "You can't get on this rock," said Coyote, but the buffalo did not answer. For a day and a night he kept him on the rock, and then Coyote became thirsty and began to cry. So while the buffalo was beating the rock with his horns, Coyote jumped off of the rock and ran. The buffalo looked up, saw he was gone, and started to chase him. After a long chase they came to a big lake. Coyote swam straight across; but when he looked around, he saw the buffalo right behind him. He wondered how the buffalo learned to swim so well. He ran around to the other side of the lake, swam across again, and then ran up a rocky mountain and jumped on a big rock. The buffalo was tired and went back. Then Coyote went to his Indian friend and asked him for an arrow. He wanted to kill the buffalo for a blanket; so he said to the Indian, "I saw a big black horn, called buffalo." The Indian said, "We will go and kill him." So they hunted for the buffalo, and at last they found him lying down. He was tired. The Indian crawled up close along the big rocks and shot him, but the buffalo jumped up angrily and chased him. The Indian jumped on a big rock and shot all his arrows into the buffalo, who was hurt and lay down. Then the Indian called to Coyote to bring more arrows from his house. He was afraid to jump down because of the buffalo. So Coyote brought a bundle of arrows and threw them up to the Indian. He shot some more arrows into the buffalo, who walked away, badly wounded. Then the Indian came down and they went after him. Coyote asked the Indian how to shoot, and learned how to use the bow and arrow. So he killed the buffalo, skinned him, tanned the hide, and dried and packed the meat, and took it all home. He let nothing spoil.

Now Coyote took a bow and arrow and went hunting Bear. He found some tracks under a cherry-tree, and followed them until he found the Bear asleep in the hollow tree. "Why do you sleep in that tree?" said Coyote, "you defecate too much in there." Then the Bear got up and chased him, but Coyote jumped up on a rock. He was not afraid, because he had his bow and arrows. He decided to kill the Bear; so he said, "I think I'll kill you. I thought you were my friend." So he shot the Bear, who ran away. Coyote ran after him and shot him many times. The Bear ran in the willows, and thought, "Coyote never had arrows! Who gave them to him? Why did he shoot me?" He felt very angry, and he was nearly dead. Coyote ran back and met his Indian friend. He told him, "I shot a Bear;" but the Indian said, "Maybe he is n't dead, and will come after you." But when they came to the Bear he was dead.

One day Coyote said to himself, "I'll go hunt something." He walked among the rocks and met a Wildcat. "Let's do something!" said he to the Wildcat. — "All right," said the Wildcat, "let's scratch each

other's backs." ¹ — "Let me do it first," said Coyote. Then they showed each other their claws. Coyote's claws were big and long, while the Wildcat's were short and small. Coyote scratched the Wildcat's back and tore off all the flesh down to the sinew. The blood spurted out, and the Wildcat was badly hurt. "Now it is my turn," said the Wildcat. He scratched and tore all the sinew off of Coyote's back, so that the flesh dragged on the ground. "Oh! you hurt me!" cried Coyote. "No," said the Wildcat, "look at my little claws!" — "You fool me," said Coyote. "Let's go home." — "No, not now," said the Wildcat, and then he ran away. Coyote tried to follow, but soon lost the tracks, and felt very angry. Then he looked behind him and saw all of his sinew dragging on the ground. He ran home and met his Indian friend. "Look at my back," he said, "the Wildcat did that. He hurt me." — "That's a bad hurt," said the Indian, "the sinew is all gone." Then he put the flesh back in place again and fixed it, and said, "In a short while it will be all right." Then he said to Coyote, "Wildcat fooled you. He has long, sharp claws. He showed you only the ends of them." ²

10. COYOTE STEALS THE ROLLING ROCK'S BLANKET

As Coyote was walking around one day, he saw a Rock with a blanket on it. ³ He liked the blanket, so he carried it off with him. After going a short distance, he looked behind him, for he feared the owner of the blanket would come after him. And he did see something coming along. It was coming fast and leaving a cloud of dust behind it. Then Coyote ran up on a high hill. He thought the blanket's owner was coming after him, for he thought it belonged to a Ute. Down the other side of the hill he ran, where he saw a man standing in the road. He told the man that an Indian was coming after him. Then he ran on till he met a Bear. Coyote said to the Bear, "Some one is coming after me, because I took a blanket." Then he ran off, and the Bear said, "I'll catch him." Then the Bear stood out in the middle of the road. He was angry. The Indian came along fast; but when he got close, the Bear saw that it was the Rock. It knocked the Bear down and went on after Coyote.

Coyote ran on up a high hill, the Rock coming easily after him. Here he met another Indian, who asked him, "Why are you running, Coyote?" Coyote answered, "Because I took this blanket." The Indian said, "That blanket belongs to some one." But Coyote

¹ Compare Lowie, *l. c.*, p. 258.

² Told by John Duncan.

³ One of the most widespread myths of North American folk-lore. Cf. Kroeber, *l. c.*, p. 261; St. Clair, *l. c.*, p. 266; Lowie, *l. c.*, p. 262, *a, b*, and *c*; Dorsey and Kroeber, *l. c.*, pp. 65, 68; Wissler and Duvall (Blackfoot), pp. 24, 37; Dorsey (Arikara), p. 144; Lowie (Assiniboine), p. 120, etc.; cf. also the following myth.

kept on running and did not stop. He ran over a mountain and down to the bottom, but the Rock came swiftly after him. At the bottom he met a number of Utes, and he said to them, "Some one is coming after me. I don't know what tribe he belongs to. I took a blanket, and he keeps coming after me, keeps coming, keeps coming." The Indians laughed and said, "All right. We don't care who it is. We'll hold him." But when the Rock came, it crashed through the Indians and killed two of them.

Now, Coyote saw it was a Rock, and no Indian, and he ran away fast. Soon he came to a river where lived some Water Indians, little men with long hair. He said to one, "A Rock is coming after me." The Water Indian said, "You stole that blanket! That's not right. That blanket belongs to the Rock, and that's the reason he comes after you. You stole it. That's not right, and you did wrong to steal it." But Coyote only ran away. Then the Water Indian stood still; and when the Rock came along, he caught it. He held it firmly, threw it back, and made it stop. Then he laughed.

But Coyote turned into a Ute. He became a good Indian and never stole any more.¹

II. COYOTE'S ADVENTURES WITH A ROLLING ROCK AND WITH LIZARD

One day Coyote started out to see some friends, and soon he came to a big Rock.² It was round and flat, and painted all colors, — red, green, yellow, and blue, — and was covered with paintings of animals. Coyote wondered what was the reason for it. Then he looked around and found the ground covered with all kinds of rings, — earrings, finger-rings, bead and shell rings. He wondered why.

Then he put on all the rings. He urinated and defecated on the Rock, and scratched in the dirt till he covered it with mud. Then he ran off, but he kept wondering about it until he was a long ways off. Then he heard a noise, "thump, thump!" "What is that?" said he. Then he looked around, and saw the Rock coming after him. He ran up a steep hill, thinking the Rock could not roll up hill, but he saw it come rolling up easily along his trail. Then he ran up a rocky hill, for he thought the Rock could not run over all the stones. But when he sat down at the top, the Rock came jumping over all the stones.

Now he felt very tired, but he ran on until he came to a big pine-tree. He thought the Rock could not fell the tree, so he hid behind it. But when he saw the Rock coming so hard, he jumped out and

¹ Told by John Duncan's father Jim. Translated by John.

² Compare Dorsey and Kroeber, *l. c.*, p. 68, for closest similarity to this version; compare also preceding myth and notes.

ran away. The Rock hit the tree, splintered it, and kept on after Coyote.

Now he was very much frightened. He ran on until he came to a big river, and, feeling quite thirsty, he jumped in. Then he thought, "The Rock can't swim," so he swam across and drank the water at the same time. But when he reached the opposite shore and looked around, he saw the Rock rolling across the river after him. So he ran on until he came to a Buffalo in a flat. Said he, "A Rock is coming after me. You'd better hold it." — "All right," said the Buffalo, "I'll hold it." So Coyote stood aside. The Buffalo pawed the ground and bellowed; but the Rock crashed full into him, and killed him. Then Coyote ran away, crying, "Wu-u-u-u!" He thought, "What's the reason the Rock comes after me? I must find somebody to hold it."

Soon he met a Mountain-Lion, and said to him, "A Rock is coming after me. You'd better hold it." But the Mountain-Lion replied, "No! I can't hold it. That Rock is very heavy, and nobody can hold it. It will knock anything down. I'm afraid of it. You'd better see some one else, for I can't hold it." Then Coyote ran on till he met a Sparrow-Hawk, and said to him, "A Rock is coming after me." The Sparrow-Hawk said, "That Rock is very strong when it is angry. It can kill any one easily. Maybe you took some of the Rock's things. It watches everybody." Yet the Sparrow-Hawk said he would try to hold it. He swooped down fast at the Rock, crying, "Wík, wík!" But the Rock came too fast, and he could not stop it. He tried several times, but the Rock kept on coming.

Still Coyote ran on. Soon he came to a big white-headed Eagle, and said to him, "What's the reason the Rock comes after me? I can't stop it. No one can hold it. It killed the Buffalo and splintered the pine-tree. It can break through anything, and always rolls along so easily." Then the Eagle said, "I believe you took all his rings; you take everything you can find. That's the reason he comes after you." — "Yes," replied Coyote, "I thought somebody had lost the rings, and I took them." Then the Eagle said, "Well, you did wrong besides. You urinated and defecated on the Rock, and scratched mud all over it. You'd better throw the rings away. Throw them far behind you. If you don't, he will keep coming after you and kill some more of your friends."

Then Coyote threw the rings far behind him as he ran. He kept on running till he reached the bottom of the hill, and then he looked around. He saw the Rock come on until it came to the rings. Then it stopped. It rolled over the rings, and they stuck to it. Then it turned around and rolled back.

Coyote was now very tired and thirsty, and wanted some water

to drink. Soon he found a spring, and after he had drunk plenty, he lay down on a rock to sleep. Then a Lizard came up to see him. He said to Coyote, "What's the reason you are so tired?" — "Oh," said Coyote, "a Rock came after me. I'm very tired. Let's lie down and sleep together. Lie close to me." So they lay down together.¹

Tum Canis "Quid," inquit, "dicitis? Nobiscum in anum copulemus." Sed Lacerta: "Quare in anum copulemus? Viri cum feminis copulare debent. Non æquum est viros cum viris copulare." — "O," inquit Canis, "ipsius ludi causa. Ludo simile est, non nos vulnerabimus. Conemur." Tum Lacerta: "Magnum autem penem habes. Forsitan me interficias." — "Minime vero," inquit Canis, "parvum penem habeo, frustulum. Tu fortasse magnum penem habes." Deinde dixit Canis, "Ego primus conabor." Quo facto, Lacerta clamavit: "O! Tuus penis magnus est! Me vulneras! Desiste!" Sed Canis: "O, certe jocularis. Non vulnero. Parvus est meus penis. Sed nunc ad te res redit. Desinam." Itaque Lacerta copulare cœpit. Magnum penem habuit, Canemque vulneravit. Clamavit ille: "Me vulneras!" — "At parvum penem habeo." — "In intestina eum infiges. Me vulneras per totum corpus usque ad cor ipsum!" — "Tu," inquit Lacerta. "Me similiter vulnerabas." Deinde cessavit, "Desistamus." Tum Canis: "Quare præcipitemus? Plus ludamus." Lacerta autem, "Non," inquit, "Abeo." Et quidem abiit.

Deinde Canis quoque abiit. Longe iit. Anus intestinaque vulnerata erant. Vadere non poterat et constitit. Voluit defæcare et multum defæcavit. Deinde cum circumspiceret, fæces sanguinem intestinaque esse vidit. Prope mortuus fuit et iratus secum, "Quare meus amicus tam prope me interfecit?" Deinde diu æger incubuit. Tandem surrexit et medicinam quæsit. Cum lente vaderet, nigras forte fæces in saxo conspexit. Medicinæ similis erat. Deinde Vespertilionem in eo saxo vidit, eumque rogavit, "Habesne medicinam? Ægerrimus sum." Vespertilio "Tibi" inquit, "meas fæces, nigras dabo. Experire. Forsitan salubres sint." Edit ille, "Tuæ fæces non salubres sunt. Mihi mörbum afferunt." Deinde abiit, ægrior.

Coyote went to his home, still hunting for medicine. He lay down and went to sleep, and when he awoke he was much better. Then he thought, "I will go and hunt my friend. He is a bad man; he nearly killed me." He carried a stick with him, for he thought possibly the Lizard had fooled him, and used a stick on him.

Soon he saw the Lizard's track, and followed it along. Then he called, "My friend! Come on!" But the Lizard was hiding among some cedar-trees on the hill. He was lying flat on one of the trunks, and Coyote did not see him. "Come on, my friend!" he called all the time. Then the Lizard whistled. Coyote thought, "Where did that

¹ Lowie (Assiniboine), p. 123; J. O. Dorsey (Omaha), p. 41.

whistle come from?" Then he called, "Where are you?" But Lizard only whistled several times more. Coyote hunted until sundown, and then lay down to sleep on a rock.

During the night, the Lizard came down from the tree. He walked around Coyote, leaving a track, and then hid among the rocks at a distance. In the morning Coyote got up and looked around. He saw the Lizard's trail and began to follow it, for he knew it was a new trail, made while he was asleep. As he went along, he cried, "My friend, I see you. Come on! I'll give you something nice to eat." Then the Lizard whistled again, and cried, "Yoyówitc!"

Now, there was a big rock which echoed the sound, and Coyote thought, "There's my friend right close." So he cried, "What's the matter, my friend? Come on! I'll show you something." He ran to the rock where he heard the echo, and searched for the Lizard, but could not find him. Then he felt tired, so he went home.¹

12. COYOTE AND DOCTOR DUCK

Coyote came one day to a big river. He wanted to be clean, and not dirty any more, so he jumped in and took a swim, and washed himself. Then he ate some Indian kamieris, and went to sleep in the brush and willows. He dreamt of birds, — eagles, hawks, geese, and ducks, — and when he awoke, he saw a number of Geese on the lake. He went down to the shore of the lake, and asked the Geese how they flew, how their feathers moved, and how they flew so easily without falling down. "Yes," said the Geese, "it is just as easy as walking." Then said Coyote, "Give me some feathers, so I too can fly." — "No," said the Geese, "maybe you will fall in, and maybe you will make a noise all the time. You will go off somewhere and get lost. Geese keep together all the time, and never stray away." — "But I will go along with you," said Coyote; "then the Indians will say, 'How nice that looks!' I will go ahead; I know the way best."

Then the Geese said, "All right," and each Goose gave him some of its feathers.² They stuck the feathers over him, until he was completely covered; and then they said, "Now try them!" Coyote tried, and flew easily over the lake without falling in. He flew easily and lightly. "That is all right," said the Geese; "now we will go."

They all started up, crying as they went. The Geese cried only as they rose and descended, but Coyote cried all the time. He imitated the cry of the Geese, "Ai-i, ai-i, ai-i!" They flew high in the air, and then descended on the banks of a big river. When they had all alighted, the Geese said, "Why do you cry all the time?" And Coyote answered, "I am practising the cry. Otherwise I might forget

¹ Told by John Duncan. This version was related to him by his uncle.

² Voth, *Hopi Traditions*, pp. 197, 202.

it, so I keep trying it." But the Geese only answered, "Well, we want no more crying. Now we are going again; and if you continue crying, we will pull all your feathers out again." — "All right," said Coyote; so they started again. They all cried as they rose, but Coyote kept on crying. Then they gathered around him and pulled all his feathers out. Down he fell, a great distance to the ground, and was badly hurt.¹ But he got up and said, "Well, my friends, I'll go along on the ground. I see something away over there." The Geese said, "We are going to see the Utes." Then they left Coyote behind. When they arrived, the Utes were engaged in a great fight with the Sioux. Coyote said, "I'll go on the ground; I like it better." He slept and dreamt a little while, and when he came up, the fight was over. The Geese had stayed until the end, and gave Coyote, when he came up, an Indian girl they had rescued. Coyote said, "What's the reason they stopped so soon? Why don't they come back?"

Coyote took the girl to his home. Now a snowstorm began, and she made him a brush house. Coyote carelessly left a pointed stick upright in the ground. The girl came in and sat down on the stick, which penetrated her anus. Then she began to cry, and Coyote said, "Something has hurt my girl. I will hunt for a doctor." He soon found the Duck doctor, and said to him, "My girl is hurt, and I am looking for a doctor." The Duck said, "Go look for another doctor also." So Coyote went. Meanwhile the Duck went to Coyote's home, and said to the girl, "Where are you sick?" She answered, "A stick has entered my anus." Then the Duck pulled the stick out, and poked it into the bottom of the fire.

Soon Coyote returned alone. The Duck did not tell him what the trouble was, but said, "You must go and get water. Get it from the bottom of the lake at the middle." But Coyote thought, "What's the reason he wants me to get water way out there? There is too much water there. I'll get it closer to shore."² So he got a jar, and waded into the water up to his knees. Then he reached out and filled the jar with water, and took it to the Duck, who asked, "Where did you get this water?" — "Oh," said Coyote, "I stood so deep in the water. I got it right there." — "I told you in the middle," said the Duck, and he threw the water away. "All right," said Coyote, and he went again. This time he waded in up to his hips and got water; but when he brought it home, the Duck looked at it and said, "This water was too near shore. I told you way out in the middle, in deep water." So Coyote went again. He walked till the water reached his breast, and brought water from there. But the Duck only said, "No. That is not deep water. I told you way down in the middle." Coyote answered, "All right, I'll do it," and he went again. He went in up to

¹ Spinden (*Nez Percé*), p. 150.

² Lowie (*Northern Shoshone*), p. 238.

his nose, and got the jug full of water. But the Duck looked at it, and said to him, "No, go far down in deep water. This water was too close to shore. It is not good." — "All right," said Coyote, "I'll do it." This time he walked till the water covered his head, and then kept on much farther. He filled his jar with water, and waded out again. But he slipped in the mud on his way out and spilled all the water. Then he went in again, a long distance after the water had covered his head. He got a fresh jar of water and carried it safely home. He entered the house and said, "I got you water now way down deep in the middle." Then he looked around. Both Duck and girl were gone.

Then Coyote knew that the Duck had stolen his girl. "What's the reason," he thought, "that he stole my girl?" He sat down and thought about it. "Which way did he go?" he thought. Then far down in the fire he heard a noise, — "psst!" It was the stick. He thought, "What's the cause of that noise in there?" Then he poked the fire and pulled the stick out. "What kind of stuff is that?" he thought. "Maybe it is good to eat." So he cooled it in the water. "That's my dinner," said Coyote. Then he began to eat it; but at the first bite he began to cry, "Wu, wu, wu!" But he kept on till he had eaten it all. Then he knew all the trouble, and the cause of his girl's sickness.¹

Coyote lay down and slept one night. Next morning he arose and started out to hunt his girl. He found her track and followed it, and soon he saw a camp. He saw a little child's bow and arrow on the ground, and he thought possibly it belonged to his girl's and the Duck's child. So he guessed on his fingers, and decided it did belong to his step-child. So he took the bow and arrow along. Then he saw the smoke of the camp-fire, and by it a little boy. Then he saw his girl too. He went up to the child, handed him the bow, and said, "My step-child, here is your bow and arrow." He stayed at the camp several days, and then said to the Duck, "I saw two little eagles on a rock. Let us go and get them." So they went after the eagles. The Duck climbed up on the rock and tied the legs of the little eagles together. Then he looked around and found that he was on the top of a high rock and could not go anywhere.² Coyote had taken away all the earth from around the rock. So the Duck sat down. Soon the eagle came and fed the eaglets with rabbits. After she had gone, the Duck stole some bits and ate them, but after a little while the eaglets became grown and flew away. Then the Duck had no more to eat, and he became thin through hunger and thirst.

Coyote went back to the camp and took his girl again. Soon there were many little Coyotes there. Then they moved away. Coyote thought he had killed the Duck by hunger and thirst; so he said to

¹ Compare Lowie, *l. c.*, p. 250.

² Kroeber, *l. c.*, p. 272; Dixon, "Maidu Myths," p. 79.

his wife, "Take good care of my boys, but don't care for that Duck child. Poor boy! He has no father." The girl thought, "What did Coyote do with that Duck? Kill him? What?"

Meanwhile the Duck sat down on the rock and cried. Now he was all bones. But there was a camp of Utes a little distance away. They had seen the eaglets, and wondered, "Where did they come from?" One of the Indians came and heard the cries of the Duck; so he went home and told his boy, "I saw an Indian on the rock, who cries all the time." So they went to the rock, killing jack-rabbits on the way. They stood at the bottom of the rock, and cried, "What kind of a man are you?" The Duck answered, "I am a Duck. Coyote did this; he treated me very badly. I have nothing to eat." Then the Utes said, "Jump over, and we'll catch you." But the Duck was afraid. "Maybe I'll get hurt, my bones broken," he said. "Then," said the Indian, "throw down a rock, and I'll try to catch that." The Duck did so, and the Indian caught the rock. "Now do the same way," he said. So the Duck fearfully closed his eyes and rolled off of the rock. The Indian caught him easily, took him home, and fed him on jack-rabbits, fat ones. Then they greased him all over. Soon he was fat and all right again, and ready to start out anew.

Then the Indian said, "Now go and hunt your boy. Kill Coyote. He is bad; he will steal anything. Kill him as he tried to kill you. Make a great storm, a great cold. Blow on him; make him freeze." So the Duck set out. He followed Coyote's track, and finally saw a camp-fire. Soon he met the girl with all the little boys. Then he took a pack-basket and put all the little Coyote boys in it, where the twigs pricked and hurt them. But his own Duck boy he left outside. Then he spoke to the girl. "Where is Coyote?" he asked. "He is hunting rabbits," she replied. "Where have you moved to?" the Duck then said. "Just over to the spring, a little ways," she answered. "When will Coyote return?" was the next question. "He will come at sundown," she said. Then the Duck went over to the wickiup at the camp. He changed all the brush and cedar-sticks in the wickiup, and made the walls thick on one side and thin on the other. Then he said to the girl, "Don't tell Coyote what I say. Make a little fire. Take good care of my boy, but never mind those Coyote boys." Then he lay down outside of the thin side of the wickiup, and covered himself up well. He had a big stick beside him.

At sundown Coyote came home and brought some rabbits to cook. Now it was rather cool; so Coyote said, "Why have n't you got plenty of wood and made a big fire? Who told you not to make a big fire? Duck? Has he come back? And why don't you take care of my boys? You care for that Duck boy. What's the reason for that? Did Duck tell you to? I believe he did. What makes it so cool? I believe Duck

has come back, and that's the reason." Then he sat down by the fire. At midnight the Duck got up and began to blow. Coyote got very cold, and the Coyote boys were frozen to death. The fire went out, so Coyote went and lay down in the embers. When daylight came, the Duck got up and hit Coyote with the club. "What's the reason," said he, "that you nearly killed me on the rock hill?" Then he knocked Coyote down and went back to the camp. The Duck boy was alive, as he had been covered up well. Then the Duck took him and the girl away. She was pregnant with Coyote boys, so he forced them all out. Then he took her and the Duck boy to his home.¹

13. COYOTE JUGGLES HIS EYES AND BECOMES BLIND

One day while out walking, Coyote came to a lake where there were many ducks and geese swimming around. He went close to the water and sat down. "They look good to eat," thought he; "I wonder how I can catch them!" At last he decided to try walking on the bottom of the lake. He walked a long way out until he saw the birds' feet, and then he seized them and walked ashore. He did this until he had three or four big ones. Then he packed them home, and met his Indian friend. "What do you call them?" he asked him. The Indian called the ducks "tciquitc," and the geese "uwénunq." "What are they good for?" asked Coyote. "They are good to eat," replied the Indian; "we use the small feathers for pillows to rest our heads, and the long feathers to feather our arrows." So Coyote cooked the birds and ate them, and made arrows with the long feathers.

Then they went hunting fish. The Indian shot one and took it home. He showed Coyote how to use the bow and arrow, and Coyote went hunting alone. He stood on the bank of a creek, and a big fish came swimming along. Coyote shot at him, but the big fish broke the arrow. Coyote was so frightened that he ran home and told the Indian. "Go again," said the Indian, "and kill the fish; he is good to eat, and you can dry and keep his flesh also."

Then Coyote walked till he came to a big white-pine tree. He heard some laughing and talking, and saw some Bears there, so he ran home and asked his Indian friend for some arrows. Then he returned and crawled up close to the Bears, who were copulating. He heard the Bear's wife say, "Hold on! Coyote may come and see what you are doing." But the Bear laughed and said, "Oh, no! Coyote is a coward. He is afraid of everything. If he saw me a long ways off he would run." Then Coyote came up close, shot him many times, and then chased him. The Bear wondered, "How did Coyote learn to shoot and hurt me? I'll kill him some time." He was very angry, but Coyote only laughed.

¹ Told by Jim Duncan; translated by John.

Another time Coyote was wandering around to see what he could find. He heard birds laughing and talking. So he crawled up close in the willows and brush by the lake, and saw many little birds in a tall tree. The little birds pulled their eyes out and threw them up in the willow-branches.¹ Then they shook the branches, and the eyes fell down in their places again. Then they laughed. Coyote asked them what they were doing with their eyes, and they said they were just having some fun. Then Coyote said, "Let me try it!" — "No," said they, "you will lose your eyes; you can't do it." But Coyote went and sat down by the lake. He felt crazy. He pulled his eyes out and threw them up in the willows. Then he shook the willows, but the eyes only fell on the ground. Now he was blind. He thought now he was certainly crazy. He heard water rushing far away, and followed it and sat down by the brook.

Soon two little girls came along. They did not see him; but he called to them, "Halloo! Where do you come from? What tribe do you belong to?" — "Shoshone," they replied. "What tribe are you?" — "Just the same as you, Shoshone," he said. "I'll go along with you." — "All right," said they, so he covered his eyes and went along. Soon they came to a buffalo, and the girls told him to kill it.² "Yes," said Coyote, "but I left my arrows at home." — "Never mind," said the girls, "we'll make one quickly;" so they made one out of bone. "You'd better kill one," they said, and so Coyote walked till he got the wind from the buffalo. Then he crawled up along the wind and shot several times. He hit and killed it, but he did not know it. He thought he had missed. Soon the girls came up. "Why don't you skin it?" they asked. "Well," he replied, "I was waiting for you." Then he followed them up to the buffalo. "Why don't you begin?" asked the girls. "I have n't any knife," he said. Then one of the girls handed him hers. He grasped blindly at it. "What's the matter?" she said. "Have n't you any eyes?" Then Coyote took the knife and tried to skin the buffalo, but he cut it all to pieces. "What's the matter?" they said. "You've cut the skin all to pieces." — "Oh!" he said. "I tried to skin it quickly. We'll throw it away and kill some more buffalo."

Then the girls cooked the beef, and told him to come and eat. He walked past far below the fire. "Where are you going?" they cried.

¹ The "eye-juggler myth" seems to be one of the most popular stories in Western mythology. Kroeber (*Gros Ventres*), p. 70; Dorsey (*Caddo*), p. 103; Teit (*Shuswap*), p. 632; Russel (*Cree*), p. 215; Kroeber (*Cheyenne*), p. 168; St. Clair (*Shoshone*), p. 269 (*Comanche*), p. 278; Wissler and Duvall (*Blackfoot*), p. 29; Voth (*Hopi*), p. 194; Spinden (*Nez Percé*), p. 19; Matthews, *Navaho Legends*, p. 90; Lowie (*Assiniboine*) p. 117; Dorsey and Kroeber (*Arapaho*), p. 50, etc.

² Lowie (*Shoshone*) p. 272, c.

"Oh," he said, "I was just doing that for fun." Then he came up and sat down in the meat. "Why do you sit down in the meat?" they said. Then the girls made a wickiup, and Coyote went to sleep while they stayed up and packed the meat.

Then they thought, "What's the reason he can't see? Maybe he has no eyes!" So they crept up to him, lifted the covering, and saw that his eyes were gone. So they ran away and left him still sleeping. They found some old timber full of red ants, and brought it back to the camp. They put it under his head and then ran away. The ants ran all over his head and into the eye-sockets and bit him. Then he woke up and cried, "Come here! The ants are biting me all over." But there was no answer. Then he jumped up and smelled around till he found the girls' trail, and ran after them. The girls were now on a high hill, and saw him coming. "What's the matter?" they cried. "All right," said he, "I'll catch you." — "All right," they replied.

One of the girls had a purse with jingles on it. These made a great noise, and Coyote followed the sound. Now he was catching up to them. On the other side of the hill was a high cliff. The girls shook the purse, threw it over the cliff, and then ran to either side. Coyote ran right over the cliff and broke his leg. The girls came to the cliff and looked over. Coyote was far below on the rocks, eating the marrow out of the broken bone. The girls cried, "Coyote, what are you doing? Eating your own leg-grease? Shame!" But Coyote said, "No! I killed a mountain-sheep, and I am eating his bones. Better come down." — "No," said they, "you are eating your own leg-grease. Shame!"¹

14. PORCUPINE CROSSES THE BIG WATER

Porcupine stood by the Big Water.² There were many Buffalo on the shore, and he said to one, "I want you to take me down across the river." — "All right," said the Buffalo, "I'll take you across. How are you going to ride? Between my horns?" — "No," said Porcupine, "I'll ride on your back."

The Buffalo swam many nights. Porcupine stayed on his back and held on to the hair, and at last they reached the shore. So Porcupine got across.³

15. PORCUPINE RIDES ON A BUFFALO

Porcupine once wanted to ride on a buffalo. "You can't ride," Coyote said to him. "I'm a pretty good rider," replied Porcupine, and he climbed up on a buffalo. Then the buffalo began to trot, and Porcupine fell off.

Again he tried it and fell off. Then he got on the buffalo's head and

¹ Told by John Duncan.

² Identified as the Missouri River.

³ Told by Snake John.

grabbed his horns. Now he would not fall off. He raced with Coyote on his horse and beat him. He was not tied on.¹

16. PORCUPINE KILLS THE COYOTES

Once Porcupine went out hunting buffalo and killed a fine one. Then he hunted among the rocks for a stone knife to skin it. Coyote came along and saw Porcupine.² "I have a knife," he said. Porcupine said, "I killed the buffalo, but now there are two of us here." Coyote skinned the buffalo and took out plenty of fat. Then he killed Porcupine. He took some of the meat far off to his wickiup, and told his family, "I have killed a buffalo and I killed Porcupine. In the morning we will go over there."

Now, Porcupine was a good man, a very good man. He was dead, but now he woke up and became alive. He said to the timber on the mountain, "Timber, grow up!" Then he stood on the buffalo, and a big tree grew up under them and lifted them into the air. Coyote came and stood under the tree, but did not see Porcupine till he spoke. Then Coyote said, "O Porcupine dear! my dear uncle! give me some meat. I am hungry."

Now, Coyote had his little boy with him. Porcupine said, "Take that little boy off a little ways, and then I'll give you the head and neck." Coyote did so, and then stood close to catch the big bone. Porcupine threw it so that it killed them. Then he came down. He took the little Coyote boy up in the tree and gave him plenty to eat. When he was full, the Coyote boy said, "I must defecate." — "Go over there on the limb," said Porcupine, and the Coyote boy crawled out on the limb. Then Porcupine stamped on it, and he tumbled off and was broken open. So Porcupine killed all of them. Now he had all the meat, so he went home to his wickiup. He was a very good man and could not die.³

17. THE BEAR-EARS' COUNTRY

A Bear met some Indians. They asked, "Where are you going?" He said, "I'm tired. I'm going to the Bear-Ears' country. I am looking for the country. Back here, over there, is the best country, with bull-grass, strawberries, and good eating. That's what I am looking for."⁴

18. MOUNTAIN-LION WRESTLES WITH BEAR

Mountain-Lion went out to hunt, and left his wife at home. Soon Bear came along to the camp, and said to Mountain-Lion's wife, "Let's

¹ Told by Snake John. Cf. 5, "Coyote learns to Ride."

² Lowie (Shoshone), p. 267; St. Clair, *l. c.*, p. 266; Kroeber (Ute), p. 271; Spinden, *l. c.*, p. 21; cf. also Dixon, *l. c.*, p. 83.

³ Told by Snake John.

⁴ Told by Andrew Frank.

go!"¹ — "No," said she, "he may kill you." But Bear said, "No, I will beat him." Then he tore up trees and threw them down. They were old trees. "Look here!" he said, "I am strong." So he took her away, and they camped out.

Mountain-Lion came back home and found his wife gone. He looked around and found their tracks, and then he followed them and soon reached the camp. He hid himself; and when his wife and Bear sat down, he began to crawl closer. His wife looked. "Now," she said, "he's coming. Throw him down." Then Mountain-Lion and Bear began to wrestle. Bear threw him once, but Mountain-Lion was only fooling him. After a while he threw Bear down on a big rock and broke his back. Then he took his wife home.

Bear was dead.²

19. THE COUNCIL OF THE BEARS

A man went hunting in the timber. He saw something and heard some one singing, so he went towards it. He saw some Bears sitting in a circle, singing and smoking; and he said to himself, "What are they smoking? Where did they get the pipes and tobacco? Let's have some!"

He crawled up close to them. One Bear stood up and asked, "What do you do when you kill people?" The Bear sitting in front of the Indian said, "I killed a man, an Indian, and then I covered him over with dirt and buried him; but when I went away, he got up again and walked off." When the Indian heard this, he crept away. The Bears did not see him. Then the head Bear said, "You fellows, when you kill Indians or horses, tear them all to pieces." Then they sang and danced again.

The Indian crept up again with some long willow-twigs. He crawled up close, and began to poke the twigs in the Bear's anus. The Bear broke the sticks several times, but he did not notice the Indian. The man crept back again, got on his horse, and rode into camp. He said to the other Indians, "The Bears are holding a council over there. They are going to tear us all to pieces." The Indians said, "Let's go and kill them all! They talk evil." So they got horses and went after them. The Bears were dancing again. The Indians surrounded them and shot them all.²

20. THE GREAT EAGLE

A long time ago there was a big eagle who carried off Indians and ate them.³ Its nest was on some great flat rocks in the sea.⁴ A man

¹ Kroeber, *l. c.*, p. 274.

² Told by Andrew Frank.

³ St. Clair, *l. c.*, p. 272; Lowie, *l. c.*, p. 283.

⁴ Great Salt Lake?

went to the mountains, and the eagle carried him away to its nest. He had been held only by the skin, and was not hurt. He saw Indian bones all around, and an old woman who was still alive.

The eagle flew off again, and they talked. "The eagle will kill us both," they cried. But the man found a big club on the nest; and when the eagle came with a dead Indian, the man took the club, knocked the eagle twice on the head, and killed it. He killed the young eaglets too. Then he cut their wings off and fitted them together to make a boat. In the morning they got into the boat and sailed all day across the water. Then they went home.

This was a long time ago.¹

21. ORIGIN OF THE WATER INDIAN

Pánapütç was a very heavy, stout man and a great wrestler. He had thrown all the other Indians, and had never been thrown himself. One day he said to Wildcat, "Come here, now!" Then Wildcat came, and they wrestled beside the Big Water.

Wildcat lifted Pánapütç up and threw him into the middle of the water. Then he said, "You will stay in the water all the time now, and people will call you 'Water Indian.'" So Pánapütç lost, and stays in the water all the time.²

22. THE SIX-HEADED MONSTER

A long time ago there was a big wickiup where a man lived alone. One day a bad Indian came along and cut his throat and ate him. He had six heads;³ and he killed and ate so many Indians, that the skulls covered the ground like rocks.

One day he came to a big wickiup. A little Indian with a little dog lived here. He had a very sharp sword, and cut off the six heads of the big Indian.⁴ Then he laughed.²

23. THE ABANDONED BOY AND TAWÍCUTC

A man had many children. One boy was a great eater, and at meals he would eat everything there was. His parents said, "Let's go and leave him over in the brush!"⁵ The boy heard this, and went to an old woman who had a camp close to his. "My parents say they will leave me out in the brush," he said to her. She told him to put some ashes in a sack, and to drop little pieces every thirty steps, so that he would not get lost when his father left him in the brush.

Soon his father took him out. There was much brush, and he could

¹ Told by Andrew Frank.

² Told by Snake John.

³ Na ßaintutçitç.

⁴ Kroeber, *l. c.*, p. 283; Wissler and Duvall, *l. c.*, p. 163.

⁵ Compare Grimm, "Hansel und Gretel."

not see anything. His father left him far off in the brush. "Stay here," he said, "while I urinate." Then he ran away, and the boy could not see him any more. Now he was lost. Then he followed the ashes, and kept on till he got back to camp again. His mother said, "How did he get back? We will take him out again."

The boy went to the old woman's camp again. He said, "My father and mother say they are going to take me out in the brush again." The old woman said, "Get some corn and drop it on the way."

His father left him again, saying, "I must go and urinate." The boy started back again by the trail of the corn, but the birds had eaten the corn up. Now he was lost. He wandered around until he heard something, and when he went towards it, he heard some chickens cackling. It was noon, and he had been in the brush two nights. It was a white man's house; and the white man asked him, "Where did you come from? Do you want to work for me?"—"Yes," said the boy, and he stayed there all the time.

Now, the boy had become a man. He said, "I will go and visit my home." One day he found the key to the man's money-trunk in the barn, where the man had lost it. He tried the key in the trunk, and opened it. There was plenty of money there; and he took the money, some good clothes, and a horse, and rode off. He ran away. Soon he met two boys who had something called "Tawícutc." They could get on it, and say "Tawícutc! Go!" and it would fly off like an eagle. Then the man said, "Let me hold that! You boys have a foot-race and see who runs the fastest. I will give you money." Then the boys took off their clothes. "How far shall we run?" they asked. "Oh, a long ways," said the man. Then he took Tawícutc a little ways off. He got on it and said, "Tawícutc! Go!" He flew up a high mountain and stopped, leaving the boys far behind. Then he flew on again.¹

24. A "DEVIL" STEALS PIGEON-BOY

An Indian Pigeon ² Girl was playing with her baby brother when a Devil ³ came by. He wanted to steal the boy. "Who is this?" he asked her. "That is my brother," she replied. Then the Devil carried him away.⁴ Soon Pigeon-Woman came and asked for her baby, for she wanted to nurse him. Pigeon-Girl said, "He is gone. A Devil carried him away." Then Pigeon-Woman killed her daughter for letting the baby go. She cried all day, "Wúu, wúu, wúu!" like a pigeon, and she searched for the Devil all the time.

The Devil took Pigeon-Boy to his home, for he lived near Pigeon-Woman's house. Soon Pigeon-Boy grew up. One day he went out

¹ Told by Andrew Frank.

² Mourning Dove?

³ Nôsaγatc.

⁴ St. Clair, *l. c.*, p. 270.

hunting, and heard some one crying. He did not know it was his mother, but wondered who it was; and when he went back, he told the Devil about the noise. He told the boy he must not go near the place or some one would kill him. "It was no relation of yours," he said.

But the boy wanted to find out what the noise was. He went hunting a long ways off, and killed some deer. Then he skinned them and packed the meat on a tree-branch; and when he came home, he told the Devil to go after the meat. The Devil went, but could not reach the meat, because it was too high up. When he had gone, the boy went to find the noise. The Devil pushed the meat off the branch with a pole. Then he wrapped it up and started home, but the pack-cord broke. He tied the meat on his back and began to run. Again the cord broke, but he fixed it and at last reached home.

Pigeon-Boy searched for the noise he had heard, and at last he came upon his mother, who was lying upon the ground and crying. "Why are you lying here?" he asked her. "What are you crying for?" — "Halloo, my son!" she cried when she saw him. Then she hugged him. "Let's run away!" she said. "All right," answered the boy, and they ran away.

Soon Pigeon-Boy saw an Antelope. His mother cried, "O Antelope! help us! A Devil is coming after us." — "All right," said Antelope, and he picked them up and held them in his cleft hoofs. Soon the Devil came up to them. "Have you seen the Pigeons?" he asked. "No," said Antelope. Then the Devil went away. But he came and asked again, and then went back to look at the tracks. Then Antelope threw the Pigeons as far as he could, and they ran north till they came to Mountain-Sheep. "Hurry up!" said Pigeon-Woman. "There's your grandfather there." Now the Devil was very close behind them. "Mountain-Sheep, help us!" they cried. "All right," he answered, and put them in his nose. The Devil came up and asked, "Have you seen the Pigeons?" — "No," answered Mountain-Sheep. His nose was very sore, but the Devil did not notice it. The Pigeons ran on again till they met Wild-Snake. "Help us!" they cried. "A Devil is trying to kill us." Wild-Snake put them in a smoke-sack. Then the Devil came up and hunted around for them. Wild-Snake had a rock-house with much grease in it; and when the Devil went in to hunt for the Pigeons, he threw some fire inside and closed the door. Then he opened the sack and let the Pigeons out. "I have killed him," he said. Then he told them they might go home and not be afraid of anything else.

So they both went home. They stroked the dead Pigeon-Girl there, and she woke up. She got better, but cried all the time.¹

¹ Told by Jim Duncan, translated by his grandsons.

25. NÓWINTC'S ADVENTURES WITH THE BIRD-GIRLS AND THEIR PEOPLE

Nówintc¹ was wandering alone about the country.² He thought how he would like to have a home, a tepee, and many babies. Then he came to a hill where there were plenty of service-berries, and he ate some. He spied a Deer, and crouched down behind the bushes. He was just going to shoot, when the Deer saw him and cried, "Hold on! Don't shoot me, and I'll tell you something."³ I saw two girls over there swimming in the lake. It is a fine lake, and many people swim there. The water is neither cold nor hot, but just right. All the girls swim there. It is just over the hill, with a fringe of willows all around it. Go and look through the brush, and maybe you will see something."

So Nówintc went on till he came to the lake. He went close and peeped through the willows, and saw two girls in swimming. They looked something like birds, — one yellow, the other green. He looked around till he found their dresses, and took them a little distance off. Then the girls noticed him, and said to each other, "Why has he taken our dresses?" And they cried, "Bring our dresses here!"

Nówintc then came up to them, and said, "Well, if you like me, then I'll give them to you." One of the girls said, "Why should we like you? Give me my dress." — "We'll talk about that pretty soon," said Nówintc. Then she said, "Well, I like you," and Nówintc gave her her dress. The other girl said nothing. Then the girls talked together so that Nówintc did not hear. They talked about some fine ear-ornaments they had left under their dresses when they undressed. They prized the ornaments very much. Nówintc had not seen the ear-ornaments; but if he had taken them, the girls would have said they liked him very quickly. Then one girl got dressed and put on her ear-ornament without Nówintc's knowledge. The other girl then said, "All right, I like you," and Nówintc gave her her dress. When she had put on her ear-ornaments, she told him that if he had taken the ornaments, they would have married him, but since he had overlooked them, they would not.

Then Nówintc told them about the service-berry bushes, and they all went and ate some, and also some choke-cherries. The girls had brought some bread and meat along to eat. Now it was night, and Nówintc was sleepy. He said, "Let us sleep here to-night and go home to-morrow!" — "Our home is a long ways off," said the girls. They thought, "He would like to sleep with us." So they all lay down

¹ Nówintc^u — the tribal name of the Utes.

² In general concept cf. "Nafinésthani," Washington Matthews, *Navaho Legends*.

³ Kroeber, *l. c.*, p. 277.

to sleep. The two girls tickled and played with Nówintc, and he liked it. Now it was midnight. Nówintc was sound asleep, but the girls only pretended to sleep. Then they got up and ran away.

At daylight he woke up and looked around. "Where are my girls?" he cried, for he liked them very much. He resolved not to go back, but to hunt for them, so he followed their tracks. They led up to the top of a hill and then disappeared, just as if the girls had flown away. Then Nówintc walked back to the lake again. It was now noon, and there were three boys swimming in the lake.

He lay down in the willows for a while. Now it was afternoon, and he went down to the lake-shore. "Halloo, Nówintc!" cried the boys. "What are you doing here?" — "Oh!" said he, "I came over to take a swim." — "Do you swim here?" they said. "We never saw you here before." — "What people have you seen here?" asked Nówintc. "Oh! We see everybody here; we've seen many girls swim here, three or four kinds." — "What color girls?" asked Nówintc. "Oh! all colors," they replied. "We've seen black ones, white ones, sometimes one a little red, sometimes a little white, sometimes red, sometimes yellow and green ones." — "They are the ones," said Nówintc. "Where are they from? What tepee?" — "Oh! their tepee is very far off," said the boys. Then they told him all about the girls. "They have nice ear-ornaments, — green ones for the green girl, and yellow ones for the yellow girl. When they come to swim, they put the ear-ornaments under their dresses. Maybe Nówintc will come along, and like the girls. If he takes the dress and ornaments, — that's the best way to catch the girls. If he keeps the ornaments, but gives them the dresses, then the girls will say, 'Let's go home to mother and make everyt'ing right!' Then he will be married." Then the boys said to him, "You don't know much! If you do that, then you'll be married." Then they said, "Maybe you are Nówintc. We think so. You took only their dresses. You don't know much." — "Yes," said Nówintc, "but where do the girls live?" — "Far to the east," answered the boys. "You go about a hundred miles, and then you come to a big mountain. From there you can see another big mountain about a hundred miles farther on. You go straight to this mountain, and from its top you can see a little house, about fifty miles away. Here one of the girls lives."

Nówintc thanked the boys and started off. He travelled very fast; and when he had gone halfway to the mountain, he rested awhile on a high hill. Then he continued on to the mountain, where he slept for a night. In the morning he started off for the next mountain; but he felt rather tired, and soon sat down for a rest. Then he went on a long distance through a river-bottom, and soon he saw two boys playing on a little hill. He went up to them. "Halloo, boys!" he said.

"Halloo, man!" they answered. "Where have you come from?" — "Oh, I came along the trail," he answered. "I don't know the trails about here. Where does this one lead to?" — "It goes to the big mountain a long ways off," they replied. "But why are you coming this way?" — "I am hunting for my girls," he replied. "What girls?" they asked. "Two of them, — one green and one yellow." — "What kind of ear-ornaments had they?" asked the boys. "Green and yellow ornaments and dresses," he said. "Yes," answered the boys, "we saw them. They are very far off yet, a long distance past the big mountain. Maybe you won't be able to walk there. It is very far."

Now the boys had some fine large eagle-feathers with them. "What do you do with those feathers?" asked Nówintc. "Oh, we just use them to fan ourselves when we are tired," replied the boys. "No," said Nówintc, "now tell me the truth." — "Well," they answered, "we use the feathers to fly." — "How do you use them?" asked Nówintc. "We hold some feathers in each hand and cry, 'Fly, fly!' and then we go." — "Let me see them!" said Nówintc, and he took the feathers in his hands. Then he noticed a veil on each boy's arm. "How do you use the veils?" asked he. "We spread them over ourselves, and then no one can see us," they answered. "Let me see them also!" said he, and they gave them to him. Then he spread out his arms with the eagle-feathers in his hands, and cried, "Fly, fly!" He rose into the air and flew rapidly over the big mountain. He looked behind, but the boys could not come after him. Soon he stopped safely in front of the house he sought.

Nówintc then spread the veil over himself and walked around the house. In the door sat an old woman, and inside the room an old man. In the other room he heard a girl singing. Then he walked slowly in the door. He looked at the old couple, but neither of them saw him. Then he looked into the other room and saw the green girl cooking meat. She put the meat down; and Nówintc ate it all up, for he was hungry. Then the girl turned around and saw that the meat was gone. She cried, "Where's my meat? Who took it?" Then she went out to the old woman and said, "Mother, did you eat my meat?" — "No," her mother answered, "I guess you ate it yourself. Maybe you are joking." Then the girl came back into the room. Nówintc took off his veil, and the girl saw him. He put his hand over his mouth as a signal to be quiet. Then she shut the door and greeted him, saying, "How did you come here?" — "Right through the door," he answered. "Did n't my father and mother see you?" — "No." — "Are you hungry?" — "Yes, very." — "Well, come here to-night. My father is harsh, and maybe he will bother and scold you, but after supper he will go to sleep." Nówintc said, "All right!" Then he put on the veil and went noiselessly out of the door. He went out a

little ways to a hill, where he lay down and slept, for he was very tired.

When he awoke, it was nearly nightfall. Near him he saw some people who had not observed him. He crawled up close, and saw a man with two girls. The girls, who were all black, said, "We saw a man called Nōwintc over at the lake far back there." — "Well," said the man with a conceited air, "is he a much better-looking man than I?" Then he stood up and posed. "Do you like that man Nōwintc?" he asked. "No," they replied, "that Nōwintc is a nice man, but do you see that green girl over there? She likes him. He caught her and the yellow girl at the lake, and now they want him all the time." Then the man said, "What's the reason they don't like me? Why do they like him? What tribe does he belong to? I'm a good man." Then he posed again. But the black girls smiled, and said, "No, the girls like Nōwintc." The man said, "Why don't they like me? I'm a good man. I'm going down to see them to-night."

Now it was nightfall. The old father ate his supper; and then his daughter said to him, "You'd better go to sleep, old man; you're pretty old." So he went to bed. Now Nōwintc came in and sat down, and she gave him plenty to eat. Then Nōwintc said, "Another fellow is coming to sleep with you to-night." — "What kind of a fellow is he?" asked the girl. "He was with some black girls," explained Nōwintc. "Oh," said the girl, "I don't like him, and my father and mother don't like him, either." Nōwintc said, "Then let him come in." Soon there was a knock at the door. Nōwintc put on his veil, and the green girl opened the door. "Why do you come here?" she asked. "You had better go home." — "Oh, I have come to sleep with you," said the man. "No," replied she, "I'll tell my mother." — "What's the reason you don't like me?" he asked. "You'd better go home," she replied. "Do you like somebody else?" — "No." — "What's the matter with me?" he asked, as he strutted with pride. "I'm a good man. Look me over." — "No," she said, "you are not. You have n't any nice ring. I'll tell my mother if you don't go home." — "All right," said he, "I'll go," and he went. Then the girl made the bed, and they spent the night together. She said to him, "Maybe my father won't like you, and will tell all the people around here. They are bad people and may kill you."

In the morning the green girl got up and got the breakfast for the old couple. Then she said to Nōwintc, "Come and get your breakfast." The old man looked at him and said, "What is this man doing here?" — "I met him a long ways off at the swimming-lake," replied the girl. "He took our dresses and gave them back again. That's the reason he comes here to see me." — "Well," said the man, "I'll go out and see my friends about it." So he went out and told every

one he met, "A man came and slept with my girl. What shall I do?" — "Let's kill him!" said all the people, so they told a number of boys to go and get him. Then they made a great fire, and put a big pot full of water over it. Soon it was boiling. Then they brought up Nōwintc and held him firmly. They said, "Now we are going to put you in. If you don't cook, if you live, then you can have the girl."¹ Then they all laughed, for they thought he would certainly be boiled. But Nōwintc thought, "Maybe I won't cook; maybe I will cool the water like ice." So he said, "All right, but put my legs in first. I'll boil upwards!" Then several strong men seized him and put him in the pot, standing, while all the people laughed. But as soon as his feet touched the water, "psst!" It sounded as if a cold object had been thrown in. Nōwintc walked around in the pot and then jumped out. He was not hurt. All the other people were much frightened, and started to run, but Nōwintc caught one young man. He was quite angry. "Now it is your turn," said he, and he threw him in the pot and held him in. In a few minutes he was entirely cooked. Then Nōwintc walked back to the green girl.

Now all the people were greatly afraid of him. They talked to each other, saying, "What tribe can he belong to?" — "And how can we kill him?" — "Let us make an iron fork with many sharp points. Then we will tell him, 'If you can run into this fork, and not be hurt, then you can have the girl.'" This they did, and told Nōwintc. "All right," said he, "I'll do it first, but one of you must do it after me." They agreed. Now Nōwintc thought, "Maybe I will break the iron; maybe it won't hurt me." So they made a great iron fork. Nōwintc ran full into it, but the points all broke. They would not hurt him. "Now fix it up the same way," he said, and they did so. "Now you run," said Nōwintc to a young man. He did so, and the iron points ran clear through him.

Now the people were greatly afraid of him, and wondered, "How can we get rid of him?" So they took him to a great forest of timber. "Can you chop all this timber?" they said. "Yes," he answered. Then they gave him an axe and put him to work. "When you chop it all," said they, "you can have the girl." He worked hard all day, but cleared only a little ground. At nightfall they said, "Well, Nōwintc, go home now, and chop some more to-morrow." So Nōwintc went home and had supper with the green girl. Then he sharpened his axe and went to bed. But soon he got up, took his axe, and went to the forest. He felled each tree at one stroke, and by morning all the timber was down. Then he came back home. Next morning the people saw what had happened, and then they were even more afraid of him. "We can't beat this fellow Nōwintc," they said. "What

¹ The suitor test (Lowie [Assiniboine], p. 211).

tribe can he belong to?" And the green girl said, "No! You can't beat anything he does. If you try to, many of you may be killed." So Nōwintc lived with the green girl many days. Soon there was a girl born to them.

Now Nōwintc wanted to go and see the yellow girl. He put on his veil and took the eagle-feathers in his hands, and soon he was at her home, many miles away. She also had a father and mother. Nōwintc slipped past them into the house where the yellow girl was. Then he took off the veil. The yellow girl laughed, and said, "Where did you come from? Did you come to see your girl?"—"Yes," he replied. "Then you like me?"—"Yes." Then she said, "But maybe my father and mother will not like you. Maybe they will tell all the people around here, and they will kill you. They will kill anybody here."

In the morning the yellow girl got breakfast for the family. Then her father said to Nōwintc, "Well, Nōwintc, do you want my girl? We will go out and see all the people, and fix it up." So they went out together. The people thought, "How can we get rid of him?" Then they decided to heat a pot of water and put him in. "If you are not hurt," said they, "then you can have the girl." They thought it would certainly kill him, but Nōwintc was not afraid. He knew now that the hot water would not hurt him; so he said, "If I am not hurt, one of you must jump in after me."—"All right," said they, and they laughed. Then they put him in, feet first, but he jumped out unharmed. "Now you try that," said he, as he threw another man in. Then he came back to the yellow girl. "Were n't you afraid you would be cooked?" she asked. "They are pretty bad people." Then they spent the night together.

Now the people were very much afraid of him, but they disliked to give him the girl. So they led him to a tall pole, and said, "Now, Nōwintc, if you can climb to the top of this pole, you can have the girl."—"Very well," said Nōwintc, and he climbed it. "Now you do it," said he. "Who can beat me?" But all who tried it fell off. They could not beat Nōwintc. But they thought they must somehow get rid of him. "Let us make him walk a rope," said they. So they stretched a long rope between two rocks. "You must walk that rope," they said. "If you fall off, you cannot have the girl." But Nōwintc walked easily over the rope. He could not fall off. Then he said to the others, "Now you walk that." Two other men then tried it, but they fell off and broke their backs. "What can we do now?" they said. "He is a very clever man." Then they all went to the girl's father. "Let him have the girl," he said, and so Nōwintc married the yellow girl.

Soon his father-in-law said, "Well, Nōwintc, go hunt deer and

buffalo. You'd better ride the mule." But the yellow girl heard what her father said, and she went to Nówintc. "That's a pretty bad mule," she said; "but just say to him, 'Don't hurt me; I'll give you something good to eat. But kill that old man.' Then let him feed on good grass while you hunt."

So Nówintc rode the mule off. When they came to a good pasturage, he got off and said to the mule, "Mule, look here! Don't kill me; I give you good feed. But kill that old man who starves and beats you." Then he went out and killed a deer. He packed it on the mule's back and came home. When he got home, all the people were standing around. They were surprised to see him, and said, "What's the reason the mule did n't kill him?" Nówintc unpacked the meat and took it into the house, and the yellow girl cooked it.

Then the father said to one of the men, "Put the mule in the corral and whip him." So one of the men took him in. He hit him on the head, and said, "Why did n't you kill him?" but the mule only shook his head. Then the man beat him. This maddened the mule so that he bit the man in the neck and carried him to the river. Then he dropped him in and came back. Now the yellow girl said to Nówintc, "That's a bad mule. You'd better go out and feed him." So Nówintc went and inquired about the mule. Another man came into the corral, asked the mule about the first man, and began to beat him. Then the mule grabbed him by the neck, and dropped him in the river.

Then the people said, "We'd better kill that mule. He has killed two men." The yellow girl heard this, and said to Nówintc, "They are going to kill the mule to-morrow. Let's run away on him!" So at night Nówintc went to the mule and said, "The people are going to kill you. We two will ride you away, and you must go fast." Then Nówintc packed up some food, paints, and all the girl's things. They got on the mule and started off, and loped all night at a good pace.

When the yellow girl's father arose, the sun was up high. "Why don't you get up and get breakfast?" he called. But the yellow girl was gone. Then he woke his wife, and told all the people. He went over to the corral, and found the mule gone also. He told all the people, "My girl has run away with Nówintc. Let's kill them both!"

Now, the mule kept on going, and at last they came to a very wide river and swam across. They saw the people close behind them; so Nówintc said to the mule, "We'll stop here and fight. We'll kill them all." So they jumped off. Five of the people swam across after them, and found the trail and followed it. Then the mule rushed at them. He was very angry. He bit and kicked them until all were dead, and Nówintc captured all the horses. They were of all colors, — bay, yellow, black, white, and roan. Now he had five

horses and one mule. The yellow girl said to him, "These horses can ride a long ways." He asked, "They won't balk, fight, bite, or kick?" — "No," said the girl, "they are all right." Then Nōwintc said to the mule, "Well, you are all right, too." Then they set out again with the mule and horses. After many camps, twenty days, they came to Nōwintc's house, and settled there. Soon they had children, — two boys and a girl. Soon the boys were grown and able to ride horses.

The green girl's daughter was grown also. She asked her mother one day, "Who is my father? I don't know him. How was I born?" — "Your father is far away at the other side of the swimming-lake. His name is Nōwintc," the mother replied. "Let us go to see him!" said the daughter; so they set out. Now, Nōwintc told his boys, "Over there is a nice lake where we used to swim. It is a little hot and a little cold." — "Let's go to see it!" said the boys; so they went. They undressed and went in to swim. Now, the green girl and her daughter came up to the lake. The boys saw them, and said, "Let's go and speak to them!" so they dressed and went up to them. The green girl saw that the boys were all yellow. One of the boys had his sister's ear-ornament which belonged to the yellow girl. The green girl recognized it, and she said, "Who are your father and mother?" — "Our mother is Yellow-Girl, and our father's name is Nōwintc," answered one of the boys. "Now I know you," said the green girl. "Girl, these are your brothers. These are Nōwintc's boys. How many of you are there?" — "Three," the boys answered. "One girl at home." — "I will go and see my father," said the green girl's daughter. Then she and the boys went to Nōwintc's house, but the green girl went back to her home. They came up to the house, and the yellow girl's daughter saw them coming. "My brothers are coming," she said, "and one green girl with them." Her mother said, "That must be my friend's girl." When they came up, she said, "Why did n't your mother come too?" — "She went back to her father and mother," replied the girl, "for they are old." Then they welcomed her into the home. Soon Nōwintc returned from the hunt and greeted his daughter.

The green girl's daughter stayed with Nōwintc for a year. Then another Ute came to woo her. She asked Nōwintc how he liked him, so Nōwintc talked to him. "Have you a father and mother?" he asked. "Have you many relations?" — "Yes," answered the boy. "Many over there." Then Nōwintc questioned him further. "You are a good fellow? Never get angry? Know everything? Got a father and mother, uncles, aunts, brothers, sisters, cousins, grandfathers, grandmothers, all relatives? Are you a good worker and good hunter, — deer, buffalo, everything? You are an honest man?" — "Yes," replied the boy. Then Nōwintc asked all his family what they thought

of him. "Yes, he's all right," they all said. Then he told the boy, "All right. You are married now. Don't whip your wife, and don't hurt her. Hunt all the time and be honest."

One day he said to Nōwintc, "We will go to see my mother-in-law." Nōwintc said, "Take along the mule to pack, but leave him outside the village, where there is good grass." So they packed the mule and set out on horseback. "Go along fast," they said to the mule. For fifty days they travelled, and at last they came to the town. Then young Nōwintc said to the mule, "Stay here and watch the horses, for maybe the men here would kill you. Listen to me!" Then he hung the saddles on a tree, and said to the mule, "Watch these saddles." Then they walked over to the house. "This is my mother's house," said the girl. Her mother saw her, and cried, "Halloo, my girl! have you come home?" And her grandfather said, "What man is this?" — "Oh, he's my husband; he's a good man. Where's my grandmother? — Halloo, grandmother! This is my husband. He's a nice man." — "What kind of a man have you for a husband?" said her grandfather. "Oh, he's a Ute, Nōwintc, just the same as my father." — "Where has your father gone? Where's his home? Did you see a mule over there? Where is he?" asked her grandfather, who had heard of the mule from the yellow girl's people. "No, I never saw any mule," she answered.

Then the young man went to work. "You know how to work corn?" asked the grandfather. "Yes." The old man watched how he worked. He worked well, making straight rows, and letting the water flow in between. "My father does this way," he said.

Now all the people were evil. They said, "What kind of a fellow is this? What tribe? Let's kill him!" — "No," said the old man. "he's a good worker." — "This old man says 'no,'" said the people. "Let's take him to some other town!" So they took him to Yellow-Girl's town. "Let's go see Yellow-Girl's father!" they said, and so they went to see him. "What tribe do you belong to?" asked the old man. "Are you a Nōwintc? Where did you come from?" — "Oh, far back this way." — "Do you mean north, west? Did you see Nōwintc and Yellow-Girl? Another Nōwintc stole my girl, and we don't know where he went. She took along all her things, and a mule ran away with them. I think my girl talked to that mule. She told him something, and that's the reason he went. We were angry, and some people went after him. But he crossed the river and killed five men. Do you know where he lives?" the old man asked. "Has he got many people over there?" — "Yes," said the young man. "He lives far off this way. You can't kill all his people." — "Well, I'll go after him," said the man. "I will hunt my girl. All the tribe will go next month, and we will kill him and the mule. You'd better come along with us and show the

way." — "No," said Nōwintc. "I'll stay and work." — "I want another man to go with me," said the yellow man. "We will kill him with guns and arrows. We will fight all the Nōwintc people over there." — "All right," said the young man, and he went back to the green girl's town. The yellow man said, "How shall we try to kill him?" but the other people said, "No, this Nōwintc is Green-Girl's husband." And his grandfather said, "No, I like him. He's a good worker. I'll go and see Green-Girl's father." They talked a long time. "How do you like this man?" asked Green-Man. "What kind of a man is he?" — "Oh, we want to try to kill him, for we are angry with him. Old Nōwintc stole my girl and mule. We went after him, and he killed five men at the crossing, so we are going to hunt him." — "Well, this boy is all right," said Green-Man. "He's a good worker, a good young fellow. I think you can't kill a good man. If you do kill a good man, then his friends will be angry and kill all your people. Then you lose everything. That's very foolish." But Yellow-Man only said, "All right. I'll go after my girl and my mule. We start in about a month."

Young Nōwintc heard all they said. After a few days he went out to see the mule and horses. He hid some good dry buffalo-meat there and talked to the mule. "That Yellow-Man is angry. Next month he is going to kill you and Nōwintc. Pretty soon I'll come here again, and then we'll go and tell Nōwintc that another tribe is coming to fight. You had better wait here and watch the horses, for there is nice grass and feed here." Then he went back. He took some of the dry buffalo-meat with him, and gave it to the women. His wife gave some to the old couple. The old man tasted it, and said it was good. "I brought it all the way from my father's," said the girl. "We call it buffalo-meat." — "Is that so?" — "Yes, all people eat it over there."

Very soon Yellow-Man started with all his tribe. Then young Nōwintc said to his wife, "We'll go and see your father, for he must fight pretty soon. We will tell your grandfather." But the girl said, "No, we won't tell the old man. We'll run away." So Nōwintc went to the mule and put his saddle on. "Well, mule," said he, "let's go home fast!" The old mule was now quite fat, but he jumped and kicked. Nōwintc packed the mule and saddled the horses, and they went home fast.

Young Nōwintc said to old Nōwintc, "Well, Nōwintc, this Yellow-Man is coming very soon. He will fight and kill everybody, — the mule and all the people, — for he has guns, arrows, tomahawks, and other weapons." But old Nōwintc said, "Oh, we don't care! We've got plenty of men. You'd better take another horse and ride around and tell all the Nōwintc people. Get arrows, guns, and all weapons."

So young Nówintc took a horse and rode all around. He saw all the Nówintc people, all the Ute chiefs, and told everybody the bad news. All the Utes gathered around. "Yellow-Man is angry," he told them. "Nówintc stole his girl and his mule. You must all fight. Fix your guns, arrows, and everything."—"Let's fight!" they said, and they all came over. They all got arrows, service-berry sticks, stone clubs, and all their weapons, and fixed them up.

They watched for Yellow-Man's band every day, and at last they saw them coming. The next day they arrived, and they came close to the house where all the Nówintc people were ready. The war chief had a white horse, and he rode out in front and talked to Yellow-Man. "What are you going to do? Fight?"—"Yes," said Yellow-Man. "All right," said the war chief. "Fight! We like it!" Then all the Nówintc people began to fight. The war chief hit the yellow people with his tomahawk. Young Nówintc rode a horse, while old Nówintc had the mule. He said to him, "Let's kill all those people! Ride into them and knock them down. Arrows and spears won't hurt you." Then he rode the mule fast and whipped him hard. All the yellow people shot at them; but the mule knocked them down, and Nówintc hit them with his tomahawk. Then all the Nówintc men went home to dinner.

After dinner they fought again till sundown. The mule kept going, and arrows and weapons could not hurt him. Many of Yellow-Man's people were dead, and they were forced back to stay for the night. Then the war chief said, "Come on! Let's fight some more! Would you like some more fighting? All right! We'll fight some more in the morning!"

They began to fight again in the morning. Almost all the yellow men were killed, and the Nówintc people surrounded them and closed in. They stopped shooting when Nówintc came close on the mule. He talked to Yellow-Man. "Well, do you want to fight some more?"—"No," said Yellow-Man, "we want no more fighting. You are my girl's husband; you are my son-in-law. All right. I'm not angry." Then he saw the mule. "Nice mule," he said. "You're all right. We won't be angry any more. We will fight no more. I will go and see my girl, and then I'll go home."

Nówintc said, "Well, your people must not fight us any more. We must be friends with everybody." Then he said, "I went to see Green-Girl's people, to see her father. I saw bad men there. They tried to kill me, but they don't know how to kill any one. They can't hurt anybody, but they are very bad men. Maybe he would like to fight! We could whip him surely. I am angry at him, because he tried to cook and stick me. I made him stop, and he will never do that again. After that I went to see your people, and you tried to kill me in the

same way. You tried to cook me! You tried to make the mule kill me; but he ran away, for he does not like you. You told the mule to kill people, and that's the reason he is bad. He would n't do it himself; this mule would not hurt anybody. If you stop doing everything that's bad, there will be no more trouble. Next time the mule may kill all your people." The Yellow-Man said, "Yes, I hear. I will go and see my girl. I will tell all my people to go home, and I will go after I see my girl."

Then Yellow-Man went to see his daughter. The mule watched him closely, and went behind him and laid his ears back. Yellow-Man was frightened; but Nōwintc told the mule, "You must not hurt him." — "Halloo, girl!" said Yellow-Man. "Halloo, father! These are your grandchildren, — one girl and two boys." They all shook hands and kissed each other. Then she cooked some buffalo-beef, and gave her father some to eat. "That is nice eating," said he, "but I must go home pretty soon."

The next day the two boys went out hunting. They shot buffalo, deer, elk, and mountain-sheep, and brought the meat home. Then they dried and pounded it, and packed it in parflèches. They made blankets out of the buffalo-hides and packed all on a horse. Yellow-Man took it along. "Well, you must come and see me some time," he said. "All right," said they, and he went home. He left the mule behind. "All right," he said, "you can have this mule;" for he was afraid of it.

It was a long way to Yellow-Man's home. He found only the women and children left, and they were all crying, for nearly all the men had been killed.

Soon afterward young Nōwintc went hunting. He shot many animals, and dried and pounded the meat to make *te'e qu'qqwant'i*. Then he packed the meat and went with his wife to see the green people. He left the mule at home. It was a long journey. The green men asked him what the yellow men did. "We talked to the yellow men," they said. "We said, 'You can't kill good men. Maybe they will kill all your people.'" Nōwintc told them, "We saw the yellow men back there. They fought with the Nōwintc people. They had arrows, bows, and tomahawks; but Nōwintc beat the yellow men and killed over half of them. Then they surrounded them, and Nōwintc said, 'We will fight each other no more.' That is all. Maybe Yellow-Man will come over here to see you, and tell you all about it." Green-Man said, "All right. Go and work now. Your crops are all right." Then the girl brought out the sacks of meat, and gave her grandfather some. "This is buffalo-meat," she said. "This is deer-meat, this elk-meat, this antelope-meat." He tasted all. "That's all right," he said. "It is nice meat. I am not hungry any more."

Then Yellow-Man came over. The girl saw him coming, and said, "It looks as if Yellow-Man is coming." He came into the house and saw Green-Man. "Halloo, my friend!" said he. "All right, sit down, and tell me everything you have been doing." — "All right. I'm tired. I've been a long ways about two moons ago. We are tired of war, tired of fighting. We had a big fight, and we are very tired. Nobody hurt me. All the others are dead or hurt, and I alone am not injured. One man fought us all. We thought we killed most of them, for we shot many times and saw many fall. After that I quit. A war chief told me to stop. 'You must fight no more,' he said. 'We will not fight you any more; let's all make friends and have no more fighting; then any one can visit any one else anywhere!' — 'All right,' I said, and so I came to tell you. I went to see my girl over there. I have three grandchildren, — two boys and a girl. I got everything I wanted there, good meat, — buffalo, deer, elk, and antelope. I began to fight with many of my people, my friends. We thought we would beat them the next day, but many ran away and only a few were left. I gave Nōwintc my mule. He has it now, and he has my girl too. He said, 'Let's have no more fighting. Let's have everything quiet and every one friends.' — 'All right,' and I came home alone."

Soon Green-Man went over to see Yellow-Man's people. "Well, how many came back?" he asked Yellow-Man. "Oh, most of them ran away from the fight. They were afraid. I thought they were all lost, for the women told me they were all killed, a thousand dead."

Yellow-Girl's boys went hunting one day. They packed the mule with the meat, and started with Yellow-Girl to see her father. Nōwintc stayed at home. "You'd better take that mule," he said to the boys. "Leave him outside of the town, for there is good feed there. Maybe the yellow men won't like him." They journeyed along slowly, and left the mule in some good grass outside the town. Then they saw Yellow-Man. "Halloo, father!" — "Halloo, girl!" They shook hands. "Halloo, my grandchildren!" and he kissed them. "Did you bring some buffalo-meat?" — "Yes." — "That's what I like, — all kinds of meat. It tastes nice; I like it. Is n't Nōwintc coming?" — "No, he is staying home to work." — "Why does n't he come over? We will counsel what he said. You'd better come over."

The yellow man told all the people to come over to a big talk, and they all came to the council-house. Yellow-Girl and the boys came in afterward and sat down in the middle. Then Yellow-Man spoke. "All my people! These are my grandchildren, — Nōwintc's children. He is everybody's friend." Then all shook hands. "We must all be friends now. We must not kill each other, and everything must be

quiet. Hereafter any one may visit any one else in safety, and any tribe may marry with any other tribe.”¹

26. COYOTE AND HIS SON

A Myth of Culture Origins

Coyote came to a circular lake.² It was very deep, and many men were diving and swimming there. He walked around the lake and watched them, and presently he met a friend who was very poor. His clothes were ragged. “What do you call that thing?” asked Coyote, pointing to his hat. “That is my qátcaɣupí,” answered his friend. “Let us look around the lake a little bit!” suggested Coyote. “You’d better use my hat,” said his friend, “and go and see Yellow-Hat³ swim.” — “All right,” said Coyote. “Let me use your hat and leggings; I’ll go and see the Indian boys swim.” — “All right,” said his friend, “I’ll give them to you.” Coyote put on the worn-out hat and leggings, and went close to the lake.

Many men were swimming in the lake, — Indians, Mexicans, and white men. Óáqatcaɣupí was there with his yellow hat and white whiskers. They had taken off all their clothes and were diving. Coyote looked very poor. Yellow-Hat said to him, “Poor fellow, why don’t you swim?” and then he swam and dove. Coyote said nothing, but whistled. He thought, “Why does he talk to me like that?” All the men dove to the bottom, and Yellow-Hat said, “I’ll try that too.” He seized a rock and sank to the bottom with it. They all watched him, but he did not come up. “What’s the matter?” they thought, and they dove down after him, but could not find him. Coyote sat on the bank and whistled. Soon all the men came up to him. “We will give you a girl,” they said, “or anything you want, if you will bring him up.”

So Coyote took off his old clothes, dove down to the bottom, and found the man. Then he came up, and said he had found the man, but could not lift him. “We will get a rope, a long rope, a lariat,” they said. “We’ll give you a nice girl and good clothes if you will tie this rope on him.” Coyote went down and tied the rope to the man. Then all the men pulled so hard that the rope broke. Then they brought four or five ropes. “You had better tie all of them on,” they said. “We’ll surely give you the girl and things.” Coyote went down and tied the ropes all over the man. All the men pulled again, but could not lift him. “Go get a mule,” they said, but the mule did not help. They all wondered why they could not pull Yellow-Hat out. Then they thought they might be able to pull him out with Coyote’s help.

¹ Told by John Duncan.

² In general concept cf. Matthews, *l. c.*, “Natinesthani.”

³ Óáqatcaɣupí.

"Come on, help us lift!" they said. "We'll give you a nice girl or anything you want." So Coyote took hold of the rope. They all pulled together, and at last pulled Yellow-Hat out. "What shall we do now?" they said; and a white man said, "Maybe he is not dead. Maybe we can wake him up."—"Are you a good doctor?" they asked Coyote. "If you make him well, we will give you all you want."

Coyote thought Yellow-Hat would certainly get up; so he went to him, kicked him, and said, "My friend, get up!"—"I'm very sleepy," said Yellow-Hat. "I'm tired of swimming, and sleepy."—"But you must wake up now."—"Why do you wake me? I'm sleepy."—"We thought you were dead," said Coyote. "No, I'm only sleepy," answered Yellow-Hat. "All right. We woke you up," said Coyote. Then another man said, "Yes, he's a good doctor; he woke you up;" and all the people said to Yellow-Hat, "That good man pulled you up. We could n't, but he woke you up."—"I'm sleepy," replied Yellow-Hat. "We thought you were drowned and dead," they said. "What shall we do for this poor man? Let's give him a girl!"

Coyote swam around the lake. Some of the people went home; but the rest said to Yellow-Hat, "This poor man pulled you out and woke you up. Give him your girl."—"No, I got up myself," said Yellow-Hat; "I'm sleepy." At last he agreed to take Coyote to see the girl. "All right," said Coyote, "but wait till I go to my house to see my folks."—"All right, poor man!" they said.

Coyote went home. He took off his old clothes and put good ones on, and then he returned to Yellow-Hat. "Let's see my girl!" he said. "Is that you?" Yellow-Hat asked. "Yes." The people looked him over. "Where did he get these nice clothes? What tribe does he belong to?" they asked. Then he went with Yellow-Hat to see his daughter. She looked him over, for he was a nice-looking fellow. "I'll give you this man," said Yellow-Hat. "He rescued me. Do you like him?"—"Yes, I like him very much," answered the girl. Yellow-Hat then asked him, "What tribe do you belong to? Are you a Ute?"—"Yes, I'm a Nôwintc," replied Coyote. "I'll give you a nice shirt and good clothes," said Yellow-Hat. Then he looked at Coyote's clothes, and saw that they were very good. "Where did you get those clothes?" he asked. "They are my own," said Coyote. "I don't like your dress, but I do like the girl." Then he went up to her and asked her, "Do you like me?"—"Yes," said she. "Well, I'll take you home, then."—"All right," said Yellow-Hat, for he did not know it was Coyote. So they were married. The people said, "Why did that nice girl marry that poor man?" Now Coyote went to his home again, and put on his best blue clothes. The girl saw him coming back a long ways off, and she thought he was some other man; but when

he came close, she recognized him. "Where did he get that nice new suit?" she thought.

The other men thought to themselves, "What's the reason that girl doesn't like me? I've got a nice race-horse!" One of them had a sorrel-horse which had beaten all the others often. He met Coyote, and said, "Nówintc! You can't beat my horse, poor man!" — "Yes, I'll beat you surely," said Coyote. "I can beat you badly." — "Go get your horse," said the man. "We'll race to-morrow."

Coyote went home, and met an Antelope. "I am going to race somebody," he said. Then he changed the Antelope into a little horse, and next day he led him to town. He went to Yellow-Hat, and said, "Yellow-Hat, lend me some gold money." Then Yellow-Hat gave him a hatful of gold, and soon he met the white man. "Have you got money, poor man?" he asked Coyote. "All kinds," he replied, and put the hat down. Now the man was afraid, and thought, "He is rich. What tribe does he belong to?" — "Now, all you good men," said Coyote, "bet your money. You can beat me." All the white men bet. "Shall we run a mile?" asked the white man. "No, my horse can't run that far; make it five hundred yards." They raced, and Coyote won by a short distance. Then the man said, "Nówintc, your horse can't run a mile. He will surely give out." — "All right," said Coyote, and they raced again. The Antelope horse beat the other twice as far. Coyote laughed, and said, "I beat you." He took the money, and the white man was much ashamed.

One day Coyote's brother-in-law said to him, "There will be a big fight soon. Many Sioux are coming." — "All right," said Coyote. "I will see the fight." All the Utes rode out to fight on fine horses; but Coyote put on his old clothes and walked out to watch the fight. He carried only a stick. The Utes said to him, "You'd better go home. The Sioux will kill you." — "Oh, I'll go and see you fight," he replied, and he lay down on a hill till sundown and watched the fight. Then he walked home in the mud. The warriors said to him, "What are you doing here? Why don't you stay at home, poor man?" Coyote went home, changed his clothes, and slept with his wife. His brother-in-law said to her, "We saw a poor man over there at the fight, who walked in the mud. We don't know what tribe he belongs to. In the morning we will fight again." In the morning Coyote put on his old clothes and started out again. The warriors met him in the road. "What are you doing here?" they asked. "You have n't any horse." Coyote lay down on the hill all day, and when he came home at night the warriors jeered him again. "What tribe do you belong to, poor man? Are you Yellow-Hat's girl's husband?"

Now Coyote was rather angry. Early in the morning he got his white Antelope horse, and said to him, "I want to fight with that man,

because he talked sarcastically to me." Then he rode over to the Sioux camp. "My friends," he said, "we will fight with my brothers-in-law, you and I." — "All right," said they, so Coyote fought with the Sioux. The Antelope horse was so fast that no one could hit him. He ran into the Utes and knocked them down. Coyote fought all day and killed many, and the Sioux told him to come back the next day.

Then he went home, put on his good clothes, and sat down. Soon his wife and her brothers came in, and Yellow-Hat came over to talk about the fight. Coyote listened, but said little. His brothers-in-law said, "We saw a big man with a tomahawk on a fine white horse. His horse was so fast that we could n't hit him, but he rode easily and knocked every one down." Coyote said, "Is that so?" — "You could n't catch him, Nówintc," his brother-in-law said. "Yes, I could," answered Coyote, and the next morning he went back again. He painted the horse to disguise himself, and joined the Sioux. "Let him fight some more," said the chief, and they rode up to the Utes. Coyote rode second, behind the war chief. He had a tomahawk, and arrows of eagle-feathers, and he shot many Utes. They fought till sundown, and were not hurt. "What kind of a man is that?" said the Utes. "He's a good medicine-man, with a good horse. What's the reason we can't hit that spotted horse?"

At night Coyote rode back. He turned loose the Antelope horse, went home, and changed his clothes. His brothers-in-law came over again. Both of them were hurt. "We saw another fine man on a spotted horse," they said. "He was a big war chief and hit everybody." — "Let me see the arrows that hit you," said Coyote. They were his arrows. "They are all one kind of arrow," he said; and all the Utes wondered, "Why are all the arrows of one kind? He is no Sioux! We never saw that horse before." — "Oh, maybe he came after the others. Maybe he's a war chief from another tribe," said Coyote. Many of the Utes were hurt. "Pull these arrows out!" they said to Coyote; "maybe you can fix them." — "I may kill you in pulling them out," he said. "Oh, you can get them out all right," they said. So Coyote pulled his arrows out. Some came out all right, but some did not; some were in tight, and some broken off inside. Many men were dead. He pulled out about a hundred arrows. The Utes were very angry at the Sioux, and wondered, "What's the reason we could n't kill that war chief?" — "Do you know him?" they asked Coyote. — "No." — "Well, we'll kill him the next time we fight."

"Let's hunt buffalo!" all the men said one day, and started off. Coyote put on his old clothes and started with them. But they laughed at him, and said, "What are you doing, poor man? You have no horse. You'd better go home."

Then they rode off and killed two buffalo; and when Coyote came

up, they threw the entrails and excrement at him. He hurried home and changed his clothes, saw his wife, and sat down. Soon his brothers-in-law came in. "We shot two buffalo," they said, "and threw the entrails and excrement to a poor man there." — "Is that so?" said his sister, and Coyote laughed. "We go again to-morrow," the brothers said. Coyote said, "Why don't you kill many buffalo? All you people killed only two!" In the morning they started out again. The other men rode horses, while Coyote walked in his rags. "Why are you coming? You'd better lie down; the buffalo will kill you," they jeered. Then they rode off and killed three buffalo, and threw the entrails and excrement to Coyote. "Why don't all you people kill more than three?" he said. "Maybe I could kill ten!" — "You can't kill anything!" — "You'll see soon; I'll laugh at you soon. I can surely beat you; I can kill more than that." — "No, you poor man! You have no horse. You have to walk." — "Yes, I can, surely." Then he ran home, changed his clothes, and saw his wife. Soon his brothers came over with a big piece of buffalo-meat. "Why don't you kill more beef?" the girl asked. "Oh, the buffalo ran too fast. We saw a poor man over there, and we threw him the entrails and excrement. He said he could kill more than we, and we laughed." — "Is that so?" said Coyote. "Maybe if I had a horse, I could kill more than that. — Get a pack-horse," he told his wife, "and I will go and hunt."

Next day he started out with two pack-horses. "What are you going to do with these pack-horses?" laughed his brothers. "They can't run, and you won't kill anything." — "Yes, I'll surely kill them," replied Coyote, and he rode quickly to his old home and got the Antelope. He changed it into a bay-horse, and made some good arrows. Then he set out with the two pack-horses, and found plenty of buffalo. He chased them on his Antelope horse, and killed five — four bulls and a cow — with five arrows. Then he changed the Antelope back, and turned him loose. He skinned the buffalo, and packed the meat on the horses, and soon the rest of the men came up. They had all killed only two. Coyote laughed. "What's the reason you can't kill the buffalo?" he said. "You don't know how. Look here! only one shot each." Then he led the pack-horses home, while the others wondered, "What tribe does he belong to? He's a good shot, and must have a good horse." His wife asked him, "How did you kill these, on horseback?" — "Yes." — "Did you kill them easily?" — "Yes." "Why can't the others kill more than two?" — "Oh, they don't know how. They are too lazy." Now they had plenty of beef, and they dried it. Many people came to them, and said, "We are hungry," and they gave them plenty to eat. Yellow-Hat asked the others, "Why don't you kill more? You have good horses. — What are you going to

do with the hides?" he asked Coyote. "Oh, I'll tan them," he replied. "My wife will do it." Then he showed her how to tan the hide, and thus all the women learned how to tan. They watched him, for they never knew how before.

Soon Coyote went out hunting again, and took his brothers-in-law along. They rode saddle-horses; but Coyote rode a pack-horse and carried his bow and arrows. They went on a hill where there were big white-pine trees, and looked around and saw some deer near by. Coyote crawled up close and shot two of them. Then he skinned them while his brothers watched him. They packed the meat on the horses, and arrived home at sundown. His wife cooked the meat, and said, "Yellow-Hat! Supper!" — "That's a good supper," he said. "It tastes good. What kind of meat is this? Deer-meat? Elk-meat?" — "It is deer-meat," she replied.

Another time Coyote went hunting with his brothers. On a mountain he saw many elk among the quaking asps. He crawled up close and killed a buck and a doe. Soon his brothers came up and looked at them. "What kind of a buckskin is that?" they asked. "This is n't a buckskin; this is an elk." — "We never saw antlers like those before. What do you call them? They look like sticks on his head! Why has he got those antlers?" — "Oh, he fights with them. He hooks the other elk." — "Why has not that doe any antlers?" — "She does n't fight much, but she kicks and knocks with her head." Then Coyote skinned the elk. He packed all the meat, but left the heads behind. His wife cooked the meat, and cried, "Yellow-Hat! Come to supper!" Yellow-Hat came, and said, "What kind of deer is that? It does n't taste the same as the other. I don't know what kind of meat that is; I never tasted it before." The girl replied, "This is elk-meat." — "Is that so?" Yellow-Hat said. The boys said, "He has antlers like timber-sticks and a big head. We will go and get it some time." Yellow-Hat said, "Yes. Get it some day. I want to look at it."

Again Coyote said to the boys, "We will go and hunt." They went up on a rocky mountain; but the boys were afraid to walk among the rocks, because they feared the rocks would fall on them. Coyote spied some mountain-sheep, and he crawled slowly around the rocks and shot a big sheep and a ewe. Then he skinned them and carried the meat to the horses far below. "Where did you get this meat?" the boys asked. "Oh, I got it way up on the mountain." — "We were afraid of the rocks. They might kill us. It is too bad," said the boys. "Oh, they are all right," said Coyote. "They won't hurt any one." Then they packed the meat on the horses and went home.

Coyote did not show them the heads. His wife cooked the meat, and told Yellow-Hat to come to supper. "What kind of meat is this?"

he asked. "I never tasted this kind before."—"It is mountain-sheep," the girl replied. "Why is he called that? Does he stay in the mountains?"—"Yes," said the boys. "This man went far up in the high mountain, where we thought he would certainly be killed. We don't see how he could go so easily over the high cliffs. Then he came back with the meat."—"Is that so?" said Yellow-Hat. They all ate together; and afterwards Yellow-Hat said to his daughter, "He knows everything! He knows everything we do! He knows about all kinds of meat. What's the reason?"—"I don't know," said the girl.

Yellow-Hat said to Coyote one day, "I hear there is an eagle up on that rock hill. Get the little eagle for me." Coyote went and found the little eagle in its nest. Soon the father eagle came along and saw him, and said, "What are you doing here, Coyote? What's the matter?" Coyote said, "Yellow-Hat wants your little eagle."—"Why does he want it?"—"I don't know."—"Well, go and ask Yellow-Hat why he wants my little eagle, and then come back and tell me," said the Eagle. "But don't tell him I said so."

Coyote went home, sat down, and told Yellow-Hat, "I hunted all over the mountain and found it. Why do you want that little eagle?"—"I just want to see it," said Yellow-Hat. "I never saw one before, but I hear they have fine feathers and feet and tail. I saw a tribe who had eagle-feathers on their arrows, and sometimes they have them on their war headdresses, too. I just want to see it, and then I'll turn it loose."—"Well, all right," said Coyote; "but he won't stay in a house, he won't stay in an Indian tepee. He stays only on the rocks, because he likes it better."

Then he went to the mountain again, and saw the big Eagle, and said to him, "Yellow-Hat wants to see an eagle. He saw a man with eagle-feathers, how fine he looked. He has heard about eagles, but never has seen one."

Then Coyote and the Eagle went to see Yellow-Hat. He saw them coming. They came close and sat down, and Yellow-Hat looked at the Eagle's beak and eyes. He noticed his claws, feathers, and tail, and was afraid, for it was a big eagle. "Is his name Eagle?" Yellow-Hat asked. "No, this is his father."—"Well, why did n't you bring little Eagle?"—"I could n't," replied Coyote. "Well, he will go now." The Eagle walked a little ways, flapped his wings, and flew high. He kept going, and Yellow-Hat asked Coyote, "What's the reason he has claws on his feet?"—"Oh, he can kill anything, a deer or a man. He feeds them to the little Eagle."—"How does he fly so easily?"—"The feathers make him fly."—"Why does n't he fall down? What kind of a man is he?"—"Oh, he's the big chief of all the birds."—"What kind of a chief?"—"He is chief of everything, talking and fighting."—"Just the same as I, — a big man," said

Yellow-Hat. "No," said Coyote, "he is a very big man. He is a good flyer, and has good feathers for war-bonnets. He is a big chief, and all tribes are afraid of him."

Then Yellow-Hat got up. He went around and told all the people, "Come over! We will have a council." Then all the people came over to see him; and he said, "I saw a big Eagle man here, a big war chief." A man asked, "Why did he come over here? He never visits, but sits down at home all the time. We never saw him near before, but only flying high in the air."

Coyote said, "I will go and hunt again." He walked around in the sage-brush and killed two rabbits. These he brought home and gave to his wife, who cooked them and gave them to Yellow-Hat for supper. "What kind of meat is this?" he asked. "It has a nice taste." She replied, "Rabbit; there are many of them in the sage-brush." He told his boys, "You had better go hunt rabbits with your brother-in-law." The next time Coyote went hunting, they went along. He killed two jack-rabbits, but the boys killed none. The rabbits ran so fast they did not see them. "What's the reason they never stop running?" they asked. They took the rabbits home, and Coyote's wife cooked them. Yellow-Hat came in and tasted it. "That's a good taste," he said. "What kind of meat is that?" — "Oh, that's jack-rabbit." — "Why don't you kill some?" he asked the boys. "Oh, they never stop running. That's the reason we did n't kill any," said the boys. "But this man knows how. He kills them easily."

Yellow-Hat told his daughter, "Tell your husband to go and kill some buffalo. Kill five, for we want some blankets." — "All right," said Coyote, and he went after his Antelope, about fifty miles away. The Antelope saw him coming, and came up to him. Coyote changed him into a bay-horse and led him home. "Where did you get this fine horse?" they asked him. "Oh, he's my horse. He stays at my old home." The brothers looked all over him, for he was a good horse. They rode out a little ways, and found plenty of buffalo. Coyote chased them, and killed five. — three cows and two bulls, — and then he packed the beef and returned to the hunting-camp at the spring.

The boys had chased other buffalo on their horses. "Let's kill one!" said one of the boys. "All right." Then they chased a buffalo, but it turned around and charged them. The boys were afraid, and ran back and held their horses. It did not look like a buffalo; it looked like a bear. It pulled one of them from his horse, and scratched and bit him. The other boy ran back to Coyote and said, "An animal caught my brother. I think it's a bear. It will kill any one." Coyote went to the other boy, who was bitten all over and nearly killed. "That's a pretty bad bear," said Coyote, but he did not go after it. "Let's take him home!" said his brother; so they put him on a horse and

went home. He told Yellow-Hat, "An animal nearly killed my brother." — "What kind of an animal?" he asked. "A bear," said Coyote. "He's a bad bear; he is killing somebody all the time. You can't kill him."

Yellow-Hat was very angry, and told all the people they would go after the bear the next day. They asked Coyote, "What kind of an animal bit him?" — "His name is Bear, Big-Claws," replied Coyote. "He will kill anything and eat it." The next day all took their packs and went to the hunting-spring. Coyote thought, "Well, they can kill him. I won't do it." The brother went on ahead. "Show us the place," they said. "Right here," he said. "We sat down over there." They saw some big tracks. "What are those long tracks with paws and claws?" they asked, and followed the tracks into a clump of willow-trees.

Coyote thought, "Bears like service-berries," and he looked in the bushes. He saw where the bears had killed buffalo and eaten them. Then they had lain down to sleep, but they woke up when they heard the noise of the people following their tracks. "Now the people are coming to kill us," said the Bear to his mate. "Let's go after them!" — "All right."

The people were saying, "We will surely kill them," but Coyote carefully kept behind. He knew all about the Bears, but said nothing, for he wanted to see what would happen. Suddenly the Bears jumped out and chased all the people. The horses bolted; some of the men fell off, and some were dragged by the stirrups. The rest ran. The Bears bit the horses in the rumps, and then they came back and killed those lying on the ground. Coyote watched the fight and laughed. His brother rode home, and told Yellow-Hat, "That Bear is very fierce. I saw the tracks of his long feet." Then he told all about the fight. "Why did you run?" asked Yellow-Hat. "Why did n't you kill him?" — "We could n't hold our horses. He killed many men, and every one was afraid of him," said the boy. "Well, what did Nówintc do?" — "Oh, he stayed behind and merely watched."

Now Yellow-Hat was more angry. "Well, I will go and kill it," he said, and the next day he went with more people. The brother went on ahead to show the way. He showed them the tracks, and said, "Look! they lay down here." The Bears had gone on to a new place to kill buffalo, and they were lying down in a cottonwood-tree. The people followed their tracks from the old camp. Yellow-Hat carried a gun, and he thought he could see a long ways. Coyote came up to him, and said, "That Bear is pretty fierce. You can't hold your horse." — "Oh, I don't care," said Yellow-Hat. "We will kill them all right." The Bears heard the noise. "Now people are coming to kill us," one said. "All right. Let's go after them and kill some more!"

said the other. Yellow-Hat came up close with his gun, but the Bears growled and chased him. All the horses bolted, so that the men could not shoot. One of the Bears bit Yellow-Hat's horse, which bucked and broke the bridle. The horses ran all the way home, while Coyote laughed again. Yellow-Hat said, "He scared my horse. What kind of a man can he be, that I can't hold my horse?" He was frightened but angry, and he told all the people to come the next day with spears. "Let's go out!" he said. "We will kill them surely."

Next day they started out again, and asked Coyote to go along. "No, I'm afraid," he answered. "I don't know how to kill them. I won't go." — "Oh, we will surely kill them this time." — "No, you can't kill them. You had better scatter and surround them, and then advance," he said to Yellow-Hat. The Bears had moved again, and were sleeping after eating buffalo. The men surrounded them, but the Bears heard the noise and woke up. "People are coming," they said. "Let's chase them! They run away easily." They chased some of the men, but others came up behind and speared and shot them. Coyote watched the big fight. At last the Bears turned and ran into the willows, and then all the men went home. They thought they had killed the Bears; but Coyote said, "No, they are not dead." — "Why did n't you help to kill them?" Yellow-Hat asked him. "Were you afraid?" — "Why do you talk about fighting all the time, and then never kill anything?" replied Coyote. "Well," said Yellow-Hat, "let's fight again to-morrow! I'll surely kill them. You don't know how to fight!" And all the people cried, "O Nōwintc! He does n't know anything about fighting! The Bears will certainly kill him!"

Then Coyote went after his Antelope. He caught him, and changed him into a black horse. Then he blackened his own face also, and rode to the camp. "Let's go now!" he said. The Bears had moved again. "See! Here are their tracks," said Coyote. "They went this way; you did n't kill them." The path was strewn with arrows which the Bears had pulled out. "Look at your little arrows," he said; and the people looked at them, and said, "This is my point; this is mine. How is that? I thought I hit him hard, clear through. Oh, I can't hurt him! I'm a poor shot. What's the reason I did n't hurt him much?" Coyote had long spears and arrows, and he followed the track and told the people to follow a quarter-mile behind.

The Bears were sleeping after eating buffalo; but they heard the noise, and said, "People are coming. Let's kill them!" But they saw only Coyote. He said to his horse, "Run about quickly, this way and that!" Then the Bears chased him, but the Antelope horse ran around behind them. They ran on towards the others, while Coyote speared them from behind. "Wáuw, wáuw!" they cried. One Bear turned and got behind them, but the Antelope horse ran behind him; and

Coyote speared both, and killed one. The other one chased him, but the horse evaded him, and Coyote killed both. Then the rest of the hunters came up. They looked at the claws, the teeth, tail, hams, legs, and shoulders, for the Bears were very big. Coyote skinned them, and took the meat and hide to Yellow-Hat. "I will keep it," said he. Then he showed it to the people, and said, "You were all afraid of him." He thought, "That man is a good hunter. How is it he can kill anything? What kind of a man is he?"

Coyote sat down by his wife. "I think we will have a baby soon," she said. "How do you know?" he asked. "What kind of a baby have you inside, boy or girl?" — "I don't know." She said she thought it was a girl, but Coyote guessed a boy. Soon a boy was born and grew up. Then a girl came; and a child was born every year until they had five.

The oldest boy went hunting. Coyote said to him, "You had better go and hunt deer. Nobody has told you how to hunt, but maybe you know yourself. Go over there." The boy went, and saw a deer. He knew it was a deer, so he crept up and shot it. Then he packed the meat home, and gave it to his parents. "How did you know how to hunt?" his mother asked him. "You are young. Who told you how?" — "Oh, nobody told me. I just knew."

He went hunting again among the quaking asps, and saw an elk. He crept up and killed it, and then he skinned it and packed the meat home on his back. He left the antlers behind. "Well, my son," said Coyote, "why did n't you ride a horse? You will break your back. What did you kill?" — "Elk." — "How do you know?" — "Oh, I know; I killed it." His mother said, "You must hunt next time on horseback." Again he went out to hunt, and killed a mountain-sheep. He packed the meat on his horse and brought it home. His mother said to Yellow-Hat, "Your grandchild can kill all kinds of animals, — deer, elk, and mountain-sheep." — "How does he know?" said Yellow-Hat; "maybe somebody told him, and showed him how." — "No, he just does it himself."

"Can you shoot buffalo?" she asked him one day. "Yes, I can do it." — "Do you know how to kill them?" — "Yes." — "The buffalo may horn you." — "Oh, I know how." So he went hunting buffalo. Now he needed a horse, and thought he could get one at his father's old home. So he went there, but found nothing but a Crow. "What kind of a horse does my father use when he goes after buffalo?" he asked the Crow. "Are you his son?" — "Yes." — "How old are you?" — "About twenty-two." — "Sure?" — "Yes." Then the Crow looked in his mouth. "Yes, you are his boy," he said; "you have teeth like Coyote. Did you see that Antelope? That's the horse; he is Coyote's friend. Coyote changes him into a horse and puts on

a bridle and saddle. You had better change him." Then the boy said to the Antelope, "I think I will make you a brown horse." So he changed him into a horse, and rode after buffalo. He killed a cow and a small bull, and skinned them. He packed the meat and hide on his horse, and threw the rest away. Then his friend the Crow came, "Kák, kák!" to get the fat, blood, and grease. When the boy came home, his mother said, "How is it my boy kills all these buffalo, while many people here never kill any? He beats them all." — "Oh, I just know how," said the boy. "My father used to do it. I think that's the reason." — "Yes," answered his mother. Then Yellow-Hat came and saw the meat. "How is this? He kills buffalo? He can do anything! Who showed him how?"

"I will go and hunt again," said the boy, and he went to his father's old home and met the Crow. "I am going hunting," he told him. "You had better not go this way," the Crow said. "There is a strong Bear there. If you see him, climb quickly up a tree. Come and see me when you come back again; and if you don't come back soon, I will go and hunt you." — "All right," said the boy, and he went into the service-berry bushes. There he saw some long tracks. "What tracks are they?" said he; "Bear?" He thought they were. "What kind of a Bear is it? I want to see." Then he noticed the track of a little Bear. Suddenly the Bear appeared with a snarl, "Yíáu," and the boy climbed into a tree. The Bear sat under the tree and waited until sundown.

All day the Crow waited for the boy, and at sundown he said, "He has not come. Maybe he is hurt." Then he flew to find the boy, crying, "Kák, kák!" — "Hé!" called the boy, and the Crow came up to the tree. "The Bear came after me," said the boy. "I will go and see Coyote," said the Crow, and he flew away. The Bear heard what he said. "What tribe does he belong to?" he thought. "Maybe he is Coyote's boy, and I had better let him go, or Coyote will be angry. Well, I don't care."

The Crow found Coyote, and told him, "The Bear is sitting under a tree with the boy in it. I saw them." — "All right," said Coyote, and in the morning he got his Antelope horse and his arrows, and set out with the Crow. The boy saw his father coming. The Bear looked around, but thought it was not Coyote, and stood up on his hind legs. Now he saw it was Coyote, and ran at him. He tried to throw the horse down, but could not hurt him, and Coyote shot him in the neck. "Wáu!" he cried, and ran. Then Coyote shot clear through him and killed him. He skinned him, and gave the Crow plenty of meat. The boy jumped out of the tree, crying, "I'll go and get the little Bear." — "No, she will scratch you," said Coyote. But the boy caught the little Bear, although she scratched him, and tied her

legs together. Then they carried her home to Yellow-Hat, and fastened her to a log by a chain. The boy fed her and talked to her all the time. "All right," said the Bear, and soon she was like a dog.

Coyote now had three boys and two girls, all grown up. Some boys came to see the girls, but the Bear ran after them, and they never came back, for they were afraid of the Bear. The eldest boys went out to the timber-line to hunt elk and deer. They killed a deer; but a Mountain-Lion scared them, and they climbed a tree. Another time, the eldest boy took the Bear out hunting, and they saw the round track of a Mountain-Lion. The Lion had just killed a deer, but ran after the boy. He told the Bear, "Something scared me; you had better kill it." So the Bear and the Mountain-Lion fought. Three times the Lion threw the Bear down, and her back was nearly broken. Then she and the boy ran away. "Did he hurt you?" the boy asked. "Yes," replied the Bear in a deep tone. They killed a deer and took it home, and the boy told Coyote, "A big, yellow, long-tailed animal with round feet scared me once, so I took the Bear along. He nearly killed us. What do you call him?" — "That is Túq'u, the Mountain-Lion. He is a very strong fellow, and nobody can hold him. He can lift anything, or break anything." — "Well, father," said the boy, "I want to get the little Mountain-Lion." — "Maybe he will kill you. He is angry, and he can jump a long ways. No, don't do it!" said Coyote, and then he went to see the Bear. "Are you hurt?" he asked. "Yes." — "Well, you will be all right soon. You are not much hurt." And he put some medicine on her.

Again they went hunting, and killed two good deer. "You had better stay here and guard the meat. Somebody might come here and steal it," he told the Bear, and went away. A Nówintc who was hunting near by saw the meat and came up to it, but he did not see the Bear until she chased him. She bit the man in the neck and killed him, and then covered him over with mud. Soon the boy returned after killing another deer. He came over and saw the covered man. "What's the matter with him? What is he doing there? Who bit him? You?" — "I don't know." — "This is pretty bad. I guess you killed him." — "I guess so." Now the boy was very much afraid. He went home with the Bear and the meat, and told Coyote, "We went out to hunt and killed two deer. I gave the Bear one to eat, and told her, 'You had better stay here and watch this other one while I go and hunt more.' Then I killed another, and packed it back, and asked the Bear, 'What's the matter with this man here?' I think she killed him, but she says she does n't know. I told her that some one might come to steal the meat, and I think that's the reason she killed him. I was

afraid to come back because she had killed a Nôwintc, a Ute." — "That is very bad," said Coyote.

Another time they went hunting, and killed two deer. The boy gave the Bear one to eat, and told her to stay there while he killed another one. Then the Bear walked behind him home. They came home tired. "Halloo, Bear!" said one of the girls. She liked the girls; but the Ute boys said, "What's the reason that Coyote keeps that Bear? We like his girls." They came to see the girls when the Bear was out hunting.

They went out hunting again, and killed two deer. The Bear was left to watch one, but fell asleep; and a Yellow-Bear came and began to eat the meat. Then the other Bear woke up and chased him. They fought, and the Yellow-Bear threw the other into the meat and ran away. Soon the boy returned with another deer, and found the meat all in bits in a mess, and the Bear gone. He was surprised, and wondered what had happened; so he waited a long while, and then heard a puffing noise. He jumped into a tree, but it was only his Bear. She was all torn. "What have you been doing?" the boy asked. "I don't know." — "You have been fighting?" — "Yes." — "Whom did you fight? Mountain-Lion?" — "No." — "Yellow-Bear?" — "Yes." — "Well, this meat is in a pretty bad condition. You had better eat it." Then he took the other meat home, and told Coyote. "I told the Bear to watch the meat; but when I came back, it was all in the dirt. I thought the Bear had been fighting, so I waited a couple of hours. 'Have you been fighting?' I asked her. 'Yes.' — 'Whom have you been fighting with? Yellow-Bear?' — 'Yes.' — Then I said to her, 'Eat this meat.'" The boy took the Bear along every time, for he was afraid to go alone.

Now the boy wanted to get married, so he went to visit the Utes at Nôwintc's town. He told Coyote that he wanted a ring, and Coyote told him to go and see Yellow-Hat. He told Yellow-Hat that he wanted some gold earrings, arm-bands, blankets, and other things. "Why don't you ride a horse?" Yellow-Hat asked him. "I will give you a saddle and blanket, and if you don't find anything, come back." — "All right," said the boy, and he took a bay-horse, with saddle and blanket. One of his sisters said, "Why don't you take a pack-horse with food?" — "Oh, I don't care to," replied the boy; "I will kill something and cook the meat." But he got a pack-horse and tried it. "All right," he said. "Maybe it is the best way." Then he told his parents, "Don't let the Bear loose, and don't hurt her." The Bear stood up on her hind-legs when the boy approached. "Stay here with my father, and don't fight. I am going after a girl, but I will come back soon, and bring you something." — "Yes," said the Bear. Then the boy shook hands with all the family. "Which way shall I

go?" he asked his father. "East? South? North? West?" — "Go this way, west," said Coyote. "There are many Nōwintc there, many deer and other things."

So the boy started and travelled along, and at sundown he tied his horses and camped. In the morning he cooked breakfast, and went after his horses, travelled until sundown, and camped again. At night he heard a cry, "Wúúúúúú!" — "What kind of an animal is that?" he thought. In the morning he went on again, and at noon he killed and skinned a buffalo, and ate it. Soon he saw the Crow coming, "Kák, kák!" — "Halloo, Crow! Are you hungry? Help yourself, and take anything you want." Then the Crow ate an eye. "Why do you eat the eye?" — "I like the eyes, entrails, tongue, brain, liver, and kidneys." — "Well, Crow, I am visiting over this way. Do you know many people over here?" — "Yes, I saw many people about five hundred miles over here, many of them Utes." — "Have they nice girls?" — "Yes, plenty of them. There are three or four different kinds of people there. To-night, about sundown, you will reach a nice spring. Sleep and hobble your horses there; and when you get up to-morrow, you will see another horse there, with big ears. That is a mule." — "Big ears?" asked the boy. "What kind of an animal was that which cried 'Wúúúúúúúú!' last night? Was that a mule?" — "Yes, he smelled your horses a long ways off. He smelled your track and followed it, and he will follow your pack-horse and stay with you all the time. Catch him and try a saddle on him. Break him, and he will be gentle and go well. Then pack him the next time, for he will make a good pack-animal. Five sleeps farther you will probably find a house. You will get married and stay one moon. Then come back and see me, for I will look for you. If you do not come, I will go after you to see why you are lost." — "All right," said the boy, and he went on.

That night he slept at the spring. He hobbled his horses and built a fire, and at breakfast he saw a big brown horse with big ears. He looked around, and thought, "That's a mule, a fine mule." Then he packed his pack-horse. The first time the mule saw the man, he was very much afraid; but he watched the packing, and followed behind all day. Now he was no longer afraid, and came up close. Next morning after camping, the boy got breakfast and caught his horses. The mule smelled the saddle and blew "Př. w!" He was not afraid now. The boy saddled his horse and made a little corral. He led the horses into the corral, and the mule followed. Then he caught the mule, patted and stroked him, and put a saddle on him. The mule bucked at first, but soon quieted. They travelled thus all day, and the next day he packed the mule. He killed a buffalo and packed it on the mule. It was a big pack; and he said, "Possibly some Utes will

see me a long ways off with two horses and a pack-mule, and they will think well of me."

In five days more he saw many tepees and houses, and many people. He went up to the houses, and met the people, and all the Utes came around. "He has two pack-horses," they said. "Why is that? That one is a wild mule. Nobody could catch him, he was so wild." Some of the young men asked him, "Why have you come here?" — "Oh, I came to see some girls," he said, and he went to the head chief's house and stayed with the chief. One of the young men told him, "That house has three nice girls; that one, two; that one, one, — all nice girls and not married."

The boy stood in the doorway with Yellow-Hat's yellow blankets around him. Two of the girls said, "He is not like our men. What tribe does he belong to? He is not married, and he must be rich, for he has a pack-mule, pack-horse, and saddle-horse, and nice blankets. We will ask our brothers to go to see him to-morrow."

The brothers came to see the boy the next day. They came in and shook hands with him, and looked him over. He had a nice gold ring, arm-bands, and other ornaments, and a fine blanket. He was a good-looking man. They returned and told their sisters that he was a good man, with a gold ring, arm-bands, and other ornaments. "Is that so?" said the girls; and they said to their brothers, "Ask him to come here. We want to see him." The brothers went to the boy, and said, "Our sisters want to see you." — "All right," said he, "I'll have supper pretty soon, and then I'll come to see them."

After supper he asked the other Indians, "What kind of girls are they?" — "They are nice girls," they said. "They do not like men." — "All right," said he, "I'll go over." The girls combed their hair and got well dressed. They shook hands with him, and said, "You had better sit down here." Then they looked him over, and thought he was a fine man, with nice earrings, rings, arm-bands, and yellow blanket. They liked him, and said, "Which one of us do you like best?" — "I don't know." — "Do you like both of us?" He thought he did, so the girls told all their relatives to come and look him over. "How do you like him?" they asked. "Very well," they all said. "He is a good man, and has got good horses, mules, and other things. He is rich."

The girls said to him, "You had better stay here to-night." They quickly fixed up a bed, and he slept with them. When he woke up, he went over to the chief's house for breakfast. "Why doesn't he eat breakfast here?" said the girls, and they sent their brothers to tell him to come back to breakfast. So he came back and had some more to eat. He married both of the girls, and stayed there a long time. He hunted buffalo with the pack-mule — hunted all the time,

and gave his wives and brothers plenty to eat, — antelope, deer, mountain-sheep, buffalo, and other animals.

More than a month passed, and he went out on the hills to kill buffalo. He tied his horse, fired a log, and skinned and cooked the buffalo. The Crow came flying along, crying, "Ká, ká! What's the reason he does not come?" he thought. Then he saw a fire far off, and flew towards it. "Maybe it is he!" he thought, and flew fast. The boy saw him, and said, "That looks like the Crow." — "Ká, ká!" — "Well, Crow," he said, "help yourself. Are you tired?" — "Yes, I am tired, for I have come a long ways. I've been hunting for you, for you did not come back as I told you to do. Are you married?" — "Yes. I married two girls long ago. My wife will have a child soon. Pretty soon it will be born. I am hunting buffalo now." — "All right," said the Crow. "I will go home now. When are you going home?" — "Pretty soon." Then the Crow cried, "Ká, ká!" and flew back home. Coyote came to see him, and asked him, "How 's my boy? Have you seen him?" — "Yes, I saw him a short while ago when he went travelling. I told him all about the mule, and he packed him. Now he has a good mule."

Soon the two wives had children, — a boy and a girl. The father took the boy and his mother to see Coyote. "We will go and see our Bear," he told the baby. "I have a Bear at home." — "Why has he a Bear?" all the people asked. "That is rather strange! How could he catch him? We are all afraid of Bears, because they scratch, bite, and kill everything. What kind of a man is he?" One chief said, "I think he is called Coyote; I know all about his father, and I think this is his boy."

The boy started out, but was soon met by the Crow, who had looked around on the road and seen many Sioux coming for a fight. He knew all about the Sioux, and they saw him, so he returned to tell the boy. "You had better not go that way. The Sioux are there," he told him. The boy came up, and saw the Sioux in the road; so he went back quickly and told the Utes, "The Sioux are coming!" All the Utes quickly got their horses. "Go and watch them," he told the Crow, "and I will tell the people." So the Crow went back to watch.

Next morning the boy killed three buffalo about fifteen miles away from the town, and packed the meat home. The Crow watched the Sioux coming; they came up to where the buffalo had been killed. "They are well skinned," they said. "What kind of a man killed them? Ute? Coyote? Let's follow the tracks back! He has a mule and a horse. What tribe can he belong to? Ute? White Man? Crow? Snake? Bannock? What tribe?" Then they followed the mule's tracks and came within ten miles of the town, the Crow watching them closely. The Utes fixed their bows and arrows, and went out to fight,

and there was a big fight. Coyote's boy fought too, and was not afraid. He was a good shot, and killed many Sioux; and they said, "What tribe is he from? Ute? He is a good shot, and has a fine bay-horse. We can't hit him."

Next morning they fought again, and many Sioux were killed. "What kind of a man is he?" they exclaimed. "He comes close and beats all the Sioux." Now more Sioux came up. "One man is very fast," the old chief told them. "He killed many of my people." — "Oh, I'll kill him surely!" said the new chief.

The boy rode the mule in battle next time, and he had a spear. "What tribe can he belong to?" said the Sioux. "He has a mule! We never saw that before. He is the same man, and a good fighter." Three times the Sioux came, and they were nearly all killed. They and the Utes each held a council. The boy told the Utes, "Let's surround them!" and they did it. Few Sioux were left, and they dug holes with their knives, and hid in them, and cried.

Two days and two nights they stayed there, and they were hungry and thirsty. At last the Sioux chief said, "I'm thirsty; let's quit fighting and be friends!" Then he came up and talked to the Ute chiefs, and they shook hands and embraced. "There must be no more fighting," they said. "All people must be friends, every tribe, — Crow, Arapaho, Comanche, Snake, all of them." — "All right," said the Sioux chief, and he went back and talked to his people. "Let's quit fighting," he said. Then they shook hands with all the Utes. "Well, we will let you go home," said the Utes, "and we will give you something to eat." So they went up to the town. The Sioux were very hungry, so the Utes gave them plenty of water, good fat meat, and blankets to keep them warm on the way home. They gave them leggings, moccasins, and dresses. Nearly all of them were killed. "There must be no more fighting," they said. The Utes gave them arrows and other things. "We are nearly all killed," said the chief. "That is pretty bad. We want some of you to come and visit the Sioux."

About twenty of the Utes went home with the Sioux, and Coyote's boy went along. They killed plenty of deer and buffalo on the way. They went to the Sioux tepees, and the Sioux looked around and sang. Then the Crow came flying up. "We killed the Sioux and became friends," the boy told him, "and we went home with them. Maybe they will kill us over here. I will be back in one moon; but if I don't come, come here after me. Go and tell Coyote."

The Crow flew back and told Coyote, "Your boy fought with the Sioux. I told him about them. It was a big fight, and they killed nearly all. The Sioux dug holes; and the rest said, 'Let's be friends!'" He told Coyote all about it, and Coyote said, "All right. You had

better look after him, and let me know what you find out." So the Crow flew back to the Sioux country. The boy went around and shook hands with all the Sioux. There was much crying, and many of the Sioux were saying, "They killed my brother, my father; he says he killed my relatives, and I want to kill him." But the rest said, "No, we made friends. We said, 'We must have no more fighting,' and shook hands. Now all tribes can marry into other tribes, and there is no more trouble, no more fighting." — "All right," said the others, and they passed around and smoked the long pipes in council. "All right, we will be friends," said the Sioux. "We will give you horses and other things;" and they gave the Utes bead-work, porcupine-quill-work, moccasins, leggings, and many other objects, which the Utes took home to their friends.

The boy now took his wife and child to see his Bear. "Halloo, my Bear!" he said. Now the Bear was well and quite large. "Maybe you could throw down Mountain-Lion now. Do you think so?" — "Yes." Then the boy took the child to his grandmother. "I want to take the Bear along and hunt a mate," he said. "Maybe we will get some little Bears soon." So they went out hunting, and killed some deer. "You had better stay here while I kill some more," he said. Another day he did the same thing. The Bear fell asleep; but when another Bear came up, they played together, and ran off. When the boy came back, he said, "Where is my Bear? She is gone." Then he went home, thinking he would get some little Bears soon. Soon he went hunting again, and killed a couple of deer. While he left them and went after others, the Bears came up, ate some of the deer, and lay down. When the boy returned, he found the Bears there. The other Bear ran away, but his Bear stayed. "Halloo, Bear! are you staying here?" — "Yes." So he took her home, and in the spring he had two little Bears. Soon they grew up. One of them went out to seek a male Bear, and presently they had many Bears. All the people came to see them. They hurt nobody, but ate service-berries. When the little Bears came back, the boy put them all in a corral. Then he spoke to the Bears, "You had better hunt for things to eat, but don't hurt anybody. When people kill deer, you can eat the bones and parts they leave."

One day the boy went hunting with the pack-mule, and killed a buffalo. Then the Crow came flying up, "Ká, ká!" — "Halloo, Crow!" said he. "Halloo!" said the Crow. "I think you will kill two big buffalo now. Then look around, and you will see something that looks like a mule's track. Then go home. Four or five days after that, come back and bring a mare along. Camp over there by the spring, and tie the mare. When you get up in the morning, look around, and you will see an animal with big ears like a mule, big head, roan back,

black hair, and white breast. Maybe he will cry. He will like your mare, so don't drive him off, but let him alone. Hunt buffalo and pack it, and let him follow behind you home. He is Jackass, and he raises mules. I have known all about that for a long time. Next spring a little mule will come, and then many little mules. Jackasses make mules; horses make only horses, no mules. You will get plenty of pack-mules, and people will buy them." — "All right," said the boy, and he did so, and bred a mule. Then he got plenty of mares and raised many mules. He drove them over to the spring and branded and corralled them. Then the other people came around. "How does he get so many mules and horses?" they asked. Some of them wanted to buy, and offered him buffalo blankets and other things. He had plenty of money, so he sold them for bead-work, porcupine-quill-work, leggings, moccasins, dresses, and such things. Soon he had plenty of them.

Again the boy went hunting, and met the Crow. "Pretty soon you will go hunting again," he told him. "Take your wife and child along, and make a camp; and when you wake up, you will find something." The boy went home, and said to his wife, "Let us go hunting!" When they camped, the Crow came flying up. "Well, are you going to camp here?" — "Yes, I will kill deer, and give you all you want to eat." — "Well," said the Crow, "plant two stakes in the ground, and put two across them, and you will see something in the morning." The boy did so; and his wife said, "Why are you doing that?" — "I don't know, but Crow knows, and we will soon." Then they went to sleep. Early in the morning he looked out, but saw nothing, and went to sleep again; but at daybreak he heard "A^é uúú!" and "Kwá, kwá!" and when he looked out, he saw some birds with fine feathers and tails, and long necks. "What kind of birds are they?" he cried. Then he went out hunting, and left his wife at home. He killed and skinned a deer, and then the Crow came up. The boy said, "We heard some fine birds crying, which had red heads and long legs. One large one cried, 'A^é uúú!' The smaller ones cried, 'Kwá, kwá!'" — "They are chickens," said the Crow. "The other is a rooster. Feed them something, wheat possibly. Have you any wheat? No? Well, give them corn or bread. Look around in the excrement, and you will find some seeds. Put them in the ground, and put some water on them, and wheat will grow. Get the seeds in the chicken excrement. You may get corn and wheat there. Next time plant in more, and next spring you will get much. You will get more each year. Feed the chickens well, and make a little house for them to sleep in at night. Don't bother them; but when you hear a chicken cry, go down and look, for there is an egg there." The boy fed them well, and found eggs every day; and after a while little chickens came.

These grew, and soon they had plenty of chickens, roosters, and eggs. The boy's wife cooked the eggs, and they ate them. They raised corn, wheat, melons, squashes, carrots, turnips, and other vegetables.

One day the girls' two brothers said, "Let's go and see our sister." — "All right," said their parents; so they killed a buffalo, and dried the meat and packed it. Then they travelled along till they found the mule's track; and one said, "Here is his track; he hunted buffalo and killed one here; he camped over there. This is my sister's track; I know it. We will go on. Here are two children's tracks, — one little, one big. Well, I guess I am an uncle now! I think this oldest one is a boy, the little one a girl. All right, we are uncles now! That is nice. I would like to see those children and kiss them." Then they followed the track until they came to the camp, and hurried to the house to see their sister. One looked behind the house, and he was very much scared by the Bear there. He stopped. Then they heard many noises, "A'úúú!" and "Kwá, kwá!" — "What kind of a noise is that? What kind of birds are they? Crows? We never heard that noise before!" They saw many birds with long necks and tails and red heads, black, white, roan, and all colors. "What kind of birds are they?" they asked. The two children then ran in the door and told their mother, "Two men are coming." She saw them, and said, "These are your uncles. — Come on, brothers! Hurry!" They came in and sat down. "Halloo, uncles!" cried the children. "We are glad to see you." — "It feels good to see you," said the boys, and they kissed the children.

"We want to go and hunt," said the boys. "All right," said Coyote's boy, and they took a pack-horse and went out and killed some deer. The boys saw all the mules, and said, "What is the reason he has so many mules?" They saw the jackass, and said, "What kind of a horse is that?" — "Oh, that is a jackass." They liked to stay with their sister. They saw the chickens, and asked, "What are these?" — "They are chickens. They make eggs, and are good eating." The boys ate some, and thought them good. They stayed there a year and hunted often. "Well, we must go home and see our father," they said at last. "All right," said Coyote's boy, "I will see you again. Come again!" — "Oh, it is too far!" said they. "You had better each ride a horse and take a pack-mule," he told them. "Take some food, so you will not be hungry. Then you can kill buffalo easily. Take horses; that is the best way. Walking is not good; it hurts your legs." He gave them horses, mules, pack-saddles, and blankets, and they started off. They hunted buffalo with their horses on the way home, and packed the meat and hide. They had many sleeps on the way, but at last got home. All the people looked them over and said, "They are good fellows. They have two fine horses, a pack-mule, and blankets."

The boys hunted often, and with their horses they killed buffalo easily, and packed the meat. The Utes thought that way best.

Coyote's boy went hunting again. He had killed a buffalo when the Crow came up. "Crow, my friend," he said, "take all you want and eat it. Tell me, what shall I do?" — "Go and hunt," said the Crow, "and kill some buffalo. Then go home and stay three or five days, and come to hunt again. I will see you then and talk to you." The boy did so. He came hunting again, and met the Crow. "Are you hungry, my friend Crow?" — "Yé, yé, yé!" Then he flew up and said, "Well, I just saw another kind of a buffalo. Go and get all your horses, and I will show you another kind, called cow. They are of all colors, — red, yellow, and black. You can chase them and drive them, but first fix a corral." — "All right," said the boy, "let's fix a corral!" and they made one. Then the Crow showed him the cows. "Do you see them? Do you think they are buffalo?" — "No." — "You had better drive them in. Drive them hard, for they are wild." Then the boy drove them all in, — calves, yearlings, and all. "Mú, mú!" they cried. "The Indians call them q'u'tcumpuñq'u, white people call them cow," said the Crow. "All right." — "Coyote knows all about them," said the Crow. The boy drove them all home. "You had better make some steers," the Crow told him. "Cut their testes off, and they will grow fat. Leave three or four bulls, and tie up the calves and milk them." The boy did so. He did not do it well the first time, but the second time he learned how. He gelded some to make them fat steers; and he milked the cows, and killed the steers and skinned them. They ate the meat and thought it nice. Coyote came to him and said, "You had better make some dry meat. Hammer it and make it good. Then it won't spoil." Soon he had plenty of cows and herds. Coyote came to visit his grandchildren and his boy. "How did you know how to get the bear, horse, mule, cows, jackass, and chickens?" — "Oh, the Crow told me, and now I know how." — "Is that so!"

Again the boy went out to hunt deer and mountain-sheep; and when he camped, the Crow came up. "You had better go into the canyon," he said. "You will see something over there." They went to the canyon, and saw two animals rooting in the ground. "What kind of animals are they?" the boy asked. "They are pigs, and good to eat. Feed them, and make them fat." — "But they are too wild," said the boy; "I could n't hold them." Then he built a corral and drove them in, and then drove them home before him. "Úmp, úmp, úmp!" they cried. He made a pen out of logs, and put them in and fed them anything, and soon he had many little pigs. He killed and ate them, for they were fat and good to eat. He tried out the fat and made lard.

The boy went out to hunt long-tailed deer. In the willows he killed two; and then the Crow came up, crying. "Are you hungry?" —

"Yes."—"Very hungry?"—"Yes."—"Well, help yourself." The Crow jumped on the deer's head and looked at the eye. "I will give you the ribs," said the boy. "There is no meat on the head."—"No, I like the eye best," said the Crow, and he ate it. "I will tell you something another time," he said to him.

The Crow flew all around, and found a fine lake. When he went there, he saw plenty of fish, big ones, some long, some round, some small. The next time the boy came hunting, he told him, "I saw fish over at a lake. You had better go over there, and maybe you can kill them and eat them. Take arrows and put long points on them. Shoot the fish and eat them." So the boy went to the lake and the big springs. He twisted horse-hair and fixed an iron hook on the end. Then he tied it to a stick and put a fly on the hook; and when the fish bit, he pulled them out and killed them. That is the best way. Many times he tried this, and caught and killed plenty. He carried the fish home with him, and told his wife and child, "I will go and see Yellow-Hat and take him some fish." He knocked on the door. "Halloo, my grandchild!"—"Halloo, Yellow-Hat! You must taste this fish."—"What is its name?"—"Payó."—"All right, I will taste it. It is good. Where did you get it?"—"In a lake."—"I never saw that before. I will go along with you and see it;" and Yellow-Hat went to the boy's home. He looked all around. "Where did you get this chicken, this buffalo, this calf? What kind of an animal is that?"—"That is a pig." He saw the jackass too. "Where did you get all these animals?" he asked. "Oh, I got them."

One night he stayed at the house, and then went to see the fish. They camped at the lake, twisted horse-hair and went fishing. "Now, watch me!" the boy said, and Yellow-Hat watched the boy pull out a fish. "Let me try it!" said Yellow-Hat. He threw in, and a fish bit; but he pulled so hard that the hook broke. "That is not right," said the boy. "You pulled too hard. Pull slowly." The next time Yellow-Hat pulled slowly. Then the hook pulled out, and the fish escaped. "You pulled too slowly. Pull faster. Watch me!"—"All right, I'll do it." This time he pulled the fish up into the air and tried to seize it. "Why did you do that?" the boy asked. "Let him fall on the ground."—"I was afraid he would run into the lake again." They caught some more, and cooked and ate them.

"Well, I think I will get a big grasshopper and catch a big fish," said Yellow-Hat; and he tied several lines together to catch a fish in deep water. Then he threw it far out, and a big fish caught it. Yellow-Hat pulled hard; but the fish would not budge, and the line broke. "That must be a big fish," he said. "I cannot lift him. I thought there might be a big one over there." Then they went home again, and Yellow-Hat said, "Let us twist a big horse-tail, and get a strong

line and a big hook!" So they went again. At first they caught little fish. Then they tied the strong line on a big pole, and put the big hook on it with some meat. They threw it into deep water, and the big fish bit it. Yellow-Hat pulled. Then the fish pulled, and he pulled Yellow-Hat into the water. He blew, and let go of the pole. "What's the matter?" said the boy. "Your line is gone way down in the lake." They made another strong line like that, and hammered sticks into the ground. They fastened the line to the sticks and threw it out into the water. The big fish seized it and ran, but could not get away; so they brought a mule, and tied the line to his saddle and led him. But the fish pulled the mule into the lake. The saddle pulled off, and the mule swam back. "Well, let him go!" they said, and went back home. "That fish nearly drowned me," said Yellow-Hat. "What shall I do?"

"What is the reason we are all afraid of water now?" said Yellow-Hat one day. "We used to swim in the lake, but now we are afraid! Go down and look around; and if you see the fish, swim out to him." Coyote's boy swam out with his rock knife in his hand, and the big fish jumped at him and swallowed him.¹ He took him down into his stomach. It was very hot in there. Then the boy cut his stomach open with the stone knife.² He cut a hole in its side and escaped. The fish thrashed the water and died. It floated on the top of the water, for Coyote's boy had killed it. "You had better swim out and put a rope in its mouth," he said to a young Nōwintc. He swam out with a long rope and tied it in the fish's mouth. All the people pulled it ashore, for it was a very big fish. They skinned it, and packed the meat on mules, brought it home, and ate it. The bones they left behind.³

27. TWO BROTHERS AND A "DEVIL"

Two brothers said, "Let us go and visit!"⁴ One of them said, "Well, I think I will go and kill something."⁵ — "What kind of an animal will you kill?" asked his brother. "Oh, you will see about it soon." Then they went up to a big lake, and looked closely around the trees. The older brother said, "Walk over there and cry "Hú, hú!" over the lake. An animal is over the lake, and he will swim across. Sit down in a little hole, so that he will not see you, and I will kill him from near by." — "No," said his younger brother. "My brother, do you go up in the hole. I will sit here and surely kill him." — "No, you might be afraid." — "No, I will not be afraid. I will surely kill

¹ Dorsey and Kroeber, *l. c.*, p. 111; Wissler and Duvall, *l. c.*, p. 56.

² Cf. Spinden, *l. c.*, p. 14.

³ Told by John Duncan.

⁴ This and the following myth were incorporated by the informant at the end of the preceding story, and evidently understood by him as a part of it. They have been arbitrarily separated, as the connection is not evident.

⁵ Kroeber, *l. c.*, p. 278; Boas, *Kathlamet Texts*, pp. 103-113, 129-141.

him." — "Well, all right, but be sure to kill him, and do not run away." — "All right, I am not afraid." The younger one made a little hole and a brush shelter, and hid. Then the older brother went out to cry. "Hú, hú!" he cried, and soon he saw some antlers like elk-antlers in the lake. It was a moose. He swam ashore and came close to the younger boy, who became frightened and ran. Then his brother came up and asked, "What is the matter?" — "I was afraid. He had very big antlers like timber on his head. I was very much frightened, and I ran."

"Now I will sit down," said the older boy. "Do you go and cry." — "No, I will sit here. I am not afraid any more." — "No, you are afraid. Go and cry! Why do you keep talking when you are afraid?" They argued a long time. "Well, brother," said the younger, "do you go and cry. I will not run away any more, but will kill him." — "All right," said the older boy, and he went and cried again, while the younger boy hid. Soon the water moved again, and a moose came swimming along. He followed the same path, and the boy was frightened again. "What kind of an animal is that?" he thought. "He has a big head, big antlers, and a big nose." Then he jumped up and ran to his brother. "My brother, I am very much frightened."

Now his brother was quite angry. "Why do you do like this all the time?" he asked. "Are you afraid? Are you crazy? You bad boy, you are afraid of everything. You won't stay there again. You must go and call now." So the younger brother cried, "Hú, hú!" No moose came for a long time; but at last the water splashed, and a moose swam across. Each moose was smaller than the one before. When it came close, the older brother shot it. It ran a little ways, and then fell dead.

Now it was about sundown. The older boy skinned the moose, while the younger one looked on. He was still frightened. "What kind of an animal is that? He has timber on his head! What do you call that?" — "They are his antlers; he fights with them. There are many points on them, and they run close and lock antlers." — "Brother, what are these holes in his nose?" — "Oh, he smells with them." — "What are these?" — "They are his eyes. He has good eyes, and can see a long ways." — "Is that so? Brother, what is this hole?" — "Oh, that is his anus; he defecates there. When he eats anything, he defecates it out from his anus." The boys skinned the moose, and cooked and ate some of the meat. "You had better cook some more," said the younger boy. "No, you might eat too much; you would eat all night. This elk ¹ is not good; and if you eat too much elk, a devil will come to-night.² I will sleep in a tree, for the devil cannot come through cedars; he only walks around on the ground. This elk is not good, and

¹ Water elk? (moose).

² St. Clair, *l. c.*, p. 272.

many devils will come after us. They catch men at night and kill them," said the older boy, and he climbed up in the tree to sleep.

But the younger brother stayed on the ground and cooked and ate elk all night. He made a fire on the ground, and said, "I will cook and eat all night." — "No, you had better sleep." — "No, why should I not eat? I am hungry." — "No, no!" said the older boy from the tree. "The Devil may catch you." — "What kind of animals have devils? I am hungry." They ceased talking; and the younger boy made a fire, put a hind quarter in the fire, and ate it. The bone he put beside him, and looked into the fire.

Suddenly he heard somebody crying down at the lake. He lay down and thought, "How long before he will come here?" Then a man came and sat down by the fire and began to eat. The boy took the hind-quarter bone and hit him, and knocked him down. "What are you doing here? What kind of a man are you? Are you hungry?" Then he gave him some meat, but the man sat down and did not take it. "What is the reason you don't get it?" said the boy. Then the Devil knocked him down. The boy jumped up, but the Devil seized him by the scrotum. "What are you doing?" cried the boy. "Me in scroto arripies! Esne mulier? Mulieres sic agunt, non viri!" But the Devil held on. "Ūūū!" cried the boy. "Brother! Hic Diabolus me in scroto tenit similis muliere! Come on! Help me!" Then the Devil got up and flew up into the air with him, holding him by the scrotum. "Brother, this bad man holds me by the scrotum! O brother! Come on! He hurts me!" Now he was far up in the air, and his brother could no longer hear him.

In the morning the brother came down, made a fire, and cooked some meat. He thought, "What was the matter with my brother? I told him all about this. He cooked and ate all night. I told him that the Devil would eat him. That is too bad to have my brother gone. Why did he go? Now I am all alone. What shall I do to find my brother?"

Then he went to the Mink, the Beaver, and the Muskrat. "You had better cut rushes," and they all piled rushes every day. When there was a big pile, he burnt it. There was a high fire and a great noise, for the boy thought he would burn the Devil up in the air. When he went out to walk and looked around, he saw the Devil-ashes falling down. Then he saw the Devil's bones, and he gathered them together. They were big bones. At last he saw some little leg-bones. "Maybe these are my brother's bones," he thought. Then he gathered them carefully and cleaned them. He got all his brother's bones, burnt them, and placed them in order on the shore of the lake. "I will try it," he said.

He went home to his mother, and said, "My brother is gone. A

Devil got him, but I burnt him. I saw all the bones, and some looked like my brother's bones, so I piled them close to the lake." Then he went back and looked at the bones, but they were still there in the same place. He came home and slept, waited a couple of days, and then went to the lake again to see how the bones were. When he looked around, he found the bones gone, and, coming back, he said to his mother, "I went to look for my brother's bones, but they were gone. I could not find them, and I think he has gone somewhere. Maybe I will find my brother. I will go again soon, for I think he has got up and gone away. I will go up to see, for I want to see my brother. I have nobody to talk to now, and that is quite sad."

So the boy went to the lake and looked carefully around, and at last he saw a little white Weasel. "Are you my brother?" he asked him; but the Weasel did not answer, but just looked around. "Come back!" he cried. "Don't you want to come over? Come on, brother!" But the Weasel only ran around; he came up behind the boy, and then ran back again. "Well," said the boy, "I guess my brother does not like me." Then the Weasel ran back towards him. "Well, I will come to see my brother to-morrow," he said. "I will bring along my arrows, and I may kill some rabbits."

The next day he came again, and killed a couple of rabbits. He looked around where the Weasel stayed; and when it came up, he gave it a rabbit. "Do you like the rabbit?" he asked. The Weasel came up and ran around. It seized the rabbit, ran back, and ate it. "Let's go home!" said the boy, and he walked along with the other rabbit. When he looked behind, he saw the Weasel following him. When they reached home, the Weasel ran into the house, around, and out again. He never ran straight, but ran up to the fire and out again. Several times he did that. "Look, this is my brother!" said the boy. Then the Weasel ran straight into the tent, but did not stay. He never stopped or stood, or sat down, but just ran all the time. He did not know where he lived. "Maybe this Weasel is my brother," said the boy. But the Weasel would not stay in there, and soon ran out again. "What is the reason my boy will not stop and stay, but just runs around?" said his mother. "When he kills rabbits, he does not pack them, but just eats."¹

28. THE TWO HAWK BROTHERS

The older brother went out again.² He walked around and saw Little-Hawk and Big-Hawk, who are brothers. The big one said, "There are deer over there. You had better stay here while I kill

¹ Told by John Duncan.

² Incorporated by the informant at the end of the preceding myth, but evidently a distinct story.

them." But the Little-Hawk made a noise, and the deer ran away. "What is the matter?" said the Big-Hawk, and he was angry. A second time the Little-Hawk sang and scared the deer. He cried, "I see deer over there!" — "What is the reason you frighten them?" the older Hawk cried. He was very angry. "The next time I will whip you." Soon they saw deer again. "Sit here and make no noise," said the Big-Hawk. "All right, I will stay here," drawled the little one. But when the Big-Hawk came close, the boy came up behind him, singing. The older one shot, but missed. "Why does my brother scare them all the time?" he said; and when he came back, he hit his brother on the head and knocked him down. The boy did not get up, and his brother went away. Then he thought about it. "I knocked my brother down. That was very wrong. Now I have nobody to talk to." He walked alone and felt sorry. Now no one scared the deer when he went to kill them.

Three or four days later, he went to look at his brother. He was dead. Then the Big-Hawk began to cry. "This is too bad! What shall I do to make him get up?" Then he poked his brother with his bow and arrows. "Brother, get up! What are you doing? I am sorry I knocked you down." Then his brother said "Ā!" and he got up and began to sing. "What are you doing?" he asked. "Your noise scared the deer, and I knocked you down," said the older brother. "You were dead, and did not get up for about three or four days." — "Did you knock me down? What were you thinking of?" — "I thought it was very bad. I had nobody to talk to. That is the reason I made you get up." — "Well, brother, you will not hit me any more?" — "No. I knocked you down and I felt bad. I thought, 'What is the reason I knocked my brother down?'"¹

29. THE INDIANS OF LONG AGO

A long time ago the Nōwintc had nothing to eat. They did nothing, and had never seen any white men. All the time they drank water. If anything grew on the ground, they would eat it, and they ate roots also. They had no woollen blankets, but made blankets of cedar-bark from the cedars on the mountains. They used sage-brush for blankets also, and somehow slipped them on themselves. Sometimes they used deer-hide with the hair on, and sometimes made deer-hide leggings and moccasins. They were very poor, and they had no guns — only bows and arrows — with which to kill deer. They had little to eat, and only water to drink. They took mud and made cups of it to drink water; they made kettles too, and cooked in them.

Coyote caught fire and gave it to the Indians. The Indians kept the fire, and never lost it again. It made light and heat. It was cold;

¹ Told by John Duncan.

and if there had been no fire the Indians would all have died. The fire kept them alive. Coyote said, "It is very good to do that." He gave life to the Indians. Perhaps Coyote got the fire from the White Men in the east.

Those old Indians nearly died.¹

30. ORIGIN OF THE BEAR DANCE

In the fall the snow comes, and the bear has a wickiup in a hole. He stays there all winter, perhaps six moons. In the spring the snow goes, and he comes out. The bear dances up to a big tree on his hind-feet. He dances up and back, back and forth, and sings, "Um, um, um, um!" He makes a path up to the tree, embraces it, and goes back again, singing "Um, um, um!" He dances very much, all the time.

Now Indians do it, and call it the "Bear Dance." It happens in the spring, and they do not dance in the winter. The bear understands the Bear Dance.¹

¹ Told by Snake John.

UNIVERSITY OF PENNSYLVANIA,
February, 1910.

SHASTA MYTHS ¹

BY ROLAND B. DIXON

32. URUTSMAXIG

THERE was a trail which went up the river on the other side. There was a ford; and a house stood on this side, just below the ford. People coming up river had to wade across to this side at the ford. Just as they were in the middle, the man who lived in the house would jump out, go down towards the bank, take a hooked pole, and catch the traveller. Then he would drown him. That was the way it was formerly, and the people who had been thus drowned were piled up in heaps along the bank.

A traveller came along the trail. He said, "I will go and buy a wife." He came to the place where the evil being lived, and saw the piles of drowned persons scattered along the shore. He had heard people say that if one waded across, he was tripped up and drowned; that all were so drowned that the evil being saw. The man wondered where the crossing was, as he went on. Then he saw the house opposite; the door was open. Then the trail led down into the river. "This is the place," he thought. "This is the place they speak of. Here is where every one is drowned who crosses." He went on, and thought what he should do. He started to wade over; he got half-way across. Then the evil being in the house looked out. "Who is that?" he said, and jumped out through the door. He ran down to the river-bank and picked up the hooked pole. He reached out and caught the traveller by the leg; but he kept on wading over. The one with the hook pulled hard to trip him up, but not at all could he trip him. So the traveller came across. "What are you trying to do to me?" he said. Then he reached out, and seized the evil being who tripped people up, and took away from him the hooked pole. He broke it to pieces, and threw them into the river. The evil being who tripped people up stood very still. He was surprised that the other should take the pole and break it up. Then the traveller seized the evil being, lifted him up, and threw him into the river. "I am a supernatural being, but you are not. You will be a newt, not a supernatural person." So he killed him at last, and he was drowned.

The name of the traveller was Urutsmaxig. He went on up the river. He had concealed with him Maiyaho (one name for the Cottontail Rabbit), who gave him advice. He saw a house on the opposite side of the river. "I wonder who lives there!" he said. When he came opposite the house, he saw piles of dead persons lying by the trail.

¹ Continued from page 37.

“What is the trouble with them, I wonder!” he said. “What could have killed them all!” He noticed that the door of the house on the other side was open. Now, while he thought this, the people in the house said to the person living there, “There is a chief passing along over there. Do not look across at him.” But the person got up anyhow to look across, and the people seized him to prevent his looking. “It is a chief who is passing,” they said. The evil person tried to pull loose from them, and said, “What is a chief? I am a supernatural person myself.” Then he got loose, and went to the door, and looked across. He winked, opening and shutting his eyes, for in this way he killed people. But Urutsmaxig still went on. Again the evil being winked, opening and shutting his eyes, and still Urutsmaxig went on. Then Urutsmaxig put his hand into his sack, and took out a bundle of flints. The evil being kept winking, winked repeatedly and long, but Urutsmaxig went on just the same. Then he tossed a handful of flints across, threw them into the evil being’s eyes, and at once he fell over backward into the house. His head fell into the fire. The people seized him. “I told you not to look,” they said. Then they pulled him out of the fire, and rubbed the fire out, rubbing off his hair and much of his skin too. When Urutsmaxig threw the flints across, he said, “You will be Buzzard, not a supernatural person.” The people said, “We told you not to look across. We said it was a chief who was passing.” Then the person sat still there, with his back to the fire.

Now, Urutsmaxig went on, to buy his wife. He arrived at the place. He came to where an old woman lived who had two daughters. He stayed there for a few days; and then the old woman said, “M-m-m-m! My son-in-law, I wish you would go and stand there, where the deer run. I will go and rattle deer-bones, and drive them toward you.” — “All right!” he said, and got ready and went. The old woman went with him, and showed him where to stand. “Stand there,” she said, “and I will drive the deer to you. Don’t miss them, for I am hungry for meat.” So he went there, and stood. When he was out of sight, the old woman went back to the house. She went to the place where she kept things hidden, and took out her gambling-sticks. She gambled, and thought she had killed her son-in-law. Urutsmaxig stood where she had told him. Below was a great rattlesnake. The old woman had told him to stand there for that reason. It was so that the rattlesnake might swallow him. That was why she gambled, she was happy, and she thought, “Now by this time the rattlesnake has swallowed him.” Urutsmaxig stood there, and thought, “Where is the old woman going to drive?” and while he thought this, while he wondered where she was driving, the rattlesnake breathed in. Now, where Urutsmaxig stood there were many trees; and when the rattlesnake opened its mouth, they all leaned toward it, drawn by the wind.

Urutsmaxig was drawn along. He seized the trees, but they were pulled up by the roots. He was drawn down towards the rattlesnake's mouth. He thought, "I am going to die." Then he braced himself, but his feet slipped; he was sunk into the ground up to his knees, but could not hold. Then he thought of the spare flint-flakes he had tied up in his quiver. He reached in, took them out, and just as the rattlesnake was swallowing him, he threw the flints into the open mouth. So he killed the rattlesnake, and cut off the head, and took it away.

He returned to the house, and put down his game at the door. This made a noise. The old woman was gambling as he walked in, and she quickly threw her gambling-sticks over her back toward the wall. "It is outside," he said. "Yes," said she, "I'll eat outside." Then she went out. Urutsmaxig had killed one of the old woman's relatives. She had said she would eat outside, but she wailed and cried. Then she buried it, and came back again after a time.

By and by she said, "Son-in-law, go down to the river! There is a salmon-trap there, inherited from one who is dead. I want some fish, any kind of fish." So he went down. There were many fish in the trap, and he reached down to take some out. Then rattlesnakes stuck their heads out of the water, and he nearly was bitten. Then he killed them with his arrow-flaker, and tied them up in bunches, and took them off. As soon as he had left, the old woman had begun to gamble. When she heard Urutsmaxig at the door, she threw her gambling-sticks away. "I have brought them, old woman!" said Urutsmaxig. Then she said, "Yes, I'll eat outside." So she went out and cried.

By and by she said, "Son-in-law, I wish you would go there and climb up to that eagle's nest. It is on a tree. Take the young birds. They will soon be flying." — "All right!" said he. So he went. "Where is this man?" he thought. After a while he saw a juniper. It was bushy, and there was an eagle's nest in it. He climbed up after the nest, and kept on climbing. As he climbed, the tree grew up with him, until it reached the sky. Finally he reached the nest, and looked over the edge into it. And there were rattlesnakes in it. They coiled and struck at him, and almost bit him. He took out his arrow-flaker, and struck them on the head, and killed them. He tied them in a bunch, and stood on the top of the tree. He pressed it down with his foot, then he climbed down again, and went back to the house, carrying the game. The old woman had been gambling ever since Urutsmaxig had gone. She thought, "By now he is killed, in spite of his coming back before." Then, just as she was thinking this, he came in. "I left it outside, old woman!" he said. "Yes," said she, "I'll pluck them outside." So she went out. She wailed and cried, and then buried them. He was killing those who had been her relatives.

After a time she said, "Son-in-law, I want to eat spawning salmon."

—“All right!” said he. She told him which one she wanted. “Spear the one that floats down blue in color. Do not take the one that is red, but the one that floats down blue.” So he went, and took with him Maiyaho, the little one. He arrived at the place where the old woman had told him to go. He undressed. He had a skin about his waist only. He tied his hair up in a bunch on top of his head, and put eagle-down on it. He took out his spear, tipped with black obsidian and with red and black obsidian, a two-pronged spear. He put on the points. Then he told Maiyaho what to do. “Do not cry,” he said, “if I am pulled into the water. I will stick this arrow-flaker in the bank. Do not touch it. If it falls, you may cry; and then after ten days you come here.” So he stood watching. Now, the red salmon floated down, but he did not spear it. Then a blue one floated down, and he speared it under the arm. It jumped and roared in the water. When it jumped and flopped about, it nearly pulled Urutsmaxig into the stream. He pulled the salmon out, and then it pulled him into the stream, pulled him wholly in, until he was out of sight; even the eagle-down did not come up. Then Maiyaho cried, he whom Urutsmaxig had told not to cry. He did not return until after dark to the house. Next morning he went away right after breakfast, and did not come back until night. For all the ten days he did this. He watched the arrow-flaker; but still it stood up, and did not fall. Urutsmaxig had said that unless it fell, he was not to cry; yet he cried every day. The tenth day came, and Maiyaho watched. It was the same time that Urutsmaxig had been pulled in. The water rippled from an unseen cause. Maiyaho wiped the tears from his eyes, and thought, “I wonder if I did not see something!” Again he saw it. Then the eagle-down appeared above the water; then Urutsmaxig came up out of the water as far as his shoulders; then he came fully out. He pulled out the thing he had speared. It was worth looking at, for it had a person’s body and a fish’s tail. Urutsmaxig carried it off. He said to Maiyaho, “I told you not to cry until the arrow-flaker should fall.” Then they went back with the head. Maiyaho told him, “The old woman has been gambling all the time. She did not even eat.” When they got back, they made a noise at the door, and the old woman threw her gambling-sticks over her back to the wall. They came in. “I have come back with the fish,” said Urutsmaxig. “Yes, I’ll cut it up outside,” said she. Instead of this she buried it; for it was the head of the old woman’s daughter he had brought. It was that she buried.

Now she could do nothing to him. She thought, “What way can I kill him?” Then she said, “Son-in-law, don’t you feel like playing?” —“Yes,” said he, “I don’t care what the game is. Let us go!” So they went. So they got to the place where people swing and sway on a tree. The tree stuck out far over the water of a lake. It was

a fearful sight. Now they walked out on the tree to play. They bent it down by standing on the end of it. Then the old woman jumped off. It sprang up until it struck the sky, then bent back and sunk deep under the water. By and by it came up, and Urutsmaxig was still standing there on the end. "Now, old woman, it is your turn," he said. So he bent it down for her, and jumped off. Just as before, the pole sprang up to the sky, then sprang back under the water; and when it came up again, the old woman was gone. "Where is she?" thought Urutsmaxig. Then far up in the sky she laughed, "He, he, he! You did good to me, my son-in-law. I shall see what people do at night. If they steal anything, I shall be the one who sees." So she became the moon. And Urutsmaxig went on to his home. It was that way that he did in the olden time, they say.

33. THE RACE WITH THUNDER

Thunder and Silver-Fox lived side by side. They bet with each other, saying, "Let's run a race!" So they ran, and Silver-Fox was beaten. Then Thunder bet again, with another, with Red-Fox, and won. There were ten brothers of them; and next Black-Fox ran, and was beaten. Then they talked together, and said, "Whom can we hire?"—"Whom else than Wolf?" said one. "Yes," said they. So one went at night to tell Wolf to come that night.

He arrived. "Ha!" said he, "what is the trouble?" Then Silver-Fox said to him, "Take pity on me! Thunder has won all I have. They are racing now, and three have been beaten."—"Well," said Wolf, "what can I do to win? I think I will go and look on, at any rate." So they went at dawn. They hid Wolf, and as it grew light they told him about things. "This is what he does to us, this is how he beats us. He almost kills us. He runs in front of us, and tears up the ground. That is the reason he wins." So they told him about it. "Ah!" said Wolf, "what can I do? I will try, anyway."

Now, the sun was just rising: It rose, it rose higher, and now they began to race. Wolf prayed for luck while he was running. They started; and soon Thunder tore up the ground, he tore open trees, he ploughed up the earth ahead of Wolf. Wolf kept praying silently. He was running behind Thunder, and he turned in and ran directly in line behind him. He pulled a Pain from his tongue, and threw it ahead, so as to strike the ground where Thunder was to run. When Thunder came to the spot, it seemed as if he stood still, so fast did Wolf pass him, and win. So they won back all that Thunder had won away from them. That was the way they raced. That Wolf was the only one who could beat him. No others could do it. That is how they did when Thunder bet and won.

34. COYOTE AND THE CANNIBAL

Long ago an evil being was travelling about, travelling around in the world to eat people. After a while, he came into this country; he came up river. The people heard of him, heard that a "devil" was coming who ate people, and they fled to the mountains. By and by Coyote said, "What is this 'devil' you are talking about? I myself am a 'devil.' By and by we two will eat of each other. Now do ye all run away. I will sit here, and by and by we two will taste of each other." So they did. Coyote got pitch, he pounded up a plant and mixed it with the pitch. He plastered it then on his breast and belly, that it might be what the "devil" should taste of. Then he sat down. Far away from the fire, in the corner, Badger was hidden.

Now the one who came approached, saying, "Tatcīdidi kŭp kŭp kŭp." — "Now he is coming," said Coyote to Badger. "Don't get excited. When I taste, I will quickly cut out his heart. Then I will jump out of the house. Do you then quickly run out from where you are hidden, and open out the coals in the fire. I will run around the house, then I will jump up on the roof, and will throw the heart into the fire. Then do you quickly cover it up with the coals." — "All right!" said Badger.

Now the cannibal came close. "Tatcīdidi kŭp kŭp kŭp" is what he said. Now Coyote answered, "Tatcīdidi kŭp kŭp kŭp." Then the "devil" thought as he went, "They never said that to me before. Nowhere did they say that." Then he arrived. "Hē!" said Coyote. "I am hungry. There was no one here to eat when I came." — "Ho!" said the "devil." "I came this way also. I too am hungry." Then Coyote said, "Let us eat each other!" — "All right!" said the "devil." "Yes," said Coyote, "do you eat me first. Let us begin." So Coyote started up the fire. Then he pulled open his shirt. "Cut with this knife right here, on the breast," said he. "All right!" said the cannibal. So he cut a slice off of Coyote's breast. He roasted it. Then the "devil" took off the fire what he had cut from Coyote's breast, and ate it. "Ah!" said he, "your flesh is bitter." — "Yes," said Coyote, "it is because people have been talking about me." The other could hardly eat it, but he finished it at last. Then Coyote said to the "devil," "I'll taste you now." — "All right!" said he. So he uncovered himself. Then Coyote took the knife to slice the "devil's" breast; but instead of that, he cut inwards deeply, he cut in towards the heart and lungs, he cut down to the bone. "Ahaha!" said the "devil," "a little higher. Don't cut so deep!" Coyote kept on cutting close to the bone; and when he got to the end of the breast-bone, he cut in deep. He cut quickly, and cut out the heart and lungs. Then, taking them, he jumped out of the house through the door, and ran

around the house. He ran round and round. The "devil" ran after him, he chased him. Then the Badger jumped out quickly, he opened out the coals of the fire. Coyote ran around the house several times, carrying the heart and lungs. Then he jumped on the roof, and threw the heart and all through the smoke-hole into the fire. Badger covered them up quickly with the coals. Then the heart popped and burst, and the "devil" fell dead. That is what it did when Badger covered it with coals. That is how Coyote killed that "devil." When the heart popped, people heard it all over the world. Then they said, "Coyote has killed that 'devil.'"

HARVARD UNIVERSITY,
CAMBRIDGE, MASS.

THREE BALLADS FROM NOVA SCOTIA

BY W. ROY MACKENZIE

LITTLE MATHA GROVE

THE following version of "Little Musgrave and Lady Barnard" (Child, No. 81) was derived from the recitations of four different persons. The basis of the text is a recitation by Mrs. Levi Langille of Marshville, Nova Scotia (A); and her part of the text includes stanzas 1-7, 10-17, and 21-22. Mrs. Langille's version was the first one procured, and the only one that was at all complete. The other three were obtained by reading her version to persons who had formerly sung the ballad, but no longer remembered it well, and could only change and supplement in places while having the first version read to them. The parts of the text denoted by B were supplied by Mrs. James Gammon of River John, Nova Scotia, and include stanzas 8-9, 18-20, and 23-24. The text, therefore, is made up as follows: 1-7, from A; 8-9, from B; 10-17, from A; 18-20, from B; 21-22, from A; 23-24, from B. The fragments furnished by John Langille of River John (C) and by Mrs. Jacob Langille of Marshville (D) are given only in the footnotes. Every word obtained from any of the reciters may thus be found either in the text or in the notes. A, B, C, and D were all collected by me during August and September, 1909.

- A. 1. 'T was on a day, a high holiday,
 The best day of the old year,
 When little Matha Grove he went to church
 The holy word to hear.
2. Some came in in diamonds of gold,
 And some came in in pearls,
 And among them all was little Matha Grove
 The handsomest of them all.
3. Lord Daniel's wife was standing by.
 On him she cast an eye,
 Saying, "You little Matha Grove, this very night
 I invite you to lie with me."
4. Lord Daniel is away to the New Castle
 King Henry for to see.¹

¹ C remembered the full stanza: —

"Lord Daniel is away to the New Castle
 King Henry for to see,
 And this very night little Matha Grove
 Shall lie with his wedded lady."

-
.
5. So the little foot-page was standing by,
And he heard all that was said,
And he took to his heels to the river-side,
And he bended his breast and he swum.¹
6. And when he came to Lord Daniel's bower,
He knockéd so hard at the ring.
There was none so ready as Lord Daniel
For to rise and let him in.
7. "What news, what news, my little foot-page,
Do you bring unto me?"
"This very night little Matha Grove
Is in bed with your wedded lady."
- B. 8. "If this be true, be true unto me,
Be true you bring unto me,
I have an only daughter dear,
And your wedded lady she shall be.
9. "If this be a lie, a lie unto me,
A lie you bring unto me,
I'll cause a gallows to be rigged,
And hangéd you shall be."²
- A. 10. So he put the bugle to his mouth,
And he sounded loud and shrill:
"If there 's any man in bed with another man's wife,
It is time to be hastening away."
11. So Lord Daniel he ordered up all his men,
And he placed them in a row.
.
.
12. "What 's that, what 's that?" said little Matha Grove,
"For I know the sound so well.
It must be the sound of Lord Daniel's bugle,"
.

¹ D recognized this stanza as being made up of parts of two stanzas, as formerly sung. The first of the two stanzas she could not complete, but the second she completed as follows:—

So he took to his heels to the river-side,
And he bended his breast and he swum,
And when he came to the dry land
He took to his heels and he run.

² A omitted stanzas 8-9.

13. "Lie still, lie still, you little Matha Grove,
And keep me from the cold.
Its 's only my father's shepherd boy
That 's driving sheep down in the fold."
14. So they hustled and they tumbled till they both fell asleep,
And nothing more did they hear,
Till Lord Daniel stood by their bedside.¹
.
15. "How do you like my bed?" said he,
"And how do you like my sheet?
And how do you like my wedded lady
That lies in your arms and sleeps?"
16. "Well do I like your bed," said he,
"Well do I like your sheet.
Better do I like your wedded lady,
That lies in my arms and sleeps."
17. "Get up, get up, you little Matha Grove,
And some of your clothes put on,
That it can't be said after your death
That I slew a naked man."²
- B. 18.³ "How can I get up," little Matha replied,
"And fight you for my life,
When you have two bright swords by your side,
And I have ne'er a knife?"
19. "If I have two bright swords by my side,
They cost me deep in purse,
And you shall have the best of them,
And I shall have the worst.

¹ B rendered the stanza thus: —

So they tossed and tumbled all that night,
Till they both fell fast asleep.
And they never knew another word
Till Lord Arnold stood at their bed's feet.

² B: —

"That it can't be said when you are dead
That I slew a naked man."

³ The following three stanzas are represented in A thus: —

"How can I go and fight you
When you have two bright swords lying down by your side,
And I've got scarcely a knife?"

"You shall have the very best one,
And I shall have the worst,
And you shall have the very first blow,
And I shall have the next."

20. "And you shall have the very first blow,
And I shall have the other.
What more, then, could I do for you
If you were my own born brother?"
- A. 21. The very first blow that Matha Grove struck
He wounded Lord Daniel sore.
The very first blow Lord Daniel struck,
Little Matha could strike no more.
22. "So curséd be my hand!" said he,
"And curséd be my bride!
They have caused me to kill the handsomest man
That ever trod England's ground."¹
- B. 23. He took his lady by the hand,
He led her through the plain,
And he never spoke another word
Till he split her head in twain.
24. He put his sword against the ground,
The point against his heart,
There never was three lovers
That sooner did depart.²

PRETTY POLLY

The following version of "Lady Isabel and the Elf-Knight" (Child, No. 4, H) is made up chiefly of the versions of two reciters, though a third one comes in with variants on two of the stanzas. The basis of this version, as of "Little Matha Grove," is a recitation by Mrs. Levi Langille (A). The ballad, as given by Mrs. Langille, was very defective in parts; but when it was read to John Langille (B), who could not sing or repeat it on his own initiative, it stimulated his memory to the production of a large part of the ballad as he had formerly sung it. Ten out of the seventeen stanzas in the main text which follows were contributed by him, while the corresponding parts by Mrs. Langille, being less complete, are relegated to the footnotes. Finally, variants on two of the stanzas were given by David Rogers of River John (C). The text is made up as follows: 1-4, from B; 5-8, from A; 9, from B; 10-12, from A; 13-17, from B. The variants of C are given in the footnotes. Every word obtained from any of the reciters may

¹ C rendered the stanza thus:—

"Curséd be my wife!" said he,
"And curséd be my hands!
For I have slain the best-looking man
That ever trod England's lands."

² A omitted stanzas 23-24.

be found in the text or notes. These collections were also made during August and September, 1909.

- B. 1. There was a lord in Ambertown,
 He courted a lady gay,
 And all he wanted of this pretty maid
 Was to take her life away.¹
2. "Go get me some of your father's gold,
 And some of your mother's fee,
 And two of the best nags out of the stable,
 Where there stands thirty and three."
3. She went and got some of her father's gold,
 And some of her mother's fee,
 And two of the best nags out of the stable,
 Where there stood thirty and three.
4. She mounted on the milk-white steed,
 And he on the rambling gray,
 And they rode till they came to the salt sea-side,
 Three hours before it was day.
- A. 5. "Light off, light off, thy steed white milk,
 And deliver it unto me,
 For six pretty maids I have drowned here,
 And the seventh one thou shalt be.
6. "Take off, take off, thy bonny silk plaid,
 And deliver it unto me,
 Methinks they are too rich and too gay
 To rot in the salt, salt sea."²

¹ The first four stanzas, in which I follow B, are thus represented in A (which has no equivalent of stanza 3): —

There was a lord in Ambertown
 Courted a lady fair,
 And all he wanted of this pretty fair maid
 Was to take her life away.

"Go get me some of your father's gold,
 And some of your mother's fees,
 And two of the best horses in your father's stall,
 Where there stands thirty and three."

So she mounted on her steed white milk,
 And he on his dappling gray,
 And they rode forward to the sea
 Two hours before it was day.

² B rendered this stanza thus: —

"Take off, take off, thy silken dress,
 Likewise thy golden stays.
 Methinks they are too rich and too gay
 To rot in the salt, salt seas."

7. "If I must take off my bonny silk plaid,
Likewise my golden stays,
You must turn your back around to me,
And face yon willow-tree."
8. He turned himself around about
To face yon willow-tree.
She grasped him by the middle so tight,
And she tumbled him in the sea.
- B. 9. "Lie there, lie there, you false-hearted man!
Lie there instead of me!
For six pretty maids thou hast drowned here.
Go keep them company."
- A. 10. So he rolléd high and he rolléd low,
Till he rolléd to the sea-side.
"Stretch forth your hand, my pretty Polly,
And I 'll make you my bride."
11. "Lie there, lie there, you false-hearted man!
Lie there instead of me!
For six pretty maids thou hast drowned here,
But the seventh hath drowned thee."
12. She mounted on her steed white milk,
And she led her dappling gray,
And she rode forward to her father's door
An hour before it was day.
- B. 13. The parrot being up so early in the morn,
It unto Polly did say,
"I was afraid that some ruffian
Had led you astray."
14. The old man on his pillow did lie,
He unto the parrot did say,
"What ails you, what ails you, you pretty Poll parrot,
You prattle so long before day?"²

¹ C rendered the stanza thus:—

The parrot was up in the window high,
And heard what she did say.
"Where have you been, my pretty Polly,
That you 're out so long before day?"

² A rendered the stanza thus:—

The old man he, its being awake,
And he heard all that was said.
"What were you prittling and prattling, my pretty Polly,
And keeping me awake all night long?"

15. "The old cat was at my cage door,
And I was afraid he was going to eat me,
And I was calling for pretty Polly
To go drive the old cat away."¹
16. "Well turned, well turned, my pretty Poll parrot!
Well turned, well turned!" said she.
"Your cage it shall be of the glittering gold,
And the doors of ivory.
17. "No tales, no tales, my pretty Poll parrot,
No tales you will tell on me.
Your cage it shall be of the glittering gold,
And hung on yon willow-tree."²

SIX QUESTIONS

The following version of "Captain Wedderburn's Courtship" (Child, No. 46) was obtained from the singing and recitation of John Adamson, Millsville, Nova Scotia.

1. The Duke of Merchant's daughter walked out one summer's day.
She met a bold sea-captain by chance upon the way.
He says, "My pretty fair maid, if it was n't for the law,
I would have you in my bed this night by either stock or wa'."
2. She sighed and said, "Young man, oh, do not me perplex.
.
.
.
You must answer me in questions six before that I gang awa',
Or before that I lie in your bed by either stock or wa'—
3. "Oh, what is rounder than your ring? What's higher than the trees?
Or what is worse than women's tongue? What's deeper than the
seas?

¹ A and C each had a separate version of this stanza. A's version is:—

"The old cat had got up to my littock so high,
And I was afraid she was going to eat me,
And I was calling for pretty Polly
To go drive the old cat away."

C's version runs thus:—

"The old cat was at my cage door,
And swore she would devour me,
And I was calling for fair MacConnel
To hiss the cat away."

C supposed that the "fair MacConnel" was a servant.

² These two concluding stanzas are represented, in A's version, by the one stanza:—

"Don't prittle, don't prattle, my pretty Polly,
Nor tell any tales on me.
Your cage shall be made of the glittering gold
Instead of the greenwood tree."

What bird sings first, what bird sings last? Or where does the dew first fall? —

Before that I lie in your bed by either stock or wall.”

4. “The globe is rounder than your ring. Sky’s higher than the trees. The devil’s worse than women’s tongue. Hell’s deeper than the seas. The roe sings first, the *thirst* sings last. On the earth the dew first falls, Before that I lie in your bed by either stock or wall.”¹
5. “You must get for me some winter fruit which in December grew. You must get for me a silken cloak that ne’er a waft went through, A sparrow’s thorn, a priest new-born, before that I gang awa’, Before that I lie in your bed by either stock or wa’.”
6. “My father’s got some winter fruit which in December grew. My mother’s got a silken cloak that ne’er a waft went through. Sparrows’ thorns they’re easy found. There’s one on every claw. So you and I lie in one bed, and you lie next the wa’.”
7. “You must get for my wedding supper a chicken without a bone. You must get for my wedding supper a cherry without a stone. You must get for me a gentle bird, a bird without a gall, Before that I lie in your bed by either stock or wall.”
8. “Oh, when the chicken’s in the egg, I’m sure it has no bone. And when the cherry’s in full bloom, I’m sure it has no stone. The dove it is a gentle bird. It flies without a gall, Before that I lie in your bed, by either stock or wall.”
9. He took her by the lily-white hand and led her through the hall. He held her by the slender waist for fear that she would fall. He led her on his bed of down without a doubt at all, So he and she lies in one bed, and he lies next the wall.

The Mrs. Levi Langille, who appears as the most important reciter of “Little Matha Grove” and of “Pretty Polly,” is a first-cousin of the unhappily defunct “Ned” Langille, whom I mentioned in my short article on “Ballad-Singing in Nova Scotia” (*Journal of American Folk-Lore*, July–Sept., 1909). She belongs, therefore, to the family that (in the district under discussion) has been chiefly instrumental in carrying down such relics of the old ballads as survived the general wave of neglect and disapproval. The king of ballad-singers in that region was the father of “Ned,” above mentioned; and his brother

¹ This line of course should be —

“So you and I lie in one bed, and you lie next the wall.”

The singer here, as in many other cases, uses the regular refrain without being troubled by its lack of appropriateness.

George, only a less gifted singer than himself, was the father of Mrs. Levi Langille, who is now about seventy years of age. Old George himself died as recently as the summer of 1908, at the ripe age of ninety-three, and his daughter assured me that he could have sung many of "the old songs" to me within a month of his death; but he, like many other old-time singers whom I have lately heard about, died too soon.

Mrs. Langille herself did not have any particular regard for the two old ballads presented above. Like all her family, she has a strong taste for music, and of late years her musical interests have turned to the songs that her children have brought home from country singing-schools, where, of course, the ancient ballad is no longer regarded. When she was younger, her ideals of secular music did not extend far beyond the ballads which formed the stock-in-trade of her father's repertory. But old George did not sing his ballads every day in the week, nor to every chance comer. He was, according to his daughter's account, "a proud man," who sang only upon special occasions or as a special reward for favors received. One of the forms that his "pride" assumed was an eager desire that his hair should retain its pristine black, and on regular occasions he instructed his daughter to take her station beside his chair and pluck out the ever-recurring white threads. In payment for this service, and while the gleaning operation was in progress, he sang her favorite songs by way of recompense. It was in this way that she learned "Little Matha Grove" and "Pretty Polly."

Before going on to the other persons who had knowledge of these songs, I must mention that the title "Pretty Polly" is of very doubtful authenticity in connection with the ballad to which it refers above. Mrs. Langille mentioned this as the name before she sang the ballad; but when I questioned her afterwards, she asserted that there was no special name for the song, and concluded with the familiar suggestion, "Make up a name for it yourself. You have more larnin' than we have." The two persons whom I discovered afterwards who had some knowledge of the ballad could not remember any particular title as applied to it, and they took refuge, also, in an appeal to my superior scholarship.

I shall now indicate, as briefly as possible, the further information that I obtained about "Little Matha Grove." A couple of weeks after Mrs. Langille's recitation, I discovered that another woman, Mrs. James Gammon, living five or six miles from Mrs. Langille, had been known to sing the ballad years ago. On questioning her, I found that she could repeat only a stray stanza or two. She explained that she had learned this, among other ballads, when a girl, from her aunt, but that after her marriage her husband had implored her to give up sing-

ing these "rowdy songs." She had complied, in the interests of respectability, and consequently retained only dim recollections of the old ballads. However, when I read Mrs. Langille's version to her, she recalled a good many stanzas, some of which had not appeared in the first version. Finally, I made a canvass of Mrs. Langille's relatives, and found two persons who were able to make slight contributions, though they had not heard the ballad sung for years. John Langille, a grandson of "Old Ned's," remembered a few lines from having heard his grandfather sing the ballad; and Mrs. Jacob Langille, a cousin of Mrs. Levi's, having been brought up by "Old Ned's" father, completed one defective verse from her recollections of the old man's singing.

The so-called "Pretty Polly" was not quite so widely known. After having procured Mrs. Langille's version, I found only one person who had any distinct recollections of the song. This was the John Langille referred to above. He had learned it, years before, from his grandfather, "Old Ned," and, happily, he "used to roar this one a little himself;" so, when I stimulated his memory by reading Mrs. Langille's version to him, he repeated the greater part of the ballad, adding a good deal to the first version. In my footnotes to the above text I include also variants on two of the stanzas, which were supplied by David Rogers, an old resident of River John, who is now living in Pictou, about twenty miles away. David made up for his slim knowledge of the ballad by an earnest assurance that whatever he supplied was sure to be right.

The story of the third ballad, "Six Questions," is much less involved. John Adamson, an old lumberman of Millsville, recited it to me after he had first sung it through in compliance with the demands of convention and of necessity. He had got the ballad, years ago, from his wife, and his wife had got it "from a friend." Beyond this — and even here — the "Six Questions," as a matter of Nova Scotia tradition, fades into the mist.

WASHINGTON UNIVERSITY,
ST. LOUIS, MO.

A TRADITIONAL BALLAD FROM THE KENTUCKY
MOUNTAINS ¹

BY JOSIAH H. COMBS

SWEET WILLIAM

1. Sweet William he arose on last May morning,
He dressed himself in blue;
"Come and tell unto me that long, long love
Between Lydia Margaret and you."
2. "I know no harm of Lydia Margaret, my love,
And I hope she knows none of me.
By eight o'clock to-morrow morning
Lydia Margaret my new bride shall see."
3. Lydia Margaret was standing in her boughing-door,
A-combing back her hair.
Who you reckon she spy but Sweet William and his bride?
To the stone wall she drew nigh.
4. Lydia Margaret threw down her ivory comb,
And quickly she wrapped up her hair;
She went away to her own bedroom,
And there she sang so clear.
5. The day being past and the night a-coming on,
When they all were lying asleep,
Lydia Margaret she arose with her tears in her eyes
And stood at Sweet William's bed-feet.
6. "How do you like your blanket, sir?
'T is how do you like your sheet?
How do you like that fair lady
Lies in your arms asleep?"
7. "Very well I like my blanket;
Very well I like my sheet:
Much better I like the fair lady
A-talking at my bed-feet."
8. The night a-bein' past and the day a-comin' on,
When they all were lying awake,

¹ [This is a good version of "Fair Margaret and Sweet William" (Child, No. 74). It is similar to Child's version B, which was communicated to Percy by the Dean of Derry, but first printed by Child, II, 201. The ghost is replaced by Lady Margaret in person. — G. L. K.]

Sweet William arose with trouble in his breast
With the dreams that he dreamt last night.

9. "Such dreams, such dreams, such dreams," said he,
"Such dreams, I fear, ain't good:
I dreamed last night of young science¹ in my room;
My new bride's bed was blood."
10. Sweet William he called on his merry maids all,
By one, by two, by three;
Among them all he asked his bride
Lydia Margaret he might go see.
11. "Is Margaret in her boughing-door,
Or is she in her hall,
Or is she in the kitchen-room
Among the merry maids all?"
12. "She's neither in her boughing-door;
She's neither in her hall;
Tho' she is dead, in her own bed's made,
Made up 'gainst yonders wall."²
13. First he kissed her red rosy cheeks,
And then he kissed her chin,
And then he kissed her snowy-white breast,
But the breath always stayed in.
14. Lydia Margaret she died like it might a-been to-day;
Sweet William he dies to-morrow:
Lydia Margaret she died for pure love's sake;
Sweet William he died for sorrow.
15. Lydia Margaret was buried in the east of the church,³
Sweet William was buried in the west;
And out of Lydia Margaret's grave grows a red, red rose,
Spread over Sweet William's breast.

HINDMAN, KNOTT COUNTY,
KENTUCKY.

¹ [Child's A has "red swine;" B, "white swine;" C, "wild men's wine." — G. L. K.]

² Another version has "Laid out against the wall."

³ Another version has "the east churchyard."

THE CHILIAN FOLK-LORE SOCIETY AND RECENT PUBLICATIONS ON CHILIAN FOLK-LORE, ETC.

BY ALEXANDER F. CHAMBERLAIN

As far back as 1905, Dr. Rodolfo Lenz, of Santiago, the well-known philologist and ethnologist, sought to organize the study of Chilian folk-lore by the formation of a "Comisión de Folklore Chileno" and the publication (first as an Appendix to the "Anales de la Universidad de Chile," and then reprinted as separates) of a "Revista de Folklore Chileno." The idea was set forth, with a syllabus of subjects to be investigated, in Dr. Lenz's "Ensayo de Programa para Estudios de Folklore Chileno" (Santiago, 1905, 12 p.). In this "Programa," the rubrics of which were confined technically to the Spanish Chilians, — although, as the author remarked (p. 5), the study of that folk-lore is largely impossible without a knowledge of the folk-lore of the Indian population, — the following topics for investigation were enumerated: folk-literature in poetry and prose, music and dancing, plastic and ornamental arts, customs and beliefs, folk-speech, etc. Under these larger headings were listed numerous subdivisions, among the more interesting of which were myths and legends, tales of monsters (such as the *huallipenes*, the *nirivilo*, the *chueiquhuccú*, the *calchona*, the *camahueto*, the *imbunches*, the *calcucho*, the *cucros* or *mantas*, etc.) and humorous tales (e. g., *Pedro Urdemales*); religious feasts and festivals (such as the various festivals of the Nativity, Easter, Holy Week, etc.; the festival of the Virgin of Andacolla; the festival of San Pedro in Talcahuano, and others relating to sailors and fishermen); children's plays and games (like the *chapitas* or *pallalla*, *rayuela*, *luche*, *chincol*, *cutulun-peuco*, etc., with their accompanying songs, etc.); games of adults (such as the *chueca*, *cancha de bolas*, *naipes*, *cacho*, *maraca*, etc.); folk-food and cookery, lore relating to Chilian plants (*maiz*, *papa*, *porotos*, *zapallo*, *cochayuyo*, *luche*, etc.; preparations of *charqui*, *chuchoca*, *chuño*, etc.; national drinks and beverages, particularly the various *chichas*; stimulants, such as *tabaco*, *coca*, the latter in the northern provinces); folk-medicine; etc.

Of special interest to the folk-lorist is the study of the process of the Chilianizing of the Indians, which has now been going on for so long a time; also the effect of the contact of races upon the language, habits, etc., of the population of European descent.

This proposal of 1905 really belongs in 1894, when Dr. Lenz, in an article contributed to the "Anales de la Universidad de Chile," with the title of "Ensayos filológicos americanos II," suggested something quite similar. On the 18th of July, 1909, when was founded the "Chil-

ian Folk-Lore Society," "La Sociedad de Folklore Chileno," the efforts of Dr. Lenz bore rich fruit. The objects of the Society, and the scope of their investigations as outlined in the "Programa de la Sociedad de Folklore Chileno" (Santiago, 1909, 24 p.), drawn up by Dr. Lenz, and the "Comunicación á los Miembros de la Sociedad de Folklore Chileno" (5 p.), follow closely the path laid out in 1905 (see the new "Programa," pp. 13-17, where the rubrics of 1905 are reproduced). At pp. 5-11 of the new "Programa" is given a *résumé* in Spanish, under the title "Etnología i Folklore," of Dr. R. F. Kaindl's "Die Volkskunde, ihre Bedeutung, ihre Ziele und ihre Methode" (Leipzig, 1903), followed by some words of Dr. Lenz. The "Programa" closes with a useful bibliography of Chilian folk-lore.

The new Society counts already fifty-seven members (active, ordinary, corresponding), and is governed by a board of five members, including the President, Secretary, and Treasurer. The officers elected in 1909 are as follows: President, Dr. Rodolfo Lenz; Treasurer, Agustin Cannobbio; Secretary, Eliodoro Flores.

The first regular session of the Society was held on August 1, 1910. At the various sessions the following papers were given:—

- August 1, 1909. Dr. R. Lenz, Folk-Lore and its Relation to Ethnology, etc.; The Development of Spanish in America, and the Phonology of the Popular Speech of Chili.
- August 29, 1909. Dr. Lenz, The Phonetic Transcription of Documents in the Popular Language.
Sr. Ramon A. Laval, Latin in Chilian Folk-Lore.
- October 3, 1909. Sr. C. B. Vega, On the Origin of the Proverb, "Está Como las recetas del doctor La Ronda."
- October 24, 1909. Sr. Agustin Cannobbio, Folk-Medicine.
Sr. R. E. Latcham, The Festival of Andacollo.
- November 9, 1909. Sr. I. Parraguez, Popular Songs and Melodies (some of them were sung by Sr. Ugarte).
Sr. E. Blanchard-Chessi, Easter and the Countess of Cerro Blanco.
- December 5, 1909. Sr. Flores, Collection of Chilian Riddles.
Dr. R. Lenz, Chilian Folk-Poetry (Santiago in particular).
- December 19, 1909. Sr. Laval, Popular Beliefs concerning the Devil.
Sr. Flores, Riddle-Tales.
Dr. Lenz: Folk-Poetry of Santiago (concluded).
- March 20, 1910. Sr. Laval, Chilian Prayers, Charms, Incantations, etc.

This programme is evidence of good work done and being done. As a further indication of labors already accomplished, it may be well

to reproduce here in somewhat different form the "Bibliography of Works containing Material for Chilian Folk-Lore, Chilian Words, etc." already referred to.

A. *Works of a General Character.*

- VICUÑA CIFUENTES, J. Instrucciones para recojer de la tradición oral romances populares. Santiago, 1905.
 LENZ, R. Ensayos filológicos Americanos. I: Introducción al Estudio del lenguaje vulgar de Chile. *Anales de la Universidad de Chile*, 1894, vol. lxxxviii, pp. 113-133.
 — *Id.* II: Observaciones jenerales sobre el estudio de dialectos i literaturas populares. *Ibid.*, 1894, vol. lxxxviii, pp. 353-368.

B. *Works relating to the Folk-Lore of the Aborigines (Araucanian Indians).*

- CAÑAS PINOCHET, A. La papa, su orijen, su cultivo, etc. Santiago, 1901.
 — Estudio arqueológico sobre las Piedras Horadadas. Santiago, 1904.
 — El Culto de la Piedra. Santiago, 1904.
 GUEVARA, T. Psicología del Pueblo Araucano. Santiago, 1908. 412 p.
 — Historia de la Civilización de Araucanía. 3 vols. Santiago, 1898-1905.
 LENZ, R. De la Literatura araucana. Chillan, 1897. 44 p. Also in the *Revista del Sur*, vol. i, No. 7.
 — Estudios Araucanos. Materiales para el estudio de la lengua, la literatura i costumbres de los Indios *Mapuche* o Araucanos. Santiago, 1895-97. pp. 41, 485.
 MEDINA, J. T. Los aborijenés de Chile. Santiago, 1882. 424 p.
 ROBLES, R. E. Costumbres i creencias araucanas. In *Anales de la Universidad de Chile*, 1906-08.
 — Un Macitun. *Ibid.*, 1909.

C. *Folk-Lore and Language of the Chilian Spanish.*

- AMUNÁTEGUI REYES, M. L. Acentuaciones viciosas. Santiago, 1887. 479 p.
 — Borriones gramaticales. Santiago, 1894. 311 p.
 — Al través del Diccionario i la Gramática. Santiago, 1895. 331 p.
 CAÑAS PINOCHET, A. Estudios Etimológicos de las palabras de orijen indijena usadas en el lenguaje vulgar que se habla en Chile. Santiago, 1902. 77 p.
 CANNobbio, A. Refranes chilenos. Barcelona, 1901. 118 p.
 — Sobre la conveniencia de impulsar los estudios folklóricos en Chile. In the *Revista Nacional*, vol. i, 1906.
 — El galán i la calavera, romance publicado por el académico español señor Ramon Menéndez Pidal en el tomo i, de la revista *Cultura Española*, p. 95.
 CHIAPPA, V. Chilenismos. Notas Manuscritas. 1898.
 CONCHA CASTILLO, F. Chilenismos. Articles in the *Revista de Artes i Letras*, vol. vii.
 ECHEVERRÍA I REYES, A. Voces usadas en Chile. Santiago, 1900. 246 p.
 — Sobre lenguaje. Santiago, 1897. 17 p.
 ESPECH, R. Elegancia del lenguaje. Santiago, 1896. 180 p.
 GORMAZ, V. Correcciones lexicográficas sobre la lengua castellana en Chile. Valparaíso, 1860. Pp. vii, 64.
 GUZMAN, A. Lexicología Castellana. Santiago, 1897. 260 p.
 LAVAL, R. A. El cuento del medio pollo. *Revista de Derecho, Historia i Letras* (Buenos Aires), Abril, 1909.

- LENZ, R. Die indianischen Elemente im Chilenischen Spanisch inhaltlich geordnet. Halle, 1902. 48 p.
- Los elementos indios del Castellano de Chile. Estudio lingüístico i etnológico. I. Diccionario etimológico de las voces chilenas derivadas de lenguas indígenas americanas. Primera entrega. Santiago, 1904-05. 448 p.
- Über die gedruckte Volkspoesie von Santiago de Chile. Ein Beitrag zur chilenischen Volkskunde. Halle, 1895. 22 p.
- MUÑOZ GAMERO, B. Diccionario naval. Santiago, 1849. 181 p.
- ORTÚZAR, C. Diccionario Manual de Locuciones viciosas. San Benigno Canaveze, 1893. 320 p.
- PIZARRO, B. Informe sobre la obra "Lexicología Castellana" al Decano de Humanidades. Santiago, 1898. 3 p.
- RODRIGUES, Z. Diccionario de Chilenismos. Santiago, 1875. 487 p.
- ROMAN, M. A. Diccionario de Chilenismos. Tomo I, ABC. Santiago, 1901-08. 53 p.
- VICUÑA CIFUENTES, J. "Las señas del marido," "La Adúltera," "Blanca Flor i Filomena," "Lúcas Barroso," "Muerte del señor don Gato," "El Conde Alarcon," "La Magdalena," "Los celos," "La dama i el pastor" i otros romances recogidos por el señor Vicuña e insertos en el citado estudio de Menéndez Pidal. See CANNobbio, A.

The Society has begun the publication of a journal entitled "Revista de la Sociedad de Folk-Lore Chileno," of which the first four numbers contain the following studies:—

- LAVAL, RAMON A. Del Latin en el Folk-Lore Chileno (pp. 1-2).
- Cuentos Chilenos de Nunca Acabar (pp. 30-70).
- Oraciones, Ensalmas i Conjuros del Pueblo Chileno comparados con los que se dicen en España (pp. 71-132).

The next three numbers will contain these other studies:

- LATCHAM, R. E. La fiesta de Andacolla.
- TOURNIER, L. Les drogas antiguas en la medicina popular.
- ROBLES, R. E. Costumbres i creencias araucanas Guilatunes.

These all constitute contributions of value to the subjects of which they treat.

Sr. Laval, in his study of "Latin in Chilian Folk-Lore," cites numerous phrases, expressions, refrains, verses, anecdotes, etc., of folk-provenance in which Latin words and sentences are found. Macaronic Latin verses in imitation of liturgical texts also occur; likewise joco-serious "poems" in which are scattered Latin words, etc. Curious is the proverb, *Beati Indiani qui manducant charquicanem*. In "Chilian Endless Stories," the author cites twenty-six examples of such: 1. Cuento del Gatito montes; 2. El Gato con los piés de trapo; 3. El Gato sarapo; 4. Los italianos i el inglés; 5. El Gallo pelado; 6. El candadito; 7. La mula baya de don Pedro Arcaya; 8. El Rei que tenía dos hijos; 9. La Vaca del Rei; 10. El Humito; 11. La Hormigueta; 12. Los Gansos; 13. El Zorzal (*Turdus falklandicus*); 14. El Fililo; 15. Salí de Córdoba; 16. Bártolo; 17. El Porotal; 18. El

Perro leon amarillo; 19. El Pato; 20. El polaco i el inglés; 21. El miedoso; 22. La Tenquita (*Mimus thenac*); 23. La Cuja; 24. El real i medio; 25. La Mata de Cógules; 26. La Pava.

Of these tales, Nos. 2 and 3 are simply variants of the "Está era un gato" type cited by Rodriguez Marin, in his "Cantos Populares Españoles" (1882-83); the "Mula baya," as Sr. Laval points out, belongs to the same class as the Argentine "Gallo Pelado" reported by Lehmann-Nitsche and the "Buena Pipa" (or "Pipita") of Rodriguez Marin; No. 12 resembles the "Pavos" in Rodriguez Marin; No. 24 the author compares with the Pehuenche (Araucanian) tale, "Plata, hongos i talere," which seems to be of European origin. Many of these "tales that never end" are in verse, and often in rhyme; most also are very brief. The "King who had Two Sons" runs thus: "There was a king who had two sons, one was larger and the other smaller, one was called Pancho and the other Francisco. When the king rose, he rose with his two sons, one was larger and the other smaller, one was called Pancho and the other Francisco. When the king breakfasted, he breakfasted with his two sons, one was larger and the other smaller, one was named Pancho and the other Francisco. When the king went out into the street, he went out with his two sons," etc. Nos. 9-25 the author considers "verdaderos cuentos de nunca acabar;" Nos. 1-7 are perhaps better styled "Cuentos de paga."

Sr. Laval's monograph on "Prayers, Charms, Incantations, etc., of the Chilian People, compared with those said in Spain," gives the Spanish texts of 116 prayers (3 for daybreak, etc.; 7 for making the sign of the cross and getting up; 8 acts of contrition; 16 other prayers to Jesus Christ; 12 prayers to the Virgin Mary; 9 prayers to the guardian angel; 27 prayers when going to sleep; 22 miscellaneous prayers; 11 prayers against natural phenomena; 1 prayer of offering); 24 charms, etc., and formulæ used for children; 21 incantations, etc. In a supplement 10 prayers are added. These prayers, etc., obtained from oral tradition, have been handed down "from father to son from time immemorial," and, in the course of transmission, have undergone not a few curious changes in words, etc. This the author illustrates by printing side by side on page 77 a version of the "Hymn of San Buenaventura to the Holy Spirit," obtained in Cauquenes (Prov. of Maule), and the translation of the same hymn as it appears in the "Catechismo de la Doctrina Cristiana" by Father José Benítez, which has popularized it; and also in notes *passim*. Frequent references by way of comparison are made to Fernan Caballero's "Cuentos, Oraciones, Adivinas i Refranes infantiles" (Madrid, 1880), Francisco Rodriguez Marin's "Cantos Populares Españoles" (Sevilla, 1882-83), Muñoz Saénz's "Horas de Vacaciones," etc. No. 36, curi-

ously enough, with its "Te adoro, Jesus divino, Que lives entre la nieve," refers to the now famous statue of the "Christ of the Andes," erected in 1904 as a symbol of peace on the high mountains where Chili and Argentina meet. The most powerful of all charms and incantations against all forms of peril and danger, disease, machinations of the evil-minded, and even Satan himself, is the "Doce palabras redobladas," of which several versions are given. The twelve things mentioned are the one pure Virgin, the two tables of the law, the three Marys, the four elements, the five gospels, the six candlesticks, the seven planets, the eight heavens, the nine months before birth, the Ten Commandments, the eleven thousand virgins, the twelve apostles. There is, however, some variation in certain ones of the twelve.

Other works on folk-lore which have just appeared are Sr. Julio Vicuña Cifuentes' "Estudios de Folk-Lore Chileno. Mitos y Supersticiones recogidos de la Tradición Oral, Primera Serie. Mitos" (Santiago, 1910. 46 p.); and "Coa. Gerga delos Delincuentes Chilenos. Estudio y Vocabulario" (Santiago, 1910. 146 p.), both laid by the author before the International Congress of Americanists at Buenos Aires, July, 1910. The first part of Sr. Vicuña Cifuentes' work on "Myths and Superstitions" (the second, third, and fourth parts are soon also to appear), catalogues with notes, etc., the chief figures of Chilian folk-mythology, which are as follows:—

Caballo marino. Sea-monster, confined perhaps to Chiloe.

Calchona. A somewhat inoffensive sheep, haunting by night the houses of the country-folk, who leave it the remains of their meals in a pot or a pan. It appears also as a hen, a woman, etc.

Calcuche. A submarine boat, manned by sorcerers, cruising about Chiloe in the night-time,—"an infernal pirate," causing great terror.

Camahueto (or *Camahuete*). A fantastic animal of great strength and extraordinary beauty, born and growing up in the rivers, then taking to the sea, dragging off all who seek to pass it. In Chiloe it is said to be a colossal *caballo marino*.

Colocolo. A lizard that sucks the blood of sleeping persons. It also has the forms of several other animals. Sometimes it is said to be a monster born of a bad or very small hen's egg.

Cuero. A water-monster of the size and appearance of a fully distended cow-skin. It has many eyes and is of vast strength.

Chonchón. An animal with a human head, flying about at night by means of its vast ears, which are used as wings. The *Chonchons* are sorcerers, etc.

Guirivilu (or *Nirivilu*) is a *zorra del agua* with a very big tail.

Huallepén (or *Huallipén*). An amphibious creature, with the head of a heifer and the body of a sheep.

Imbunche (or *Búta*). The sorcerer that presides over the meetings of the *brujos*. He has his face turned backward, with one leg adhering to his shoulders. Human children are stolen to be made into *imbunches*.

Lampalagua. A formidable reptile provided with strong claws.

Piguchén (or *Piuchén*). A serpent, transforming itself, after a certain time, into a huge frog. It is a vampire, but prefers the blood of animals to that of man.

Sapo arriero. A terrible monster, killing people who disturb it when asleep.

Trauco. An ugly and repulsive monster living in trees.

As many of these names would suggest, a number of these mythic figures belong to the folk-lore of the Indians, from whom the whites have taken them in more or less modified forms. Other figures in Chilian mythology and folk-lore are:—

La Viuda. A woman clothed in black, who creeps up to horsemen at night and kills them.

El Diablo. In Chilian folk-lore the Devil is only of secondary importance, being eclipsed by the local mythical personages. The Devil of the folk is far from being the terrible creature of theology.

Duendes. Elves and fairies, little infant-faced angels, who cannot reach either heaven or hell, but must inhabit the air. They are said to be male or female, some black, etc. Again, they are said to be just like gnomes.

Brujos. Sorcerers, maleficent beings, who are never born so, but become so voluntarily. They have their meetings in the *Salamanca* of the region or town to which they belong (the *brujos* are treated with some detail, pp. 41-50). They are essentially the same as the European witches and wizards.

Familiares. These are little "demonlets" that make prosper those to whom they are attached. They are sometimes said to have the form of snakes, cats, etc.

Encantos. Enchanted persons who play an important rôle in Chilian popular legends. The scene of incantation is very often a lake, etc.

Basilisco. The basilisk is born of an egg laid by an old cock.

Of Sr. Vicuña Cifuentes' second work, "Coa. The Jargon of Chilian Criminals," the first 41 pages are taken up with an introduction on the criminal and his language (with frequent citation of Lombroso). A bibliography occupies pages 45-48. The vocabulary itself is given

on pages 51-145, and contains over 500 words. The work was really written seven years ago, when the author was under-secretary to the Minister of Justice. Other publications relating to the jargons of criminals in Spanish America are: A. Dellepiane's "El idioma del delito" (Buenos Aires, 1894); the vocabulary of 128 jargon-words in the second edition of G. Avila Money's "El guardian de policia" (Santiago, 1908); and Sr. Vicuña Cifuentes' work, still in manuscript, on "La Poesía de los delinquentes." In the vocabulary, the etymology of the word is given when known, and the region of its use in Chili (North, Central, South) indicated. About five per cent of the words seem to be of American Indian origin (but only indirectly through colloquial Chilian Spanish); and included in these are *Coipo* ("hunger"), from Araucanian *coypu*, the name of a certain rodent; *Guata* ("woman"), from Araucanian *huata* ("abdomen"). The name of the jargon itself, *Coa*, the author informs us (p. 72), is an apocope of *Coba*, which, in turn, is a metathesis of *boca* ("mouth"). The great mass of the vocabulary is upon a Chilian-Spanish basis, with such modifications, metamorphoses, etc., of sound and signification, as are common to such jargons. Of the few borrowings from other languages, may be noted *rin* ("finger-ring"), from English *ring*; *manyar* ("eat"), from Italian *mangiare*. Archaisms with respect to the European-Spanish tongue are very rare, if, indeed, they occur at all in *Coa*; but archaic words from Chilian Spanish are found. Neologisms, however, are quite numerous, and often very characteristic. An interesting term is *Americano* ("a bank-bill of the value of two pesos"). Other words of an interesting sort are *Academia* ("lock picking"), *Archivo* ("prison"), *Boca negra* ("revolver"), *Canario* ("gold watch"), *Fraille* ("mule"), *Poeta* ("cock"), *Rosario* ("lasso"), etc.

The second part of Dr. Rodolfo Lenz's "Etymological Dictionary of Indian Loan-Words in Chilian Spanish" (*Los Elementos Indios del Castellano de Chile. Estudio Lingüístico i Etnológico. Primera Parte. Diccionario Etimológico de las Voces Chilenas derivadas de Lenguas Indígenas Americanas. Secunda Entrega*) (Santiago, 1910, pp. xv, 449-938, with App. 8 pp.) contains a good deal of matter of interest to the student of folk-lore, — names of children's games (e. g., *lligues*, p. 451) that have passed over to the whites from the Araucanian Indians; names of folk-foods, dishes, implements, etc.; terms and practices of folk-medicine, etc.; names of trees, plants, etc., native to Chili or to America, e. g., the articles on *Papa* ("potato"), pp. 557-562; of this plant more than one hundred different varieties have been cultivated in Chiloe alone, of which more than half (see the long list on page 560) have native names, and *Poróto* (pp. 627-634) or *frejól*, as the educated classes now tend to call it (there are more than one hundred varieties in Chili with special names, some of which are Indian). Eth-

nological and geographical terms, and names of Indian origin, also come in for consideration. Altogether, there are 1657 entries of main words; but many of these have a number of derivatives, e. g., under *Poroto* are registered *porotá*, or *porotáda*, *porotéro*, *porotúl*, *porotito*, *porotillo*, and *aporotarse*. This makes the number of words ultimately, in whole or in part, of Indian origin, in Chilian Spanish, much larger. Of words relating to plays and games the following may be cited here:

Lligues (p. 451). An old Indian game, preserved with the same name among Chilian children. In Chiloe it resembles *chapitas*.

It is played with beans (black and white), etc.

Mambullita (p. 471). Sort of hide-and-seek in the woods. The Araucanian name of the game is *manmillan*.

Miche (p. 497). A children's game with *bolitas*.

Quechucáhue (p. 651). A sort of dice-game of the Indians.

Raumevóe (p. 679). The "judge" in the game of *linao*, a sort of ball-play.

Tecúlo (p. 715). The "*portero*" in the game of *linao*.

Tincár (p. 719). A term used in the game of *bolitas*.

Trínca (p. 740). The "hole" in the game of *bolitas*.

Tugár (p. 748). A sort of blind-man's buff or hide-and-seek.

Achita (p. 791). A children's game of *bolitas*.

Cáine (p. 794). One's adversary in play.

Colo (p. 797). The colored earth of which children make their *bolitas* or little balls.

Pilma (p. 879). A sort of football game.

Dr. Lenz's *Dictionary* is a worthy contribution to the literature of race-contact in the New World, and will easily outlive such petty criticisms, as, e. g., that of Sr. Roman in the *Revista Católica*.

The scientific students of man (aboriginal and European) in Chili are to be congratulated upon the showing made by the members of the newly-instituted Chilian Folk-Lore Society and others, who, as indicated by the publications reviewed in this article, have, indeed, shown remarkable activities in diverse fields of research.

CLARK UNIVERSITY,
WORCESTER, MASS.

NOTES AND QUERIES

THE ORIGIN OF TOTEMISM. — In his new book, "Totemism and Exogamy," Mr. J. G. Frazer describes what he calls, "the American theory of totemism;" i. e., the theory that the institution of totemism grew out of the personal guardian spirits of individuals (volume iv, page 48), and he cites me as one of the defenders of this theory. Mr. J. Jacobs, in a review of this book in the "New York Times" of October 15, accepts his statement, and seems to consider me as the originator of this theory. It is true that I first expressed this opinion as a result of my study of the Indians of the North Pacific coast.¹

Later on, Mr. Hill-Tout² confirmed my conclusions, and generalized the results obtained by me and by him in the form of a general theory of totemism. In 1897 Miss Alice C. Fletcher³ developed a similar theory, based on her observations of some of the Siouan tribes.

In writing on this subject, and in a number of general discussions of anthropological problems,⁴ I have carefully refrained from interpreting the observations made on the North Pacific coast as a general theory solving the whole problem of totemism. In fact, such would be opposed to the methodological views which I hold. I have emphasized, whenever opportunity has offered, the necessity of studying the development of each ethnological question upon an historical basis, so far as this is possible, in order to gather material by means of which we can ascertain whether the course of development among various peoples has followed the same line, either approximately or in detail. It has always seemed to me that customs which to the observer may seem very much alike, may develop from entirely different sources; in other words, that in the course of the history of culture we have to reckon not simply with a parallel development, which starts from similar psychological conditions, and follows the same course, but rather with divergent developments, in which from the same sources distinct types may evolve, as well as with convergent developments, in which very similar phenomena may develop, starting from entirely distinct sources. For this reason I have never held the opinion that any single formula can be found by which it would be possible to explain the phenomena of all that we are accustomed to call totemism, because I do not believe for a moment that all the phenomena of totemism have had the same or even a similar origin.

¹ *Bastian-Festschrift*, Berlin, 1896, p. 439. Report on the North-Western Tribes of Canada, British Association for the Advancement of Science, 1898, Reprint p. 48; see also Report on the North-Western Tribes of Canada, 1889, Reprint pp. 24 *et seq.*; "The Social Organization and the Secret Societies of the Kwakiutl Indians," Report U. S. National Museum for 1895, Washington, 1897, p. 336.

² *Transactions of the Royal Society of Canada*, 1901-02, vol. vii, sec. II, pp. 6 *et seq.*

³ *The Import of the Totem*, a Study from the Omaha Tribe, Salem, Mass., 1897.

⁴ "Some Traits of Primitive Culture," *Journal of American Folk-Lore*, vol. xvii, 1904, p. 251; *Psychological Problems in Anthropology*, Lectures and Addresses delivered before the Departments of Psychology and Pedagogy in celebration of the Twentieth Anniversary of Clark University, Worcester, 1910, pp. 125 *et seq.*

The conclusions which Dr. Goldenweiser has reached in his discussion of totemism support strongly the views towards which I incline, not only in regard to totemism, but in regard to practically all ethnological phenomena.

It may not be amiss to emphasize another point. I am inclined to lay very little stress upon the explanations of ideas and explanatory tales which we constantly obtain from primitive tribes and from others, as furnishing information of the true origin of the forms or customs in question. If an individual says that a certain design represents a bird, this does not mean that it originally meant a bird. If he says that a taboo must not be broken because it would offend the deity, this is not proof that the belief in the deity is older than the taboo. We are dealing in ethnology with re-interpretations without end, the psychological value of which is very great, but which throw no light upon the history of development. This is true also in regard to totemism; and the fact that the Australians explain their totem in one way, and the American Indians in another way, proves, I believe, very little in regard to the origin of the type of social organization in question, unless it can be proved, by considerations quite apart from the explanations given by the people themselves, that the explanations given by the people have an historical value.

I am thoroughly convinced that all problems in anthropology require, first of all, a thorough analytical study of the objective appearances of phenomena on the one hand, and of their explanations on the other, and that only by the whole synthesis of results thus obtained can results of permanent value be secured.

Franz Boas.

CAPTURING THE SOUL. — The following incident, as told by Miss Belle Greene, daughter of Mrs. Mary Greene, the missionary referred to below, took place at the Indian Manual Labor School, at the Shawnee Mission near where Kansas City, Missouri, now is. Miss Greene was a teacher in the Shawnee Mission School for a number of years. One of the pupils, a little girl about ten or eleven years of age, was taken sick and attended by a physician. After a short illness it was evident that she must die, and her parents were immediately summoned; and with them came the aged grandmother, with whom the child was an especial favorite. They were with the little one for several days before her death, and manifested deep solicitude and affection for her. When it was seen that she was dying, the parents took their place beside the bed; while the grandmother, on the other side and nearer the foot, stood motionless. With intense eagerness she kept her eyes upon the face of her dying grandchild as her breath became shorter. Suddenly, with a movement as quick as it was unexpected, the old woman arose, seized a pillow, and threw it with force directly into the face of the child, and, springing forward, pressed it down, and, grasping the two ends in her hands, folded them, as it were, together, before any one could prevent. The parents silently looked on unmoved. The missionary, grieved and shocked at what seemed such cruel heartlessness, cried, "What do you mean? You must not do so!" and attempted to take the pillow. The grandmother herself gently removed it, held it an instant still folded, and, as she

laid it safely upon the bed, replied, "Me catch her spirit, it stay awhile, it not go away yet." Then with tenderness she bent over the dead child, gave way to her grief in moans and in words, which, though not understood by the missionary, were uttered in a voice expressive of the deepest love and sorrow.

J. S.

LOCAL MEETINGS

NEW YORK BRANCH

The meetings of the New York Branch during 1909-10 took place at Columbia University on the following dates, and papers were read and discussed as given below. October 21, Mr. P. Radin, on "Winnebago Folk-Lore;" discussion by Messrs. Lowie, Goldenweiser, Hagar, Waterman, Frachtenberg. November 18, Mr. S. Hagar, on "Indian Astronomy;" discussion by Dr. Boas. December 16, Dr. F. Boas, on "Oral Tradition and Literary Form;" discussion by Messrs. Jacobs, Riess, Lowie, Deming. February 17, 1910, Dr. I. Friedlaender, on "The Wandering of a Myth;" discussion by Messrs. Waterman and Ogburn. March 17, Mr. A. Skinner, on "Some Cree Myths," and discussion. April 21, Dr. R. H. Lowie, on Van Gennep's "La Formation des Légendes;" discussion by Dr. Boas. May 19 (at Whittier Hall, by invitation of Miss Louise Haessler), Mr. P. Radin, on "The Two Brothers Myth of the Winnebago," social gathering, and adjournment until the fall.

The first Annual Meeting of the Branch took place on Dec. 16, 1909, at Columbia University. The Branch has over 70 members. The report of the Treasurer showed a clear balance of \$9.43, not including the outstanding dues of a number of members. The Chairman appointed Messrs. Goldenweiser, Waterman, and Frachtenberg auditing committee, and instructed them to examine the books of the Treasurer. Professor Boas reported on behalf of the Executive Committee the recommendation of that body that the present officers be reelected for another year. The Secretary was instructed to cast a ballot for reelection. The following officers were elected for the ensuing year: President, Robert H. Lowie; Vice-President, Joseph Jacobs; Secretary, Leo J. Frachtenberg; Treasurer, Stansbury Hagar; Executive Committee, Franz Boas, Marshall H. Saville, E. W. Deming.

THE JOURNAL OF AMERICAN FOLK-LORE

VOL. XXIII. — OCTOBER-DECEMBER, 1910. — No. XC.

NEW-MEXICAN SPANISH FOLK-LORE

BY AURELIO M. ESPINOSA

THE author of the present article has for several years been gathering material for the dialectology and folk-lore of New Mexico. An attempt is being made to carry on this work in a systematic and scientific manner, so that some of the material must remain unpublished for a long time. The comparative method of studying folk-lore, which is at the same time historical, seems to be the only method by which to obtain good results. To pursue this method to advantage in all branches of the study is a long, laborious task. In the present article, which is Part XX of my New-Mexican Spanish folk-lore material,¹ I have been compelled to publish bare facts, with little comparative method. This has been due to various reasons, which I need not mention here. I may say, however, that I am at present especially interested in the literary and purely linguistic side of Spanish folk-lore, and that I have had no time to make a special study of the subject-matter of this article. The material contained in these pages, however, is all original, and I hope it may be useful to students of general comparative folk-lore.

Folk-lore studies in Spanish North America have been entirely neglected. With the single exception of a short article by John G. Bourke, published in this Journal in 1896, I do not know of any American publication on Spanish-American folk-lore.² The field is very rich, and will repay the labors of any one. The abundant material which has already been found in New Mexico and Colorado would seem to furnish ample proof that vast treasures of folk-lore are to be found in Texas, California, and Arizona, not to speak of Mexican folk-lore studies, which, to my knowledge, no one has ever touched upon.³

¹ See the author's work, "The Spanish Language in New Mexico and Southern Colorado" (*Bulletin of the New Mexico Historical Society*, No. 16), chapter iv.

² "Notes on the Language and Folk-Usage of the Rio Grande Valley," *Journal of American Folk-Lore*, vol. ix, pp. 81-116. In the works of C. F. Lummis (*A New Mexico David* [New York, 1891] and *The Land of Poco Tiempo* [*Ibid.*, 1893]), some interesting New Mexican folk-lore material is found.

³ In South America more has been done, especially in Chili, where, under the able

I. MYTHS

I. WITCHES (LOS BRUJOS)

*Los brujos ó bruja*s are mischievous individuals who practise evil on their neighbors, often for little or no cause. Generally, however, it is on their enemies that witches practise the evil doings which they are able to perform. No one is born a witch. Witchcraft is a science, a kind of learning which may be learned from other witches.¹ Any one who is a witch can give his or her powers to another one; though an individual, by practising evil, may, on agreement with the Devil, become a witch. New Mexicans speak of a witch as being in agreement with the Devil (*pactado con el diablo* or *pautau con el diablo*).

Belief in witchcraft of one sort or another is found practically among all primitive peoples, and has survived in all countries until comparatively recent times.² In New Mexico this belief is still widespread. People, young and old, have a terrible superstitious fear of witches and their evil doings. Numerous stories cling around their beliefs, and these are often confused and sometimes even contradictory. The means of doing harm which the witches have at their disposal are various, but in practically all their methods they bring into play their power of being transformed into any animal whatsoever. A lady once visited with a lady friend whom she did not know to be a witch. Both retired in the evening and went to sleep in the same bed. About midnight (the hour when witches go forth from their homes to practise mischief and take revenge on their enemies) the visitor saw her friend get up from the bed and light a candle. Presently she produced a large dish, placed it on a table, pulled out both of her eyes, and, putting them in the dish, flew out through the chimney, riding on a broomstick. The visitor could no longer stay in the house of the witch, but dressed in haste and ran to her home.

The owl, called in New Mexico *tecolote* (<Nahuatl *tecolótl*), is very much feared, and is supposed to be the animal whose form the witches prefer to take. The hoot of the owl is an evil omen; and the continuous presence of an owl at nightfall near any house is a sure sign

leadership of Professor Rudolph Lenz of the University of Santiago de Chile, a Chili Folk-Lore Society has begun the study of Chilian folk-lore on a large scale. The society publishes a *Revista de Folklore Chileno*, and three excellent numbers have already appeared. The author of the present article has recently organized a Spanish Folk-Lore Society among the advanced students of Stanford University.

¹ Near Peña Blanca, in central New Mexico, there is said to be a school of witches. The apprentice first enters their cave, where the Devil and old witches preside. At first the beginner is taught to transform herself into a dove, then into an owl, and finally into a dog.

² See Gomme, *Folklore as an Historical Science* (London, 1908), pp. 194, 201-206.

that witches are approaching with evil intentions, or that some evil is about to visit the house.

In a certain village in northern New Mexico, which was considered a favorite rendezvous for witches, a certain house had been surrounded for various nights by owls and foxes (the fox is another animal whose form witches like to take). Fearing harm from witches, since the hooting of the owls and the howling of the foxes had become almost insufferable, men went out to meet them with bows and arrows. The owls and foxes disappeared in all directions, with the exception of one old fox, which had been wounded near the heart by an arrow. No one dared to approach the wounded fox, however; and the next morning it was discovered that an old lady, a witch, living near by, was in her death-bed, with an arrow-wound near the heart.

I have never heard of the soul of the person leaving the body and entering into the animal in question, the body remaining lifeless until the retransformation takes place, as is the belief in Chili.¹ In New Mexico the general belief is, that complete transformation of body and soul takes place at will; and in case of no transformation, the witch usually leaves the eyes behind.

On another occasion a man was riding on a fast horse and saw a fox. He started in pursuit; and after a long chase, when the fox was very tired and was already dragging its tongue along the ground, a sudden transformation took place. At a sharp turn of the road the fox stopped, and the rider did the same. To his amazement, he at once perceived a gray-haired woman sitting on a stone and panting in a terrible manner. Recognizing in her an old woman who was his neighbor, and whom he had suspected of being a witch, he went his way and troubled her no more.

A witch may have a person under the influence of some evil, illness, or even vice, at will. The unfortunate individual who is beset by witches is also pursued and molested by devils and other evil spirits who help the witches. The general name for any evil or harm caused by a witch is, in New Mexico, *maleficio* ("spell, enchantment, harm"), and the verb is *maleficar* ("to do harm, to bewitch"). *Estar maleficiado* ("to be under the spell or influence of a witch") is the greatest of evils, and hard to overcome. A witch, however, may be compelled by physical torture to raise the spell or cease doing harm; but this method is not advisable, since sooner or later the witch will again take revenge. In some instances, it is said, innocent old women have been cruelly tortured in attempting to force them to cure imaginary or other wrongs of which they were accused. On one

¹ See *Mitos y Supersticiones*, by J. Vicuña Cifuentes (Santiago de Chile, 1910), pp. 44-45.

occasion a witch was roped and dragged until she restored health to one she had *maleficiáu*. One of the more common evils which witches cause is madness or insanity; and the person may be restored, as a rule, by causing the witch to endure great physical pain. All kinds of physical ills are said to be caused by witches. A certain woman suffered great pain in the stomach, and it was feared that she was *maleficiada*. Some living creature was felt to move about within her stomach; and her relatives became alarmed, and attributed the trouble to an old woman who was suspected of being a witch. She was purposely called in to visit the sick one as a *curandera* ("popular doctor"); and, fearing violence, she approached the *maleficiada* and instantly caused a large owl — the cause of her illness — to come out of her stomach.

The ideas and beliefs of the New Mexican lower classes about witchcraft are not always clear. Conflicting stories are frequently told; and when questioned in detail about this or that particular belief, their answers are confused and uncertain. The *brujas* (generally women) are women who are wicked (*pautadas con el diablo*) and non-Christian. By confessing their sins to a priest, repenting, and abandoning their devilish ways, they may become good Christian women. A certain witch desired to forsake her evil ways and save her soul, since those who die witches cannot expect salvation. She confessed to a priest, and gave him a large bundle in the shape of a ball, which consisted largely of old rags, and pins stuck into it, — the source and cause of her evil powers. The priest took the diabolical bundle and threw it into a fire, where, after bounding and rebounding for several minutes in an infernal manner, it was consumed, and the compact with the Devil ceased (*ya no estaba pautada con el diablo*).

It is not always easy to determine who is, and who is not, a witch. In case any woman is suspected of being a witch, there are ways of ascertaining the truth. If the witch is visiting in any house, a broom with a small cross (made from straws of the same broom) stuck to it is placed at the door. If the woman is a witch, she will never leave the room until the broom and cross are removed. Another way, which is very similar to this one, is to place the broom behind the door, with a cross made from two needles. It is a significant fact that the broom and cross play an important part in witchcraft in New Mexico. A comparative study of this problem may reveal some very interesting facts. The broom plays an important rôle in the witchcraft of all countries. So far as the cross is concerned, it is in every respect a most important element in the folk-lore of New Mexico. A third way of determining if a woman is a witch or not is to spy her while sleeping, for all witches sleep with their eyes open. Of a vigilant and careful person, it is said, "*Es como los brujos duerme con los ojos abiertos.*"

Furthermore, any man or boy named John or John the Baptist may catch a witch by putting on his clothes wrongside out, or by making with his foot a circle around the witch. Other strange beliefs similar to these are current in various localities, and nearly all start with the idea that the one who can catch a witch is one named John or John the Baptist (Juan Bautista). There are some charms used against witches. The cores of red peppers burned on Fridays will keep away the witches and their evil doings. Another preventive is to urinate in the direction of their homes.

To some persons, to relatives and particular friends, the witches do no harm, though they are absolutely incapable of doing any good. From such people, witches do not conceal the fact that they are witches, though as a rule great secrecy prevails. To these confidential friends they often tell their evil intentions or threats of vengeance. A certain woman in New Mexico who was suspected of being a witch always carried with her, concealed under her clothes, a bundle of rags with pins, and a small toad wrapped up in rags, which she would often show to her friends, caressing it with her hand.

New Mexicans also believe that a witch may take the form of a black dog. A black dog, however, may represent the Devil or some other evil spirit. A certain woman in Santa Fé was often beaten in her bed by a black dog that no one but herself could see. This was supposed to be a witch; and her neighbors say that it was a witch, the wife of a man with whom the woman who was beaten had had illicit relations.¹

2. DWARFS

Dwarfs (*los duendes*) are individuals of small stature, who frighten the lazy, the wicked, and in particular the filthy. The New Mexican idea about dwarfs is embraced in the above statement. The people express much uncertainty about the origin, whereabouts, and doings of dwarfs. A young lady from Santa Fé, however, seemed to have some definite ideas about their life. She pictured them as living together in a certain lonely place, where they inhabited underground houses, went out secretly to steal provisions and clothing, especially at night, and often even went to the cities to buy provisions. In the caves they prospered and lived with their families. Most of the people, however, profess ignorance about dwarfs. They have only the general idea of their being evil spirits that terrorize the wicked, lazy, or filthy, as I have already stated.² The following story is one

¹ In some parts of France it is believed that witches may transform themselves into white dogs, and not black (see L. Lainéau, *Mémoires de la Société de linguistique de Paris*, vol. xiv, p. 270). In Lorraine, witches usually take the form of wolves or hares (Paul Sebillot, *Folk-Lore de France*, vol. iii [1906], p. 57).

² In Chili the origin of the dwarfs constitutes a definite popular idea. Cf. V. Cifuentes, *op. cit.*, pp. 37-38: "Cuando Luzbel fué arrojado del cielo, le siguieron innumerables

well known: A family once moved from one place to another, and, on arriving at the new house, the mother was looking for the broom to sweep. Her daughter, a lazy and careless girl, had forgotten it in the old home. Presently a dwarf appeared, descending slowly from the roof with the broom in his hand, and, presenting it to the lady, he said, "Here it is!" A confused idea also exists in some localities with respect to the dwarf as a wandering soul. I have not been able to obtain any definite information on this point, but the idea of a dwarf being a suffering soul from purgatory is found in modern Spanish literature.¹ To daughters who are lazy and dirty about the house, mothers say, "*No seas puerca y se te vayan á (a)parecer los duendes.*"

In Chretien de Troyes, the dwarf (*nains*) appears frequently, but often as a very small person, an actual human being. He is always vile and treacherous (cf. the dwarf who appears in Erec and Enide). In Celtic myths, however, the dwarf is a spirit who inhabits the underground caves and forges marvellous weapons. He is an ugly creature, with claws like those of a cat, and a wrinkled face (Larousse). In Scandinavian mythology, the dwarfs (*Dvergen*) are inhabitants of the interior of the earth, and they also were said to forge marvellous weapons. The Spanish word *duende*, <*dömitus* (Körting, 3088), is also suggestive of *Hausgespenst*.

3. THE EVIL ONE

The myth about the evil one, *la malora* (<*mala hora*), also pronounced *malogra* (literally, "the evil hour"), is indeed interesting, both from the purely folk-lore side as well as from the philological side. How *mala hora*, the evil hour, ill fate, bad luck, came to be thought of as a definite concrete idea of an individual wicked spirit, is interesting from more than one point of view. This myth is a well-known one. *La malora* is an evil spirit which wanders about in the darkness of the night at the cross-roads and other places. It terrorizes the unfortunate ones who wander alone at night, and has usually the form of a large lock of wool or the whole fleece of wool of a sheep (*un vellón de lana*). Sometimes it takes a human form, but this is rare; and the New Mexicans say that when it has been seen in human form, it presages ill fate, death, or the like. When it appears on dark nights in the shape of a fleece of wool, it diminishes and in-

ángelos, y temiendo Dios que se fueran todos, dijo '¡Basta!' y el cielo y el infierno se cerraron. Multitud de ángeles quedaron en el aire, sin poder volver al cielo ni penetrar en el infierno, y éstos son los DUENDES."

¹ Cf. El Duque de Rivas, *Tanto vales cuanto tienes*, Act I, Scene XIII.

"A la puerta está
Un hombre del otro siglo
Un duende del Purgatorio."

creases in size in the very presence of the unfortunate one who sees it. It is also generally believed that a person who sees *la malora*, like one who sees a ghost (*un difunto*), forever remains senseless. When asked for detailed information about this myth, the New Mexicans give the general reply, "It is an evil thing" (*es cosa mala*).

4. THE WEEPING WOMAN

The myth of The Weeping Woman (*La Llorona*) is peculiar to Santa Fé. A strange woman dressed in black, dragging heavy chains and weeping bitterly, is often seen after midnight walking about the dark streets or standing at the windows and doors of private houses.¹ Vague ideas are expressed about her, but many state that she is a soul from purgatory, desiring to communicate with some one, or obliged to atone for her sins by dragging chains and weeping. That any soul from purgatory or heaven can come down to earth to communicate with relatives and friends, is a widespread belief in New Mexico; and it is not strange that any apparition, real or imaginary, is looked upon as a wandering soul. When The Weeping Woman is heard weeping at the door, no one leaves the house; and finally she departs, continuing her sad lamentations and dragging heavy chains. There are also some who state that the *llorona* is an infernal spirit wandering through the world, and entering the houses of those who are to be visited by great misfortunes, especially death in the family; and a few say that she is nothing more than an old witch (*una vieja bruja*).

5. THE BUGABOO OR BUGBEAR

There is no definite idea in the minds of the people of New Mexico about the bugaboo or bugbear (*el coco*). It is considered as a wild, ugly-looking man or animal that frightens bad boys. The children are frightened at the very name of *el coco*, and all fear it. Such expressions as *te come el coco*; *ahí viene el coco*; *si no callas, llamo al coco pa que te coma*; etc., — are very common.² By extension of meaning, any terrible-looking person who frightens others is called *el coco*, and hence the expression *meterle el coco á una persona* ("to scare a person").

El coco is also often called *el agüelo* (<*abuelo*), a myth which must not be confused with, though it is apparently the source of, the custom which exists in New Mexico about another *agüelo*. During Christmas week an old man called *el agüelo* visits houses and makes the children

¹ Only in the black mantle does the *llorona* resemble the *calchona* of Chilian folk-lore (see J. V. Cifuentes, *op. cit.*, p. 9).

² In the sense of "bugaboo to scare children," the word is in general use in Spanish literature. Körting gives the etymology as *cōco*, which, if popularly developed, should be *cuego*. For the meaning "bugaboo," derived from the ugly appearance of the *coco*, see Cornu, *Romania*, xi, 119. All this is, in my opinion, very doubtful.

play and pray. Those who cannot say their prayers he whips and advises them to learn them quickly. The origin of the name *agüelo* in this interesting custom is undoubtedly taken from *el coco*, "buga-boo."

The children, of course, who are frightened at all times of the year with the mythical *coco* or *agüelo*, do not differentiate between the mythical one and the real *agüelo* of Christmas time, who makes them dance, say their prayers, and give him cakes and sweets.¹

6. THE DEVIL

In New Mexican Spanish the Devil is known by various names, *el mashishi*,² *el diablo*, *el malo*. There is little difference in the meaning of these names. All three are epithets of the Devil. The Devil does not play such an important part in popular superstition anywhere. He is rather a literary personage, one more frequently encountered in genuine literature than in popular tradition. The witches and all other evil spirits are in agreement with the Devil, — *pautaus* (<*pactados*) *con el diablo*. — but other than this general belief and the frequency of the word *diablo* in oaths and exclamations, the Devil is not an important factor in New Mexican Spanish folk-lore, and he is not even feared.³ The simple sign of the cross will scare away any devil or other evil spirit which may dare to appear, so the New Mexicans do not worry about the Devil. He once caused humanity to fall, but now his power has become much weakened: *no le vale con San Miguel* ("he has been conquered by St. Michael"). Another very common epithet for the Devil, in addition to the three already given, is *aquel gallo* ("that old rooster"); and in a certain riddle he is called *pata galán* ("pretty legs").⁴

¹ The *agüelo* rushes into a house dressed as a hermit, and asks for the children. After making them pray, he makes them form a circle, and, taking each other's hands, they dance around the room with him, singing,

"Baila paloma de Juan turuntún (or durundún),
¡ Turun tún tún
Turun tun tún!"

² As I have said on another occasion, the New Mexican word *mashishi* (pronounced *masheshee*) may be connected with the Chilian *máchi* (a popular doctor or soothsayer of the Indians of Chili; also a witch). See Lenz, *Los Elementos indios del Castellano de Chile*, etc. (Santiago, 1904-10), p. 460.

³ An interesting study, "The Devil as a Dramatic Figure in the Spanish Religious Drama before Lope de Vega," by J. P. W. Crawford, is just appearing in the *Romanic Review*. It is to be hoped that the author will continue this study, through the classic dramatists, where the figure of the Devil is also common.

⁴ The riddle is a dialogue in this manner:—

1. ¿ Á quién quieres más,
 Á Dín ò (á) Adán,
 Ò á pata galán?
2. Á pata galán.
1. ¡ Qué bárbaro! Ése es el diablo.

7. THE MONSTER VIPER

This is a Spanish-Indian myth. The belief is that the Pueblo Indians of New Mexico have in each pueblo a monster viper (*el viborón*) in a large subterranean cave, which is nourished with seven living children every year. I know absolutely nothing about the origin of this myth, and have had no time to study it; but I am inclined to believe that this is a pure Indian myth, probably of Aztec origin. The interesting thing about it is, that the Indians themselves have very vague ideas concerning it, some even denying it. The belief among the New Mexicans of this Indian myth is widespread, and the gradual disappearance of the New Mexico Pueblo Indians is explained by the myth in question. In the pueblo of Taos it is said that an Indian woman, when her turn came to deliver her child to the monster viper, fled to her Mexican neighbors, and thus saved her child.¹

8. THE BASILISK

The well-known myth of the basilisk (*el basilisco*) — a myth which is found in nearly all countries — is widely extended in New Mexico. It does not differ entirely from that of Spain or Chili, but there is one element which distinguishes it from the basilisk myths of other countries. In all countries where the myth appears, it is believed that the basilisk is born from an egg laid by a cock. According to the New Mexican belief, the basilisk is said to be born from an old hen. There is no egg connected with the myth at all. After a hen is seven years old, she no longer lays eggs, and she may give birth to a basilisk. A hen which is known to be more than seven years of age should be killed, lest she give birth to a basilisk. Not only in this respect is the New Mexican myth different from that of Spain and Chili; the basilisk in New Mexico is not like a snake; it is not a serpent or reptile; it has a shapeless, ugly form, resembling a deformed chick, and is of black color. So it is described by a New Mexican, who, after going to a chicken-house, whither he was attracted by the cackling of a hen, found a basilisk, fortunately dead.

Any female bird or fowl may give birth to a basilisk. Everywhere in New Mexico the myth is the same. As to the deadly effect of the eye of the basilisk, the New Mexico myth is the same as in other countries. If the basilisk sees a person first, the person dies; if the person sees the basilisk first, the basilisk dies. The story is told that in a certain place there was a basilisk in a magpie's nest on top of a tree, and the people who passed by were seen by it and died. Finally it was suspected that there was a basilisk up in the tree, and, a mirror

¹ This myth may have something to do with some old sacrificial rites of the Pueblo Indians.

being placed near the nest, the basilisk saw itself there and died. The belief that the basilisk dies when beholding its own image is also a prevalent one in all countries where the myth is found. Even the mirror story, with slight variations, is one that is found in Chili, France, and Spain.¹

In France the basilisk is also found in wells, and may be killed by placing a mirror over the well and allowing the basilisk to see its own image.

The myth of the basilisk is an old one. In Spanish literature, references to the deadly eye of the basilisk are quite common,² and the same is true in French literature.³

It is indeed strange that the New Mexican myth, while in many respects the same as the Spanish and general European myth, should present such a striking difference in respect to the manner of the birth of the basilisk. In Chili the myth is in all respects the European myth.⁴

II. SUPERSTITIONS AND BELIEFS

I. GHOSTS

The New Mexicans, in spite of their gaiety and lack of seriousness in most of the problems confronting them, look upon death as a very serious matter. Not only does the individual dread death and the consequences which may follow it, but the family dreads to face the death of one of its members. There are all kinds of superstitions in regard to the meaning of death and its consequences. Unfortunate is the family which is once visited by death, for other deaths will soon follow. In the midst of all this fear of death, and certainty that some day it is to come, as may be seen from the popular proverb "*de la muerte y de la suerte nadie se escape*," there are not lacking

¹ See J. V. Cifuentes, *op. cit.*, p. 54; Paul Sebillot, *op. cit.*, ii, 309-310; A. Guichot y Sierra, *Biblioteca de las tradiciones populares*, vol. III, pp. 19-20.

² *Biblioteca de las tradiciones populares, op. cit.*, pp. 55-62. Reference is also commonly made to the ugly figure of the basilisk (cf. El Duque de Rivas, *Tanto vales cuanto tienes*, i, 11): —

"Ya venía á toda prisa
El cara de basilisco,
Y al pasar por San Francisco,
Oyendo tocar á misa." . . .

³ Eustache Deschamps (fourteenth century), in comparing women to basilisks, says, —

"Basiliques les puis bien appeller,
Qui de son vir tue l'omme en present."

See Sebillot, *op. cit.*, iii, 268-269. Cf. also the sixteenth century proverb, —

"Le basilic tue,
Seulement avec sa vue." — *Ibid.*

⁴ J. V. Cifuentes, *op. cit.*, p. 55.

those who make sport of the idea, as is evident from the following popular *copla*:¹

“Por aquí pasó la muerte
 Con un manojo de velas,
 Preguntando á los enfermos,
 ¿Cómo les va de virgüelas?”

The lover, however, at least theoretically, does not fear death. On all occasions death is preferable to losing a lover. This may be seen from the following *coplas*:

“Si quieres que yo te olvide,
 Pídele á Dios que me muera,
 Porque vivo es imposible
 Olvidar á quien yo quiera.”

“Dicen que me han de matar
 Por un amor verdadero.
 Por mi pecho han de cruzar
 Cuatro puñales de acero;
 En agonía he de estar
 Y he de decir que te quiero.”

“De que **se** llega la noche
 Se me llega á mi la muerte,
 Tan sólo en considerar
 Que me he de acostar sin verte.”

“Por la luna doy un peso,
 Por el lucero un tostón;
 Por los ojos d'esta joven
 La vida y el corazón.”

It is in connection with the bodies of the dead, however, that there is no end of New Mexican superstitions. There is an instinctive horror, so to speak, towards the dead. People are afraid to go out alone in the dark, young and old, through fear of ghosts (*los difuntos* or *dijuntos*, also the word for “dead people,” “the body of a dead person”). When a person dies, every one fears his return. The little children who knew him, and were at some time disrespectful to him in life, are afraid that he will pull them by the toes at night; and the grown-up people have greater fears. People conjecture as to whether his soul has gone to heaven, hell, or purgatory; and long arguments and explanations follow, usually by the most ignorant. A child under

¹ The *copla*, more commonly called *verso*, is a short octosyllabic verse, usually of four or six lines, sometimes more, with alternate assonances. These are sung at home or social gatherings or at dances, with guitar accompaniment. The author has gathered 1000 of these in New Mexico.

seven does not sin, and, if baptized, goes to heaven; but if it has already nursed, it must pass by the flames of purgatory to atone for having nursed. If older than seven, the dead person commits sin, is responsible for it, and God will judge him. When a person goes to heaven (*cuando está glorioso*), he usually appears to one of his relatives, in a dream or otherwise, and gives him the information, so that no prayers need to be offered to him. If he is in hell, he may likewise be given by God the permission to come to the world to inform his relatives not to pray for him, for he is damned. Those who go to purgatory are also allowed to come to earth on various errands, the same as those who go to heaven. They may come to tell their relatives to pray for them, to pay certain debts which they failed to pay, to reveal certain truths which they had kept secret, to tell their relatives to fulfil certain vows, such as series of prayers and almsgiving. The information is usually through certain signs, which are easily understood. But besides these apparitions, which the New Mexicans say have a purpose, there are a series of superstitions which have no explanation whatever. The dead simply frighten people, especially relatives and friends, with no reason and with no purpose. The popular imagination classifies ghosts (*los dijunos*) as wandering spirits, both good and evil, which are to be feared and avoided. A distant friend or relative receives warning of the death of some one by a rap on the bed, the falling of a chair, a sudden noise of any kind, the presence of a small bird (preferably a white bird), a small flame rising in the air, a distant light, a passing shadow, or, finally, the real presence of the ghost of the person, usually dressed in black, standing or walking along. It is also believed that the souls from purgatory may themselves come to pray, and thus say the prayers they promised in life. In a certain house in Santa Fé, N. Mex., it is said that several souls from purgatory assemble every Good Friday to pray the rosary. Their prayers are distinctly heard, they ring a little bell, and then disappear.

Of New Mexican ghost-stories there is no end. Every New Mexican lady over forty years of age can tell them by the dozen, and, what is more, she firmly believes every word she says. In El Rito, an old Spanish settlement in northern New Mexico, there is a house which has been abandoned for over a hundred years through fear of ghosts. At about midnight every night, ghosts are said to come into the rooms, and, though not seen, they are heard moaning and walking about, dragging chains, and hitting the walls with them in a terrible manner. Nearly every abandoned adobé house is said to be haunted by ghosts, and at one time or another some one has seen a ghost there. The majority of the New Mexicans, men and women, would not enter such a house alone at night for any consideration

whatsoever. It is feared as much as a graveyard. Some New Mexicans are afraid to enter a graveyard alone, even in the day-time, not to speak of the night. One of the most interesting ghost-stories that I have ever heard in New Mexico is the following, which I give in detail.

A certain evening during holy week the Penitentes¹ entered the church in Taos for the purpose of flogging themselves. After flogging themselves in the usual manner, they left the church. As they departed, however, they heard the floggings of a Penitente who seemed to have remained in the church. The elder brother (*hermano mayor*) counted his Penitentes, and no one was missing. To the astonishment of the other Penitentes, the one in the church continued his flagellation, and they decided to return. No one dared to reënter the church, however; and while they disputed in silence and made various conjectures as to what the presence of an unknown Penitente might mean, the floggings became harder and harder. At last one of the Penitentes volunteered to enter alone; but, as he opened the door, he discovered that the one who was scourging himself mercilessly was high above in the choir, and it was necessary to obtain a lighted candle before venturing to ascend to the choir in the darkness. He procured a lighted candle and attempted to ascend. But, lo! he could not, for every time he reached the top of the stairs, the Penitente whom he plainly saw there, flogging himself, would approach and put out his candle. After trying for several times, the brave Penitente gave up the attempt, and all decided to leave the unknown and mysterious stranger alone in the church. As they departed, they saw the mysterious Penitente leave the church and turn in an opposite direction. They again consulted one another, and decided to follow him. They did so; and, since the stranger walked slowly, scourging himself continuously and brutally, they were soon at a short distance from him. The majority of the flagellants followed slowly behind; while the brave one, who had previously attempted to ascend to the choir, advanced to the side of the mysterious stranger and walked slowly by him. He did not cease scourging himself, though his body was visibly becoming very weak, and blood was flowing freely from his mutilated back. Thus the whole procession continued in the silence of the night, the stranger leading the Penitentes through abrupt paths and up a steep and high mountain. At last, when all were nearly dead with fatigue, the mysterious Penitente suddenly disappeared, leaving his good companion and the other Penitentes in the

¹ A society of flagellants who scourge themselves to atone for their sins. I have just prepared for the *Catholic Encyclopedia* an article on the subject. For the details of the above ghost-story of the Penitentes, I am indebted to my father, who lived in Taos when the tale was current.

greatest consternation. The Penitentes later explained that this was doubtless the soul of a dead Penitente who had not done his duty in life, — a false Penitente, — and God had sent him back to earth to scourge himself properly, before allowing him to enter heaven.

I shall now give a brief list of a few popular superstitions about the dead, not already mentioned.

1. They appear (i. e., ghosts) to good people only, never to the wicked.
2. If a person dies on a beautiful day, he has gone to heaven; if on a stormy day, he goes to hell.
3. A person who crosses a funeral procession will die within the year following.
4. If one is in continual dread of some one who has died, or one whose ghost has been seen, it is sufficient to say to him, "Go to h—," and one is troubled no more.
5. If two persons call for God's judgment on any dispute or quarrel, they die at the same time.
6. If one does not desire to be molested by the ghost of a dead person, it is sufficient to visit the dead body and touch its toes. There will be no apparitions and no fear whatever.
7. If the vice or custom of some dead person is commented upon, or even barely mentioned, it is necessary to offer up a prayer for him; otherwise he will come at night and pull the toes of those who ridicule him.
8. Ghosts speak to those to whom they appear.
9. Persons who see a ghost or spirit, forever lose their senses.
10. If a person dies and leaves money hidden, he returns to disclose the secret to one of his family.
11. If any one chews gum in bed, he is masticating the bones of the dead.
12. If a person spills salt, any quantity whatsoever, he has to come back after death to pick it all up with his eyelids.
13. To be strong and have no fear of the dead, it is necessary to pray to St. Gertrude.
14. God is not pleased to hear people speak of the dead. If the dead are laughed at, evil may follow.
15. When a candle is burning to the end, some one is dying.

2. SLEEP AND DREAMS (*el sueño y los sueños*)

Most of the superstitions concerning sleep are about children.

1. When children smile or laugh in their sleep, they see angels or are conversing with their guardian angel.

2. A sleeping child must not be caressed, because it causes him to die (his bile bursts).
3. If children fall asleep immediately after a violent fall or accident of any kind, they die.
4. If little girls play with their dolls in bed, or sleep with them, the Devil (*el mashishi*) appears to them in their sleep.
5. If children play with fire, they urinate while sleeping.
6. If one places the right hand over the heart of a person who is sleeping, the latter talks in his or her sleep and reveals all his or her secrets.

The superstitions and beliefs concerning dreams are many and various. Some dreams are interpreted literally, others not. Deaths, illness, or other misfortunes, are announced by dreams.

1. When one is desirous of having a dream, it is sufficient to place one's shoes or stockings near the pillow, and a dream is sure to come.
2. If a person dreams that a certain one has died, it means that a friend or relative is dying or will die, but not the one dreamed about.
3. If one dreams of blood, a terrible misfortune is about to happen.
4. If one dreams that one's teeth are falling, a relative has died.
5. If one dreams of lean meat, a child will soon die.
6. If one dreams of fat meat, an old person will soon die.
7. If one dreams of a funeral, a wedding will soon follow.
8. If one dreams of a wedding, death is announced.
9. If one dreams of wealth, poverty will come.
10. If one dreams of a black cat or black dog, an enemy is approaching.

3. EL OJO

El ojo is an illness, a serious fever, which people say is caused by excessive affection towards children. If a woman sees a child and caresses it much, she may, after looking at it, if the child also sees her, make it seriously ill, a violent fever following. This superstition is called *hacer ojo*¹ (to have a secret and mysterious influence by winking, illness following on the part of the child). No one is to blame for this mysterious influence, since it happens without the knowledge of any one. Death is sure to follow, if a remedy is not applied. The remedies are the following. The woman who has caused the harm (*la que le hizo ojo al niño*) takes the child in her arms; then, taking water in her mouth, she gives the child to drink with her mouth. The child is then put to sweat either in bed or under the woman's

¹ *Hacer ojo* may stand for *hacer mal de ojo*. The belief in the baneful influence of the evil glance is general among all peoples.

arm, and it soon recovers. A second remedy is to take the sweepings from the four corners of a room, boil them in water, and then take a little of this water in the mouth and spit it upon the child's face. There is a third remedy; but this is one that should be applied only in case the child has a violent fever, and when it is not certain whether or not it is *el ojo*. The child is well wrapped up and put to bed. An egg is emptied out on a plate and placed on a chair near the head of the bed where the child is sleeping. If the child has *el ojo*, an eye will soon appear formed on the egg, and the child will quickly recover.

When a friend visits, and a little child is present who is very pretty and attractive, the visitor, through fear of causing *el ojo*, pays no attention to the child, and says to it, "*Quítate de aquí, Dios te guarde!*" ("Go away, and may God help you!") Strings of coral are also placed about children's necks, so that they may be safe from *el ojo*.

4. SUPERSTITIOUS REMEDIES

These are called by the less superstitious *supersticiosos* or *remedios supersticiosos*. I shall not treat here of the *curandera* ("popular doctor"), or of the popular remedies of the New Mexicans which seem to be efficacious. I have much material on that field of New Mexican Spanish folk-lore, but that has little or nothing to do with superstition. Here we are concerned with the popular superstitious remedies, which are evidently based on mere ignorant superstition. The following is a brief list of some of them: —

1. *For tuberculosis*. — The milk of the she-ass or the flesh of the bitch.
2. *For constipation in children*. — An egg is broken against their stomach.
3. *For the toothache*. — Human excretion, or that of a hen.
4. *For any female disease*. — Ashes and urine are mixed together with garlic, and this is applied to all parts of the body by making crosses with it.
5. *For violent fever*. — The windows and doors are closed, and the patient is well wrapped.
6. *For chapped hands*. — They are washed with the urine of a male child.
7. *For wounds or cuts*. — They are carefully bandaged with rags of men's clothing.
8. *To stop bleeding of the nose*. — A wet key or coin is pressed to the forehead.
9. *For warts*. — One takes a small rag and makes a knot in it. Then one goes to a road-crossing and throws it away. The first person who happens to pass by will grow a wart, and the other one loses it.

10. *For sunstroke.* — A glass of water is placed on the patient's head. When the water boils, the ailment is gone.
11. *For hordeolum.* — The penis of a baby is rubbed against the eye.
12. *To make hair grow.* — It is cut during full moon.
13. *For dog-bites.* — Burn the bite with hair taken from the dog's snout.
14. *To cut the umbilical cord.* — An egg is buried in the wall on the 2d of February (the day of Our Lady of Candelaria).
15. *For stench in the mouth.* — The patient must cross the river thrice before sunrise, and the gums are burned with three blue stones.
16. *For hectic children.* — The children are wrapped up for a while with a cow's stomach.
17. *For any pain in the eye.* — A warm raisin is put in the ear.
18. *For pain in the bile.* — The patient should be dressed in a red calico garb.
19. *For heart-trouble.* — The drinking of water mixed with ants or lice.
20. *To facilitate the after-birth.* — The patient drinks water boiled with a man's old hat, or blows thrice into the hollow of her hand.
21. *For colds.* Water is warmed with three large blue stones, and the patient is bathed with it.
22. *When horses have the colic,* they are wrapped with the skirts of a woman who has just given birth to a male child.
23. *For cramps.* — Human excretion.
24. *For insanity.* — The insane are cured by swallowing the heart of a crow that has just been killed. The heart of the crow must be still warm.
25. *For hiccough.* — The person affected should drink nine draughts of water without breathing.
26. *For tonsillitis.* — The patient's fingers are pulled until they crack.

When children are sick, and a remedy is applied, whatever it may be, it is customary in some places to accompany the application of the remedy with the following rhymes:¹

(a) "Sana, sana,
Culito de rana.
Si no sanas hoy,
Sanarás mañana."

¹ Rhyming charms such as these, though slightly different, are given also by Ramón A. Laval, *Revista de Folklore Chileno*, i, 160. No. 15 is only slightly different: —

"Sana, sana,
potito e rana,
si no sanais hoi,
sanarís mañana."

(b) "Sana, sana,
Colita de rana.
Si no sanas hoy,
Sanarás mañana."

A more general formula used by all when any remedy is applied, whether a real remedy or otherwise, is the following: —

"Jesús y cruz
Y su santísima cruz."

To the one who coughs people say, —

"Dios te ampare
Y un perro te agarre."

5. CELESTIAL BODIES, THUNDERBOLTS, ETC.

THE MOON. — A large number of New Mexico superstitions centre around the moon. The moon plays a very important rôle in the folklore of all countries, especially with respect to superstitions and beliefs about birth, and the like. The author of this article has been surprised, however, to find that very few of the numerous superstitions about the moon, as found in France, exist in New Mexican folklore. Among so many, one would expect to find more similarities.¹ In New Mexico it is a widespread belief that the moon exercises a great influence on a child even before birth. A woman who is pregnant must never go out to see an eclipse of the moon, for the moon will eat up the nose or lips of her offspring. Whenever a child is born with such deformities, it is currently said, "*Se lo comió la luna*" ("the moon has eaten part of him"). A woman who is pregnant may avoid such a misfortune by going out to see an eclipse of the moon with a bunch of keys tied to her waist. In this way her offspring is perfectly safe from any of the evil influences of the moon: Other superstitions about the moon are the following: —

1. During crescent moon, child-birth is easy and painless; but during waning moon, the contrary is the case.
2. If women or girls cut their hair during crescent, it grows.²
3. The finger-nails should not be cut during crescent, because they, also, grow more.
4. If hens are set during crescent, they hatch better.
5. If a ring appears around the moon, the next day will be a tempestuous, ill-fated day.

I have not found in New Mexico any superstitions or beliefs about the man in the moon. In fact, the moon is referred to as a woman

¹ Paul Sebillot, *Folk-Lore de France*, vol. i (1904), pp. 37-60.

² This is also a French superstition (Paul Sebillot, *op. cit.*, p. 44).

with only one eye (*una vieja tuerta*). When a person rises in bad humor, people say, "*Se levantó con su luna*;" and of one who is continually in bad humor they say, "*Tiene su luna*."¹ On the other hand, the moon is a frequent topic in popular poetry, and its beauty and its high horns are often mentioned.

(a) "Mano blanca de mi amada,
 Más hermosa que la luna,
 Quien de ti llegue á gozar
 Tentrá placer y fortuna."

(b) "Ya la luna tiene cuernos
 Y el lucero la acompaña.
 ¡Ay, qué triste queda un hombre.
 Cuando una huera lo engaña!"

THE SUN. — The sun is also an important factor in New Mexican superstition. The sun has also its mysterious influences on individuals. The head of the bed must never be placed towards the rising sun, since it will cause the sleeper to rise with a bad headache, and even insanity may result. The sun is also the tooth-giver. When a tooth falls or is extracted, the child takes the tooth, throws it at the sun with all possible force, and recites in sing-song fashion, —

"Sol, sol,
 Toma este diente
 Y dame otro mejor."²

Other superstitions about the sun are the following: —

1. When it rains and the sun is shining, a she-wolf is bringing forth her offspring; or a liar is paying his debts.
2. When the sun sets on a cloudy day, the following day will be a tempestuous one.
3. It is believed that blondes cannot see the sun; and of one who is very fair, people say, "*Es tan huero que no puede ver al sol*."

THE STARS. — The stars figure much in comparisons in popular poetry. "As beautiful as a star," is the phrase most commonly used as a compliment to a beautiful girl. In current superstitions they do

¹ Compare the words *lunático*, *lunatic*, etc.

² In Chili the children do not throw the tooth at the sun, but to the rats (*Laval, op. cit.*, p. 161): —

"Ratoncito
 toma este dientecito
 ¡ dame otro más bonito."

In Spain the tooth is thrown towards the roof, and the roof is asked to return a better one (*Ibid.*): —

"Tejadito nuevo
 toma este diente viejo
 ¡ tráeme otro nuevo."

not play an important rôle, but a few superstitions are found which are exceedingly interesting: —

1. If one counts the stars, as many as one counts, so many wrinkles will appear on one's face.
2. When one sees a falling star, one must say, "*Dios la guíe!*" ("May God guide it!") for it may fall to earth and cause ruin and destruction.

Falling stars and comets are much feared by the people, though they do not have very definite ideas as to the consequences of the appearances of these celestial bodies, other than the belief that wars and famine will come. This is expressed in a proverb, which seems to be very old: "*Señas en el cielo — guerras en el suelo*" ("signs in the heavens, wars on earth").

THUNDERBOLTS AND LIGHTNING, CLOUDS, etc. — The New Mexicans have no definite ideas about these phenomena. Their fear of thunderbolts and lightning is based on experience, and this cannot be classed as superstition. To protect themselves against thunderbolts and lightning, the people usually resort to prayer; and invocations to Sta. Barbara are the rule, as in Chili, France, Spain.¹ The more common New Mexican invocations which are recited on the approach of a storm, for protection against thunderbolts and lightning, are:

(a) "Santa Barbara doncea,²
Líbranos de la centea." ²

(b) "Santa Barbara doncea,
Líbranos del rayo y de la centea."

No doubt, the people recite other more complete formulas similar to those found by Laval in Chili, but I have only the above in my collectanea. Evidently all these invocations to Santa Barbara are traditional and very old.

In New Mexico there is also a superstition that thunderbolts and lightning never harm an innocent child; and in times of storm some people take a child in their arms for protection.

To ask for rain and to appease the storm or the rain, the two following invocations are used: —

(a) "San Lorenzo, barbas di oro
Ruega á Dios que llueva (á) chorros"

(b) "San Isidro labrador,
Ruega á Dios que salg'el sol."

¹ Sebillot, *op. cit.*, pp. 105-108; Laval, *op. cit.*, pp. 154, 155.

² *Doncea* < *doncella*, *centea* < *centella* see the author's *Studies in New Mexican Spanish*, i, § 158 (2).

These are exactly the same as those given by Laval for Chili.¹

To dissipate the clouds, people throw salt at them and make crosses with the hand. A less common superstition is to take the lid or cover of some pot, cover it with ashes, draw a cross on the ashes with one's fingers, and then place it outside of the house.

It is a common belief among the ignorant classes that the clouds descend to the ocean or to large lakes for rain. Water-lizards and the like, which appear after heavy rains, are said to come from the clouds, having been picked up by them from the sea or lakes.

The waters of lakes and rivers are said to sting (*pican*) during the month of May; and those who bathe therein always say before entering into the water, to cure it, "*Jesús y cruz*," — a formula similar to the one used in applying any remedy, as already stated.

The sun, the stars, the moon, the winds, are personified in many popular folk-tales, with which we are not concerned here. The language and style of these show that these stories are very old, and probably brought from Spain in the early days of American colonization. In most of them the sun and moon are represented as terrible and all-powerful beings, which cause destruction and often feed on human flesh.²

6. MISCELLANEOUS SUPERSTITIONS AND BELIEFS

Under this heading I shall include a list of various superstitions and beliefs not included in the above divisions, and which are not of sufficient importance, or numerous enough, to give in their several classifications. It is interesting to note here, as in our other classifications, how numerous are the superstitions and popular beliefs which are concerned with children.

1. The child who is born after twins will be a fortune-teller.
2. Children who smoke grow beards.
3. To make babies talk, let them smoke cigarettes.
4. To make babies talk, lick their mouth after having received holy communion.
5. If babies have their finger-nails cut, it shortens their lives, or their eyesight is impaired.
6. If a new-born child sees itself in a mirror, death will come.
7. If children are tickled on the feet, they become mute.
8. If a child weeps or laughs too much, his bile bursts and he dies.

¹ *Op. cit.*, p. 155.

² In one of these a traveller is taken by the winds to the home of the Moon. The daughters of the Moon (*las lunitas*) conceal him while *la luna vieja* (the Mother-Moon) is away. When the Mother-Moon arrives, she smells human flesh, and threatens to devour one of her daughters unless the traveller be delivered to her. The Moon's words are in rhyme:—

"Á carne humana me huele aquí,
Si no me la das, comerte (he) á tí."

9. If any one is eating and a child appears, it must be given to eat, lest its bile burst.
10. When children stumble or fall, it means that they were not blessed on rising.
11. On the eve of St. John's Day the white of an egg is placed in a glass of water, and the next morning what is to happen in the future appears written on the egg.
12. On St. John's Day women cut the tip of their hair with an axe, or simply wash it, so that it may grow.
13. To find out if any given person is thinking of one, an egg-shell is placed over the fire. If the skin of the inside of the shell rises, the person is thinking of the one who performs the experiment (Colorado).
14. The same experiment proves whether the husband or lover is faithful (Santa Fé).
15. If the cat washes its face, some one will soon arrive from the direction towards which the cat is looking.
16. If a needle is lost, people say, "The Devil has pricked himself with it," or "May the Devil prick himself with it!" and the needle will then be found.
17. If one drops the salt at the table, a dispute will soon occur in the family.
18. If a fork is dropped at the table, a violent dispute will soon occur between husband and wife.
19. If the sugar is spilled, a surprise will happen.
20. If four persons meet and cross hands, one of them will be married within a year.
21. If two persons clean their hands at the same time with the same towel, they will soon quarrel.
22. If the bread-crumbs are burned up, the house will never catch fire.
23. If one eats beans on New Year's Day, prosperity will follow.
24. If a mirror is broken or a cat is killed, there will follow seven years of bad luck.
25. If a girl's skirts fall, her lover has repented.
26. If a pin sticks straight out on a woman's clothing, her husband will leave her or she will soon receive a letter.
27. When a spider appears, it brings good luck.
28. So that St. Anthony will perform miracles, his image is hung head down.
29. When the image of a saint falls to the ground, it means that he has performed a miracle.
30. When there is a ringing in the ears, a letter will soon be received, or on the 20th of the month.
- 30*. When there is a ringing in the ears, people fear death, and cross themselves, saying, "*Anda la muerte cerca.*"

31. On leaving the house on New Year's Day, a young person observes the person first encountered, for of a similar character the young person will be.
32. In the spinach a hair is always found, because two godfathers once had a fight in a spinach-patch.
33. If a young woman cuts her finger-nails on Saturday, she will see her lover on Sunday.
34. It is bad luck, and decidedly improper, to wash one's face or cut one's finger-nails on Fridays.
35. Young girls must not eat sardines, for they cause fickleness or even libidinousness (Santa Fé).
36. It is believed that niggardly women have very painful parturition; and at such times, children are given candy and cake in abundance.
37. To protect a setting hen from lightning, nails are placed under the nest in the straw.
38. A cat is said to have seven lives.
39. The swallow must not be killed or even molested, since it was a swallow that pulled off the thorns from the crown of Christ.
40. When one yawns, the Devil will enter into the mouth if one does not make the sign of the cross.
41. If a person looks at himself in a mirror at night, he sees the Devil.
42. Girls who do not sweep well have not made a good confession.
43. A black cat means bad luck if seen at night.
44. It is not well for children to play with fire-arms, for the Devil gets inside of them.
45. After midnight the Devil is going around loose.
46. It is not well for people to be alone at night.

The story is told, that there was once a woman who loved to remain alone in her house. One evening, to her great astonishment, a small hand appeared in her room, and, approaching her, struck her on the back several times, telling her, "I do this, because you are always alone" ("por solita, por solita").
47. If a young man or young woman is hit with the broom on the feet by one who is sweeping, he or she will never be married.
48. If one has an itching in the right hand, a stranger is about to be introduced.
49. If two persons drink water from the same glass, the last will know the first one's secrets.
50. The white spots in the finger-nails indicate the number of lies the person has told.
51. In order to find anything which is lost, it is only necessary to offer a burning candle and three "Our Fathers" to St. Acacio.

52. To make St. Cayetano perform a miracle, people make a wager with him that he can't do the thing desired. The saint always wins.
53. The Virgin of el Carmen comes down to purgatory every Saturday for the souls of the blessed ones who pray to her.
54. Women who are devout servants of Santa Rita will become widows.
55. If a hair is thrown into a bottle filled with water, it grows and becomes a snake.
56. If gray hair is pulled out, more comes out.
57. If any one eats in the presence of a woman who is pregnant, the latter must be given to eat, lest she miscarry.
58. If the bastings are seen on a person's clothing, it means that the clothing has not been paid for.
59. When a person forgets what he is going to say, it means that it was a lie.
60. If a pregnant woman does not obtain all she desires, her offspring may have a picture of the desired thing on some part of its body.
61. If children play with a rosary, the rosary is changed into a snake.
62. A wounded man must never go near a woman who is menstruating, for his wounds will never heal.
63. When a person has sore eyes, a scapular is put on him having two eyes drawn on it, which are said to be the eyes of St. Lucia.
64. When people bathe, they first wet the top of the head, to avoid a violent fever.
65. During holy week some of the ignorant women of New Mexico do not wash their faces or cut their finger-nails; for, if they do, they wash Christ's face and cut his finger-nails.
66. When a saint who is invoked will not perform a miracle, his image is put away (imprisoned) until he performs the miracle.
67. On St. Anthony's Day and also on St. Joseph's Day, one must always give strangers to eat, since such strangers may be the saints themselves.
68. Those who have the toothache pray to St. Polonia.¹

LELAND STANFORD JUNIOR UNIVERSITY.

¹ In Chili the same superstition is found (Laval, *op. cit.*, p. 149).

AN IRISH FOLK-TALE

BY TOM PEETE CROSS

THE following story was taken down in 1898 from the lips of an old man in County Mayo, Connacht, by Mr. Stephen Barrett of Dublin, to whose kindness I am indebted for the text and a large part of the translation.¹

The tale is of peculiar interest, as it furnishes an excellent example of the preservation in Modern Irish folk-lore of a feature found in one of our earliest Celtic documents. In the *Tochmarc Emire*,² which probably dates in its earliest form from the eighth century, Cuchulainn is carried on the back of a friendly Lion to the border of the other world in much the same way as the hero of our folk-tale is carried to the house of the shoemaker. It may be added that in the same document Cuchulainn rescues a princess in somewhat the same way as does the fisherman's son here.³

IASGAIRE A RABH MOR-SEISEAR
MAC AIGETHE FISHERMAN WHO HAD SEVEN
SONS

Ní rabh aon talamh aige. 'Sé an [t]-sliغه beathadh a bhí aige an méid a thiofadh leis a bhaint de'n fairrge. Bhí ceithre sgéar eangach aige. Bhí sé féin agus a thriúr mac agus triúr eile fear d'en chomhairsin, bhí siad amuigh ag iasgaireacht. Ní rabh siad ag fagháil aon iasg. Thuit siad na gcodladh acht an sean-fear. Ní rabh sé i bhfad go bhfaca sé an mhaighdean mhara ag tiacht air ins a' bhfairrge. Airs ise leis, "Ní'l tú ag tógáil éisg anocht." — "Ní'l," air eisean. "Well," air

HE [the fisherman] had no land. His means of living was by fishing. He had four sets of nets. He himself, his three sons, and three other men of the neighbors, were out fishing. They were not catching any fish. They fell asleep, except the old man. It was not long until he saw a mermaid approaching him in the sea. She says to him, "You are not taking any fish to-night." — "I am not," says he. "Well," says she, "if you

¹ My thanks are also due to Dr. O. J. Bergin, of Dublin, for assistance in preparing the text for press.

² See *Archæological Review*, I (1888).

³ Professor Kuno Meyer dates the later version, in which the episode of the rescued princess occurs, at the eleventh century (*Revue Celtique*, XI, pp. 435 ff.). On this saga see, further, Miss Hull, *Cuchullin Saga*, pp. 57 ff.; *On the Manners and Customs of the Ancient Irish*, III, p. 315; *Zeitschrift für Celtische Philologie*, III, pp. 229 ff.; Haupt's *Zeitschrift*, XXXII, pp. 239 ff.; Rhys, *Hibbert Lectures*, pp. 448 ff.; *Philol. Soc. Trans.* (1891-94), pp. 514, 556; A. C. L. Brown, *Publications of the Modern Language Association of America*, XX (1905), pp. 688 ff.

ise, "á dtiubhrá dhamh-sa a' rud a d'iarrfainn ort thógfa iasg agus dhíonfainn fear saidhbhir dhíot." — "Well," airs eisean, "ní'l fios a'm go dtéidhidh mé a bhaile nó céard tá tú iarraidh orm." — "Tá," airs ise, "do mhac nuair bheas sé bliadhain is fiche, — an mac," airs ise, "nár rugadh go fóill. Seacht n-oidhche ó'n'nocht beidh mac ag do bhean, agus sin é an mac chaithfeas mise 'fagháil. Beannacht leat," airs ise, "bí a'dul a bhaile."

Nuair chuaidh an t-iasgaire a bhaile agus a pháirte d'innis sé dhá bhean a'rud adubhairt a' mhaighdean mhara leis; "agus dubhairt sí liom," airs eisean, "go ndíonfad sí fear saidhbhir dhíom." — "Maith go léor," airs an bhean, "bhíodh sé 'na mhargadh."

An oidche lá ar na bhárach chuaidh sé féin agus a pháirte amach san áit chéadna. Chaith siad a gcuid eangach agus bhord.¹ Ní rabh aon iasg ionta. Thuit siad anonn 's anall 'na gcodladh acht a' sean-íear. Ní rabh sé i bhfad go bhfaca sé an mhaighdean mhara a' tiacht air ins a'bhfairrge. "Is maith liom," airs ise, "go bhfuil tú suas lé do gheallmhaint. Pill isteach," airs ise, "un a'chladaigh agus a' méad féicfeas tú ann beidh sé 'na ór romhat. Tabhair leat do saith dhe; acht ní chreidfidh na fir thú atá leat, agus ma (muna) gcomhnaidhe siad agat, abair leobhtha amhanc (amharc) faoi do láimh dheis, agus creidfidh siad féin ann sin thú."

Tháinig siad isteach 'un a' chla-

will give me what I should ask of you, you would catch fish, and I would make you a rich man." — "Well," says he, "I do not know until I go home, or [until I learn] what you are asking of me." — "Your son," says she, "who is yet unborn, when he shall be twenty-one years [old]," says she. "Seven nights from to-night your wife shall have a son, and that is the son which I must get. Good-by!" says she, "be going home."

When the fisherman and his party went home, he told his wife the thing which the mermaid said to him; "and she said to me," says he, "that she would make a rich man of me." — "Good enough!" says the woman, "let it be a bargain."

The following night he and his party went out to the same place. They cast their nets. There were no fish in them. They fell backwards and forwards asleep, except the old man. It was not long until he saw the mermaid coming to him in the sea. "I am glad," says she, "that you are up to your promise. Return," says she, "to the shore, and all you see there will be gold before you. Take with you enough of it; but the men who are with you will not believe you, and if they do not remain with you, tell them to look under your right arm, and then they will believe you."

They came in to the shore.

¹ The text at this point is corrupt.

daigh. 'Ach uile seort 'a rabh rómpa bhí sé 'na ór bhuidhe. Airs an sean-fear, "Ná himthigidh uaim go dtugaidh mé ualach mo dhroma liom." — "Céard a bhéaras tú leat," airs an mhuintir eile, "mur dtugaidh tú clocha agus uisge leat?" — "Amharcuighidh isteach faoi mo lámh dheis." D'amharc. "M'anam o'n diabhal," airs iad-san, "bhfuil an talamh 'na ór bhuidhe?" Amach léobhtha a' cruinniughadh agus díonadh cruipéan (cnaipéan). Nuair chruinnigh an sean-fear oiread agus mheas sé d'iomcharó'dh sé a bhaile d'imthigh sé agus a ualach leis. D'fan a'mhuintir eile 'na dhiaidh ag cruinniughadh agus ag díonamh cruipéan go dtainic trí tonn o'n bhfairge agus go dtug uabhtha na cruipéain. "Tamuid chomh dona agus bhímuid [sinn] riamh," airse fear aca. "Leanfamuid a' sean-diabhal go bhfeicamuid bhfuil aon phighinn leis." Lean agus bhí sé ins a'teach rómpa. "A Seagháin, bhfuil aon phighinn leat?" airs iad-san. "Tá," airse Seaghán.

As sin suas thoisigh sé ag ceannacht talta agus stuic. Ní rabh aon fear ins an áit sin leat chomh saidhbhir leis. Bhí sé mar sin ar feadh i bhfad. Bhí sé féin agus a mhór-seisear mac lá ag dul 'un aifrinn. "Badh bhreagh a' chlann mhac-se," airs an t-athair, "acht a beag aon rud amháin." — "Céard é sin, a athair?" airs an mac a b'oiige. "Ní innseó'aoidh mé dhuit é," airs an t-athair. "Caithfidh tú a innsint dam," airs an mac. "O chuir tú an cheist orm,

Everything which was before them was yellow gold. Says the old man, "Do not go [away] from me until I take the load of my back with me." — "What will you take with you," say the other people, "if you do not take stones and water with you?" — "Look in under my right arm." They looked. "My soul from the devil!" say they. "Is the land yellow gold?" They went off collecting and making little heaps. When the old man had collected as much as he thought he would carry home, he went, and his load with him. The others remained after him, collecting and making little heaps, until three waves came from the sea and took from them the little heaps. "We are now as badly off as ever," said one of the men. "We will follow the old devil until we see whether he has any penny [i.e., money] with him." They followed, and he was in the house before them. "John, have you any penny?" say they. "I have," says John.

From that [time] he commenced buying lands and stock. There was not a man in that place half as rich as he. He was so for a long time. He and his seven sons were one day going to mass. "You would be a fine lot of sons," says the father, "but for one thing only." — "What is that, father?" says the youngest son. "I will not tell you," says the father. "You must tell me," says the son. "Since you put the question to

caithfidh mé a fuasgailt. Dhíol mé thú leis an mhaighdean mhara tá bliadhain agus fiche ó sóin. Tá an t-am anois i ngar a bheith thuas." — "Well," airs an mac, "tá sé i n-am agam-sa bheith ag imtheacht." — "Well," airs an t-athair, "tá buaidhreadh mór orm thú bheith ag imtheacht." Phill sé ar a'teach ar ais. "A mháthair," airs an mac, "éirigh, gléas biadh agus deoch dham agus ta'r'am costas le haghaidh an bhóthair fhada bhfuil mé le dul air." Réidhtigh agus thug dhó 'chuile sort a theastuigh uaidh.

Bhuail a' bóthar, bhí ag imtheacht agus ag síor-imtheacht gur casadh isteach i gleann coille é. Šuidh sé síos agus bhí sé tuirseach. Chonnaic sé leomhan na coille ag tarraingt air. "Chomh fada a ndeachaidh mé tá mé marbh ar deireadh." Tháinig an leomhan chomh fada leis ag amharc air. Thoisig sé dá lighe. "Tá tú tuirseach," airs sé, "šuidh suas ar mo dhruim agus bhéaraidh mé amach as a' gcoill thú." — "Is maith thú," airs eisean. Šuidh suas ar a dhruim, bhog leobhtha. Níor stad agus níor mhór-chomhnuigh go dtug sé chomh fada le teach gréasaidhe é a bhí d'fionta ar bhruach locha. "Gabh isteach annsin," airs an leomhan, "agus gheabhthaidh tú loisdín go maidin ann."

Chuaidh sé isteach ins a'teach bheag. "Go mbeannuighidh Dia ann seo," airs eisean. "Go mbeannuighidh Dia agus Muire dhuit," airse fear a'tighe. "An bhfuighinn loisdín ann seo go maidin?"

me, I must answer it. I sold you to the mermaid twenty-one years ago. The time is now nearly up." — "Well," says the son, "it is time for me to be going." "Well," says the father, "I am greatly troubled that you are going." He returned to the house. "Mother," says the son, "arise, prepare food and drink for me, and give me expenses for the long road which there is for me to go." She prepared and gave him everything which he required.

He struck the road. He was proceeding and continuously going until he turned into a wooded glen. He sat down and was tired. He saw a lion of the wood coming toward him. "As long as I have gone, I am dead at last." The lion came up to him [and] looked at him. He commenced licking him. "You are tired," says he; "sit upon my back, and I will carry you out of the wood." — "You are good," says he. He sat up on his back, [and] they moved off. He did not stop or make any great delay until he brought him as far as the house of a shoemaker, which was built on the brink of a lake. "Go in yonder," says the Lion, "and you will get lodging until morning there."

He went into the little house. "God bless all here!" says he. "God and Mary bless you!" says the man of the house. "Would I get lodging here until morning?"

airs eisean. "Gheabhaidh agus fáilte," airse fear a'tighe, "agus is olc linn duit é." Suidh síos agus chaith suipéar i gcuideachta. "Anois," airse an gréasaidhe, "beidh cruinniughadh mór thall ann seo i mbárach. Tá ull-phéist na fairrge le bheith ann agus béidh inghean rígh ceangailte ann, agus caithfidh sí a fagháil le slogadh ma (muna) mbí aon duine le fagháil le n-a cosaint; ná (nó) an ngabhfaidh tusa? Má théidheann tú ann bhéaramuid linn a' bád." — "Badh mhaith liom a dhul ann," airse eisean, "acht níor mhaith liom dul ar fairrge, acht céibí sin dhe gabhfaidh mé ann; acht níor mhór dhúinn arm cosanta bheith linn." — "Tá sean-chlaidheamh beag meirgeach ann sin amuigh a bhíonns ag gearradh turnapai agus gabáise," airse an gréasaidhe. "Díonfaidh sé sáthach maith," airse an strainséaraidhe, "bhéaraidh mise liom é."

Nuair a chuaidh siad anonn ann sin ins a' mbád agus chonnaic siad a' cruinniughadh mór a bhí rompa, bhí inghean rígh an oiléana ceangailte ar chathaoir óir agus ull-phéist na fairrge le tiacht dá hithe ar uair a dó-dhéag an lá sin. Bhí ríghthe, prionnsaidhe agus iarraidhe cruinnighthe ann le dul ag troid leis an ull-phéist. Ar uair a' dó-dhéag chonnaic siad an fairrge a' crothadh agus a' dul le mire agus an ull-phéist a tiacht ag cur fairrge go bárra' na gcnoc ar gach taobh dhí go dtáinig sí isteach i n-áit a rabh an bhainríoghan óg in a suidhe. Ní rabh éinne i n-ann a dhul roimpi acht a' fear

says he. "You will, and welcome," says the man of the house, "and we consider the accommodation poor for you." They sat down and ate supper in company. "Now," says the shoemaker, "there will be a great meeting over yonder to-morrow. The great sea-monster is to be there, and the King's daughter will be tied there, and it must get her to swallow unless there shall be somebody to defend her; or would you go? If you do go there, we shall take the boat with us." — "I should like to go," says he, "but I should not like to go on the sea; but however that may be, I will go. But we should have arms of defence with us." — "There is a little old rusty sword outside there, which is for cutting turnips and cabbage," says the shoemaker. "It will do well enough," says the stranger. "I will take it with me."

When they went over there in the boat and saw the great crowd which was before them, the King's daughter of the island was tied in a golden chair, and [the] sea-monster coming to eat her at the hour of twelve that day. There were kings, princes, and earls collected there to go to fight with the monster. At the hour of twelve they saw the sea moving and going mad, and the monster coming, putting the sea to the tops of the hills on each side of it, till it came to the place in which the young princess was sitting. There was no one there to go be-

seo. D'éirigh sé do léim agus chuaidh i mullach na hull-phéiste le n-a chlaidhimhín meirgeach. Bhí sé a' dul di gur mharbh sé í. "Ní phósfaidh mise," fairs an bhainríoghan óg, "aon fear acht a' fear sin." Pósadh le chéile an bheirt.

Mí i n-éis an ama sin bhí sé 'na seasamh ar bruach fairrge agus chonnaic sé an mhaighdean mhara a' tiacht air ins a' bhfairrge. Airt ise leis, "Bliadhain agus fiche ins a' lá indiu a cheannuigh mé thú ó d'athair agus ó do mháthair. Ní rabh me le do mharbhadh ná le do bhaitheadh agus is me thug a' bealach seo thú le bheith in do chliamhain ag rígh an oilcéana. Díon go maith dhuit féin feasta," airt ise. "Tá tú ar bhealach maith anois. Ní féicfidh tú mise níos mó," airt an mhaighdean mhara.

OXFORD, ENG.

fore it but this man. He arose with a leap and went on the back of the monster with his little rusty sword. He went for it until he killed it. "I will not marry anyone," says the young princess, "but that man." The two were married.

A month from that time he was standing on the shore of the sea, and he saw the mermaid approaching him in the sea. Says she to him, "Twenty-one years ago to-day I bought you from your father and mother. It was not to kill you or drown you, and it is I who took you this way to be son-in-law to the King of the island. May you prosper henceforth," says she. "You are in a good way now. You will not see me again," says the mermaid.

AN IRISH FOLK-TALE

CONTRIBUTED BY KATE WOODBRIDGE MICHAELIS

THE following variant of a well-known popular tale was taken down from the lips of a recently arrived Irish maid in Cambridge, Massachusetts.

THREE MEN OF GALWAY

Over beyant, on the road to Galway, there were three cabins that stood side by side, each the same as all the rest; and in them lived three cousins, with their three mothers and their three cows. Times was hard then in Ireland, — and has been since, — and the cousins had to work hard to put bread in their stomachs and breath in their bodies; so one day the eldest cousin says to the others, “Let us drive our cows to market and sell them for a good price, and be rich then!” and the others agreed.

Now, it chanced that the youngest cousin’s cow was very lean entirely, the smallest and poorest of all the cows in the land; and as the three walked together, the other two said teasing words to him, because it was little his cow would bring in the market.

At last the youngest cousin got vexed indeed, and says he to his cousins, “Go you to the market with your large and fine cows, me and my cow will bide here. I will kill her and sell the hide and tallow.” So he bided, and the others went on. Well, after he was tired of being vexed, he up and killed his little cow, and began to strip the hide off her carcass. While he worked, — and mind you, it was not the nicest of work, — who should come hopping along but a big magpie, head on one side, looking wise indeed.

“Peck-peck!” says he, like any human, for he caught a smell of the blood; so up he hopped on the hide to see what it was all about; and immediate the youngest cousin whipped over the hide, master Magpie inside, and started for the nearest tavern, hide and bird under his arm.

When he got to the tavern, in he marched, bold as you please, calling out for a nip of whiskey to stay his stomach, for it was near to starving the poor boy was. So the barmaid — she was the daughter of the host — she looked him over, and, seeing that he was dressed the poorest and had nought with him but a bundle of bloody hide, just served him with the worst but one of the whiskeys of the world. As soon as the cousin got the taste of it on his tongue, he put his foot on the bundle of hide, and the magpie within screeched out loud.

“And what’s that?” says the girl.

“’Tis my magpie, warning me,” says the cousin.

"And what is he after warning you?" says the girl.

"He's warning me of the poorness of the whiskey," says he. So the girl, not believing him at all, nodded her head to herself, and put before him the one other whiskey that could be worse.

Now, the minute he smelled of it, down came the cousin's foot as hard as might be, and loud screeched out the poor craythur below.

"And this is poorer still, he tells me," says the youngest cousin.

"Faix, and it's right he is," says the girl. So she ran and called her father, who came, all in a hurry, to see the bird that was telling tales on his whiskeys. When he had talked with the cousin, and the bird had cocked the bright eye at it, nothing would suit him but he must own it; so he offered money for it, till at last the youngest cousin went off with his pockets full of gold, and the bird biding behind at the tavern.

When the two older cousins came back from the market, it was long faces they had, for never a one had asked to buy their cows, and they were foot-sore and weary. When they saw the youngest cousin sitting by his door and counting over his gold, they were dumb-struck. When they could get breath to question him, he boasted that he had killed and stripped his cow, rolled a magpie in its hide, and taken it to the public-house, where he had sold it to the landlord for all that gold.

"And is it buying bloody magpies he is?" asked the cousins.

"Faix, and it is," says he.

As soon as morning comes, up gets the two cousins, kills their fine fat cows, strips them, catches two magpies, wraps them in the skins, and hurries off with them to the nearest inn. Then, of course, the landlord just laughs in their faces, and when they talk back, drives them out with hard words. Home they came, pocket-empty, and vexed indeed with the youngest cousin. Now, it chanced that he, hiding safe from them, heard the threats they made. So when the night came, he coaxed his old mother to sleep in his bed, and himself got well into the chimney. In came the two cousins, creeping easy, fell upon the poor mother, — who was the aunt of the two of them, heaven rest her soul! — and left her cold and dead. Up came the youngest cousin out of the chimney, fixed up his mother in her best clothes all fine, and carried her on his back to the house of a farmer who had the best well in all the country round. As it was early, he propped his old mother against the well, her back to the house, and when it was light, went to the door and asked to buy wine for himself and for her.

"It's bashful she is," says he to the daughter of the farmer, "and never a step will she come into the house. Go you out with the wine and give it to her. It's hard of hearing she is," says he, "so you must pinch her and shake her well if she does not turn round."

Out went the girl with the wine, called loud, bellowed, then, at the last, up and shook her good, when into the well, head and heels, went she. At that the girl she ran away screaming out; and when she did not come back, the youngest cousin went out and found his mother deep in the well. And the storming of the man! crying out and stomping his feet, and saying that it was all the mother he had in the world! At this came out the farmer and gave him all the gold he had in the house to stop his noise, lest the people going by should hear it. And the farmer took the old woman out of the well that very day, for fear she should spoil the water; for it was a very good well, that was.

When the two cousins got up next morning, who should they see but the youngest cousin with a great bag of gold.

“And how come you alive?” said they, well vexed.

“Faix,” says he, “it was my mother you killed, and I’ve been to the village beyant and sold her for all this gold. It’s a great price they are paying for old hags for gunpowder,” says he.

So the two of them lost no time in killing their mothers, put them in bags, and hurried off to the village, calling out, loud, “Old hags for gunpowder! Old hags for gunpowder!” and then the people were quite mad with them. They fell upon them and beat them, and shut them up in the jail, for killing of their mothers, nice tidy old dames that they were!

Well, after they got out again, they came home; and there they found the youngest cousin living on the best to be had, and they did n’t like it at all, at all. It was a great deal they said to him about the lot of trouble he had given them; and they were so vexed at him, that he saw he had best beware. So he kept far away from them. But one day he was searching after rabbits, which he well liked for his supper, and had just caught two, when he saw the two cousins after him; and before he could hide from them, they were upon him, had him tied, and in a bag, ready to put an end to him. But just as they were tying the bag, he managed slyly to break the foot of each rabbit he had caught, one the left, and the other the right, and let them go free; and off they scuttled, one to the right and the other to the left. Now, the two cousins also liked well, rabbits for supper; and, having the youngest cousin fast tied, they left him there in the bag, and off they ran, chasing the rabbits.

Now, it chanced well for the youngest cousin that while they were pursuing of the woods in search of the rabbits, along came a jobber, driving a herd of cattle to the fair; and he heard the youngest cousin in the bag singing out gay that he was going to heaven, for he had heard the jobber going by. The jobber, he was having a hard time, poor man! and he had heard that heaven was a fine place.

“And how do you get there?” says he to the cousin in the bag.

"Get you into this bag, and I will show you," says the youngest cousin. So the jobber cut the strings of the bag, and out leapt the cousin and put the jobber in the bag in his place, tied fast the strings, and bid him wait for the angels to carry him straight to heaven. Then home went the youngest cousin by the shortest road, driving of the herd of cattle before him.

After a bit, came back the two cousins, with no rabbits and bad in their tempers, picked up the bag, and threw it, man and all, into a hole without a bottom, and went home. And, behold! when they turned the corner, there was the youngest cousin, large as life, and a great deal more natural, smoking his pipe after the milking of his new cows. And beside his stool was the bag of gold the jobber had left behind him on the ground.

"And is it out of the hole you are?" says they, hardly trusting to their eyesight.

"It is, indeed," says he, "and it's much obliged to you I am for putting me in. Mind that gold now!"

"And where did you get it?" said they.

"In the bottom of the hole," says he, "and it's many a bag I had to leave behind me when I climbed out. There was but two I had time for; and one I gave to a jobber passing by, for a fine herd of cattle that was just after eating its supper in the field beyant."

Then the two cousins, they just fell on his neck, and they said they would forgive him everything, and never kill him again, if he would but tell them how to get to that hole, for the way had gone clean out of their minds.

So off the three went, side by side, as pleasant as you please; and when they came to the hole, "One at a time!" says the youngest cousin; so he tied the eldest cousin well into a bag, and pitched him into the hole. But when he could find no bottom to it, he began to cry out and to curse.

"Faix, and what may that noise be?" says the middle cousin.

"It's our cousin crying out for joy at the bags of gold," says the youngest cousin; then the middle cousin ran quick to the bag and got in without help, he was so feared that the eldest cousin would get the biggest share of the gold. Then the youngest cousin tied him up well and pitched him down into the well. And there the two of them are to this very day.

But the youngest cousin took his pick of the three cabins, and he married a fine wife and had plenty of children, and money to spare for every one of them; and when he died, he left a cabin apiece to three of them, but the rest of his family went over to America, and very likely they are dead by now.

THREE OLD BALLADS FROM MISSOURI

BY H. M. BELDEN

I. THE LONE WIDOW

THIS version of "The Wife of Usher's Well" (*Child*, No. 79) was sung by a woman who lived near West Plains, Missouri. It resembles the North Carolina version in *Child*, V, 294.

1. There was a lady neat,
And children she had three;
She sent them away to a far countrye
To learn their grammarë.
2. They had n't been gone but a little while, —
About three months, we'll say, —
Till death was abroad all over the land
And swept her babes away.
3. One winter night about Christmas time,
The night was dark and cold,
Her three little babes came running home
Into their mother's room.
4. It was over the table she spread a cloth
And on it bread and wine,
Saying, "Rise ye up, you three little ones,
And eat and drink of mine."
5. "I'll eat none of your bread, mother,
I'll drink none of your wine,
For yonder is our Saviour dear,
And with him we will join.
6. "Cold clods lay over our heads, mother,
Green grass grows over our feet;
The tears you have shed, my mother dear,
Would wet our winding sheet."

2. THE LOWLANDS LOW

This version of "The Sweet Trinity" (*Child*, No. 286) was written down by Owen Davidson, of the West Plains (Missouri) High School, as "learned from his father, who learned it from a hired man." It was sent to me by Miss G. M. Hamilton, teacher in the school.

1. "O captain, dear captain! what will you give to me
If I sink that vessel called the Yellow Golden Tree,
As she sails in the Lowlands low, low,
As she sails in the Lowlands low?"
2. "One thousand pounds I'll give to you and my daughter to
be your bride,
If you'll sink that ship called the Yellow Golden Tree,
As she sails," etc.
3. He took with him an auger well fitted for the use,
And bored nine holes in the bottom of her sluice,
As she sailed, etc.
4. "O captain, dear captain! come and take me up,
For I have sunk that vessel called the Yellow Golden Tree,
As she sailed," etc.
5. The captain wrapped him up in an old rawhide,
And sunk him to the bottom with a fair wind and tide,
As they sailed, etc.
6. Nine months later his ghost did appear,
Which caused the wicked captain great dread and fear.
As he sailed in the Lowlands low, low,
As he sailed in the Lowlands low.

3. THE CAMBRIC SHIRT

This version of *Child*, No. 2, was contributed by Fred Wilkinson, West Plains, Missouri, from his grandmother's manuscript collection of ballads made in her youth at Brownington, Vermont. See *Child*, I, 19; V, 284.

1. "Can you make me a cambric shirt
Fluma luma lokey sloomy —
Without seam or fine needle work?
From a teaslum tasalum templum
Fluma luma lokey sloomy.
2. "Can you wash it in a well
Where water never run nor water never fell?
3. "Can you dry it on a thorn
That never was since Adam was born?"

4. "Can you buy me an acre of land
Between the salt water and the sea land?
5. "Can you plow it with a hog's horn,
And seed it all down with one pepper corn?"
6. "Can you put it in a horn
That never was seen since Adam was born?"
7. When the fool has done his work,
He may come to me and have his shirt.

ROBIN HOOD AND LITTLE JOHN

RECORDED BY E. L. WILSON, URBANA, ILLINOIS; EDITED BY
H. S. V. JONES

THIS ballad of Robin Hood and Little John is an American version of *Child*, 125, which is "in a rank seventeenth-century style." It is about half as long as the English ballad, to which, however, it is closely similar in phraseology. Although the abridgment is most at the end, it will be noted that stanza 20 of this version corresponds to 29 and 30 of *Child*'s. The following points also may be noted: the repetition in stanza 13, the confused dialogue in stanza 5, the change of place between Robin Hood and the stranger in stanza 11, and the patchwork of stanza 20. To facilitate reference, I have placed in parentheses at the side of each stanza the numbers borne by the corresponding stanzas in *Child*.

The ballad was sung in January, 1908, by William Shields McCullough of Normal, Illinois. Mr. McCullough was born at Harper's Ferry, Virginia, December 10, 1816, and moved to Illinois in 1854. He learned this song from an old man whom he heard sing it about eighty years ago.

- (1) 1. Scarce sixteen years old was bold Robin Hood,
When first he met Little John,
A steady young blade well fit for his trade,
And he was a handsome young man.
- (2) 2. Although he was little, his limbs they were large,
His height about seven feet high;
And wherever he came he straight cut his name,
And quickly he made them all fly.
- (5) 3. "I have not been sporting for fourteen long days,
So now abroad I will go,
And if I get beat, and I can't retreat,
My horn I will suddenly blow."
- (6) 4. Thus took he the leave of his merry men all,
And bid them a pleasant good-by,
And down to the brook a journey he took,
And a stranger he chanced for to spy.
- (7, 8) 5. There these two fellows met on a long narrow bridge,
And neither of them would give way;
The stranger he said, "I will lather your hide;
I will show you fine Nottingham play."

- (9) 6. "You speak as a fool," bold Robin replied.
"If I should bend my long bow,
I would shoot a dart then quite through your heart,
Before you could give me one blow."
- (10) 7. "You speak as a coward," the stranger replied,
"To bend your long bow as I stand,
To shoot at my breast, as I do protest,
And I but a staff in my hand."
- (11) 8. "The name of a coward I do disdain;
Therefore my long bow I'll lay by;
And now for your sake a staff I will take,
And the strength of your manhood I'll try."
- (12) 9. Robin stepped down in a thicket of wood,
And chose him a staff of brown oak,
And that being done, he straight back did come,
To the stranger he merrily spoke:
- (13) 10. "Oh, here is my staff both steady and stout;
Therefore on this bridge let us play.
Whichever falls in, the other shall win,
And after all that we'll away."
- (17) 11. Robin struck the stranger a crack on the crown,
Which caused the red blood to appear.
The stranger enraged, then closely engaged,
And laid on his blows most severe.
- (16) 12. "As long as I'm able my staff for to handle,
To die in your debt I would scorn."
And so thick and so fast they laid on each other,
As though they were threshing out corn.
- (17, 19) 13. The stranger struck Robin a crack on the crown,
That caused him a terrible flow,
And with the same blow he laid him quite low,
And tumbled him into the brook.
- (20) 14. "Oh, where are you now, my gay fellow?" he said;
And with a loud laugh he replied,
"It's I, by my faith," bold Robin Hood said,
"I am floating away with the tide."
- (22) 15. Robin floated down all into the deep,
And drew himself out by a thorn,
And with his last gasp he blew a loud blast,
A blast on his own bugle-horn,

- (23) 16. Which caused all the hills and the valleys to ring,
And all his gay men to appear.
There were threescore and ten, all clothed in green,
That straightway to the master did steer.
- (24) 17. "Oh, what is the matter?" said William Stellee,
"Methinks you are wet to the skin."
"No matter," said he, "the lad that you see
By fair fighting has tumbled me in."
- (25) 18. "He shall not go free," said William Stellee,
While still stood the poor stranger there;
"We will duck him likewise." Bold Robin replies,
"He is a stout fellow, forbear."
- (28, 29) 19. "His name is John Little, he is made of good metal,
No doubt he will play his own part."
"He shall not go free," said William Stellee,
"Therefore his godfather I'll be."
- (29, 30) 20. They called him a babe; he was none of the least;
They had rum and all liquors likewise,
And there in the woods these bold fellows stood,
While this little babe was baptized.

NEGRO SONGS AND FOLK-LORE

BY MARY WALKER FINLEY SPEERS

I. WHO BUILT DE AHK?

THE following rhymes seem to be known by Virginia, Washington (D. C.), and Maryland negroes. The air is accompanied with patting and shuffling of the hands and feet and a swaying motion of the body of those "wrapping him or her up" (as they term it) that can best be compared with the swaying motion of the head of a caged bear. Every few moments one of the "wrappers" will jump upwards of a foot, and cry, "Ah, Lawd!" or "Wrap hit hup, wrap hit hup!" or "Cum toe hit, boys! cum toe hit!" And they will keep this up until you wonder that both the "wrappers" and the dancers do not collapse from exhaustion. Finally they are "spelled" by another bunch of darkies; but, as soon as the first set are able, they start in again.

Chorus

Uh! whoo built de ahk?
 Brudder No-rah, No-rah.
 Uh! who built de ahk?
 Brudder No-rah built de ahk.

1. "Say, Mistah Rabbutt,
 W'at makes yoe head so ball?"
 "Glory be toe Gaud,
 Iah bin er buttin' thoo de wall."
Cho. En, uh! whoo built de ahk? etc.
2. "Say, Mistah Rabbutt,
 W'at makes yoe eyes so big?"
 "Glory be toe Gaud,
 I bin er wearin' fals' wig."
Cho. Sez, uh! whoo built de ahk? etc.
3. "Say, Mistah Rabbutt,
 W'at makes yoe nose so flat?"
 "Er Glory be toe Gaud,
 I'se bin cot in er trap."
Cho. En, etc.
4. "Say, Mistah Rabbutt,
 W'at makes yoe teeth so sharp?"
 "Er Glory be toe Gaud,
 I've bin cuttin' caun top."
Cho. Sez, etc.

5. "Say, Mistah Rabbutt,
W'at makes yoe sides so thin?"
"Er Glory be toe Gaud,
Deze bin er skeetin' thoo de win'."
Cho. En, etc.
6. "Say, Mistah Rabbutt,
W'at makes yoe legs so long?"
"Glory be toe Gaud,
Deze bin hung hon 'rong."
Cho. Sez, etc.
7. "Say, Mistah Rabbutt,
W'at makes yoe nails so long?"
"Glory be toe Gaud,
Deze bin diggin' hup caun."
Cho. En, etc.
8. "Say, Mistah Rabbutt,
W'at makes yoe cote so brown?"
"Glory be toe Gaud,
Hits humble toe de groun'."
Cho. Sez, etc.
9. "Say, Mistah Rabbutt,
W'at makes yoe tail so w'ite?"
"Glory be toe Gaud,
I keeries hit outer site."
Cho. En, etc.

II. DERE IS NO HIDIN' PLACE DOWN YHAR

Chorus

I-ah run ter de rock fer ter hider maw face,
De rock cry out, "No hidin' place," —
Dere is no hidin' place down yhar,
Dere is no hidin' place down yhar.

- i. O-oo sinner man, sittin' on de gates ub yhell, —
Dere is no hidin' place down yhar, —
O-oo sinner man, sittin' on de gates ub yhell, —
Dere is no hidin' place down yhar, —
O-oo sinner man sittin' on de gates ub yhell,
De gates floo open, en de sinner man fell,
Dere is no hidin' place down yhar.

Cho.

2. Halli-lu-jah! Dere is no hidin' place down yhar.
 I run ter de rock fer ter hider maw face,
 De rock cry out, "Dere is no hidin' place," —
 Dere is no hidin' place down yhar,
 Dere is no hidin' place down yhar.
 Halli-lu-jah! Dere is no hidin' place down yhar.

Cho.

3. O-oo who's ober yhondar dress' in w'ite?
 Dere is no hidin' place down yhar —
 O-oo who's ober yhondar dress' in w'ite?
 Dere is no hidin' place down yhar —
 O-oo who's ober yhondar dress' in w'ite?
 De Chilluns ob Eez-reel, er Eez-reellites.

Cho.

4. O-oo who's ober yhondar dress' in red?
 No hidin' place down yhar —
 O-oo who's ober yhondar dress' in red?
 Er no hidin' place down yhar —
 O-oo who's ober yhondar dress' in red?
 De Chilluns ober Eez-reel er Mozess led —
 Dere is no hidin' place down yhar.

Cho.

5. O-oo hush, ole Annie, don't schew run, —
 Dere is no hidin' place down yhar, —
 O-oo hush, ole Annie, don't schew run, —
 Dere is no hidin' place down yhar, —
 O-oo hush, ole Annie, don't schew run,
 Des er wait en seed w'at de light'nin' done,
 Dere is no hidin' place down yhar.

Cho.

6. Ob all 'lig-gins I refress, —
 Dere's no hidin' place down yhar, —
 Ob all 'lig-gins I refress, —
 Dere is no hidin' place down yhar, —
 O-b al-l 'lig-gins I refress,
 I-ah do confer de Med-o-des.
 Dere is no hidin' place down yhar.

Cho.

7. I-ah do belief widout er doubt, —
 Dere is no hidin' place down yhar, —

I-ah do belief widout er doubt, —
 No hidin' place down yhar —
 I-ah do belief widout er doubt
 Dat de Creeschins hev er right ter shout.
 Dere is no hidin' place down yhar.

Cho.

8. Sis' Maery hez er golden chain, —
 Dere is no hidin' place down yhar —
 Sis' Maery hez er golden chain, —
 Ah! No hidin' place down yhar, —
 Sis' Maery hez er golden chain,
 En ebry link iz jis de same.
 Dere is no hidin' place down yhar.

III

The following tale was told to me by both a Maryland and a Virginian negro. The supposed original name of the dog was "Mayship," which, as it seems to me, must be a corruption of "Makeshift."

HOW MISTAH MAYSHIP CUM TER BAHK, EN HAB TRIMMIN' 'ROUN' HIS MOUF, EN HOW CUZIN RABBIT'S TAIL GOT WYTE

Mistah Rabbit, in de olden times, cood whisel same ez er man; en yeah 'e cum er whisellin' down de road wif 'is han's in 'is paukets. Mr. How-oon' 'e cum 'long tow en sez, "Look yeah, Cuzin Rabbit, wa't makes I can't whisel same like chew?" Den Cuzin Rabbit sez, "Oh! y'us moufs tow big, get me a needle en hy'll sew hit hup fer yus 'viding yer dues ez hy'll tell yer." So Mr. Mayship 'e goes en gits de needle en tred fer 'im, en Cuzin Rabbit 'e sews hit hup. "Now," 'e sez, "yus wait twill I gits hup on yhondah hill fer yer whisels." So Mr. Mayship 'e waits twill Cuzin Rabbit gits hup dah, er dues, den tries ter whisel, en Mr. Rabbit 'e sits hup dah ar laurfin' twill 'is sides near erbout ter bus', en Mr. Mayship 'e don't do a thing en dis blessed world, but gis try ter open hup 'is mouf, en sez "woof, woof, woof!" en dat's how de dog 'menced ter bahk. En 'e keeps hon a tryin' so hard dat 'e broke de stitches en dey tore does er ragged places in 'is mouf. Dat w'ats makes der trim'in' dat 's dere, — sorter kind ub lace, — dat flappy part wid de pints er roun' ub de dog's mouf. Yus des teck notice nex' time yus sees er dog, honey, en yer 'll see w'at I 'se tryin' ter 'splain ter yer.

Well den, Mr. Mayship 'e took arter Mr. Rabbit, en Mr. Rabbit took arter de briar patch, en der dey wuz dez ez Cuzin Rabbit got ter de briar patch, en wuz er gwin thoo de fence, Mr. Mayship wuz so hard on 'im en uz yelpin' al de tim, 'case 'es mouf wuz hertin' 'im so, dat w'en Mr. Mayship got ter de fence 'e gist cautch paht ub Cuzin

Rabbit's tail en bit hit clean short off, en dat Cuzin Rabbit wuz skeered so bad, dat de piece ub tail dat 'e hab left, done turn w'ite, en dat's why Mr. Rabbit's call de "Cotton Tail" een's skeered w'en 'e yearhs dem How-oons er yelpin'.

EARLEIGH HEIGHTS ON SEVERN,
MARYLAND.

THE ORIGIN OF FOLK-MELODIES

BY PHILLIPS BARRY

THE inimitability of folk-song has long been the delight and the despair of poet and musician alike. Kipling alone has imitated the ballad style with any degree of success,¹ and to Foster we owe the only imitations of folk-music worthy of the name.² Yet neither has produced anything that in its present state can find place in the same class with "Child Maurice," or a folk-melody of undoubted authenticity, such as the following.

THE BANKS OF THE ROSES.³

The reason is, that folk-song, in fact, is song alive. It is subject to perpetual, and often extremely capricious, erratic processes of change and growth.⁴ Of the exact nature of these processes, which may be conveniently grouped under the head of "tradition," or, better, of "communal re-creation,"⁵ much still remains a matter for debate. Their results, however, at least the most obvious of them, are well known; namely, multiplicity of versions, and impersonality of authorship, — unfailingly characteristic features of poetry of the folk, and music of the folk, the world over.

In analyzing the influence of tradition on folk-song, it is necessary, first, that the word be used in its widest sense. It must not be stated, on the basis of internal evidence alone, that one song, widely current among the folk, is a folk-song, and another is not. The ephemeral popular melodies of the day are folk-melodies in the making. A composed tune of this sort, given time enough and folk-singers enough,

¹ See "The Last Rhyme of True Thomas."

² Yet the melody of "Old Folks at Home" is very likely borrowed from "Annie Laurie," as are the melodies of "Way down in Ca-i-ro" and "Old Uncle Ned" clearly reminiscent, respectively, of "Oft in the Stilly Night" and "Rosin the Bow."

³ "The Banks of the Roses," A, *Folk-Songs of the North Atlantic States*. From S. C., Boston, Mass., as sung in Co. Tyrone, Ireland.

⁴ Deviations from the composer's *ipsissima verba* (or *puncta*), from the viewpoint of art-song, are errors, from the viewpoint of folk-song, constitute communal re-creation.

⁵ The choice of one or another set of a folk-melody as authentic, to the exclusion of all other sets, as in the case of "Yankee Doodle," is but arbitrary.

may remain in tradition so long, that its form and melodic structure will be more or less markedly changed. Indeed, in the case of the following melody, this has actually happened.

COME BACK TO ERIN.¹



The foregoing represents but one of a possible large number of variants, derived by oral tradition from the original melody. So also in the case of the air to "The Rose of Allan Dale,"² a similar result has taken place. The obvious derivation of the several sets of the air, as sung by American college students, is at once apparent. Moreover, "Yankee Doodle," as whistled in the streets to-day, differs from the set current at the close of the Revolution.³

Such, then, is the re-creative and transforming influence of oral tradition, carried through a greater or lesser period of time.⁴

¹ From S. C., Boston, Mass., as sung by a soldier in Ireland. Compare with the above the corresponding phrases of the original melody composed by Charlotte A. Barnard (Claribel): —



² Composed by S. Nelson. Compare "General Grant" (*Harvard University Songs* p. 21) and "The Mermaid" (*Columbia University Songs*, p. 50), these being the best-known variants.

³ The accompanying set is from a manuscript of 1790: —



⁴ J. Meier, *Kunstlieder im Volksmunde*, p. cxii. —

"In vollständig gleicher Weise wie die Texte werden die Melodien zerstückt und zerfasert. Das Volk geht hier ganz ebenso vor, es verwendet Theile alter Volkweisen, verknüpft verschiedene Lieder oder Theile von solchen zu neuen Melodien, und verfährt ebenso mit dem Gut gebildeter Musiker. Auch hier sehen wir Compositionen und

Turning now to a study of contemporaneously current ballad airs, — instructive not only as further and more convincing illustrations of communal re-creation, but also for the light they shed on the vexed problem of origins, — let us examine four sets of a melody to the ballad "Fair Charlotte," as sung in different parts of the country.

First set.¹Second set.²Third set.³Fourth set.⁴

Theile von solchen einfach herüber genommen, in Stücke zerlegt, umgesungen, und zu neuen Gebilden geformt."

See also W. Tappert, "Wandernde Melodien," for a discussion of the reflex influence on art-music.

¹ Recorded by M. W., Cameron, Clinton Co., Missouri. (Communicated by Professor Henry M. Belden, University of Missouri.)

² "Fair Charlotte," D., *Folk-Songs of the North Atlantic States*. From N. A. C., Rome, Pa.

³ From H. S., Mexico, Missouri. (Communicated by Professor Henry M. Belden, University of Missouri.)

⁴ From M. D., Columbia, Missouri. (Communicated by Professor Henry M. Belden, University of Missouri.)

The close relationship of the foregoing sets is apparent at once. It is to be noted, that whereas the first set is composed of four elements, — a, b, c, d, — the remainder are composed of but three, — a, b, b', c; the partial melody in the second measure having by communal re-creation become assimilated to the partial melody in the third measure. To the same cause is due the loss of the plagal cadence in the fourth set.¹

A more complicated instance of relationship — owing to the fact that both ballad and melody are very old, and have been subjected to a much longer period of communal re-creation — is observed in the case of "Lord Randall." Not only are at least ten sets in existence, but from the same source as the melody to "Lord Randall" are descended the airs "Lochaber no More,"² "King James's March to Ireland," "Limerick's Lamentation," and "Reeve's Maggot." For the purpose of the present investigation, however, it will be sufficient to put in evidence six sets from New England, five of which are very closely related.

First set.³Second set.⁴Third set.⁵

¹ It is not unlikely that the first set may be identical with the original air, the second set not far removed, whereas the fourth set is most distant of all.

² "Lochaber" has probably been affected also by conscious individual recomposition, as well as by subconscious communal re-creation.

³ "Lord Randall," I, *Folk-Songs of the North Atlantic States*. (From G. B., Boston, Mass.)

⁴ "Lord Randall," K, *Folk-Songs of the North Atlantic States*. (From H. E. K., New York, N. Y., as traditional in Pomfret, Conn.)

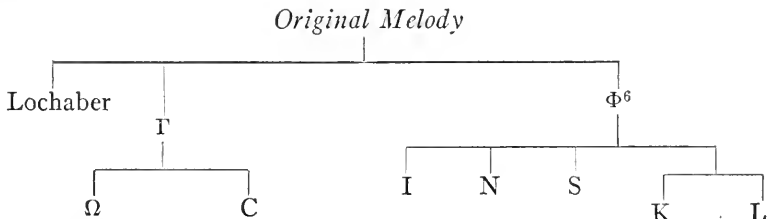
⁵ "Lord Randall," L, *Folk-Songs of the North Atlantic States*. (From R. P. U., Cambridge, Mass., as traditional in Charlestown, N. H.)

Fourth set.¹Fifth set.²

It will be seen at once, that, though there are some marked differences in the above sets, they are not as great as the variations in the different versions of the ballad.³ Moreover, where there is similarity, it amounts almost to identity. Nor is it too much to suppose that these five sets are descended from a common source, removed, however, by several degrees from the original air to "Lord Randall." The relationship of the following set, more distant, it is true, is yet recognizably apparent.

Sixth set.⁴

The accompanying diagram will serve to show roughly the relationship to the original melody of the foregoing sets, and some others, not mentioned here.⁵



¹ "Lord Randall," N, *Folk-Songs of the North Atlantic States*. (From G. T. A., Boston, Mass., as sung by an Irish serving-man.)

² "Lord Randall," S, *Folk-Songs of the North Atlantic States*. From E. W. H., Watertown, Mass.

³ See my article, "Traditional Ballads in New England," in *Journal of American Folk-Lore*, vol. xviii, pp. 201, 203-205, for versions I, K, L, N, of the ballad.

⁴ "Lord Randall," C, *Folk-Songs of the North Atlantic States*. From A. M., source unknown.

⁵ The diagram is merely tentative, — a further degree of exactness being impossible, owing to the fact that so many of the intermediary sets of the melody have perished. For convenience, Φ may be assumed as the original of the closely related Irish sets (N. A. S. — I, K, L, N, S), and Γ as the source of the Scottish sets, represented by N. A. S., C, and the set in Johnson's Musical Museum, here designated as Ω .

⁶ The set designated as ϕ , from which are derived I, K, L, N, S, is almost certainly

Examples might be multiplied. Thus in the case of "Barbara Allan," it is certain that several distinct melodies have come down to us, resolved into sets by the re-creative force of oral tradition. The same may be proved for "The Golden Vanity." At some time in the nineteenth century a melody was sung to "Springfield Mountain," which now appears in a number of more or less diversified sets,¹ each sung to a different version of the ballad. "Lord Randall," however, is in all probability unique as being the only old ballad which has retained its original melody.

Unto its present state, then, folk-music has evolved. Yet individual invention must be the ultimate origin of the oldest folk-melody in existence. By the subsequent history of each is measured the difference between such a folk-melody and latest air from musical comedy; for into the folk-melody have gone not only the inventive efforts of the composer, but also the slowly transmitted re-creative influences of a large number of folk-singers, good, bad, and indifferent.

BOSTON, MASS.

of Irish origin. In the ballad itself, the name is "Terence," variously corrupted, — J, Tyrante, K, Taranty, N, Tyranting, S, Wrentham. Moreover, in the sets K, L, S, the close is characteristically Irish.

¹ See my article, "Traditional Ballads in New England," in *Journal of American Folk-Lore*, vol. xviii, pp. 298, 300, 301.

A GARLAND OF BALLADS

BY PHILLIPS BARRY

THE ballad is, the world over, a tale of common things. Simple events in human experience are its subjects. It is not surprising, then, that many themes are quite old; that some, moreover, are universal. The error in judgment lies in assuming that actual borrowing, or even direct transmission, are the only causes of the provenience, in different localities, of ballads constructed upon variants of the same theme, or of the recurrence of the same theme in ballads of different date, native to the same country. If in a given instance borrowing seems probable, there is always an even chance that we should decide upon coincidence as the true explanation, and *vice versa*. Whereas "Sir Aldingar" and "Earl Brand," as appears from the retention of obviously Scandinavian names, are quite evident relics of the Danish conquest, it is yet quite likely that "The Douglas Tragedy,"¹ though based on a theme identical with that of "Earl Brand," may have its only source in an event of Scottish tradition.

Too long, in fact, has the later British ballad, the so-called "vulgar literary" or "broadside" ballad, lain neglected and despised. Its literary worthlessness, of course, no one denies. Yet, aside from its value as throwing light on the vexed question whether the "ballad style," according to the principles laid down by Professor Gummere,² is in all cases an original or an acquired peculiarity of the "good" ballads,³ it is worthy also of our attention in determining the origin and dispersion of ballad themes. Professor Child understood this, and unhesitatingly accepted "The Suffolk Miracle" as "the representative in England, of one of the most remarkable tales, and one of the most impressive and beautiful ballads of the European continent." So also to the later British ballad we owe the preservation of several forms of the Returned-Lover motif. In none of these instances however, can we say with any certainty whether or not the broadsides have preserved for us any traces of lost traditional, never-

¹ "Earl Brand," B., Child, *English and Scottish Popular Ballads*. See also the version recorded by me from an American folk-singer ("The Ballad of Earl Brand," ed. by Phillips Barry, *Modern Language Notes*, xxv, 4, pp. 104-105).

² F. B. Gummere, *The Popular Ballad*.

³ It is a fact substantiated by good evidence, that certain of the later British ballads have, in traditional versions whose ultimate source is the printed archetype of the broadside press, devoid of the ballad style characteristic of the ancient, i. e., "popular" or "communal" ballad, actually developed the same ballad style to a greater or less degree, as one of the several re-creative effects of long-continued traditional singing. For instance, "The Wittam Miller" (*Roxburghe Ballads*, viii, 68, 176, 629) appears thus re-created in "Pretty Oma," as sung by American folk-singers.

recorded ballads. There is nothing to show that such ballads existed.

Yet it seems not to have been generally observed that themes known to ancient balladry reappear, sometimes almost unaltered, in later ballads. Nor are these later ballads, with the exception of "The Squire of Edinborough Town," — a broadside-disseminated Irish version of "Katherine Jaffray,"¹ — actual versions of the ancient ballad, tricked out with the tawdry finery of Grub Street. Some connection they may have with the ancient ballad, however. It would not be incredible that a Seven-Dials Homer should have the effrontery to rewrite the story of "Earl Brand" in his own words. Yet, as we cannot be sure of either "borrowing" or "coincidence" as a working theory infallible in the case of the ancient ballads, the same is true in the present instance. The event which furnishes the theme might recur at any time. "Lord Randall," for example, is based on a theme in which, historically speaking, the victim might as well have been the Emperor Claudius or King John as the unknown Randall.

A few words may here be said relative to certain themes common to the ancient and later ballad.

I. ERLINTON

(Theme: Unwelcome suitor, elopement, pursuit.)

This theme was taken up by the broadside writers at an early date. The oldest traceable treatment of it is in "The Masterpiece of Love-Songs,"² the plot of which is thus outlined by the author: —

"A Dialogue betwixt a bold Keeper and a Lady gay,
He woo'd his Lord's Daughter, and carried the day,
But soon after Marriage was forc'd for to fight,
With his Lord and six Gentlemen, for his own Right,
He cut them and hew'd them, and paid them with blows,
And made them his Friends, that before were his Foes."

To the later, accordingly, rather than to the earlier ballad, is the following version to be referred.

THE SOLDIER³

1. I'll tell you of a soldier,
Who lately came from war,

¹ Broadside by Such (Brit. Mus., Bks. 3, g. 4, vol. iii, p. 39). Traditional versions, ultimately derived from the broadside, are still current. I have recorded two from Irish singers.

² Licensed and Entered, London. Printed for A. M. W. O., and Tho. Thackeray, at the Angel in Duck-Lane. Brit. Mus., c. 22, f. 14, p. 20-vo, cf. *Roxburghe Ballads*, vi pp. 229-231.

³ "The Soldier," A, *Folk-Songs of the North Atlantic States*, as derived from L. A., Camden, N. J., by MS. of I. L. M., Vineland, N. J.

- A courting a lady,
 Both wealthy and fair.
 Her portion was so great,
 It scarcely could be told,
 But yet she loved the soldier
 Because he was so bold.
2. She says, "My dearest jewel,
 I fain would be your wife,
 But my father is so cruel,
 I fear he'll end my life."
 He took his sword and pistol,
 And hung them by his side,
 He swore he would marry her,
 Whatever might betide.
3. To church they went,
 And returning home again,
 Her father met them
 With seven armed men.
 "Oh, dear!" says the lady,
 "I fear we shall be slain." —
 "Fear nothing, my jewel!"
 The soldier said again.
4. Then up speaks the father,
 With a great frown he said,
 "'T is this your behavior,
 To me this very day,
 Since you have been so silly
 To be a soldier's wife,
 Here in this lonesome valley,
 I'll end your pleasant life!"
5. Then up speaks the soldier,
 "I do not like this prattle!
 Although I am a bridegroom,
 I am prepared for battle."
 He took his sword and pistol,
 He caused them forth to rattle,
 The lady held the horse,
 While the soldier fought the battle.¹
6. The first one he came to,
 He quickly had him slain,

¹ Compare "The Masterpiece of Love-Songs:"

"Come on, quoth the Keeper, 't is no time to prattle,
 I see by your swords, you're prepar'd for battle.
 With his sword and buckler he made them to rattle,
 The Lady did hold the horse for the Keeper."

- The next one
He ran him through a main,
"Let's flee," cried the rest,
"Or we all shall be slain,
To fight with this brave soldier
Is altogether vain."
7. "Oh, stay your hand!" the old man cried,
"It makes my blood run cold,
I give you up my daughter,
Five thousand pounds in gold!" —
"Fight on!" says the lady,
"Your portion is too small," —
"Oh, stay your hand, kind soldier,
And you shall have it all!"¹
8. He took the soldier home,
Acknowledged him his heir,
'T was not because he loved him,
But 't was for dread and fear.
There never was a soldier,
Who was fit to carry a gun,
That would ever flinch, or start an inch,
Until the battle's won.
9. Despise not a soldier
Because he is poor,
He is as happy in the field of war
As at the bar of door,
He's merry, brisk, and lively,
Brave, sociable, and gay,
And as ready to fight for love
As for his liberty.

II. YOUNG BEICHAN

(Theme: Captive-lover.)

"Stories and ballads of the general cast of 'Young Beichan' are extremely frequent."² Even the familiar tradition of Pocahontas and Capt. John Smith is not very far removed from this theme. A later British ballad, in this instance, probably an actual rewriting of some version of "Young Beichan" by a metre-ballad-monger, is still current.

¹ Compare "The Masterpiece of Love-Songs: "

"O then, quoth the Lord, bold Keeper, hold thy hand,
If you'll give your daughter thirty thousand in land,
You shall not dye by the hand of the Keeper.

Keeper, quoth the Lady, 't is too small a portion.
Peace, quoth the Lord, daughter, let your will be done.'

² F. J. Child, s. v. "Young Beichan."

THE TURKISH LADY¹

Young vir-gins all, I pray draw near, A pret-ty sto-ry you shall hear,



'Tis of a Turk-ish la-dy brave, Who fell in love with an Eng-lish slave.

1. Young virgins all I pray draw near,²
A pretty story you shall hear,
'T is of a Turkish Lady brave,
Who fell in love with an English slave.
2. A merchant's ship at Bristol lay,
As they were sailing o'er the sea,
By a Turkish rover took were we,
And all of us made slaves to be.
3. They bound us down in irons strong,
They whipped and lashed us along,
No tongue can tell, I'm certain sure,
What we poor souls did endure.
4. Come sit you down and listen awhile,
And hear how Fortune did on me smile,
It was my fortune for to be,
A slave unto a rich lady.
5. She dressed herself in rich array,
And went to view her slaves one day,
Hearing the moan this young man made,
She went to him, and thus she said, —
6. "What countryman, young man, are you?" —
"I am an Englishman, that's true." —
"I wish you was a Turk," said she,
"I'd ease you of your misery.
7. "I'll ease you of your slavish work,
If you'll consent to turn a Turk,
I'll own myself to be your wife,
For I do love you as my life."

¹ "The Turkish Lady," A, *Folk-Songs of the North Atlantic States*. Melody from MS. of O. F. A. C., Harrisburg, Pa.

² From *The Forget-me-not Songster*, Nafis and Cornish, New York (c. 1845), p. 169.

8. "No, no, no," then said he,
 "Your constant slave, madam, I'll be,
 I'd sooner be burnt then at the stake,
 Before that I'll my God forsake."
9. This lady to her chamber went,
 And spent that night in discontent,
 Little Cupid with his piercing dart,
 Had deeply wounded her to the heart.
10. She was resolved the next day,
 To ease him of his slavery,
 And own herself to be his wife,
 For she did love him as her life.
11. She dressed herself in rich array,
 And with the young man sail'd away,
 Unto her parents she bid adieu,
 Now you see what love can do.
12. She is turn'd a Christian brave,
 And is wed to her own slave,
 That was in chains and bondage too,
 By this you see what love can do.¹

III. THE CRAFTY FARMER

(Theme: Biter bit.)

A typical broadside ballad constructed upon this theme is the following: —

THE YORKSHIRE BITE²

In Lon - don there liv - ed a ma - son by trade, He
 d.c. A York - shire boy he had for his man, And

had for his ser - vants a man and a maid.
 for to do his busi - ness,— his name it was John.

Fol de lol, fol de lol, Whack, fol de did - dle, all the day.

¹ From *The Forget-me-not Songster*, Nafis and Cornish, New York (c. 1845), p. 169.

² "The Yorkshire Bite," A, *Folk-Songs of the North Atlantic States*, communicated by H. J. C., Boston Mass.

1. In London there lived a mason by trade,
He had for his servants a man and a maid,
A Yorkshire boy he had for his man,
And for to do his business, — his name it was John.
Fol de lol, fol de lol,
Whack fol de diddle all the day.

2. So early Monday morning, his master called for John,
Jack, hearing his master, he quickly did come,
.
.

3. Johnny took the cow out of the barn,
And drove her to the Fair, as we do learn,
While on his way there, he met with a man,
And he sold him his cow for five pound ten.

4.
.
While he was picking up the money Jack had lost,
To make his amends, Jack ran off with his horse.

5. Then home to his master Jack he did bring,
Horse, saddle and bridle and many fine things,
They took off the saddle bags, as it was told,
Five thousand pounds of silver and gold.

6. Besides a pair of pistols, and Jack says, "I vow,
I think, my good old master, I've sold well your cow."
.
.

7. "As for a boy you have done very rare,
And half of this money you shall have for your share,
And as for the villain, you've served him just right,
To think you put upon him a Yorkshire bite."¹

In the matter of this widespread theme, the following interesting tradition is worthy of record.²

ANECDOTE OF REV. IVORY HOVEY

A strange story is related concerning Rev. Ivory Hovey, who was settled in Manomet Ponds, April 18, 1770, and continued pastor of this ancient church until Nov. 4, 1803, when, as their records say, Mr. Hovey died, aged 89 years, to the great grief of his people. Many

¹ The Yorkshireman's shrewdness in driving a sharp bargain is proverbial.

² Copied from a scrap-book compiled by A. J., Newbury Center, Vermont, before 1870.

of his descendants still live in South Plymouth, and the writer has taken much pains to ascertain the facts connected with the singular story to which allusion has been made. Molly Bly, who was long a domestic and faithful friend in the family of Mr. Hovey, is still remembered by various individuals in the church as a woman of God, and she is said to have told the story often, with much feeling, as related to her by the venerable divine himself.

His grandfather, who resided in England, was in moderate circumstances, but he loved the Savior, and had an earnest desire that a son whom God had given him should become a minister of the Gospel. Such, however, were his limited means, that he could not educate his son for this sacred office. In these days of solitude, he is said to have been assured in a dream that a grandson should enter the ministry, and labor for his Master. It chanced that on the occasion of building a barn, he sent his son, the father of Rev. Ivory Hovey, to the nearest village to purchase nails. While returning home, as he was riding on horseback through a piece of woods, his saddle-bags being pretty well stored with nails, he was met by a highwayman, who ordered him to deliver up his saddle-bags of money.¹ Mr. Hovey determined that some pains should be taken by this unwelcome intruder, and hastily threw the supposed treasure over the hedge² which bordered the roadside. The robber sprang from his horse³ to secure the prize, when Mr. Hovey, leaving his own more tardy animal, sprang into the empty saddle, and hastily drove homeward.⁴ The highwayman called loudly to Mr. Hovey to stop, declaring that he was only in jest; but the latter, replying, "I am in earnest,"⁵

¹ Compare "The Crafty Farmer" (*Child*, 283, A):

9. As they were riding along,
The old man was thinking no ill,
The thief he pulled out a pistol,
And bid the old man stand still.

² Compare:

10. But the old man proved crafty,
As in the world there's many,
He threw his saddle o'er the hedge,
Saying, "Fetch it, if thou 't have any!"

³ Compare:

11. The thief got off his horse,
With courage stout and bold,
To search for the old man's bag,
And gave him his horse to hold.

⁴ Compare:

12. The old man put 's foot i the stirrup,
And he got on astride,
To its side he clapt his spur up,
You need not bid the old man ride.

⁵ Compare:

13. "Oh, stay!" said the thief, "Oh, stay!
And half the share thou shalt have!" —
"Nay, by my faith!" said the old man,
"For once I have bitten a knave!"

drove forward, and, on arriving home, found the saddle-bags of his new-found horse well filled with filthy lucre.¹

This God-sent treasure was preserved with much care, and with it Rev. Ivory Hovey was educated for the ministry.

A parallel prose tradition exists in the case of some ballads.² There is no reason to question the truth of the anecdote, — encounters with highwaymen were common enough, — yet the closeness with which it follows the narrative of "The Crafty Farmer" is suspicious. Some version of the ballad, stored perhaps in Molly Bly's memory, has doubtless colored the story. We may with right, therefore, speak of a traditional ballad-mythology, stereotyped ornamentations and details, suited to certain events.

Other examples might be put in evidence, but lack of space forbids giving them more than passing mention. The grusome story of "Lizie Wan" (*Child*, 51) reappears in later balladry as "The Bloody Brother."³ Two familiar Irish come-all-ye's — "Johnny Doyle" and "The Constant Farmer's Son" — are exact counterparts, respectively, of "Lord Salton and Auchanachie" (*Child*, 239) and "The Braes of Yarrow" (*Child*, 214). In a word, the origin and transmission of ballads and ballad themes may not in any two given instances be the same, or due to the same causes. The subject is large, and calls for more extended research.

THORNTON, N. H.

¹ Compare:

17. He opened the rogue's portmantle,
It was glorious to behold,
There were three hundred pounds in silver,
And three hundred pounds in gold.

² Compare "Lady Isabel and the Elf-Knight" (in *Child*, iv, p. 496), also "King John and the Bishop," as recorded by me in this *Journal*, vol. xxi, pp. 58-59.

³ *Forget-me-not Songster*, p. 247.

SONG RECITATIVE IN PAIUTE MYTHOLOGY.¹

BY EDWARD SAPIR

THE prominent place occupied by song in the mental culture of the American Indians is well recognized by ethnologists, in spite of the relatively small bulk of aboriginal musical material that has heretofore been published. Generally Indian music is of greatest significance when combined with the dance in ritualistic or ceremonial performances. Nevertheless the importance of music in non-ceremonial acts — for instance, in the hand-game played by practically all tribes west of the Rockies — should not be minimized. It is the purpose of this paper to call attention to the part that song plays in one of these non-ceremonial cases, as illustrated by the southern Paiutes of southwestern Utah.² Not infrequently in America, particularly where song enters in, mythology is closely linked with ritual; but as Paiute myths have, as far as could be learned, no ritualistic aspect whatever, the term “non-ceremonial” as applied to them seems justified.

There is one type of myth-song that is evidently very common in America. This is the short song found inserted here and there in the body of a myth, generally intended to express some emotion or striking thought of a character. It is generally of very limited melodic range and very definite rhythmic structure. Sometimes it is quite different in character from the regular types of song in vogue, not infrequently being considered specifically appropriate to the character involved; while at other times it approximates in form such well-recognized types as the round-dance song or medicine song, according to the exigencies of the narrative. The text to such a song is very often obscure. Even where it does not consist either entirely or in part of mere burdens, the words are apt to be unusual in grammatical form, archaic, borrowed from a neighboring dialect, difficult to translate, or otherwise out of the ordinary. Ordinarily collectors of Indian myths have re-

¹ Published with consent of the Museum of the University of Pennsylvania.

² Reference is here had to the Kaibab Paiutes of the neighborhood of Kanab, in southwestern Utah, and Moccasin Springs, in northwestern Arizona. They hunt deer on the well-timbered Kaibab Plateau south as far as the Colorado River. They now number about eighty or ninety individuals. Linguistically Kaibab Paiute belongs to the Ute-Chemehuevi group of Plateau Shoshonean, differing only dialectically from Ute, than which, it would seem, it is more archaic. The Paiute material made use of in this paper was obtained in four months' work for the University Museum of the University of Pennsylvania (February-June, 1910) with Tony Tillohash, a young man of the Kaibab Paiutes, then finishing a course of study at Carlisle. Despite his five years' absence from home, Tony's musical memory was quite remarkable. Besides the myth-songs spoken of here, over two hundred other songs of various kinds (three or four varieties of “cry” or mourning songs, bear-dance songs, round-dance songs, ghost-dance songs, medicine songs, gambling songs, scalp songs, and others less easy to classify) were obtained from him.

frained from taking down music and words of such songs,¹ though there is small doubt in the mind of the writer that they occur in regions widely apart. From the point of view of style in native mythology, an aspect of the subject not generally given the attention it deserves, it would be highly desirable to record carefully all such myth-songs. A few such songs have been recorded by the writer in Uintah Ute and Kaibab Paiute myth-texts. As it is intended to publish them in their proper setting, it is not necessary to anticipate in this place. They do not differ in general character from songs of the type already published.

There is evidence of the existence of a second type of myth-song in America, — the song which itself narrates a myth. The most elaborate examples known of such myth-songs are the Homeric poems, which, as is well known, were sung by rhapsodists to the accompaniment of a stringed instrument. Dr. Kroeber refers to dream myths of the Mohave, that are sung by the person who has dreamt the myth. As he has as yet published no example of these songs, it is impossible at present to say whether the myths are sung entire or only in part, and whether the words are set by the dreamer once for all to a definitely recurring melody or set of melodies, or, as seems more probable, may vary in actual form so long as they fit the rhythm of the song and tell the story. It is not clear whether the Mohave myth-songs referred to are of the same general type as the Diegueño songs of which specimens have been recently published in text without music by Mr. Waterman.² These are set songs of no great length, that, in a more or less definitely determined series, relate, or perhaps more accurately refer, to a myth. It seems that also the Navaho and the Pueblo Indians have such series of songs of mythical reference. In any case, however, such songs do not adequately reflect the mythology of the tribe, but seem rather to form an ancillary body of artistic material of ritual use, based on the mythology proper. As far as can be gathered, it seems more probable that the long Mohave myth-songs that Dr. Kroeber speaks of are in a class apart from these. Perhaps they resemble the Paiute recitatives to be spoken of presently.

So far as known, the Paiute do not have set songs referring to mythical incidents, though it does not seem unlikely that the texts of at least some of the mourning and bear-dance songs did originally have such reference. On the other hand, what may be called "song recitative" is well developed in the mythology of this tribe. The narrative portions of a myth are always recited in a speaking voice. The conver-

¹ Published examples of this type of song are to be found in Boas, *Tsimshian Texts*, pp. 11, 63; Boas, *Kathlamet Texts*, pp. 24, 154; Boas, *Chinook Texts*, pp. 116, 117, 118, 144, 146, 150, 151, 192, 235; Sapir, *Wishram Texts*, pp. 58, 68, 90, 94, 96, 134, 142, 150; Sapir, *Takelma Texts*, pp. 14, 15, 46, 62, 102, 104, 106, 164.

² T. T. Waterman, *The Religious Practices of the Diegueño Indians* (University of California Publications in American Archaeology and Ethnology, vol. 8, no. 6, 1910).

sational passages, however, are either spoken or sung, according to the mythical character who is supposed to be speaking. Some characters, such as Porcupine, Chipmunk, Skunk, and Badger, are represented as talking rather than singing; at any rate, the writer's informant did not know of any style of singing connected with them. Other characters, and among them are Wolf, Mountain-Bluejay, Gray-Hawk, Sparrow-Hawk, Eagle, Lizard, Rattlesnake, Red-Ant, Badger-Chief, and a mythical personage known as Iron-Clothes (literally, Stone-Clothes), regularly sing in speaking. Coyote regularly speaks, though, as often in other mythologies, character is sometimes given his words by a style of delivery meant to convey conceit, scorn, astonishment, or other state of mind appropriate to him. Once, however, on the death of his brother Wolf, he breaks out into an excitedly melancholy recitative. A Paiute song recitative is not peculiar to any particular myth, but always to a particular character, there being as many distinct styles of recitative as there are singing characters. Both Wolf and Gray-Hawk have been found in more than one myth, yet their recitative style remains the same in any myth that they are actors of. On the other hand, in one myth, that of Iron-Clothes, three styles of recitative are found exemplified, belonging to Rattlesnake, Red-Ant, and Iron-Clothes respectively. It is, then, theoretically possible, aside from rhythmic difficulties, to sing any given text to the tune of any recitative; and when so sung, the character in whose mouth the words are put is determined, as no two characters sing exactly alike.

The recitative consists of a melody of determined rhythm, there being a definite number of beats to the period, that recurs indefinitely. In some cases the recurring period is linked to the preceding period without a pause; in others there is a slight pause between the periods, which are thus given more evident unity of form. Owing to the varying words that go with the recurrent periods, and the consequent variations in number of syllables for each period, there must necessarily be slight changes in details of melody in passing from one period to another. Thus a quarter-note may, on its recurrence, be broken up into two eighths; two eighths may be resolved into a triplet of eighths; a triplet of eighths may be combined into a triplet consisting of a quarter and an eighth; and so on indefinitely, the fundamental rhythm and melody, however, always remaining the same. A few flaws of rhythm have been found here and there; but, on the whole, the rythmical march of these recitatives is good, as indicated by the fact that for very considerable stretches the phonograph records have been found to go well with the beats of the metronome. The words that go with the recitatives are not fixed, except in one or two cases to be noted below, but are composed on the spur of the moment. Obviously the singer, in other words the narrator of the myth, has to be careful to choose words

of appropriate syllabic structure, though he is helped out to a large extent by the freedom with which he can lengthen or break vowels and add padders. These padders are either meaningless syllables (like *vī*, *vīnī*, *vīAn'iv'a*,¹ and others of similar form) or words and parenthetical statements of rather colorless content (such are *ōq̄wāyā*, prose "**q̄wāi*"^a, "that," invisible objective, which may be rendered "truly, forsooth;" and *mai'an' oq̄w aikā*, "that is what I say").

The linguistic form of the recitative texts differs also in another respect from the ordinary prose form. Paiute and Ute, in their normal form, are full of voiceless and whispered (in Paiute murmured) vowels that are reduced, owing to general phonetic laws, from original fully voiced vowels; they may at times be lost altogether. In recitative, and indeed in song-texts generally, these reduced vowels are restored to

¹ NOTE ON PHONETICS. — Some of the characters here used require explanation.

i is short and open.

ī short and close.

ī̄ long and open.

ī̄̄ long and close.

ū is long and open (cf. *oo* in English *poor*).

o is short and open.

ō short and close.

ō̄ long and close.

A like *u* in English *but*.

ä like *a* of *hat*.

ī̄ is high back unrounded.

U differs from *ī̄* in being lower and perhaps slightly rounded.

p, *t*, *tc*, *q*, *k*, are "intermediate" (voiceless and lenis).

tc approximately like *ch* of English *church*.

q not very decidedly velar.

g occurs in songs as variant of *q*, *k*, or of corresponding spirants *γ*, *χ*.

v is either dentolabial or bilabial.

r tongue-tip weakly trilled.

γ velar voiced spirant.

V, *R*, and *x* are voiceless spirants corresponding to *v*, *r*, *γ*.

vw is bilabial *v* with inner rounding and is not identical with *w*.

γ is weak *γ*-glide,

ky and *xy* are palatalized *k* and *x* (*xy* like German *ch* of *ich*).

η is *ng* of English *sing*.

m^w is *m* with *w*-glide to following vowel.

'*t* and '*p* are *t* and *p* with simultaneous closure of glottis, not identical with "fortis" *t'* and *p'*, which are not found in Paiute.

' represents aspiration (*p'*, *t'*, *tc'*, *k'*, *q'*, *k'y* are voiceless aspirated stops).

'*y* palatalized aspiration (practically weak *xy*).

x weak *x* resulting from ' before *q*.

° glottal stop.

' length of preceding consonant.

˘ nasalization of vowel.

superior vowels are unvoiced when found after ' , murmured (German *Murmelstimme*) before and after ˘.

' over vowel (e. g., *ä*) denotes *a* with weak "glottal *r*" or *Knarrstimme* (*a*˘ sometimes becomes *ä*˘ or *ǟ*˘).

their original form, and may, like other vowels, be lengthened or broken at will. Thus Paiute *i^hquā^emⁱ* ("your flesh") becomes *toqqa'amⁱi* in one of the recitatives; in another recitative, with different rhythmic requirements, it might just as readily have become *tōoqqa'am^eāi*. In order to give an idea of how a recitative text compares with the corresponding prose text, a passage from one of Sparrow-Hawk's speeches will be given in both forms. In the myth to which the passage applies some one has maltreated his wife, so that she flees to Gray-Hawk for protection. The latter refuses to give her up, so that Sparrow-Hawk prepares to contend with him. Before leaving, he addresses the following words to the people of his village. It may be noted that the text was composed by the informant as he sang the recitative into the horn of the phonograph.

ayān'ik^yé'ávaāt'siηuηw^e áik^yai úηwái'
 m^wʔmíntcu'áη'aa[vʊ] 'úηwaiá[ví]
 sapígaq'ávaātsiηw^e1 áik^yaiy'í[ví]
 tīv^wít'sisāmpāāη uη 'urú'aiyí[ví]
 qwííqwai'ínaāη uη 'urúaiyí[ví]
 uηwÁvat'cōqwāāqwai'ivān'ix^yāā¹

The accent (') indicates a beat, of which there are six to a period. Padding syllables are enclosed in brackets. The prose form with translation, of this speech, is, —

ayān'ik ^y avāt'siηwAηw	áik ^y ai	uηwái' ^a
Being about to do (pl.) in what way to him (invis.) you (pl.)	are saying (pl.)	that one (invis. obj.)?

m ^w ʔmíntcu'āη	uηwái' ^a
You (pl.) inter. him	that one (invis. obj.)

s ^a píx ^y aqavāt'siηw	áik ^y ai'
being about to overcome (pl.) him (invis.)	are saying (pl.),

tīv ^w ít'sampāη	uη	urú'ai'
really although his	she (invis.)	is

q̄wííq ^h w'ain'āη	uη	urú'ai'
his having taken away	she (invis.)	is?

uηwÁvat'cux^waqw'ativān'ix^ya^{ea}
 To that one (invis.) off will I go then!

That is, "What is it that you all do say you will do to that (Gray-Hawk)? Do you say that you will overcome him, even though really he has taken her away? To that one, then, away I will go!"

¹ -ga- and -qwad- with stop consonants instead of the spirant consonants γ (or x) and ηw (or xw) that would be expected; (cf. prose forms -x^y- and -x^e-). They are used because there is enough of a pause between them and the preceding vowels to prevent spirantization.



The musical period or melodic unit of each song recitative obtained will now be given, including the first line or two of text. It is highly probable, indeed certain, that there are many more recitative styles, corresponding to as many more mythological characters, than could be obtained; but enough are given here to indicate clearly the general character of Paiute myth recitative.¹

I. WOLF'S MYTH RECITATIVE

M. M. ♩ = 126.

Si - naḡ-wā - vī u - v*U - xwā - nō u - v*ā- [vī]

nā- ḡuq-qwīḡ- qī- tú - wā- mi- yā [uq-qwā- yā]

The full period of this recitative (*sinḡwāvī . . . uq*wāyā*) consists of twenty-two beats, and is divided into two sections of eleven beats each. The sections are parallel in structure throughout, the first three beats of each being identical in melody, while with the fifth beat of the second section begins the musical answer to the latter part of the first section. The half-note may, on recurrence, be split up into two quarters, while a group of two eighths may be combined into a quarter. The pauses at the end of each section, particularly the one ending the period, are somewhat irregular in length. They are frequently a trifle too long to be metrically correct, in order to allow time for the catching of the breath. The fifth recurrence of the period is given for the sake of showing the extent of melodic variation. It should be admitted, however, that it is often difficult to distinguish  from .

Nim - piḡ-wā - rī- tcāḡ - wā- pīḡ- wā- ḡā- yō

mai - yan [ō- qw]ai- kā- [vī- nī] cī- naḡ- wā- vī

Following is the prose text and translation of these two periods, together with the translation of the text of the four intervening periods.

¹ Transcriptions are by the author.

Padders, indicated above by brackets, are omitted. The wives of the Badger people have abandoned their husbands and joined the village of Wolf and Coyote. Wolf tells Coyote not to lie around lazily, but to get ready for battle.

sīnáŋwāvⁱ uv^wúxwá^enō úv^waⁱ
Coyote, go ahead then there!

nāγúqⁱwiŋqītⁱuAMⁱ^a
Go and engage in battle along with others!

One should not be acting in that way (as you act), forsooth,
When he has as wife some one else's wife that he has taken away.
Go ahead then there, go and engage in battle along with others,
That, forsooth, I say, O Coyote!
But here, I say, I shall be lying down.
Coyote, go ahead then there!
Go and engage in battle along with others, that, forsooth, I say!
One should not be lying down in that way,

nīmpīŋwárītsaŋwāpⁱiŋwáxaaiⁱ^y^u
When he has as wife some one else's wife that he has taken away,

máian aikⁱ^y cīnáŋwāvⁱ
That I say, O Coyote!

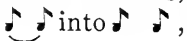

2. BADGER-CHIEF'S MYTH RECITATIVE

M. M. ♩ = 160.

Qat - tcō tca - nī- [vUN - niⁱ] ā - it- tī - nô - nô - si^e -

i - ya^e - ap - pā - [vUN - niⁱ] sí - nāŋ - wa - vī - yān - ōŋ-w aikⁱ^y etc.

The period of this recitative (*qat'cōtcAnivUn'i*) consists of a single measure of five beats. Rhythmically it is characterized by the syncopation of the second beat and the decided staccato of the last note, to which corresponds the aspiration of the final vowel in the text. At times the eighth pause following the period is irregularly lengthened, as in the preceding recitative. The scant melody and characteristic rhythm of Badger-Chief's recitative remind one strongly of the first type of short myth-song referred to above, and it seems probable that it was extended into a recitative from what was originally a mere snatch of rhythm occurring once or twice in a particular myth. So short is the period, that it is often found inadequate for words of some length. In such cases either the word is cut in two and divided between two periods (the second and third periods above are a case in point), or the period is irregularly extended to six beats (as in the fourth period above).

The use of six instead of five beats seems, however, to be considered a flaw. When the attention of the informant was called to the metrical structure of the fourth period, for instance, he suggested the following, with anacrusis and resolution of the characteristic  into , as an improvement:



The prose form of the first four periods, and the translation of Badger-Chief's speech, follow, the periods after the fourth being separated by bars. The speech is taken from the same myth as the preceding recitative. The chief of the Badger people (i.e., people who are wont to hunt badgers), then away from their home, has dreamt of the abandonment of the Badger women for Coyote's village. He tells his people of his dream:

qat'cút'can' a'át'in'onos'ia'p'a sīnáŋwaviyan' uŋw áik'y
I did not not dream well of Coyote I he (invis.) say¹

Of that one (invis.) | our wives (obj.) | our wives (obj.) he (invis.) | his (invis.) having taken to wife. |

I did not | not dream well | not, |

While you (pl.) keep on doing so to them,² | that forsooth I say, | of those (invis.) our wives |

What (they) all will eat.³ | Soon, forsooth, we | shall start back home. |

Coyote he (invis.) | our wives (obj.) | caused to turn away, | that I have dreamt.

3. MYTH RECITATIVE OF MOUNTAIN-BLUEJAYS



The period of this recitative (*itʷan'i . . . man'imíaxa'ivUN'i*), as of the former, consists of a single measure of five beats, of which only four are taken up by the melody. The pause at the end of the period is rarely a full quarter; generally it is a trifle less, as indicated by the minus-sign under the staff. Again, as in the second recitative, each line of text ends in aspiration. What was said above in regard to the rhythmic character and possible origin of the period in the second recitative applies equally here. The G of the melody, it may be noted, is not always a clear minor third from the tonic E, but at

¹ Meaning "of that Coyote, I say."

² That is, keep on digging for badgers.

³ That is, which our wives are to have as food.

times seems to be depressed to F[#]. The form of melody given is the one that most commonly occurs; but the two following are also found, of which the second has only three sung beats:



This recitative is taken from the same myth as the first two. Among the helpers of the Badger people in their war upon Wolf and Coyote are the Mountain-Bluejays or, as they are termed in the myth, Blue-Hat people. Wolf and his companion Panther retreat before their enemies to a mountain where protection is in store for them. Two Mountain-Bluejays, who still survive, press on and exult:





¹tīān'ī aik'ŷ man'ím'ēmiāxa'
'T is too bad you say thus doing as you go along,¹

O Panther! | my | my going to be had as panther-skin blanket, | I having slain you. |
'T is too bad you say | thus doing as you go along, |
In front of me | standing as you go along, | mountain (obj.) | having started towards it. |
What have you there | on that | mountain it? |
Thus saying you do, | in front of me | standing as you go along. |
'T is too bad you | thus say as you move, | whom I shall slay, |
You | who have great power, | say you so? | O Wolf! |
'Tis too bad | will thus be | your |
Your flesh | this earth (obj.) on it lying.

4. RATTLESNAKE'S MYTH RECITATIVE

M. M. $\frac{1}{2}$ = 116.

Cī - naŋ - wa - vi cī - naŋ - wāv¹ mai - vat - tcī - cam - pa - ā
Ti - v'it - ni ai - vāt - tcī cī - naŋ - wa - vi cī - naŋ - wāv¹

Instead of  it is possible, and perhaps preferable, to write  with anacrusis; instead of  we may write . This recitative has a period (*cīnaŋwavi* . . . second *cīnaŋwāv¹*) of sixteen beats, the period being divided into two well-marked sections of eight beats each. The second half of the second period is identical with the first half of the first period. Instead of the first two eighths of the second measure (F and E^b), we sometimes have a triplet consisting of F, E^b, and F. The half-note of the second measure, to a less degree the corresponding long notes of the other measures, are accele-

¹ That is, 't is too bad you have to retreat.

rated somewhat from their due length. This seems to occur so regularly, that it is perhaps better considered a rhythmic characteristic of the song than a metrical flaw. The long note of the second measure, moreover, regularly begins with a peculiar slurred break in the voice, as it were, which may be inadequately rendered by writing $\text{♪} \text{♪} \dots$ instead of ♪ . In the myth from which this speech of Rattlesnake's is taken, Coyote carries Rattlesnake around in a sack while on his way to help war against the wicked Iron-Clothes. He derides his legless friend as one unfit to do battle, but Rattlesnake claims that he can kill the antelope which serves Iron-Clothes as a warner of impending danger:

Cīnáŋwāvⁱ cīnáŋwāvⁱ máivät'cīcamp^a
O Coyote, Coyote! though ever speaking thus,¹

tīv^wít'sinⁱ áivät'cⁱ cīnáŋwāvⁱ cīnáŋwāvⁱ
As though truly ever speaking,² O Coyote, Coyote!

While teasing people, carry me then on your back, carry me then on your back!
I forsooth am the one, that antelope of his
Who will slay, that forsooth I say.
O Coyote, Coyote, Coyote, Coyote!

5. IRON-CLOTHES' MYTH RECITATIVE

M. M. $\text{♩} = 108$.³

O - a - ri - a - ni a - ni - k'ain' o - a - ri - a - ni a - ni - k'ain'

In this recitative the full period (*oariāni . . .* second *anik^yain'*) consists of ten beats. As in the case of the preceding recitative, the period is divided into two sections of equal length, the first half of each section being the same. Once or twice the second section begins with an anacrusis $\text{♪} \text{♪}$. The $\text{♪} \text{♪}$ of the first section may be omitted, also the final eighth-note (C) of the second section. Iron-Clothes has begun to scent danger, having taken note of unwonted occurrences. His wife, whom those that have set out to war against him have come to liberate from his tyranny, is continually grinding seeds, eventually to serve as food for his enemies. His antelope has made an unwonted sound, having been slain, as Iron-Clothes does not yet know, by Rattlesnake. Iron-Clothes addresses his wife, and, suspecting a spy's work, voices his uneasiness:

¹ That is, always mocking people.

² That is, pretending always to speak truthfully.

³ In the last measures of the song the tempo accelerates to $\text{♩} = 115$.

oárian' aník'yain'^a oárian' anfk'yain'¹
 Of one spying (is) what has of one spy- (is) what has
 on me been done, ing on me been done,¹

That forsooth I say. Are you wont to do thus,²
 You, then, as that Coyote
 As he has caused to do, acting in that manner?
 That antelope of mine, he that is mine,
 Has uttered a raucous sound q̄x+, never having done so before.
 Are you thus wont to do, always grinding?
 (You) who do as one who is spying on me has told (you),
 As that same Coyote has caused (you) to do,
 He saying, "You shall grind!" you who are doing (thus).

6. RED-ANT'S MYTH RECITATIVE

M. M. ♩ = 116.

Na - ri - v'i - yān 'a - rō - v'a³ 'a - ro - 'a - vā - at - tci - [vī]
 cōq - qu - cām - p uŋ - wa - [vī]

Instead of the $\frac{3}{4}$ of the beginning, we may also have $\frac{3}{4}$. The period (*nariv^wiyān . . . urwavi*), consisting of twelve beats, is divided into two sections of unequal length. The first consists of four beats; the second, of eight beats, is just twice as long. It seems preferable to look upon the second and third measures as forming a single section rather than to divide the song into three sections of equal length, as the beginning of the second measure duplicates that of the first in a manner suggesting two-sectioning of the whole melody; moreover, after the B of the first measure there is no natural note to pause on until the B of the third is reached, the dominant (F \sharp) of the second measure being particularly impossible as a sectional close. The whole song as recorded ends, on its last recurrence, with the first section. This is of no further significance except as showing that it is not absolutely necessary, though doubtless in better form, to round out a recitative with a full period. In the final combat with Iron-Clothes' people, his daughters prove for a long while to be invincible. Red-Ant, the valiant hero with but one arrow, attempts a ruse. He calls out to the daughters to turn their backs to their opponents and bend down, claiming that he too has found that proceeding of service to him in combat. He then prepares to shoot them with his one arrow. His speech runs, —

¹ That is, some one who is spying on me has done all this.
² That is, you have never done thus before, never kept grinding seeds.
³ Fragmentary form anticipated from following word.

nari^vwiyan 'arō'avat'c' cū'q'u'camp uŋ'wa
'Tis my wont always being only one (obj.) he (invis.)

Always having arrow I,¹ you Coyote.

I forsooth am he that is ever wont to have but one arrow.

My (task) too was it once, facing backwards, to keep bending down with buttocks held out,

My (task) too was it once to do so facing this way.

O tearful thing that we all, as it seems, do lose in combat,

We all, as it seems, are losing in combat,

O tearful thing, forsooth! Let me, then, just for fun

Shoot at them!

7. EAGLE'S MYTH RECITATIVE

M. M. ♩ = 152.

Pi - yae - nip - pu - tsí ũ - v'U - tca - n[u - qwā - yā]

ti - in - tu - gwan - tīm - pān' [°oq - qwā - yā]

Sometimes, in fact generally, the eighth pause of the last measure is accelerated, so that the measure does not receive the full value of four beats. The period of this recitative (*piya'nip'utsi . . . 'oq'wāyā*), consisting of sixteen beats, is quite symmetrically divided into two eight-beat sections, the first halves of the sections being identical. Young-Eagle, who dwells in the west, is about to travel east into the country of the Sibit Paiutes² in order to hunt jack-rabbits and get him a wife. Before leaving he tells his mother,—

piyān'ei'puts' ũv'wutcan'i tīintuɁwantimpān'i
Little mother,³ let me me be about to go eastward,

Let (me) go and eat jack-rabbits that I have killed myself,⁴ but do you here

Continue to stay, forsooth. In the Sibit land, forsooth, I say,

There (am) I about to go and eat jack-rabbits that I have killed myself.

Here shall you stay forsooth, there at our house,

That forsooth I say, there at our house stay.

¹ That is, I am he who is ever wont to have but one arrow.

² A band of Paiutes living west of the Kaibab Paiutes in the neighborhood of St. George on the Virgin River.




³ Diminutives are often used in Paiute, as elsewhere, to express affection.

⁴ This was forbidden to boys.

8. SPARROW-HAWK'S MYTH RECITATIVE

M. M. $\text{♩} = 114.$

A - γan - ni - k'y^ea - va - āt - tsi-ηuη-w^e aik-k'ai uη- wai' m^uU-
 min - tcu^e - aη - ηa - ā- [vU] 'uη - wai - ā- [vi] etc.


The period of this recitative (*ayan'ik^yeavaāt'siηuηw^e . . . uηwai'*) has six beats, and is divided into two sections of three beats each. It is the only recitative secured of which the melody is in triple time. The sections are here linked somewhat more closely than usual, each beginning with an anacrusis in the preceding measure; still there is sometimes a time-disturbing pause before the ♩ that begins the second section. In the first two rounds of the period the second measure seems to have , as given above, but after that always . There is nothing further involved here than inaccuracy of singing or perception. A metrical flaw occurs once in the song, — the group  of the first section, which ordinarily occurs but twice, has been once found to occur three times, its measure thus containing four instead of three beats. Text and translation of the song have been given above (p. 459).

9. GRAY-HAWK'S MYTH RECITATIVE

M. M. $\text{♩} = 108.$

To - gō - ga-wī - wī ya-nī pai-yā- ya-nī pai-yā- ya-nī to-
 gō - ga-wī - wī ya-nī pai-yā ya-nī pai-yā - ya-ni etc.

This recitative might as well have been written in $\frac{4}{4}$ time by dividing each measure as given into two, but it seemed preferable to write eight beats to the measure for convenience of comparison with the following recitative. The period (*toḡōgawīwī . . . second paīyāyani*) has sixteen beats, and is divided into two sections of equal length, each section beginning with an anacrusis of a sixteenth. There is no pause

between the sections, the song moving on without a halt until the end  is reached. Gray-Hawk sets out to gamble with Toad, and, before leaving, addresses his wife Lizard, —

Ṭogōgawīwī yanī paiyāyanī paiyāyanī,
ṭogōgawīwī yanī paiyāyanī paiyāyanī.

Behold, I shall forsooth go off there,
Behold, I shall forsooth go off to visit,
But do you stay here.
I shall forsooth return in the evening, forsooth.
You, then, shall stay here, that I (say), there,
That forsooth I say, who am about to go forth.


The text of the first period cannot be translated,¹ and is not felt as conveying any meaning. It seems to serve merely to set the pace for the melody and rhythm of the recitative. Nearly every speech of Gray-Hawk's begins with the words *ṭogōgawīwī . . . paiyāyanī*, either for the first period or only for its first section. It seems very likely that the words originally had a definite meaning or specific reference in a particular myth dealing with Gray-Hawk, and later, being associated with Gray-Hawk, came to form part of his recitative. Should this be the case, it would corroborate the theory above suggested (Nos. 2 and 3) for the origin of myth recitative as an elaboration of the omnipresent simple Indian myth-song.

10. LIZARD'S MYTH RECITATIVE

M. M.  = 110.



Ṭa - vi - a - vī - gīm pa - siṅ - wi - yun - ta - qa - ḡiṅ - im
pa - vi - a - vī - gīm pa - siṅ - wi - yun - ta - qa - ḡiṅ

There is at times an irregular pause at the end of the period (*ṭaviavīgīm . . .* second *pa-siṅwi-yun-ta-qa-ḡiṅ*) which permits the singer to catch his breath. Melodically there is no pause in the recitative, which, like the preceding, moves on without a halt until the end of the song. As recorded on the phonograph, the end is reached shortly after the beginning of the last recurrence of the period: ,

¹ It is possible that *paiyāyanī* is a song form of *paiyān⁴* ("my breast").

II. COYOTE'S MYTH RECITATIVE OR LAMENT

M. M. $\text{♩} = 156.$

O - yo - yo - yo o - yo - yo - yo o - yo - yo - yo o -
 yo - yo - yo o - yo - yo - yo etc.

The period of this recitative consists of ten beats distributed among the five measures of two beats each. In accordance with the excitedly lamenting character of the text and melody, the period does not show clear sectioning into two parts, but is best considered as a series of five disjointed fragments of melody, of which the fourth and fifth are respectively identical with the second and third. The period begins with a sixteenth anacrusis, and ends of course with the last C of the last measure given above. The five melodic fragments making up the period may be considered conventionalized musical forms of wails or sobs. The cry of sorrow, *oyoyoyo*, which makes up the text of the first round, is repeated every now and then in the succeeding rounds, serving as a convenient padder. On account of the shortness of the melodic fragments, some of the words have to be cut up into two or three parts; thus *iyānti' uinḡiyaiyaq'anⁱ* ("while giving warning to me of it") becomes *iyānti*, *tu^einḡigai*, and *iyaq'anī*. Wolf and his younger brother Coyote have been doing battle against their enemies. Owing to disobedience, on Coyote's part, of his brother's directions, Wolf has been slain, whereupon Coyote laments:

Oyoyoyo oyoyoyo oyoyoyo oyoyoyo oyoyoyo,

Here I shall put away my quiver against my return, oyoyoyo oyoyoyo.

Why should that one¹ have said to me, oyoyoyo,

Warning me of this? oyoyoyo.

From the musical point of view, perhaps the most remarkable fact to be noted in regard to these recitatives is the variety of rhythms employed. Out of only eleven examples obtained, no less than five meters can be illustrated, — $\frac{4}{4}$ (Nos. 4, 6, 7, and 9), $\frac{2}{4}$ (No. 11), $\frac{3}{4}$ (No. 8), $\frac{5}{4}$ (Nos. 2, 3, 5, and 10), and $\frac{1\frac{1}{4}}{4}$ (No. 1); the relative frequency of quintuple time, and the occurrence of an eleven-beat melodic unit, being particularly noteworthy. As regards musical form, the recitatives fall into two types, — those whose period or largest melodic unit is not subdivided into sections (Nos. 2 and 3), and those whose period is built up of two balancing sections (Nos. 1, 4, 5,

¹ That is, Wolf.

6, 7, 8, 9, and 10). In every case but one (No. 6) these sections are of equal length, and in five cases (Nos. 1, 4, 5, 6, and 7) the second section repeats material already made use of in the first.

The existence of myth recitative in Paiute is interesting in connection with style and characterization in Indian mythology generally. It seems to be generally assumed that the only element of interest or importance in American mythology is the incident or complex of incidents, and myth comparison has been almost entirely confined to a comparison of such incidents. It seems, further, to be often thought that character plays little or no part except in so far as the identification of a mythological being with a given animal necessitates certain peculiarities of action. Had most or all of the many American myths now already published been collected as fully dictated texts, there is small doubt that Indian mythologies would be more clearly seen to have their peculiarities of style and character as well as incident. A myth obtained only in English may sometimes be more complete as a narrative than the same myth obtained in text, but will nearly always have much of the baldness and lack of color of a mere abstract. As a matter of fact, there is a very considerable tendency in American mythology to make characters interesting as such. One of the most common stylistic devices employed for the purpose is to set off the speech of the character by some peculiarity. Thus in Takelma we find that Coyote almost regularly begins his sentences or words with a meaningless *s*- or *c*-,¹ while Grizzly-Bear uses in parallel fashion an *L*, a sound not otherwise made use of in Takelma.² Similarly, in Ute mythology a meaningless *-áik^yā* is sometimes added to words spoken by Coyote. When collecting material from the Wishram Indians of Yakima Reservation, the author heard of myths in which Bluejay, generally a humorous character, begins words with a meaningless *ts*/. These myths were said to be characteristic rather of the down-river tribes, such as the Clackamas, than of the Wishram and Wasco themselves. Were pertinent material available to any considerable extent, it would probably be found that this simple quasi-humorous stylistic device could be illustrated by hundreds of examples from large regions in America.³ Given such a general tendency to give color to the speech of a mythological character, we have a contributing factor towards the development of myth recitative.

It seems quite possible that the Paiute have borrowed the idea of myth recitative rather than developed it themselves. The closely

¹ Sapir, *Takelma Texts*, p. 56, note 2; p. 66, note 1; p. 87, notes 4 and 6.

² *Ibid.*, p. 118, note 2; p. 120, note 3.

³ Since this was written, the author has come across a rather interesting example of such phonetic play in the mythology of the Nootka of Alberni Canal. In the speech of Deer, every *s* or *c* becomes *t*, *ts* or *tc* becomes *L*, and *ts*! or *tc*! becomes *L*!

related Utes seem to possess no such device. On the other hand, the Mohave to the west have been said, as we have seen, to possess long song-myths, though ignorance of the exact character of these makes it impossible at present to decide on their relation to the Paiute recitatives. It would not be surprising if it turned out, indeed, that these have been suggested by something similar among the Mohave, in which case the Muddy River Paiutes of southern Nevada will have served as intermediaries. In this connection we must not fail to note that practically all of the more than one hundred and twenty-five Paiute mourning-songs obtained are not in Paiute text, but in an unintelligible language said to be Mohave, — at any rate, some un-Shoshonean form of speech spoken to the west along the Colorado. There is thus reason for believing that the Mohave or other Yuman tribes have exerted a considerable influence on the musical stock in trade of the Paiute.

MUSEUM, UNIVERSITY OF PENNSYLVANIA,
PHILADELPHIA.

IROQUOIS SUN MYTHS

BY ARTHUR C. PARKER

THE Iroquois of New York and Canada still retain vestiges of their former adoration of the sun, and observe certain rites, very likely survivals of more elaborate sun ceremonies.

The writer has witnessed several so-called "sun-dances" among the Iroquois; but in every case the dance was the *Ostowä'gowa*, or Great Feather Dance, the prime religious dance of the *Gai'wiu* religion. This modern religion was originated about 1800 by *Ganio' dai'u* ("Handsome-Lake"), the Seneca prophet, and almost entirely revolutionized the religious system of the Iroquois of New York and Ontario. Few of the early folk-beliefs have survived the taboo of the prophet; and these beliefs are not easily traced, or even discovered, unless one has before him the *Gai'wiu* of Handsome-Lake and the Code of *Dekanowi'da*, the founder of the Confederacy.

The Seneca sun ceremony, *Ĕndéka Dä'kwa Dännon'dinon'nio'* ("Day Orb-of-light Thanksgiving"), is called by any individual who dreams that the rite is necessary for the welfare of the community. The ceremony begins promptly at high noon, when three showers of arrows or volleys from muskets are shot heavenward to notify the sun of the intention to address him. After each of the volleys the populace shout their war-cries, "for the sun loves war." A ceremonial fire is built, — anciently by the use of a pump-drill, modernly by a match, — and the sun-priest chants his thanksgiving song, casting from a husk basket handfuls of native tobacco upon the flames as he sings. This ceremony takes place outside of the Long House, where the rising smoke may lift the words of the speaker to the sun. Immediately after this, the entire assemblage enters the Long House, where the costumed Feather dancers start the *Ostowä'gowa*.

Among the Onondaga of the Grand River Reserve in Ontario, the leader of the sun ceremony carries an effigy of the sun. This is a disk of wood ten inches in diameter, fastened to a handle perhaps a foot long. The disk is painted red in the centre, and has a border of yellow. Around the edge are stuck yellow-tipped down-feathers from some large bird. The New York Iroquois have no such effigies, and the writer seriously doubts that the preachers of Handsome-Lake's *Gai'wiu* would permit such a practice, it being a violation of the prophet's teaching. The Canadian Iroquois, however, received the revelations later than their New York brethren, and were longer under the influence of the older religion, which may account for the survival and use of the sun-disk.

The writer has discovered several sun myths among the Seneca,

the one which follows being related by Edward Cornplanter, Soson'-dowa ("Great Night"), the recognized head preacher of the Gai'wiu of Handsome-Lake. Cornplanter is a Seneca, and a descendant of Gaiänt'waka, the prophet's brother.

The fragments of the cosmological myths which conclude this article are from a mass of ethnological and folk-lore data which it is hoped will shortly be edited and published.

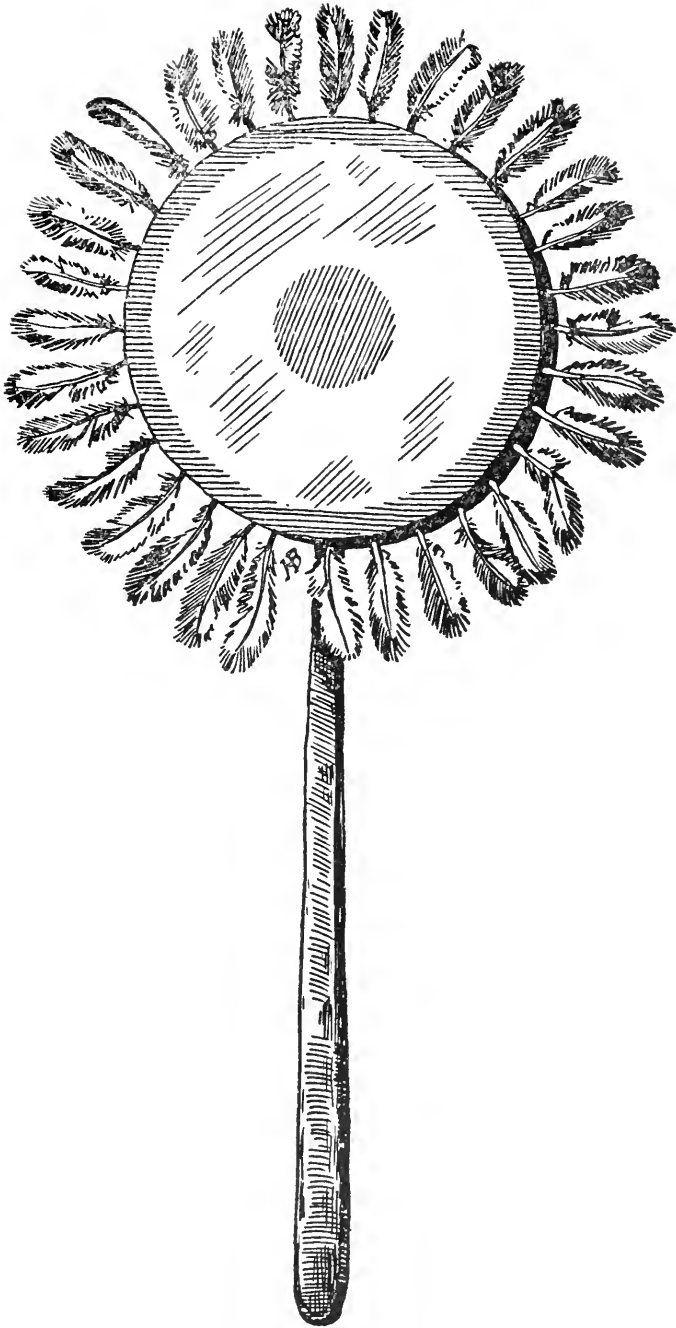
THREE BROTHERS WHO FOLLOWED THE SUN UNDER THE SKY'S RIM

This happened in old times, when there were not many people. There were three brothers, and they were not married. They were hunters, and had spent their lives hunting. When the brothers were young, they enjoyed the excitement of hunting; but as they grew older, it did not give them so much pleasure. The youngest brother suggested that for new experiences they walk to the edge of the earth, where the sky comes down and touches the big sea of salt water. There is salt water west, and this world is an island. The other brothers thought the plan a good one; and when they had prepared everything, they started on the journey. They travelled a good many years, and a good many things happened to them. They always went straight westward.

At last the brothers came to a place where the sun goes under the sky's edge. The sky bends down there, and sinks into the water. They camped there for a month, and watched the things that happened there. They noticed how the sun got under the rim of the sky and went away quickly. Some men came there and tried to get under the edge of the sky, but it descended quickly and crushed them. There is a road there. Now they noticed that when the sky came up, the water sank lower; and that when the sky went in the water, the water rose higher.

The younger brothers desired to pass under the rim of the sky when the sun slipped under on his road; but the elder brother said that the happenings were too evilly mysterious, and that he was afraid. The younger brothers ran under the rim of the sky quickly, and the rim was very thick. They kept on the road, and water was on each side. They were afraid that the sky would come down and crush them. Now, the oldest brother, it is said, watched them; and when he saw that nothing happened to injure his brothers, he began to run after them. The younger brothers turned from their safe place to encourage him; but the sky came down on the sun's road and crushed him, but they saw his spirit (notwai'shäⁿ) shoot by quickly. The brothers felt sad.

On the other side of the sky everything is different, so it is said. Before the brothers was a large hill; and when they had ascended it,



EFFIGY OF THE SUN CARRIED BY THE LEADER OF THE
SUN CEREMONY OF THE ONTARIO ONONDAGA

they saw a very large village in the distance. A man came running toward them. He was in the distance; but he came nearer, and he called out, "Come!" It was their elder brother. "How did you come so quickly, brother?" they asked. "We did not see you come."

The brother answered only, "I was late." He passed by on a road.

An old man came walking toward them. He was youthful and his body was strong, but his hair was long and white. He was an old man. His face was wise-looking, and he seemed a chief.

"I am the father of the people in the Above-the-Sky-Place," he said. "Hawěni'u is my son. I wish to advise you, because I have lived here a long time. I have always lived here, but Hawěni'u was born of the woman on the island. When you see Hawěni'u, call quickly, 'Niawěⁿ'skänoⁿ!' If you fail to speak first, he will say, 'You are mine,' and you will be spirits, as your brother is."

The brothers proceeded, and saw a high house made of white bark. They walked up the path to the door. A tall man stepped out quickly, and the brothers said, "Niawěⁿ'skänoⁿ!" and the great man said, "Dogě's, I have been watching you for a long time." The brothers entered the house. Now, when they were in the house, the man said, "In what condition are your bodies?" The brothers answered, "They are fine bodies." The great man answered, "You do not speak the truth. I am Hawěni'u, and I know all about your bodies. One of you must lie down, and I will purify him, and then the other."

One brother lay down, and Hawěni'u placed a small shell to his lips, and put it on the brother's mouth. He also tapped him on the neck, and sealed the shell with clay. He began to skin the brother. He took apart the muscles, and then scraped the bones. He took out the organs and washed them. Then Hawěni'u built the man again. He loosened the clay and rubbed his neck. He did this with both brothers; and they sat up, and said, "It seems as if we had slept." Hawěni'u said, "Every power of your bodies is renewed. I will test you."

The brothers followed Hawěni'u to a fine grove of trees surrounded by a thick hedge. All kinds of flowers were blooming outside. "My deer are here," said Hawěni'u.

A large buck with wide antlers ran toward them. "He is the swiftest of my runners. Try and catch him," said Hawěni'u.

The men ran after the deer, and rapidly overtook him. "He has given us good speed," the brothers said. They soon discovered that they had many surpassing abilities, and the great man tested them all on that day.

They returned to the white lodge, and the brothers saw a messenger running toward them. Upon his wide chest was a bright ball of

light. It was very brilliant. In some unknown language he shouted to Hawěni'u and dashed on.

"Do you understand his words, or do you know that man?" asked Hawěni'u. "He is the sun, my messenger. Each day he brings me news. Nothing from east to west escapes his eye. He has just told me of a great war raging between your people and another nation. Let us look down on the earth and see what is happening."

They all went to a high hill in the middle of the country, and looked down through a hole where a tree had been uprooted. They saw two struggling bands of people and all the houses burning. They could hear people crying and yelling their war-cries.

"Men will always do this," said Hawěni'u, and then they went down the hill.

The brothers stayed a long time in the upper world, and learned so much that they never could tell it all. Sometimes they looked down on the earth and saw villages in which no one lived. They knew that they were waiting for people to be born and live there. In the upper world they saw villages, likewise, awaiting the coming of people. Hawěni'u told them a good many things, and after a time told a messenger to lead them to the path that the sun took when he came out on the earth in the morning. They followed the messenger and came out on the earth. They waited until the sun went over the earth and had gone to the west. Again then they went under the edge of the sky in the east, and came out in their country again. It was night, and they slept on the ground. In the morning they saw their own village, and it was overgrown with trees. They followed a path through the woods, and came upon another village. Their own people were there, and they went into a council-house and talked. They told their story; and no one knew them except their own sister, who was an aged woman.

"The war of which you speak took place fifty years ago," the sister said.

The brothers did not care for the earth now, but wished themselves back in the upper world. They were not like other men, for they never grew tired. They were very strong and could chase animals and kill them with their hands. Nothing could kill them, neither arrows nor disease. After a while, both were struck by lightning, and then they were both killed.

It seems quite likely that there are modern features in this legend; but my informant assured me that the portion relating to the sky and the sun was very old. He said also that he had always heard the upper world described as related in the legend. He added that the sun loved the sound of war, and would linger in his morning jour-

ney to see a battle, but that after he reached mid-heaven he travelled at his usual speed.

Mrs. Asher Wright, who spoke Seneca perfectly, and who labored as a missionary among them for fifty years, recorded two Seneca myths as they had been related to her by Esquire Johnson, an old Seneca chief. One describes the origin of good and evil, and says that the sun was made by the Good-Minded spirit from the face of his mother. That legend makes the first woman the mother of the twins. The second manuscript, dated 1876, relates practically the same story, but mentions the Sky-Woman as having borne first a daughter, who became, without any knowledge of man, the mother of the twins. The mother, having died at their birth, was buried by her mother. The Sky-Woman, the grandmother, then turned and addressed the Good-Minded spirit, according to Esquire Johnson, quoted by Mrs. Wright, as follows:

“Now you must go and seek your father. When you see him, you must ask him to give you power.” Pointing to the east, she said, “He lives in that direction. You must keep on until you reach the limits of the Island, and then upon the waters until you reach a high mountain which rises up out of the water, and which you must climb to the summit. There you will see a wonderful being sitting on the highest peak. You must say, ‘I am your son.’”

The “wonderful being” appears from the succeeding text to be the sun, although not specifically so named.

We thus have three conflicting ideas presented, — the sun as the messenger of the Creator and as the patron of war, as the face of the first mother, and as the father of mankind of earthly origin, — although this latter conclusion may be disputed by some for lack of a definite reference.

This leads us to the fact that Iroquois mythology in its present state has been derived from several sources. This has been caused, without doubt, by the policy of adopting the remnants of conquered tribes. Thus we may expect that in Iroquois mythology are the survivals of early Huron, Neutral, Erie, and Andaste elements. It is now only possible to trace the Huron. Algonquian elements came in through the Delaware, the Chippewa, the Shawnee, the Munsee, the Mahikan, and possibly the Nanticoke. It is not difficult to trace Siouan influence.

The writer has been able to trace some of the influencing elements to their sources, but it is nevertheless admitted that the problem of critically sifting and comparing Iroquois myths is a delicate task.

BOOK REVIEW

ALLGEMEINE EINLEITUNG UND DIE TOTEMISTISCHEN KULTE DES ARANDA-STAMMES. By C. STREHLOW. (Veröffentlichungen aus dem Städtischen Völker-Museum Frankfurt am Main: I. Die Aranda- und Loritja-Stämme in Zentral-Australien. III. Teil. Die totemistischen Kulte der Aranda- und Loritja-Stämme. I. Abteilung.) Frankfurt am Main, Joseph Bear & Co., 1910, xviii + 140 pp., 1 map and 2 tables.

Part III of C. Strehlow's work is a welcome contribution to Australian ethnology. The thoroughness and care with which the data are presented deserve the more emphasis, as the remarks of a recent writer of repute may be expected to cast a shadow on the reliability of Strehlow's material. It is true that Strehlow, in his capacity of a missionary, could not in person witness the ceremonies he describes. On the other hand, however, as Von Leonhardi points out, his knowledge of the Aranda and Loritja languages enabled him to penetrate more deeply into the meaning of songs and performances than did Spencer and Gillen. The discrepancies in the accounts of the German and the English investigators cannot, without further evidence, be ascribed to cultural and dialectic differences between the Aranda *roara* of Spencer and Gillen and Strehlow's Aranda *ulbma*. Lang's attempts in that direction are conciliatory, but unjustifiable (see *Man*, 1909 and 1910, and various articles in Hastings' "Encyclopædia of Religion and Ethics"). A much more detailed comparison of the two groups of the Aranda is necessary, before the question can be finally settled; in some points, however, Strehlow's information is clearly more exact. Take, for instance, the case of Spencer and Gillen's *intichiuma* ceremonies. Strehlow also uses the term *intitjiuma*, but he found it to apply to those ceremonies which are performed at the initiation of boys in order to acquaint them with the character and significance of the ceremonies. The magical performances, on the other hand, which further the multiplication of the totem-animal, are called by the natives *mbatjalkatiuma* (p. 2). Strehlow's analysis of the two terms leaves little doubt that his information is correct (cf. p. 7). The vexed question of *cohabitatio* and *conceptio* among the Aranda is again touched upon in Von Leonhardi's preface. He endorses Lang's and Schmidt's contention that the beliefs of spiritual conception held by the natives cannot, in this instance, be due to primitive ignorance; for, in the case of animals, they are fully aware of the natural connection of things. In one point Strehlow now endorses Spencer and Gillen's opinion: cohabitation is not regarded as a mere pleasure, but as a kind of preparation for conception, without which the latter cannot take place (p. xi). The beliefs as to impregnation through certain varieties of food remain obscure. Von Leonhardi appends to his preface a list of Aranda *associated totems* ("befreundete Totems") furnished by Strehlow. The list is of the highest interest (pp. xiii-xvii). Mammals, birds, amphibia, reptiles, fishes, insects, etc., figure as associated totems. The numbers in parantheses which appear in the list refer to the corresponding

totems given in Part II, pp. 61-72. The 442 totems there enumerated can thus be tentatively classified, and their number henceforth becomes less amazing. The natives assert that their beliefs as to associated totems are based on the totemic traditions, in which the main totem-ancestor is always in some way connected with his associated totems (p. xii). Here we have a new set of facts, which must be brought in line with the multiplex totems of the Euahlayi and of some tribes of South-East Australia, with the "linked totems" of New Guinea, as well as with similar totemic beliefs of the Fiji Islanders (pp. xii-xiii).

In his introduction, Strehlow makes the interesting point that the *wonninga* used in the totemic ceremonies always represent some part of the body of the mythical ancestor. Strehlow gives a list of 26 such *wonninga*, with their native names and English equivalents of the same (pp. 3-4). A short generalized account of an *mbaljakatiuma* performance follows (pp. 4-8). Strehlow's informers asserted categorically that the eating of the totem-animal by the head man of the totem clan was not an indispensable item of the performance. The success of the rite, at any rate, did not depend on that feature (p. 7).

The main part of the work (pp. 10-137) is devoted to an account of 59 totemic ceremonies of the Aranda. Each section consists of a short description of the ceremony, followed by the song in text, with interlinear and free translation, and in some cases an interpretation of the song. Copious notes clarify the meaning of the native words, but no grammatical analysis is attempted. A more detailed discussion of these songs will be in place when the parts on the ceremonies of the Loritja, and the social organization of the two tribes, are published. Von Leonhardi announces that the completed manuscript, including a section on material culture, is already in his hands. We may thus expect to see the rest of this valuable work given to the public within a reasonably short time.

[Since writing the above, I learned of the premature death of Von Leonhardi in October, 1910. It is to be hoped that the work which he pursued with such enthusiasm will be continued by hands as zealous and able.]

A. A. Goldenweiser.

COLUMBIA UNIVERSITY,
NEW YORK.

OFFICERS OF THE AMERICAN FOLK-LORE SOCIETY (1910)

- President*, Henry M. Belden.
First Vice-President, G. L. Kittredge.
Second Vice-President, J. Walter Fewkes.
Councillors. For three years: J. A. Lomax, J. B. Fletcher, A. F. Chamberlain. For two years: E. K. Putnam, G. A. Dorsey, Albert Matthews. For one year: P. E. Goddard, Mrs. Zelia Nuttall, S. A. Barrett; Past Presidents, Miss Alice C. Fletcher, A. L. Kroeber, R. B. Dixon, J. R. Swanton; Presidents of local branches, F. W. Putnam, K. G. T. Webster, Miss Mary A. Owen, Charles B. Wilson, A. C. L. Brown, R. H. Lowie.
Editor of Journal, Franz Boas, Columbia University, New York, N. Y.
Assistant Editors, A. F. Chamberlain and G. L. Kittredge.
Permanent Secretary, Charles Peabody, 197 Brattle Street, Cambridge, Mass.
Treasurer, Eliot W. Remick, 300 Marlborough Street, Boston Mass.

MEMBERS OF THE AMERICAN FOLK-LORE SOCIETY

(FOR THE YEAR 1910)

HONORARY MEMBERS

- | | |
|---|---|
| Juan B. Ambrosetti, Buenos Ayres, Argentine Republic. | George Laurence Gomme, London, England. |
| John Batchelor, Sapporo, Japan. | Angelo de Gubernatis, Rome, Italy. |
| Alexander F. Chamberlain, Worcester, Mass. | Edwin Sidney Hartland, Gloucester, England. |
| Francisco Adolpho Coelho, Lisbon, Portugal. | Friedrich S. Krauss, Vienna, Austria. |
| James George Frazer, Cambridge, England. | Kaarle Krohn, Helsingfors, Finland. |
| Henri Gaidoz, Paris, France. | Giuseppe Pitrè, Palermo, Sicily. |
| | Paul Sébillot, Paris, France. |
| | Edward Burnett Tylor, Oxford, England. |

LIFE MEMBERS

- | | |
|---|--------------------------------------|
| Eugene F. Bliss, Cincinnati, Ohio. | Frederick W. Lehmann, St. Louis, Mo. |
| Hiram Edmund Deats, Flemington, N. J. | J. F. Loubat, Paris, France. |
| Mrs. Henry Draper, New York, N. Y. | Miss Mary A. Owen, St. Joseph, Mo. |
| Joseph E. Gillingham, Philadelphia, Pa. | Felix Warburg, New York, N. Y. |

ANNUAL MEMBERS¹

BOSTON BRANCH

- | | |
|--|--|
| <i>President</i> , Prof. F. W. Putnam. | Francis Blake, Auburndale, Mass. |
| <i>First Vice-President</i> , Dr. W. C. Farabee. | Mrs. W. D. Boardman, Boston, Mass. |
| <i>Second Vice-President</i> , Miss Helen Leah Reed. | Charles P. Bowditch, Boston, Mass. |
| <i>Secretary</i> , Mrs. Alexander Martin. | Miss Abby Farwell Brown, Boston, Mass. |
| <i>Treasurer</i> , Fitz-Henry Smith, Jr. | Alexander F. Chamberlain, Worcester, Mass. |
| Mrs. G. A. Alden, Boston, Mass. | Miss M. Chapman, Springfield, Mass. |
| W. H. Alline, Boston, Mass. | Miss Ellen Chase, Brookline, Mass. |
| Mrs. Jennie M. Babcock, Boston, Mass. | Mrs. A. M. Childs, Boston, Mass. |
| F. N. Balch, Boston, Mass. | Miss S. I. Clark, Newton Centre, Mass. |
| Mrs. Lucia Gale Barber, Boston, Mass. | Miss Anna Clarke, Boston, Mass. |
| Miss Laura Barr, Boston, Mass. | Mrs. Otto B. Cole, Boston, Mass. |
| Phillips Barry, Boston, Mass. | Miss Helen Collamore, Boston, Mass. |
| Mrs. F. D. Bergen, Cambridge, Mass. | Mrs. G. A. Collier, Boston, Mass. |
| Dr. Clarence Blake, Boston, Mass. | D. F. Comstock, Boston, Mass. |
| | Miss S. H. Crocker, Boston, Mass. |
| | Mrs. E. T. Davis, Boston, Mass. |

- Mrs. Samuel Deane, Roxbury, Mass.
 Miss Grace Donworth, Boston, Mass.
 Mrs. Carl Dreyfus, Boston, Mass.
 Prof. L. B. Evans, Tufts College, Mass.
 Miss Marie L. Everett, Boston, Mass.
 Dr. W. C. Farabee, Cambridge, Mass.
 Prof. Charles E. Fay, Tufts College, Mass.
 Frederick P. Fish, Boston, Mass.
 Miss Margaret Fish, Longwood, Mass.
 Miss Emma J. Fitz, Boston, Mass.
 Miss M. E. Foster, Cambridge, Mass.
 Robert G. Fuller, Brookline, Mass.
 C. W. Furlong, Watertown, Mass.
 Mrs. F. W. Gaskill, Cambridge, Mass.
 Dr. F. A. Golder, Boston, Mass.
 Mrs. M. H. Gould, Boston, Mass.
 Mrs. J. M. Graham, Boston, Mass.
 Mrs. John C. Gray, Boston, Mass.
 Mrs. H. A. Hall, Boston, Mass.
 John L. Harbour, Dorchester, Mass.
 Miss A. B. Hawes, Boston, Mass.
 C. I. Hay, Cambridge, Mass.
 Henry W. Haynes, Boston, Mass.
 H. D. Heathfield, Boston, Mass.
 Mrs. Lee Hoffman, Portland, Oregon.
 Dr. G. P. Howe, Cambridge, Mass.
 Mrs. T. W. Hyde, Boston, Mass.
 Miss Rebecca R. Joslin, Boston, Mass.
 Miss Marion Judd, Boston, Mass.
 Mrs. Laurence Keeler, Boston, Mass.
 Mrs. Frederick Kendall, Boston, Mass.
 Miss Louise Kennedy, Concord, Mass.
 Mrs. David Kimball, Boston, Mass.
 Prof. G. L. Kittredge, Cambridge, Mass.
 Mrs. W. M. LeBrun, Manchester-by-the-Sea, Mass.
 Mrs. M. V. Little, Boston, Mass.
 James Longley, Boston, Mass.
 Mrs. Daniel Lothrop, Concord, Mass.
 Dr. A. H. Lybyer, Cambridge, Mass.
 Mrs. Thomas Mack, Boston, Mass.
 Mrs. Alexander Martin, Boston, Mass.
 Mrs. W. M. Martin, New York, N. Y.
 Miss Frances Massoletti, Brookline, Mass.
 Albert Matthews, Boston, Mass.
 Miss Frances H. Mead, Cambridge, Mass.
 Dr. S. N. Merrick, Boston, Mass.
 Miss Sophie Moen, Boston, Mass.
 Mrs. Jane Newell Moore, Wayland, Mass.
 Mrs. J. N. North, Brookline, Mass.
 Dr. Horace Packerd, Boston, Mass.
 Dr. Sarah E. Palmer, Boston, Mass.
 Dr. Charles Peabody, Cambridge, Mass.
 Mrs. John F. Perry, Boston, Mass.
 Mrs. E. M. Plummer, Charlestown, Mass.
 Dr. C. Augusta Pope, Boston, Mass.
 Dr. Emily F. Pope, Boston, Mass.
 Dr. Murray A. Potter, Boston, Mass.
 Mrs. W. G. Preston, Brookline, Mass.
 Prof. F. W. Putnam, Cambridge, Mass.
 Mrs. F. W. Putnam, Cambridge, Mass.
 Mrs. Henry E. Raymond, Boston, Mass.
 Miss Helen Leah Reed, Cambridge, Mass.
 Eliot W. Remick, Boston, Mass.
 Prof. B. L. Robinson, Cambridge, Mass.
 Dr. C. A. Scott, Boston, Mass.
 Miss Selmes, Cambridge, Mass.
 Mrs. H. N. Sheldon, Boston, Mass.
 Mrs. W. P. Shreve, Brookline, Mass.
 Albert T. Sinclair, Allston, Mass.
 Fitz-Henry Smith, Jr., Boston, Mass.
 H. J. Spinden, New York, N. Y.
 J. B. Stetson, Ashbourne, Pa.
 Dr. J. C. Tello, Cambridge, Mass.
 A. R. Tisdale, Boston, Mass.
 Prof. C. H. Toy, Cambridge, Mass.
 Dr. A. M. Tozzer, Cambridge, Mass.
 Dr. S. G. Underhill, Groton, Mass.
 Mrs. W. O. Underwood, Boston, Mass.
 Dr. F. H. Verhoef, Boston, Mass.
 Mrs. C. N. W. Ward, Boston, Mass.
 Samuel D. Warren, Boston, Mass.
 Mrs. J. C. Whitin, Whitinsville, Mass.
 Mrs. Ashton Willard, Boston, Mass.
 Mrs. M. V. Wolcott, Boston, Mass.
 Dr. J. H. Woods, Boston, Mass.
- CAMBRIDGE BRANCH
- President*, Kenneth G. T. Webster.
Vice-President, Mrs. W. S. Scudder.
Secretary, Miss Margaret Leavitt.
Treasurer, M. L. Fernald.
- Prof. Irving Babbitt, Cambridge, Mass.
 C. F. Batchelder, Cambridge, Mass.
 Miss Mary E. Batchelder, Cambridge, Mass.
 Prof. George H. Chase, Cambridge, Mass.
 Prof. Roland B. Dixon, Cambridge, Mass.
 E. B. Drew, Cambridge, Mass.
 Prof. W. S. Ferguson, Cambridge, Mass.
 Prof. M. L. Fernald, Cambridge, Mass.
 W. H. Graves, Cambridge, Mass.
 Prof. W. F. Harris, Cambridge, Mass.
 J. G. Hart, Cambridge, Mass.
 Prof. Max Kellner, Cambridge, Mass.
 Mrs. A. E. Kennelly, Cambridge, Mass.
 Francis Kershaw, Cambridge, Mass.
 Miss Margaret A. Leavitt, Cambridge, Mass.
 Prof. L. S. Marks, Cambridge, Mass.
 Prof. W. A. Neilson, Cambridge, Mass.
 Prof. Charles Palache, Cambridge, Mass.
 Mrs. Charles Peabody, Cambridge, Mass.
 Prof. R. B. Perry, Cambridge, Mass.
 C. R. Post, Cambridge, Mass.
 Dr. Benjamin Rand, Cambridge, Mass.
 Prof. B. L. Robinson, Cambridge, Mass.

Miss Fannie Russell, Cambridge, Mass.
 Mrs. Winthrop S. Scudder, Cambridge, Mass.
 Mrs. J. G. Thorp, Cambridge, Mass.
 Miss Maud Tilton, Cambridge, Mass.
 Prof. H. A. Torrey, Cambridge, Mass.
 Miss Bertha Vaughan, Cambridge, Mass.
 Dr. E. R. O. Von Mach, Cambridge, Mass.
 Prof. J. A. Walz, Cambridge, Mass.
 Hollis Webster, Cambridge, Mass.
 Dr. K. G. T. Webster, Cambridge, Mass.
 Mrs. Walter Wesselhoeft, Cambridge, Mass.
 Miss Margaret White, Cambridge, Mass.
 Miss Constance B. Williston, Cambridge, Mass.
 Mrs. George Winlock, Cambridge, Mass.
 Prof. C. H. C. Wright, Cambridge, Mass.
 Miss Sarah Yerxa, Cambridge, Mass.

ILLINOIS BRANCH

President, A. C. L. Brown.
Vice-President, G. T. Flom.
Secretary and Treasurer, H. S. V. Jones.

Prof. A. C. L. Brown, Evanston, Ill.
 Prof. Alphonse De Salvio, Evanston, Ill.
 Prof. G. T. Flom, Urbana, Ill.
 Prof. Edward Fulton, Urbana, Ill.
 Prof. Julius Goebel, Urbana, Ill.
 Prof. H. S. V. Jones, Urbana, Ill.
 Prof. T. E. Oliver, Urbana, Ill.
 Prof. Arthur S. Pease, Urbana, Ill.
 Dr. Arthur R. Seymour, Urbana, Ill.

IOWA BRANCH

President, Charles B. Wilson.
Vice-President, George T. Flom.
Secretary and Treasurer, Edward K. Putnam.

Edward Borcherdt, Davenport, Ia.
 Hon. C. A. Ficke, Davenport, Ia.
 Prof. George T. Flom, Urbana, Ill.
 Dr. Henry Matthey, Davenport, Ia.
 Miss Julia Miller, Davenport, Ia.
 Edward K. Putnam, Davenport, Ia.
 Miss Elizabeth D. Putnam, Davenport, Ia.
 Prof. B. F. Shambaugh, Iowa City, Ia.
 Prof. C. B. Wilson, Iowa City, Ia.

MISSOURI BRANCH

President, Miss Mary A. Owen.
Vice-Presidents, Dr. W. L. Campbell, Miss Mary A. Wadsworth, Prof. J. L. Lowes.
Secretary, Prof. Henry M. Belden.
Treasurer, Miss Idress Head.
Directors, Mrs. W. S. Johnson, Miss V. E. Stevenson, Miss J. M. A. Jones.

Mrs. L. D. Ames, Columbia, Mo.
 Prof. H. M. Belden, Columbia, Mo.
 Miss Mary B. Breed, Columbia, Mo.
 Prof. W. G. Brown, Columbia, Mo.
 Dr. W. L. Campbell, Kansas City, Mo.
 Miss L. R. Ernst, St. Louis, Mo.
 Mrs. L. N. Fitch, St. Louis, Mo.
 Miss Idress Head, St. Louis, Mo.
 Prof. B. F. Hoffman, Columbia, Mo.
 Mrs. W. S. Johnson, Tuscumbia.
 Miss J. M. A. Jones, St. Louis, Mo.
 Hon. Gardiner Lathrop, Chicago, Ill.
 Prof. J. L. Lowes, St. Louis, Mo.
 Mrs. Harry McCullough, Fayette, Mo.
 Miss Mary A. Owen, St. Joseph, Mo.
 Miss V. E. Stevenson, St. Louis, Mo.
 Douglass Stewart, Chillicothe, Mo.
 Miss Antoinette Taylor, Webster Groves, Mo.
 Miss Mary A. Wadsworth, Columbia, Mo.
 Mrs. A. C. Woods, St. Louis, Mo.

NEW YORK BRANCH

President, R. H. Lowie.
Vice-President, Joseph Jacobs.
Secretary, L. J. Frachtenberg.
Treasurer, Stansbury Hagar.
Executive Committee, Franz Boas, Marshall H. Saville, E. W. Deming.

Prof. Franz Boas, New York, N. Y.
 Prof. Edward S. Burgess, New York, N. Y.
 Dr. A. Bressler, New York, N. Y.
 Frederick S. Dellenbaugh, New York, N. Y.
 E. W. Deming, New York, N. Y.
 Prof. Livingston Farrand, New York, N. Y.
 Dr. Maurice Fishberg, New York, N. Y.
 Prof. Jefferson B. Fletcher, New York, N. Y.
 L. J. Frachtenberg, New York, N. Y.
 Dr. George Bird Grinnell, New York, N. Y.
 Dr. Alex. A. Goldenweiser, New York, N. Y.
 Dr. J. L. Gerig, New York, N. Y.
 Prof. Ginsberg, New York, N. Y.
 I. Goldstein, New York, N. Y.
 Miss Louise Haessler, New York, N. Y.
 Stansbury Hagar, New York, N. Y.
 Prof. Joseph Jacobs, Yonkers, N. Y.
 Prof. C. F. Kayser, New York, N. Y.
 Dr. R. H. Lowie, New York, N. Y.
 Rev. Dr. Martin A. Meyer, Brooklyn, N. Y.
 Mrs. Laurent Oppenheim, New York, N. Y.
 Mr. Max Radin, New York, N. Y.
 Mr. Paul Radin, Washington, D. C.
 Dr. Ernst Richard, New York, N. Y.

Prof. Marshall H. Saville, New York, N. Y.
 Miss Gerda Sebbelov, New York, N. Y.
 Alanson Skinner, New York, N. Y.
 Harlan I. Smith, New York, N. Y.
 Hugo J. Sommerich, New York, N. Y.

TEXAS BRANCH

President, Dr. L. W. Payne, Jr.
Secretary, John A. Lomax.

Mrs. A. H. Belo, Dallas, Tex.
 Miss E. Brackenridge, San Antonio, Tex.
 Prof. Lila M. Casis, Austin, Tex.
 Mrs. W. H. Christian, Houston, Tex.
 Miss Adina de Zavala, San Antonio, Tex.
 Mrs. J. B. Dibrell, Seguin, Tex.
 Mrs. A. M. Fischer, San Antonio, Tex.
 Mrs. C. C. Garrett, Brenham, Tex.
 Miss Helen Garrison, Austin, Tex.
 W. A. Halford, Garland, Tex.
 Mrs. Laura B. Hart, San Antonio, Tex.
 Mrs. J. A. Jones, San Antonio, Tex.
 Miss A. F. Keifer, Dallas, Tex.
 J. A. Kirkley, Greenville, Tex.
 Prof. R. H. Leavell, Philadelphia, Pa.
 T. G. Lemmon, Dallas, Tex.
 Prof. J. A. Lomax, Austin, Tex.
 C. Lombardi, Dallas, Tex.
 Mrs. Lipscomb Norvell, Beaumont, Tex.
 Dr. F. U. Painter, Pilot Point, Tex.
 F. C. Patten, Galveston, Tex.
 Dr. L. W. Payne, Jr., Austin, Tex.
 Prof. J. E. Pearce, Austin, Tex.
 Mrs. Percy V. Pennypacker, Austin, Tex.
 Mrs. W. F. Price, Nacogdoches, Tex.
 Dr. S. Primer, Austin, Tex.
 Miss Daisy M. Reedy, Tyler, Tex.
 Edward Rotan, Waco, Tex.
 Mrs. Charles Scheuber, Fort Worth, Tex.
 Rev. E. L. Shettles, Marlin, Tex.
 Alonzo Wasson, Dallas, Tex.
 A. H. Wilkins, Dallas, Tex.

MEMBERS AT LARGE

Edward D. Adams, New York, N. Y.
 Dr. J. Adler, New York, N. Y.
 Stanberry Alderman, McConnsville, O.
 Prof. K. Amersbach, Freiburg, Germany.
 Mrs. Samuel W. Backus, San Francisco,
 Cal.
 Mrs. G. F. Baker, Seattle, Wash.
 Mrs. G. E. Barnard, Oakland, Cal.
 Dr. S. A. Barrett, Milwaukee, Wis.
 Mrs. Alfred Bayliss, McComb, Ill.
 Charles J. Billson, Leicester, England.
 Mrs. T. B. Bishop, San Francisco, Cal.
 A. Black, Fort Defiance, Ariz.
 E. F. Bliss, Cincinnati, O.
 Mrs. Phila Bliven, Grant's Pass, Ore.

Mrs. J. G. Bourke, Omaha, Neb.
 Philip Greely Brown, Portland, Me.
 S. A. R. Brown, Denver, Col.
 Mrs. W. Wallace Brown, Calais, Me.
 A. L. C. Buckwalter, Casey, Ia.
 L. D. Burdick, Oxford, N. Y.
 John Caldwell, Edgewood Park, Pa.
 C. H. Clark, Jr. Philadelphia, Pa.
 W. E. Connelley, Topeka, Kan.
 Miss K. T. Cory, Polacca, Ariz.
 Stewart Culin, Brooklyn, N. Y.
 Roland G. Curtin, Philadelphia, Pa.
 Miss Natalie Curtis, New York, N. Y.
 Charles F. Daymond, New York, N. Y.
 E. J. Decevee, Harrisburg, Pa.
 George E. Dimock, Elizabeth, N. J.
 R. E. Dodge, New York, N. Y.
 Dr. George A. Dorsey, Chicago, Ill.
 Mrs. Henry Draper, New York, N. Y.
 Rev. C. B. Dudley, Altoona, Pa.
 Mrs. Henry Eames, Lincoln, Neb.
 Prof. C. L. Edwards, Hartford, Conn.
 L. H. Elwell, Amherst, Mass.
 Carl Enkemeyer, Yonkers, N. Y.
 Prof. J. Walter Fewkes, Washington, D. C.
 Miss Alice C. Fletcher, Washington, D. C.
 Prof. E. M. Fogel, Philadelphia, Pa.
 Prof. Alcee Fortier, New Orleans, La.
 Miss Beatrice Frank, New York, N. Y.
 Miss Beulah L. Frank, New York, N. Y.
 Prof. I. Friedländer, New York, N. Y.
 Prof. John Fryer, Berkeley, Cal.
 Dr. Fletcher Gardner, Bloomington, Ind.
 A. C. Garrett, Philadelphia, Pa.
 O. K. Gerrish, Lakeville, Mass.
 Dr. A. G. Gerster, New York, N. Y.
 Dr. P. E. Goddard, New York, N. Y.
 Dr. G. B. Gordon, Philadelphia, Pa.
 Prof. C. N. Greenough, Wakefield, Mass.
 Prof. Charles C. Harrison, Philadelphia,
 Pa.
 Mrs. Ralph C. Harrison, San Francisco,
 Cal.
 S. Hart, Newport, R. I.
 W. O. Hart, New Orleans, La.
 Rudolf Haupt, Leipzig, Germany.
 Mrs. J. B. Havre, High Point, N. C.
 Mrs. Dwight B. Heard, Phoenix, Ariz.
 Mrs. S. McV. Hemenway, New York, N. Y.
 Mrs. H. Herrman, New York, N. Y.
 E. W. Heusinger, San Antonio, Tex.
 Frederick W. Hodge, Washington, D. C.
 Robert Hoe, New York, N. Y.
 Miss A. B. Hollenback, Brooklyn, N. Y.
 Prof. W. H. Holmes, Washington, D. C.
 Mrs. T. J. Hoover, London, England.
 Dr. Walter Hough, Washington, D. C.
 Dr. Henry M. Hurd, Baltimore, Md.
 Prof. A. V. W. Jackson, New York, N. Y.

- Dr. A. Jacobi, New York, N. Y.
 Lieut. J. R. James, Fort Liscomb, Alaska.
 Robert Junghanns, Bayamon, Porto Rico.
 Charles Keeler, Berkeley, Cal.
 P. Kelly, London, England.
 Mrs. D. Kendig, Philadelphia, Pa.
 L. S. Kirtland, Minneapolis, Minn.
 H. E. Krehbiel, New York, N. Y.
 Prof. A. L. Kroeber, San Francisco, Cal.
 Walter Learned, New London, Conn.
 Edward Lindsey, Warren, Pa.
 C. A. Loveland, Milwaukee, Wis.
 Prof. L. Loria, Florence, Italy.
 Benjamin Smith Lyman, Philadelphia, Pa.
 Leon Maseieff, New York, N. Y.
 Mark Mason, Chicago, Ill.
 Miss E. M. McBride, St. Paul, Minn.
 Prof. Kenneth McKenzie, New Haven, Conn.
 Mrs. J. L. McNeil, Denver, Col.
 Dr. C. Hart Merriam, Washington, D. C.
 Prof. W. C. Mitchell, Berkeley, Cal.
 E. J. Molera, San Francisco, Cal.
 Mrs. W. J. Monro, Berkeley, Cal.
 Dr. Lewis F. Mott, New York, N. Y.
 W. Nelson, Paterson, N. J.
 Miss Grace Nicholson, Pasadena, Cal.
 Rev. James B. Nies, London, England.
 Prof. G. R. Noyes, Berkeley, Cal.
 Mrs. Zelia Nuttall, Coyoacan, D. F., Mexico.
 Monsignor D. J. O'Connell, Washington, D. C.
 Pehr Olsson-Saffer, Mexico, D. F., Mexico.
 Miss Orr, Brooklyn, N. Y.
 C. L. Owen, Chicago, Ill.
 Haywood Parker, Asheville, N. C.
 Harold Peirce, Philadelphia, Pa.
 Prof. T. Mitchell Prudden, New York, N. Y.
 Dave Rapoport, New York, N. Y.
 Dr. Ernst Riess, New York, N. Y.
 Mrs. Thomas Roberts, Philadelphia, Pa.
 C. E. Rumsey, Riverside, Cal.
 N. L. Russell, Shanghai, China.
 Dr. E. Sapir, Ottawa, Can.
 Jacob H. Schiff, New York, N. Y.
 James P. Scott, Philadelphia, Pa.
 Prof. W. A. Setchell, Berkeley, Cal.
 J. B. Shea, Pittsburgh, Pa.
 E. Reuel Smith, New York, N. Y.
 Miss Lauren P. Smith, Warren, O.
 Leon Smith, San Francisco, Cal.
 Otto C. Sommerich, New York, N. Y.
 Dr. F. G. Speck, Philadelphia, Pa.
 S. G. Stein, Muscatine, Ia.
 Mrs. B. Wilder Stone, Mill Valley, Cal.
 Dr. J. R. Swanton, Washington, D. C.
 Benjamin Thaw, New York, N. Y.
 Prof. G. B. Tirrell, Citronelle, Ala.
 Dr. H. K. Trask, Bridgeton, N. J.
 H. H. Vail, New York, N. Y.
 A. C. Vroman, Pasadena, Cal.
 Miss Rose E. Walker, Colony, Okla.
 Felix Warburg, New York, N. Y.
 Paul Warburg, New York, N. Y.
 H. Newell Wardle, Philadelphia, Pa.
 F. W. Waugh, Toronto, Can.
 Dr. David Webster, New York, N. Y.
 Prof. Raymond Weeks, New York, N. Y.
 Miss H. W. Whitney, New York, N. Y.
 Miss J. E. Wier, Reno, Nev.
 F. P. Wilcox, Grand Rapids, Mich.
 C. F. Will, Bismarck, N. D.
 Prof. H. R. Wilson, Athens, O.
 W. J. Wintemberg, Toronto, Can.
 Dr. Clark Wissler, New York, N. Y.
 Dr. Henry Wood, Baltimore, Md.
 Miss A. C. Woods, St. Louis, Mo.
 J. M. Woolsey, Mt. Vernon, N. Y.

LIST OF LIBRARIES, COLLEGES, AND SOCIETIES, MEMBERS OF THE AMERICAN FOLK-LORE SOCIETY, OR SUBSCRIBERS TO THE JOURNAL OF AMERICAN FOLK-LORE FOR THE YEAR 1910

- Adelbert College, Cleveland, O.
 American Geographical Society, New York, N. Y.
 American Museum of Natural History, New York, N. Y.
 American Philosophical Society, Philadelphia, Pa.
 Amherst College, Amherst, Mass.
 Athenæum Library, Minneapolis, Minn.
 Boston Athenæum, Boston, Mass.
 Canadian Institute, Toronto, Can.
 Carnegie Free Library, Allegheny, Pa.
 Carnegie Free Library, Atlanta, Ga.
 Carnegie Free Library, Nashville, Tenn.
 Carnegie Library, Pittsburg, Pa.
 Chicago Normal School, Chicago, Ill.
 City Library, Manchester, N. H.
 City Library, Springfield, Mass.
 Columbia University, New York, N. Y.
 Cornell University, Ithaca, N. Y.
 Dartmouth College, Hanover, N. H.
 Delaware County Institute of Science, Media, Pa.
 Drake University Library, Des Moines, Ia.
 Education Department, Toronto, Can.
 Fairbanks Library, Terre Haute, Ind.
 Forbes Library, Northampton, Mass.
 Free Library of Philadelphia, Philadelphia, Pa.
 Free Public Library, Evanston, Ill.
 Free Public Library, Jersey City, N. J.
 Free Public Library, Louisville, Ky.
 Free Public Library, Lynn, Mass.
 Free Public Library, Newark, N. J.
 Free Public Library, San Diego, Cal.
 Free Public Library, San José, Cal.
 Free Public Library, Stockton, Cal.
 Free Public Library, Worcester, Mass.
 Grand Serial Library, Weimar, Germany.
 Hackley Public Library, Muskegon, Mich.
 Harvard University, Cambridge, Mass.
 Historical Library of Foreign Missions, New Haven, Conn.
 Historical Society of Pennsylvania, Philadelphia, Pa.
 Houston Lyceum and Carnegie Library, Houston, Tex.
 Hoyt Library, Saginaw, Mich.
 Indiana State Normal School, Terre Haute, Ind.
 The John Crerar Library, Chicago, Ill.
 Johns Hopkins University, Baltimore, Md.
 Leland Stanford, Jr., University, Stanford University, Cal.
 Library Company of Philadelphia, Philadelphia, Pa.
 Library of Congress, Washington, D. C.
 Library Normal School, Toronto, Can.
 Library of Parliament, Ottawa, Can.
 Librarian Supreme Council, A. A. S. Rite 33, Washington, D. C.
 Marietta College Library, Marietta, O.
 Mechanics' Library, Altoona, Pa.

Mercantile Library, St. Louis, Mo.
Newberry Library, Chicago, Ill.
Newton Free Library, Newton, Mass.
Northwestern University, Evanston, Ill.
Peabody Institute, Baltimore, Md.
Peabody Museum, Cambridge, Mass.
Pratt Institute, Brooklyn, N. Y.
Public Library, Baltimore, Md.
Public Library, Boston, Mass.
Public Library, Brooklyn, N. Y.
Public Library, Buffalo, N. Y.
Public Library, Cambridge, Mass.
Public Library, Chicago, Ill.
Public Library, Cincinnati, O.
Public Library, Cleveland, O.
Public Library, Decatur, Ill.
Public Library, Denver, Col.
Public Library, Des Moines, Ia.
Public Library, Detroit, Mich.
Public Library, Fall River, Mass.
Public Library, Grand Rapids, Mich.
Public Library, Haverhill, Mass.
Public Library, Indianapolis, Ind.
Public Library, Kansas City, Mo.
Public Library, Lexington, Ky.
Public Library, Long Beach, Cal.
Public Library, Los Angeles, Cal.
Public Library, Malden, Mass.
Public Library, Milwaukee, Wis.
Public Library, New Bedford, Mass.
Public Library, New London, Conn.
Public Library, New York, N. Y.
Public Library, Omaha, Neb.
Public Library, Peoria, Ill.
Public Library, Portland, Me.
Public Library, Providence, R. I.
Public Library, Rockford, Ill.
Public Library, Sacramento, Cal.
Public Library, St. Joseph, Mo.
Public Library, St. Louis, Mo.
Public Library, St. Paul, Minn.
Public Library, San Francisco, Cal.
Public Library, Seattle, Wash.
Public Library, Spokane, Wash.
Public Library, Syracuse, N. Y.
Public Library, Toronto, Can.
Public Library, Washington, D. C.
Reynolds Library, Rochester, N. Y.
State Historical Library, Madison, Wis.
State Historical Society, St. Paul, Minn.
State Historical Society, Topeka, Kan.
State Library, Albany, N. Y.
State Library, Augusta, Me.
State Library, Boston, Mass.
State Library, Des Moines, Ia.
State Library, Harrisburg, Pa.
State Library, Indianapolis, Ind.
State Library, Lansing, Mich.
State Library, Sacramento, Cal.

State Normal School, Spearfish, So. Dak.
Swarthmore College, Swarthmore, Pa.
Trinity College, Hartford, Conn.
University Club, Chicago, Ill.
University Club, New York, N. Y.
University of California, Berkeley, Cal.
University of Chicago, Chicago, Ill.
University of Illinois, Urbana, Ill.
University of Iowa, Iowa City, Ia.
University of Kansas, Lawrence, Kan.
University of Michigan, Ann Harbor, Mich.
University of Missouri, Columbia, Mo.
University of Nebraska, Lincoln, Neb.
University of Pennsylvania, Philadelphia, Pa.
University of South Carolina, Columbia, S. C.
University of Washington, Seattle, Wash.
W. & J. Memorial Library, Washington, Pa.
Washington University, St. Louis, Mo.
Wellesley College, Wellesley, Mass.
Wesleyan University, Middletown, Conn.
Western Illinois State Normal School, Macomb, Ill.
Worcester City Library, Worcester, Mass.
Yale University, New Haven, Conn.

SUBSCRIBERS TO THE PUBLICATION FUND (1910)

Dr. I. Adler.	G. P. Howe.
Prof. H. M. Belden.	Dr. A. Jacobi.
Dr. C. P. Bowditch.	Miss Louise Kennedy.
Prof. H. C. D. Brandt.	Walter Learned.
C. H. Clark.	Edward Lindsey.
W. G. Davies.	Mark Mason.
G. E. Dimock.	Dr. C. Peabody.
Prof. R. B. Dixon.	Mrs. J. F. Perry.
E. B. Drew.	Prof. F. W. Putnam.
Mrs. Henry Draper.	J. B. Shea.
Mrs. Carl Dreyfus.	Jacob H. Schiff.
Frederick P. Fish.	S. D. Stein.
S. W. Gisriel.	J. B. Stetson, Jr.
Mrs. D. B. Heard.	Paul Warburg.
Miss Amelia B. Hollenback.	

INDEX TO VOLUME XXIII

Adamson, John, 377, 380.
 Admiralty Islands, 277.
 Africa, 233, 244, 261, 267, 273, 295.
 Alaska, 193, 286.
 Alberni Canal, 471.
 Amazon, tribes on, 295.
 American Folk-Lore Society:
 Twenty-first Annual Meeting, 38-40; report of Treasurer, 38, 39; report of Acting Secretary on financial status and membership, 39; Tenth Memoir, 39; recommendations adopted by Council, 39; election of officers, 40; papers read, 40; Proceedings of branches, 394; List of Officers and Members, 481.
 Amerinds, 264.
 Amulets, 216, 264.
 Ancestor, clan or totemic, 192-196, 283, 480; human, 284; mythical, 285; tribal, 277.
 Ancestral spirits, reincarnation of, 207-213.
 Animals in folk-lore and myth:
 Amphibia, 479; ant, 411; ant (red), 316, 457, 465; antelope, 35, 302, 321, 333, 334, 337-339, 342, 344-346, 464, 465; ass (female), 410; baboon, 253, 254; badger, 9, 10, 36, 369, 370, 457, 461-463; bandicoot, 197, 198, 244; bat, 215; basilisk, 403, 404; bear, 10, 11, 13, 20, 187, 194, 198, 204, 207, 213, 219, 254-256, 258, 259, 296, 300, 302, 303, 305, 306, 314, 317, 318, 342-348, 351, 353, 355, 356, 363 (see *black bear*, *grizzly bear*); beaver, 36, 191-193, 195, 205, 207, 304, 360; bird, 23, 26, 27, 30, 31, 32, 34, 194, 195, 200, 214, 216, 251, 252, 254, 255, 315, 322, 378, 406, 479; black bear, 36, 198, 199, 217, 251, 282; bluejay, 457, 462, 463, 471; bob-cat, 15-18; buffalo, 251, 257, 301, 304, 305, 308, 315-317, 328, 329, 331, 333, 334, 338, 339, 342-346, 349-357; bush-rat, 244, 245; butterfly, 216; buzzard, 365; calf, 257; caribou, 217, 257, 282; cat, 377, 409, 416, 417; cattle, 427, 428; chicken, 320, 354-357, 378; chicken-hawk, 13 (see *hawk*); chipmunk, 216, 457; cock, 403 (see *rooster*); cockatoo, 197; condor, 296; cormorant, 199; cow, 252, 356, 357, 411, 425, 426, 428; coyote, 13-20, 22-37, 205, 296,

297, 299-317, 335-349, 351, 352, 355, 356, 358, 362, 363, 369, 370, 457, 461-466, 470, 471; crane, 221; cricket, 19, 20; crow, 345, 346, 349, 351, 353-357, 411; deer, 8, 10-12, 16-18, 23, 31-33, 36, 37, 199, 217, 255, 257, 282, 296, 302, 321, 322, 327-329, 333, 334, 340, 341, 345, 347-349, 351-357, 361, 362, 365, 455, 471, 476; dog, 9, 12, 198, 199, 250, 257, 259, 319, 347, 396, 399, 409-411, 438, 439; dove, 254, 396; duck, 15, 193, 310-314; duyker, 253; eagle, 13, 18, 22, 23, 26, 29, 187, 189-191, 197, 198, 205, 214, 257, 308, 310, 312, 313, 318-320, 341, 342, 366, 457, 466; echidna, 197; eel, 232; eland, 253; elk, 11, 12, 18, 36, 217, 282, 333, 334, 340, 345, 347, 359, 360; emu, 197, 198, 223, 224, 261, 278; euro, 196, 256; falcon, 297; fish, 197, 199, 206, 255, 259, 302, 314, 357, 358, 366, 419, 420, 479; fisher, 36; fish-hawk, 254 (see *hawk*); flicker (red-winged), 205; fly, 302; flying-fox, 255; flying-squirrel, 245; fox, 368, 397; frog, 187, 193, 195, 223, 224, 302; geese, 200, 310, 311, 314; gopher, 22, grasshopper, 37, 357; grizzly-bear, 18, 20, 23, 24, 31, 32, 36, 187, 194, 195, 198, 216, 218, 471; ground-seal, 257; grouse, 13; grub, 202, 278; halibut, 187; hare, 198, 205, 399; hartebeest, 253; hawk, 187, 192, 197, 198, 205, 255, 310, 361, 362, 457, 459, 467-469 (see *chicken-hawk*, *fish-hawk*, *sparrow-hawk*); hen, 403, 412, 417; herring, 200; horse, 301-304, 317, 318, 320, 328-332, 337-340, 342-346, 348-356, 375, 376, 397; insects, 252, 479; jackass, 354-357; jack-rabbit, 466; jay, 32; kangaroo, 196, 197, 201, 202, 223, 224, 279; killer-whale, 187, 191, 193, 195, 199, 213, 221, 222, 227, 258; land-otter, 206, 207, 218; lark, 9, 15; lice, 14, 411; lion, 422; lizard, 11, 20, 23, 24, 31, 32, 191, 256, 309, 310, 457, 468, 469; lynx, 198; magpie, 403, 425, 426; mammals, 479; marten, 207; mink, 360; monkey, 252; moose, 217, 282, 359; mosquito, 197; mountain-goat, 205; mountain-lion, 36, 308, 317, 318, 347, 348, 353; mountain-sheep, 199, 316, 321, 340, 341, 345, 351, 356; mouse, 9, 10, 12, 198, 216; mule, 328-335, 349-356, 358; muskrat, 360; narwhal,

- 257; newt, 364; octopus, 232, 255; olachen, 206; opossum, 197, 244, 245, 278, 279; otter (see *land-otter*, *sea-otter*); owl, 200, 205, 232, 306-308; panther, 15-18, 199, 463; parrot, 197, 254, 376, 377; pelican, 244; pig, 356, 357; pigeon, 320, 321; porcupine, 36, 198, 316, 317, 457; quail, 13; rabbit, 36, 303, 304, 312, 313, 342, 361, 364, 427, 428, 435, 436, 438, 439; raccoon, 35, 36, 207; rat, 198, 216; rattlesnake, 24, 26, 297, 365, 366, 457, 463, 464; raven, 17, 18, 187, 189, 191, 194, 218, 222, 286; reindeer, 260; reptiles, 479; rock-cod, 200; rooster, 354, 355, 402 (see *cock*); salmon, 27-29, 33, 34, 198, 199, 204-206, 366, 367; sardine, 417; screech-owl, 9 (see *owl*); seal, 194, 215, 221, 222, 258; sea-lion, 213, 222; sea-mammal, 257; sea-otter, 213; skunk, 457; snake, 9-11, 33, 191, 192, 197, 204, 208, (double-headed) 216, 223, 224, 258, 261, 351, 418 (see *rattlesnake*); snow-bird, 16; sparrow, 215, 378; sparrow-hawk, 308, 457, 459, 467; spider, 9, 416; squirrel, 35, 36, 216; stingray, 255; swallow, 417; swan, 244; thunder-bird, 195; toad, 468; turtle, 13, 14, 28, 29, 255, 257, 297; viper, 403; wallabies, 279; water-hen, 244; water-lizard, 415; weasel, 361; whale, 187, 199, 221, 257-260; wild-boar, 254; wild-cat, 15, 36, 197, 224, 255, 301, 305, 306, 319; wild-snake, 321; wild-turkey, 197, 198; wolf, 15-18, 36, 187, 189, 190, 199, 213, 218, 251, 260, 368, 399, 413, 457, 460, 461, 463, 470; wombat, 255; woodpecker, 21, 33, 34; worm, 214; yellow-hammer, 34; yellow-jacket, 11, 27-29.
- Animals, "mysterious" parts of, 198; mysterious powers of, 205; worship of, 258-260, 263, 267.
- Arizona, 395.
- Art, of Australian tribes, 223-225, 228, 229, 261; of British Columbian tribes, 216, 218, 220-222, 224, 225, 228-230, 267, 271, 286; of Utah Indians (rock-painting), 307; of coast of Washington, 287; veneration of totem expressed through, 266.
- Asia, ethnographic problems of southeastern, 295.
- Astronomy, Indian, 394.
- Australia, 183-186, 188-192, 196-198, 201-204, 207-211, 219, 220, 223-230, 262, 264, 267-269, 273, 276, 277, 287, 480.
- Aztec myth, probable, 403.
- Babylonian Deluge story, discovery of, 5.
- Baffin Land, 259.
- Banks Islands, 255.
- Barrett, S. A., 297.
- Barrett, Stephen, 419.
- Barry, Phillips, on Native American Ballads, 40; The Origin of Folk-Melodies, 440-445.
- Barry, Phillips, A Garland of Ballads, 446-454:
Introductory, 446; Erlinton, 447-449; Young Beichan, 449-451; The Crafty Farmer, 451-454.
- Basketry decorations, 286, 287.
- Belden, H. M., Three Old Ballads from Missouri, 429-431:
The Lone Widow, 429; The Lowlands Low, 429-430; The Cambric Shirt, 430-431.
- Bengal, eastern, 294.
- Bergen, Mrs. Fanny D., 39.
- Bergin, O. J., 419.
- Bibliography of Chilian folk-lore, 385, 386.
- Birth, beliefs regarding, 412.
- Boas, Franz, on Literary Form in Oral Tradition, 40; cited, 215, 219, 222, 223, 246, 259, 264, 270, 286, 394, 456.
- Boas, Franz. The Origin of Totemism, 392, 393.
- Books reviewed, 294-297, 479, 480:
Playfair, Major A.: The Garos, 294, 295;
Harland, E. S.: Primitive Paternity, 295, 296;
Merriam, C. Hart: The Dawn of the World, 296, 297;
Strehlow, C.: Allgemeine Einleitung und die totemistischen Kulte des Aranda-Stammes, Part III, 479, 480.
- Bougainville Island, Salomon Group, 254.
- Bourke, John G., 395.
- British Columbia, 183, 186-196, 198-201, 204-207, 212-230, 251, 253, 261, 262, 265, 267-270, 280, 281, 284, 286-288.
- Burial, methods of, 287, 295.
- Burma, 294.
- California, 8, 296, 297, 395.
- Campbell, on the Marathas, 260.
- Cataluña, folk-songs and music of, 171-178.
- Chamberlain, A. F., on The Myth of the Seven Heads, 40; Periodical Literature, 41-170; The Chilian Folk-Lore Society and Recent Publications on Chilian Folk-Lore, etc., 383-391.
- Charms, rhyming, 411, 412.
- Children, superstitions and beliefs regarding, 192, 208, 209, 415, 416.
- Chili, 383-391, 396, 397, 399, 402-404, 415.
- Christmas, customs at, 401, 402.
- Cifuentes, V., cited, 399-401.
- Colorado, 395.
- Colorado River, 455, 472.
- Columbia River, 286.
- Combs, Josiah H., A Traditional Ballad from the Kentucky Mountains: Sweet William, 381, 382.

- Conception, beliefs regarding, 212, 277, 279, 280, 295, 296, 479.
- Concordance of American Myths, 3, 5.
- Congo, Upper, 252.
- Crawford, J. P. W., 402.
- Cremation, 20, 21, 287, 295.
- Crests, 181, 182, 187, 191-196, 219-224, 226-228, 271, 282, 284.
- Cross, Tom Peete, An Irish Folk-Tale: The Fisherman who had Seven Sons, 419-424.
- Cunow, H., 189, 289.
- Dance, the, 455; animal, 32; bear, origin of, 363; of dead, 19, 21; guardian-spirit, 216-218; peasant, 172-174, 177; sacred, 224; secret-society, 219, 220; sun, 473; war, 20; winter, 282, 285.
- Davidson, Owen, 429.
- Dead, Island of, 209.
- Dean Inlet, 246.
- Death, beliefs regarding, 400, 401, 403-406, 408, 409, 416.
- Descent, belief in common, 267, 275, 295; paternal and maternal, 284, 285; from totem, 180, 182, 183, 191-196, 229-232, 244, 252-254, 263, 265, 266, 269-273, 283, 284.
- Diseases, New-Mexican superstitious remedies for, 410, 412.
- Dixon, Roland B., Shasta Myths, 8-37, 364-370:
The Lost Brother, 8-13; The Theft of Fire, 13-14; The Girl who married her Brother, 14-15; The Magic Ball, 15-18; Origin of People and of Death, 18-19; Origin of Death, 19-20; Origin of Cremation, 20-21; The Dead brought back from the other World, 21; The Cannibal-Head, 21-22; Eagle and Wind's Daughters, 22-23; The Wrestling-Match, 23; Lizard and the Grizzly-Bears, 23-24; Winning Gambling-Luck, 24-25; The Captive of the "Little-Men," 25; Coyote and the Rogue River People, 25-26; Coyote and the Yellow-Jackets, 27-29; Coyote and Eagle, 29; Coyote and the Moons, 30-31; Coyote and the Grizzly-Bears, 31-32; Coyote and his Grandmother, 32-33; Coyote as a Doctor, 33-34; Coyote and the Two Women, 34; Coyote and the Pitch-Stump, 34; Coyote and Antelope, 35; Coyote and Raccoon, 35-36; Coyote and the Flood, 36; Coyote and the Beaver, 36-37; Coyote gambles, 37; Coyote and Deer-Hunters, 37; The Rolling Sun, 37; Urutmaxig, 364-368; The Race with Thunder, 368; Coyote and the Cannibal, 369-370.
- Dixon, Roland B., Twenty-first Annual Meeting of the American Folk-Lore Society, 38-40; review of Playfair's *The Garos*, 294-295; review of Merriam's *The Dawn of the World*, 296-297.
- Dreams, 408-409, 456.
- Duncan, John, 302, 303, 306, 307, 310, 316, 335, 361.
- Dwarfs, 25, 399, 400.
- Dwellings: lodges, 287; houses of Garos, 294.
- Egypt, ancient, 258.
- Endogamy, 236, 237, 246, 265.
- Espinosa, Aurelio M., New-Mexican Spanish Folk-Lore, 395-418:
Material and methods of study, 395.
Myths, 396-404: Witches, 396-399; Dwarfs, 399-400; The Evil One, 400-401; The Weeping Woman, 401; The Bugaboo or Bugbear, 401-402; The Devil, 402; The Monster Viper, 403; The Basilisk, 403-404.
Superstitions and Beliefs, 404-418: Ghosts, 404-408; El Ojo, 409-410; Superstitious Remedies, 410-412; Celestial Bodies, Thunderbolts, etc., 412-415; Miscellaneous Superstitions and Beliefs, 415-418.
- Evil spirits. See *Supernatural*.
- Exogamy, 181, 182, 184-189, 201, 225, 229-234, 237, 247, 264-266, 282-284.
- Face-paintings, 216, 223.
- Festivals: bear (Gilyak), 259; in Chili, 383; whale (Koryak), 259, 260; wolf (Koryak), 260.
- Fetishes, 264.
- Fetishism and totemism distinguished, 180.
- Fletcher, Alice C., 392.
- Food-prohibitions, 232 (see *taboo*).
- Food-supply, ceremonies for multiplication of, 276; regulations regarding, 267.
- France, 399, 412.
- Frank, Andrew, 304, 317-320.
- Frazer, J. G., cited, 179-182, 211, 216, 269, 277, 278, 280, 288-290.
- Frazer, J. G., on Totemism and Exogamy, 392.
- Gambling, stories relating to, 24-27, 37.
- Games, Chilian, 383; children's 390, 391.
- Gammon, Mrs. James, 371, 379.
- Garden-culture, 277.
- Gatuellas, M. S., on Spanish music, 171-172.
- Giant, 23.
- Goldenweiser, A. A., cited, 393.
- Goldenweiser, A. A., review of Strehlow's *Allgemeine Einleitung und die totemistischen Kulte des Aranda-Stammes*, 479-480.

- Goldenweiser, A. A., Totemism, an Analytical Study, 179-293:
 Definitions and features of totemism, 179-183; areas discussed (Australia and British Columbia), 183, 184; exogamy, 184-189; totemic names, 189-191; descent from the totem, 191-196; taboo, 196-201; magical ceremonies, 201-207; reincarnation of ancestral spirits, 207-213; guardian spirits and secret societies, 213-220; art, 220-225; summary of results of comparison between two areas discussed, 225-230; the totemic complex, 231-288; clan exogamy and the other symptoms, 231-232; local exogamy, 233-234; clanship and kinship, 234-236; the Australian totem clan and exogamy, 237-243; tendency to regulate marriage, 243-245; some origins, 245-247; regulation of marriage and of psychic intercourse, 247-251; totemic names in totemic groups, 251-253; descent from the totem in totemic groups, 253-254; taboo and the other "symptoms," 254-256; historical and psychological complexity of taboo, 257-258; worship of plants and animals, 258-260; totem worship and the totemic stage 260-264; summary of evidence, 264-268; theories of totemism, 268-273; totemism defined, 274-276; origins, in theory and history, 276-288; bibliography, 288-292; list of abbreviations, 292-293.
- Grand River Reserve, Ontario, 473.
- Greene, Belle, 393.
- Guardian animals, 255, 272.
- Guardian spirits, 213-220, 227-230, 264, 267, 268, 272, 273, 392.
- Gypsy music, 171, 172.
- Gypsy, note on spelling of word, 294.
- Haddon, A. C., cited, 181, 182, 261, 290.
- Hagar, S., 394.
- Hamilton, Miss G. M., 429.
- Hartland, E. S., on conception, cited, 212.
- Hartland, E. S., Primitive Paternity, reviewed, 295-296.
- Hecate Strait, 284.
- Hereditary chiefs, 281-283; crest groups, 282; nobility, 284; objects, 285; personal names, 281, social position, 281; totem, 271, 273, 274, 279.
- Hill-Tout, cited, 219, 264, 268, 269, 273, 392.
- Himalaya, 294.
- Homeric poems, origin of, 4; an example of myth-songs, 456.
- Hovey, Rev. Ivory, anecdote relating to, 452-454.
- Howitt, A. W., 182, 233, 234, 245, 249, 255, 288.
- Human beings, parts of, in folk-lore and myth:
 Breast, 252; buttocks, 466.
- Huntington Expedition, 8.
- Inanimate objects in folk-lore and myth:
 Abalone, 199; antlers, 217, 282, 340, 345; ark, 435; arrow-flaker, 8, 11, 27, 366, 367; arrows, 31, 32, 36, 37, 259, 331-333, 338, 339, 341, 344, 346, 357, 361, 466, 473, 477; ashes, 319, 320, 410, 415; ball, 15-18; bastings, 418; batons, decorated, 220; beads, 25, 26, 37; bead-work, 353, 354; beans, 416; bear-meat, 259 (see *meat*); bell, 406; blankets, 26, 305-307, 348, 350, 354, 355, 362; boat, 319; bones, 15, 20, 21, 23, 203, 216, 360, 361 (see *deer-bones*); bow and arrows, 304, 305, 312, 314, 315, 333, 340, 351, 362, 397, 433 (see *arrows*); bread-crumbs, 416; broom, 398, 400, 417; bugle, 373; bull-roarer, 262; cake, 417; candle (lighted), 407, 408, 417; candy, 417; cannibal-head (rolling), 21, 22; chains, 401, 406; cigarettes, 415; coin, 410; coral (string of), 410; corn, 320; cross, 398, 415, 417; deer-bones, 18, 365; deer-head, 10, 11; dolls, 409; down, 204, 223, 224 (see *eagle-down*); eagle-claws, 218; eagle-down 285, 367; eagle-feathers, 324, 327, 338, 341, 342; ear-ornaments, 322-324, 329; earth, 368; egg, 354, 355, 410, 411, 416; excrement, 35, 339, 354, (hen) 410, (human) 410, 411; eyes, 315, 316, 349, 396, 397, 418; feathers, 205, 206, 310, 311, 314, 473 (see *eagle-feathers*); finger-nails, 412, 415, 417, 418; fire-spindle, 8, 11; flame or light, 406; flint, 365, 366; flint knife, 20; flute, 27; food, 418; fork, 326, 416; fur blankets, 18; gambling-sticks, 25, 26, 365-367; gold, 337, 420, 421, 426-428; golden chain, 438; gum, 408; guns, 331, 332, 344; hair, 14, 18, 30, 31, 37, (dead man's) 216, 411, 412, 416-418; hat, 335, 411; horse-hair, 357; iron, 457, 464, 465; kettles, 362; key, 410, 412; knife, 23, 24, 205 (see *flint knife*, *stone knife*); leggings, 335, 353, 354, 362; marrow, 316; meat, 409; mirror, 403, 404, 415-417; moccasins, 16, 353, 354, 362; money, 35; mud, 337, 347; needles, 398, 416; nipple of gun, 216; obsidian, 367; ochre, 224; pins, 398, 399, 416; pipes, 318, 353; pitch, 9, 10, 31, 34, 369; pole, 327, 364, 368; porcupine-quill-work, 353, 354; quiver, 470; rags, 398, 399, 410; rattles, 25, 220; rings, 307, 308, 348, 350, 377, 378; rock, 436, 437; rolling stone, 12, 306-309; rope, 15, 251, 327, 335, 336; rosary, 418; rotten logs, 27; salmon-trap, 366; salt, 408, 415,

- 416; scapular, 418; shell, 232, 476; shoes, 409; skulls, 319; smoke-sack, 321; snake's tail, 216; spears, 332, 344, 352, 367; split animal tongues, 218; stick, 311-313, 332, 337; stockings, 409; stone club, 332; stone knife, 10, 11, 27, 358; stones, (sacred) 207, (3 blue) 411; straps, 259; sugar, 259, 416; sweepings, 410; sword, 319, 373, 374, 423, 424; tallow, 200; teeth, 216, 409, 413; tomahawk, 331-333, 338; urine, 399, 410; veils, 324, 325, 327; water (hot), 326, 327, (to drink) 362; weapons, 400; wool or fleece, 400.
- India, 247, 255, 256, 258, 260, 294, 295.
 Indians. See *Tribes*.
- Intichiuma, note regarding use of word, 288.
 See *Magical ceremonies*.
- Jacobs, J., 392.
 Jesup North Pacific Expedition, 184.
 Jochelson, Waldemar, on whale festival of Koryak, 260.
 Jones, H. S. V. See *Wilson, E. L.*
- Kentucky, ballad from mountains of, 381, 382.
 Kiriwina Island, 252.
 Klaatsch, H., on the Niol-Niol of north-west Australia, 242, 243.
 Koch-Gruenberg, 295.
 Körting, cited, 400, 401.
 Kroeber, A. L., 297, 299, 456.
- Lake Victoria Nyanza, 231, 252.
 Lang, A., 182, 211, 219, 268, 279, 280, 290, 479.
 Langille, Mrs. Jacob, 371, 380.
 Langille, John, 374, 380.
 Langille, Mrs. Levi, 371, 374, 378-380.
 Langille, "Ned," 378, 380.
 Laval, 415.
 Lenz, R., 383, 384, 386, 390, 391, 396.
 Literature, periodical, 41-170.
 Lowie, R. H., 40, 299.
 Lummis, C. F., 395.
- McCullough, William Shields, 432.
 Mackenzie, W. Roy, Three Ballads from Nova Scotia, 371-380:
 Little Matha Grove, 371-374; Pretty Polly, 374-377; Six Questions, 377-378; sources of the three ballads, 371, 378-380.
- Madagascar, function of taboo in, 256.
 Magic ball, 15; harpoon, 213.
 Magical ceremonies, 196, 201-207, 227, 229, 230, 262, 267, 270, 276-280, 479; powers of supernatural helpers, belief in, among Haida and Tlingit, 218.
 Mallorca, 173.
 Manitou beliefs, 180, 264, 266.
 Marillier L., 260, 263.
 Marriage, 181, 233-235, 237, 243-247, 251, 256, 260, 267, 283, 285.
 Maryland, 435, 438.
 Masks, 216, 218, 220, 224, 226, 283.
 Mason, J. Alden, Myths of the Uintah Utes, 299-363:
 Introductory, 299-300; Coyote kills the Bears, 300; Coyote learns to swim, 300; Coyote and Wildcat, 301; Blind Coyote and his Wife, 301; Coyote learns to ride, 301-302; Coyote and his Reflection in the Water, 302; Coyote hunts Bear, 302-303; Coyote's Horses, 303-304; Coyote hunts with Bow and Arrow, 304-306; Coyote steals the Rolling Rock's Blanket, 306-307; Coyote's Adventures with a Rolling Rock and with Lizard, 307-310; Coyote and Doctor Duck, 310-314; Coyote juggles his Eyes and becomes Blind, 314-316; Porcupine crosses the Big Water, 316; Porcupine rides on a Buffalo, 316-317; Porcupine kills the Coyotes, 317; The Bear-Ears' Country, 317; Mountain-Lion wrestles with Bear, 317-318; The Council of the Bears, 318; The Great Eagle 318-319; Origin of the Water Indian, 319; The Six-Headed Monster, 319; The Abandoned Boy and Tawicutc, 319-320; A "Devil" steals Pigeon-Boy, 320-321; Nówintc's Adventures with the Bird-Girls and their People, 322-335; Coyote and his Son, 335-358; Two Brothers and a "Devil," 358-361; The Two Hawk Brothers, 361-362; The Indians of Long Ago, 362-363; Origin of the Bear Dance, 363.
 Meeker Massacre, 300.
 Melanesia, 265.
 Mermaid, 419, 420, 422, 424.
 Merriam, C. Hart, The Dawn of the World, reviewed, 296-297.
 Metaphysics, 277.
 Meyer, Kuno, 419.
 Michaelis, Kate Woodbridge, An Irish Folk-Tale: Three Men of Galway, 425-428.
 Missouri, 393, 429-431.
 Missouri River, 300, 316.
 Monsters: Cannibal, 369; Chilian, 388, 389; Dzō'noqwa, 213; mythical snake, 262; New-Mexican, 401, 402; of the sea, 367, 423, 424; Si'siul, 213, 214, 222; six-headed, 319; viper, 403; the Wollunqua, 261, 262.
 Mother-right, original state of, 295.
 Mount Shasta, 22, 29, 36.
 Muddy River. Nevada, 472.

- Murray Islands, 233.
 Music, Spanish, 171-178; of folk-melodies, 440-444, 450, 451; Indian, significance of, 455; of Paiute song recitatives, 460-468, 470.
 Mythic beast of the Warramunga (Wol-lunqua), ceremony connected with, 261, 262.
 Mythical period, totemites of, 278.
 Mythology, American, concordance of, 3, 5; British Columbia, 192-195, 286; Californian, 296, 297; Celtic, 400; Chilian, 388-389; Iroquoian, 473-478; New-Mexican Spanish, 396-404; Paiute, 455-472; Scandinavian, 400; Shasta, 8-37, 364-370; Shoshonean, 299; some practical aspects of the study of, 1-7; Ute, 299-363.
 Names, animal, 265, 268, 283, 296; clan, 252; explained by myths, 279; personal, 216, 283; plant and animal, 280; totemic, 229, 230, 251-253, 265, 266.
 Naming, doctrine of, 268.
 Natural objects, phenomena, etc., in folk-lore and myth.:
 Blood, 31, 34, 201, 202, 409; clouds, 414, 415; cold, 31, 205, 313, 314; comet, 414; creation, 18-19; death, 18-21, 297; disease, 33; earth, 378, 474, 477; the east, 215; famine, 217; fire, 8, 10-15, 31, 35-37, 205, 206, 223, 296, 299, 311-314, 321, 360-363, 365, 369, 370, 409, 473; fog, 16, 27, 215; flood, 36; hail, 27, 30; hunger, 33, 217; ice, 26, 27; lightning, 210, 414, 417, 477; Milky Way, 21; moon, 30, 31, 217, 368, 411-413, 415; mountain, 36, 37, 205, 320, 323, 324, 340, 341, 407, 478; night, 215; pain, 13-14, 34, 35; rain, 27, 30, 205, 209, 414, 415; rock, 202, 207, 209, 302-307, 309, 310, 312-314, 316, 318, 340; sky, 21, 366, 368, 378, 474, 477, 478; smoke, 21, 28, 29, 257, 473; snow, 30, 32, 33, 205, 311; stars, 36, 413, 414; stone, 37, 201, 202; storm, 313; sun, 16, 37, 195, 368, 413, 415, 469, 473-478; thunder, 368, 414; water, 25-27, 36, 37, 197, 223, 300, 302-305, 308, 310-312, 314, 315, 319, 322, 323, 325, 328, 329, 335, 357-361, 364, 367, 411, 474; the west, 215; wind, 16, 22, 23, 30, 257, 315, 415.
 Nevada, Paiutes of, 472.
 New Britain, 250, 252.
 Newell, W. W., 39.
 New Guinea, 277, 480.
 New-Mexican Spanish Folk-Lore, 395-418
 New South Wales, tribes of, 180.
 Nile, Upper, 252.
 North America, 295.
 North Pacific tribes, 287.
 Notes and Queries, 294, 392-394:
 The word "Gypsy," 296; The Origin of Totemism, 392-393; Capturing the Soul, 393-394.
 Nova Scotia, Three Ballads from, 371-380.
 Oregon, myths collected at reservations in, 8; tribes of, 188.
 Pacific islands, 295.
 Parker, Arthur C., Iroquois Sun Myths, 473-478:
 Influence of "sun-dances" on religious system of Iroquois, 473; description of Seneca sun ceremony, 473; survival and use of sun-disk, 473, 475; Three Brothers who followed the Sun under the Sky's Rim, 474-477; two Seneca myths of the origin of good and evil, 478; Iroquois mythology derived from various sources, 478.
 Peabody, Charles, review of Hartland's Primitive Paternity, 295-296.
 Penitentes, 407-408.
 Pennsylvania German folk-lore, collection of, by Mr. Fogel, recommended for Eleventh Memoir of Folk-Lore Society, 39.
 Pennsylvania, University of, 299, 455.
 Periodical Literature, 41-170.
 Phonetics, Paiute, 458.
 Plants, etc., in folk-lore and myth:
 Alder, 222; asp (quaking), 340, 345; berries, 205, 206, 227, 302; birch, 205; brier, 438; cabbage, 423; carrots, 355; cat-tails, 9, 10; cedar, 222, 309, 313, 359, 362; cherry, 302, 305, 378; choke-cherries, 322; clover, 189; corn, 354, 355, 435, 436; cottonwood, 222, 343; elderberry, 206; garlic, 410; grass, 209, 260, 278, 317, 328, 330, 334; hemlock, 222; herbs, 216; juniper, 366; melons, 355; mistle, 209; moss, 16, 26; nettles, 33; oak, 30, 33, 433; peppers (red), 399; pine, 20, 28, 307, 308, 314, 340; plantain, 303, 304; plum, 196, 224; poison-roots, 17; rice, 259; rose, 382; rushes, 360; sage-brush, 342, 362; seaweed, 257; sedge, 27; service-berries, 25, 322, 332, 343, 346, 353; spinach, 417; spruce, 286; squashes, 355; strawberries, 317; tobacco, 206, 259, 318, 473; trees, 26, 207, 209, 211, 216, 223, 258, 303, 317, 318, 326, 330, 346-348, 358-360, 365-368, 377, 378, 476, 477; turnips, 355, 423; wheat, 354, 355; wild-parsnip, 19; wild-raspberry, 206; willow, 315, 318, 322, 323, 343, 344, 356, 376, 377.
 Plants, Chilian, 383; as guardian spirits, 216, 217; as totems, 180, 181; worship of, 258-260, 267.
 Playfair, A., The Garos, reviewed, 294-295.

- Polynesia, 232, 256.
 Ponds Bay, 257.
 Potlatches, 252, 284, 286.
 Powell, Major, 268.
 Pregnancy, 197-199, 209-211, 254.
 Proceedings of branches of the American Folk-Lore Society:
 New York Branch, 394.
 Psychic intercourse, 249-251.
 Psychological complexity of taboo, 257, 258;
 nature of exogamy, 265; aspect of totemism, 266.
 Radin, P., 244, 394.
 Reif Islands, 255.
 Reincarnation, 207-213, 227, 229, 230.
 Religion, of Bahima, 261; of Iroquois, 473.
 Religious aspect of totemism, 258-264;
 societies, 271, 272.
 Rivas, El Duque de, 400, 404.
 Rivers, W. H. R., 182, 233-236, 244, 246.
 Rock drawings or paintings, 223, 228, 307.
 Rogers, David, 374, 380.
 Rogue River people, 25-27.
 Roscoe, J., 253.
 Roth, W. E., 288, 291.
 Routledge, W. S., and K., 244.
 St. Clair, H. H., 299.
 Samoa, 232.
 Santa Barbara, invocations to, 414.
 Santa Fé, 399, 401, 406.
 Sapir, Edward, cited, 300.
 Sapir, Edward, Song Recitative in Paiute Mythology, 455-472:
 General types of myth-songs, 455-456;
 description of Paiute recitatives, 456-458;
 note on phonetics, 458, 459; Wolf's Myth Recitative, 460-461; Badger-Chief's Myth Recitative, 461-462; Myth Recitative of Mountain-Bluejays, 462-463; Rattlesnake's Myth Recitative, 463-464; Iron-Clothes' Myth Recitative, 464-465; Red-Ant's Myth Recitative, 465-466; Eagle's Myth Recitative, 466; Sparrow-Hawk's Myth Recitative, 467; Gray-Hawk's Myth Recitative, 467-468; Lizard's Myth Recitative, 468-469; Coyote's Myth Recitative or Lament, 470; variety of rhythms employed in recitatives, 470; musical forms, 470-471; peculiarities of style and character of Indian mythologies shown by the myth recitative, 471-472.
 Schmidt, P. W., 269, 276, 277, 479.
 Secret societies, 217, 218, 219, 225, 227, 228, 268, 282, 285.
 Shamans, 216-218, 222, 260, 297.
 Shasta Myths, 8-37, 364-370.
 Shasta Valley, 29.
 Sinclair, A. T., Folk-Songs and Music of Cataluña, 40, 171-178:
 Aims and activities of Spanish Folk-Lore Society, 171, 172; results of a study of Spanish music, 172; musical instruments and dances of Spain, 172-178.
 Sinclair, A. T., The Word "Gypsy," 294.
 Sleep and dreams, superstitions concerning, 408-409.
 Smith, Robertson, on totemism, 5.
 Socialization, 275.
 Soul, beliefs regarding, 212, 213, 215, 227, 267, 270, 295, 393-394, 397, 398, 400, 401, 405, 406, 418.
 South America, 395.
 Spanish Folk-Lore Society, 396.
 Speers, Mary Walker Finley, Negro Songs and Folk-Lore, 435-439:
 Who built de Ahk? 435-436; Dere is no Hidin' Place down yhar, 436-438; How Mistah Mayship cum ter bahk, en hab Trimmin' 'roun' his Mouf, en how Cuzin Rabbit's Tail got Wyte, 438-439.
 Spencer and Gillen, 182, 183, 203, 208-211, 223, 224, 234, 237, 239, 240, 269, 288, 479.
 Spencer and Lubbock, on origin of totemism, 268.
 Stanford University, 396.
 Sternberg on the Gilyak, 235, 248-251, 259.
 Stikine clan, 193.
 Strehlow, C., Allgemeine Einleitung und die totemistischen Kulte des Aranda-Stammes, Part III, reviewed, 479-480.
 Strehlow, C., cited, 183, 201, 202, 207, 209-211, 219, 272, 288, 292, 480.
 Supernatural beings or things, 194, 217, 218;
 Devil, 320, 321, 358-361, 369, 370, 378, 389; evil beings, 9, 22, 28, 34, 36, 260, 262, 364, 365, 369, 389, 396-402, 406, 417, 421; ghosts, 19, 21, 214, 215, 259, 261, 262, 404-408, 430; "mystery being" or "spirit," 255; spirit children, 192, 208, 209; spirit individuals, 203; water of life, 213.
 Superstitions and beliefs, 192, 208, 209, 404-418.
 Swanton, John R., cited, 40, 212, 264, 284.
 Swanton, John R., Some Practical Aspects of the Study of Myths, 1-7:
 Literary and scientific ideals distinguished, 1-2; kind of knowledge gained through study of myths, 2; comparative mythology, its value and use, 2-3; relation of myths to history, literature, and religion, 3-5; classification of myths, 5-7.
 Taboo, 180, 183, 196-202, 226, 227, 229, 230, 232, 251-259, 265-267, 270, 277, 284, 393.

- Tattooing, 181, 216, 221.
 Teeth, knocking out of, 181, 267.
 Teit, James, 212, 282, 283.
 Texas, 395.
 Texts, Paiute, 459, 461-466, 468.
 Thomas, N. W., 182, 263, 268.
 Tibet, 294.
 Tikopia Island, 232, 255.
 Tonga, 232.
 Torres Straits, 276.
 Totemism, 5, 179-293, 392-393, 479, 480.
 Totem-poles, 220, 224.
 Trade, use of totems as articles of, 277, 279.
 Trade-routes, 288.
 Tribes or peoples of Africa, 233, 261:
 Abarambo, 252; Akikúgu, 244; Azande, 252; Baganda, 253; Bahima, 252, 253, 261; Bahurutshe, 253, 254; Bamangwato (Becwana), 253; Bangba, 252; Kiziba, 252, 253; Nandi, 231, 232, 244, 252.
 Tribes or peoples of America, 441-445:
 Algonquian, 478; Andaste, 478; Arapaho, 352; Athapascan, 284, 286, 287; Babine, 287; Bella Coola, 188, 217, 246, 284-286; Blackfeet, 235; Carrier, 283, 284, 287; Chickasaw, 4; Chilcotin, 283, 284, 287; Chinook, 286; Chippewa, 478; Choctaw, 4; Clackamas, 471; Coast tribes of British Columbia, 234, 246, 247, 282-284, 286; Comanche, 352; Comox, 286; Cree, 394; Creek, 4; Crow, 231, 352, 353; Dakota, 3; Delaware, 478; Diegueño, 456; Erie, 478; Eskimo, 257, 259, 286; Gros Ventres, 231; Haida, 3, 5, 6, 186-193, 195, 196, 199, 206, 217-219, 225-227, 229, 239, 244, 284-286; Huron, 478; Iroquois, 184, 253, 256, 260, 269, 274, 473-478; Kansas, 251; Klamath, 26; Kwakiutl, 187-191, 194-196, 199, 200, 206, 213-215, 217, 218, 222, 225-227, 229, 264, 273, 282, 284-286; Lau'itsis, 215; Lillooet, 188, 196, 198, 199, 204, 212, 216, 283, 284; Mahikan, 478; Maidu, 296, 297; Ma'maléleqala, 215; Mewan, 296, 297; Mexican 335; Micmac, 286; Mission Indians, 296; Miwok, 296, 297; Mohave, 456, 472; Munsee, 478; Nahane, 287; Nanticoke, 478; Navaho, 300, 456; Negro, 435-439; Neutral, 478; New-ettee, 286; New Mexican, 395-418; Nimitkish, 215; Nootka, 199, 287, 471; North American Indians, 180, 266; North Pacific coast Indians, 392; Ojibwa, 286; Omaha, 231, 251, 257, 265, 267, 268, 270, 286; Onondaga, 473, 474; Osage, 251; Pacific coast Indians, 214, 225; Paiute, 455-472; Ponca, 286; Pueblo Indians, 403, 456; Salish, 188, 205, 206, 246, 255, 269, 282-284; Seneca, 473, 474, 478; Shasta, 8-37, 364-370; Shawnee, 393, 478; Shoshone, 299, 300, 315, 455; Shuswap, 188, 199, 212, 216, 281, 282, 287; Sioux, 4, 184, 261, 311, 337, 338, 351-353, 392, 478; Snake, 352; South American, 295; Tahltan, 284; Takelma of Oregon, 471; Thompson Indians, 198, 206, 212, 215, 216, 218, 272, 273, 281, 283, 284; Tlingit, 3-6, 186-190, 192-195, 212, 217-219, 221, 225-227, 229, 239, 284-287; Tsimshian, 3, 4, 187, 188, 190-192, 196, 199, 206, 217-219, 225-227, 229, 284-287; Ute, 299-363, 455, 456, 458, 471, 472; Wasco, 471; Water Indians, 307, 319; Winnebago, 244, 394; Wintun, 296; Wishram, 471; Yokuts, 296, 297; Yuman, 472.
 Tribes or peoples of Asia:
 Bhils of Barwani, 252; Brahman, 247; Garos, 231, 254, 294, 295; Gilyak, 235, 236, 247-251, 258, 259; Hindu, 294; Khasis (Assam), 231, 244; Koryak, 259, 260; Meithei (Assam), 231, 243, 245; Mikirs, 231; Mohammedan, 236, 294; Semites, 5; Tamil, 236; Tibeto-Burman, 294; Todas, 234-237, 244, 246; Turkish, 450.
 Tribes or peoples of Australia and the islands of the Pacific Ocean, 188, 189, 261, 270, 278, 393, 480:
 Anula, 192, 197; Arábana, 185, 191, 196, 208, 209, 211, 225, 241, 244; Aranda, 184, 186, 191, 196-198, 201-203, 207-211, 220, 223, 224, 237, 239, 240, 243, 255, 259, 269, 272, 273, 277-280, 479, 480; Binbinga, 192; Dieri, 185, 238-240, 245; East Torres Straits islanders, 261; Euahlayi, 220, 255, 257, 480; Fiji, 232; Gnanji, 192, 211; Ilpirra, 203, 210, 211; Itchimundi, 245; Kaiabara, 185; Kaitish, 192, 196, 202, 203, 207, 209-211, 239; Kamilaroi, 185, 240-242, 248; Karamundi, 245; Kuinmurbura, 245; Kulin, 249; Kurnai, 233, 255; Loritja, 209, 211, 479, 480; Mara, 192, 197, 233; Miriam of the Murray Islands, 233; Niol-Niol, 242, 243; Tjingilli, 203; Tully River Blacks, 211; Umbaia, 192, 203; Unmatjera, 192, 196, 202, 203, 207, 210; Wakelbura, 245, 249; Walpari, 203; Warramunga, 185, 192, 197, 203, 208, 209, 211, 223, 228, 239, 261, 276; Wiradjuri, 245; Wonghibon, 245; Worgaia, 202, 203, 208; Wotjo, 249; Wotjobaluk, 233, 249, 278; Wulmala, 203.
 Tribes or peoples of Europe:
 English, 446, 447, 449, 451, 452, 479; German, 39, 479; Gypsy, 171, 172, 294; Irish, 419-428, 445, 447, 454; Scotch, 446; Spanish, 171, 172.
 Twins, 199, 252.
 Tylor, E. B., 262, 263, 270, 292.

- Utah, 299, 455.
Ute myths, 299-363.
- Vancouver Island, 188.
Van Gennep on taboo in Madagascar, 256.
Victoria, tribes of, 180, 233, 257.
Virginia, 435, 438.
Von Leonhardi, 209, 479, 480.
- Washington, D. C., 435.
Washington, basketry of coast of, 287;
tribes of, 188.
Waterman, T. T., 456.
- Wedderburn, Captain, courtship of, 377.
White River, 300.
White Rocks, Utah, 299.
Wilkinson, Fred, 430.
Wilson, E. L., and Jones, H. S. V., Robin Hood and Little John, 432-434.
Wissler, Clark, 235.
Witchcraft, 396-399.
Witches, 401, 402.
Wrangell, Alaska, 193.
Wright, Mrs. Asher, 478.
Wundt, W., 263-264.
- Yakima Reservation, 471.

BINDING SECT. AUG 2 - 1967

GR The Journal of American
1 folk-lore
J6
v.23
cop.2

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY
