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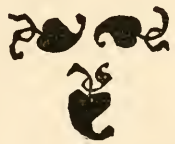
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THE JOURNAL OF
AMERICAN FOLK-LORE.

VOL. VI. — JANUARY-MARCH, 1893. — No. XX.

FOURTH ANNUAL MEETING OF THE AMERICAN
FOLK-LORE SOCIETY.

THE Fourth Annual Meeting of the American Folk-Lore Society was held at the Thorndike Hotel, Boston, Mass., on December 28th, and at the Peabody Museum of American Ethnology and Archæology, Cambridge, Mass., on December 29th.

The Society was called to order at 11 A. M. at the Thorndike Hotel. In the absence of Prof. F. W. Putnam, President of the Society, Prof. Edward S. Morse took the chair.

Professor Morse made brief remarks of welcome, pointing out the interest which all anthropologists must take in the collection and study of folk-lore, and alluding to the manner in which inventions, as well as tales and traditions, were found to correspond in different parts of the world.

Professor Morse then introduced Prof. H. Carrington Bolton as the presiding officer for the morning. Mr. M. H. Saville was appointed to serve as Local Secretary.

Mr. W. W. Newell, the Permanent Secretary, read the report of the Council for the year 1892, as follows :—

At the end of its fifth year the Council of the American Folk-Lore Society is able to make a satisfactory report. The Council has every reason to believe that the Society is about to enter on a period of useful activity, and that increasing numbers and improved organization will render it better able to deal with the extensive field which it is required to occupy. In previous reports, attention has been called to the desirability of promoting the formation of local branches, as the best means of strengthening the general Society. During the present year two additional branches have been formed, in the cities of New Orleans and Montreal, both of which begin with every prospect of a successful career. It is with great pleasure that the Council is able to record the extension of the influence of the Society in two

cities so widely separated, yet in a measure affiliated in consequence of the French influences to which both have been subject, while each is situated in a region still possessing a genuine folk-lore. In the course of the coming year there is every reason to suppose that the number of branches will be further increased.

Under these circumstances, it seems desirable that some uniformity should be established in the titles of local organizations, a correspondence not hitherto effected. It appears to the Council that the name adopted in Montreal, namely, the American Folk-Lore Society, Montreal Branch, is the best hitherto proposed, and the Council therefore recommend that other branches adopt a corresponding designation.

The time seems to have come in which it is necessary for the Society to secure a regular corporate organization. At the last Annual Meeting, a committee on rules and incorporation of the Society was appointed. The committee have given the subject much consideration, and will report at the present meeting a scheme for the approval of the Society. After a careful examination of the laws of the several States, they have come to the conclusion that the purposes of the Society can best be served by obtaining a special act of incorporation from the Legislature of Massachusetts, entitling the Society to privileges similar to those enjoyed by other organizations.

The Council in its last report advised the printing of a series of special memoirs, uniform with the Journal, and authority was given to proceed with such publication. Circumstances have delayed the execution of the plans of the committee of publication, but the first volume of such a series is now ready for the printer. In conformity with the recommendation previously made, a committee appointed at the last Annual Meeting has adopted a plan for providing ways and means for such additional publication, which will be brought to the attention of members of the Society.

It is not necessary further to insist on the importance of taking steps to promote the collection of aboriginal traditions, with the view of securing the best possible record of primitive life in America, inasmuch as such collection forms the chief reason for the existence of the Society, and has continually been dwelt on in its publications. The year in which is to be held a great Exposition in honor of American discovery seems a suitable time for calling the attention of Americans interested in the subject to the necessity of completing the historical record by such an examination of living aboriginal tradition as may furnish means for a comparison which will assist in determining the true character of pre-Columbian American life.

The Secretary reports that he has on his books the names of nine Life Members and four hundred and sixty-nine Annual Members.

About sixty libraries subscribe through the publishers of *The Journal of American Folk-Lore*.

The Treasurer reports a balance of \$1,141.15, of which \$200 was received as a donation from the Boston Branch. According to the rules of the Society, sums received as Life Membership fees, now eight in number, must be invested as a separate fund.

Adopted by the Council, December 28, 1892.

W. W. NEWELL, *Secretary.*

The report of the Treasurer, in the absence of that officer, was read by the chair. The following is a summary of the report:—

RECEIPTS.

| | |
|---|-------------------|
| Balance carried over from 1891 | \$637.76 |
| Fees from Annual Members to date | 1,367.00 |
| Life Membership fee | 50.00 |
| Donation from the Boston Association (for the publication fund) | 200.00 |
| Interest on bonds | 15.50 |
| Houghton, Mifflin & Co., credits for 1891 | 65.57 |
| From sales:— | |
| Sale of bound volume and of covers | 1.90 |
| Total | <u>\$2,337.73</u> |

DISBURSEMENTS.

| | |
|---|-------------------|
| Paid to Houghton, Mifflin & Co., for <i>Journal of American Folk-Lore</i> , Nos. 15, 16, 17, 18 | \$1,107.86 |
| Art Publishing Co., for illustration | 8.19 |
| Stationery, printing, etc. | 80.53 |
| Total | <u>\$1,196.58</u> |
| Balance to new account | 1,141.15 |
| | <u>\$2,337.73</u> |

The report was referred to an auditing committee.

On the suggestion of the chair, the Society adopted a vote of thanks to the Boston Association for their generous contribution.

The report of the Committee on Incorporation of the Society was read by Professor Bolton. The report stated that the committee, after giving the most careful consideration to the subject, had found that the State of Massachusetts offered the most favorable conditions. The committee therefore recommended that the Society procure incorporation from the legislature of that State under a special act.

The committee also reported a set of by-laws. These were amended, on motion, by increasing the number of Councillors from eight to nine, who should divide into classes to serve for one, two, and three years. The by-laws, as amended, are as follows :—

PROPOSED BY-LAWS OF THE AMERICAN FOLK-LORE SOCIETY.

ART. I. *Name.* The name of this corporation shall be The American Folk-Lore Society.

ART. II. *Objects.* The Society shall have for its object the study of folk-lore in general, and in particular the collection and publication of the folk-lore of America.

ART. III. *Membership.* Persons interested in the study of folk-lore, or who desire to aid the Society in its work, are eligible to membership. There shall be four classes of members, namely, Patrons, Honorary Members, Life Members, and Members.

(1.) Members shall be elected by the Council. (2.) Members paying to the Treasurer fifty dollars in one payment shall be designated Life Members. (3.) Honorary Members to the number of twenty-five may be chosen on account of eminence in folk-lore. Their names shall be proposed to the Council, and, if approved by the Council, they may be elected by the Society at any Annual Meeting. (4.) Persons paying to the Treasurer five hundred dollars in one payment shall be designated Patrons. Patrons, Honorary Members, and Life Members shall be exempt from annual dues, and shall enjoy all the privileges of members.

ART. IV. *Annual Dues.* The dues of members shall be three dollars per annum, payable on the first of January in each year. Members in arrears of dues for six months shall not receive the Journal of the Society, and those in arrears for more than one year may be dropped by the Council, provided that due notice be sent to them by the Permanent Secretary. Newly elected members must pay the current dues within three months after the election, or such election may be declared void by the Council.

ART. V. *Officers.* The officers of the Society shall be as follows :

- A President.
- First Vice-President.
- Second Vice-President.
- Corresponding Secretary.
- Permanent Secretary.
- Treasurer.
- Curator.
- Nine Councillors.

The Permanent Secretary and the Treasurer shall hold office for

five years. The two Vice-Presidents, Corresponding Secretary, and Curator shall be elected annually at the Annual Meeting. The nine Councillors first elected under these by-laws shall divide themselves into three groups, three Councillors to serve one year, three to serve two years, and three to serve three years; and thereafter three Councillors shall be elected annually to serve three years.

The presiding officers of the local branches shall be *ex-officio* members of the Council.

ART. VI. (1.) *Council.* The nine Councillors, together with the seven other officers above named, and the presiding officers of the local branches, shall constitute the Council of the Society. The Council shall conduct all the affairs of the Society, including the finances, the admission of members, the business of the meetings, and the issue of publications.

The Council shall meet at least once a year in connection with the Annual Meeting. Special meetings of the Council may be called by the President and Permanent Secretary, ample notice being sent to members of the Council.

The Council shall have power to fill vacancies until the next succeeding Annual Meeting of the Society.

(2.) *Elections.* Any member of the Society may send nominations for officers, within thirty days of the Annual Meeting, to the Permanent Secretary, who shall lay the nominations before the Council. The Council shall then make up a ticket from the nominations, and present the same to the Society at the Annual Meeting for election.

ART. VII. *Duties of Officers.* (1.) The President shall preside at all meetings of the Society and of the Council.

(2.) In the absence of the President, the duties shall devolve on one of the Vice-Presidents.

(3.) The Corresponding Secretary shall conduct the foreign correspondence of the Society, and, with the Permanent Secretary and the Vice-Presidents, shall form a committee to promote and assist the establishment of local branches of the national Society.

(4.) The Permanent Secretary shall be the general executive officer of the Society. He shall have charge of the documents and library of the Society. He shall superintend the business of publishing the Journal, the memoirs, and other works issued by the Society. He shall keep a correct register of all members. He shall aid the local committee in arranging the meetings of the Society. He shall report to the Council at the Annual Meeting of the Society the expenses of his office and the general status of the Society. He may employ the services of a clerk at a salary to be determined by the Council.

(5.) The Treasurer shall receive the fees of members, and shall pay bills approved by the Permanent Secretary, or by the Council.

He shall set apart the fees received from Patrons and Life Members for a permanent fund, the income of which shall be expended under the direction of the Council. He shall report to the Council at the Annual Meeting the income and expenses of the current year and the financial status of the Society.

(6.) The Curator shall have custody of objects of folk-lore interest belonging to the Society, and shall perform such other duties as may be designated by the Council.

ART. VIII. *Committees.* The Council shall appoint from within its body the following committees: (1.) On membership. (2.) On publication; (3.) On auditing accounts of the Permanent Secretary and the Treasurer; and (4.) such other committees as may be deemed expedient.

ART. IX. *Meetings.* Meetings of the Society shall be held at least once a year, at such place and such time as may be determined by the Council. The regular business of the Society shall be transacted at the Annual Meeting. Members shall be notified of meetings at least three weeks in advance, by the Permanent Secretary. The details of organization of the meetings shall be conducted by the Permanent Secretary, assisted by the Local Secretary of the preceding meeting and a committee of citizens residing in or near the place of meeting.

ART. X. *Publications.* The Society shall publish a Journal, of a scientific character, for the purpose of preserving and diffusing knowledge relating to folk-lore. This Journal shall be published at such intervals and in such style as the Council shall direct. It shall be conducted by an editor appointed by the Council, and who shall be assisted by the Publication Committee. The Society may also publish Memoirs embodying monographs too extensive for insertion in the Journal, and such other works as may be ordered by the Council. One copy of the Journal shall be sent gratis to each member not in arrears, to Honorary Members, and Life Members. The Memoirs and other publications shall be sold at prices to be determined by the Council.

ART. XI. *Local Branches.* Local branches may be organized, with their own independent officers and regulations, by members of the American Folk-Lore Society, provided the organization is approved by the Council. The presiding officer of local branches shall be *ex-officio* members of the Council of the American Folk-Lore Society.

ART. XII. *Amendments.* These by-laws may be amended at any Annual Meeting of the Society, by a two thirds vote of those present, provided the proposed amendments are approved by the Council, and provided further that, after such approval, notice of the

proposed changes be sent by the Permanent Secretary to each member of the Society at least three weeks before the meeting at which the proposed amendments shall be acted upon.

On motion of Rev. J. Owen Dorsey, seconded by Professor Penhallow, the by-laws, as amended, were adopted by the Society, and the committee was continued, with the addition of Dr. D. G. Brinton, in order to procure incorporation in the manner suggested.

On behalf of the Committee on Publication, the Secretary read the following report : —

PLAN FOR A FUND FOR THE PUBLICATION OF SPECIAL MEMOIRS.

The American Folk-Lore Society was founded in 1888 for the purpose of collecting and publishing the folk-lore — including myths, superstitions, legends, and customs — of America.

The Society holds annual meetings at which reports are received and papers read.

The *Journal of American Folk-Lore*, a quarterly periodical published by the Society, contains about one hundred pages in each issue and is now in its fifth volume.

As articles printed in *The Journal* are necessarily limited in extent, a thoroughly comprehensive treatment of a special subject is not possible.

It is therefore desirable to establish the publication of a series of monographs, uniform in style and size with *The Journal*, to be entitled "Memoirs of the American Folk-Lore Society."

Among works already in preparation as appropriate for such a series may be named the following : Folk-Lore of French Louisiana ; Current Superstitions among the English-speaking population ; Algonquin Mythology.

There are in this country many collections of folk-lore matter as yet unprinted, and there is ample opportunity for collecting additional material. Many vexed questions concerning the religious faiths and customs of pre-Columbian times remain unanswered, in consequence of the lack of printed records for study and comparison.

It is evident that the small annual fee of three dollars, paid by the members of the Society, will not be adequate for the purpose of publishing the contemplated series of Memoirs. A committee of the Society has therefore been appointed to consider the matter of obtaining a publication fund.

The Committee has suggested and the Council has voted that a publication fund be formed by annual contributions of ten dollars,

for a term of five years, or such period as individual subscribers may designate.

These subscribers will be enrolled as members of the Society, and will receive all its publications issued after the date of their subscriptions, including *The Journal and Memoirs*.

Any person contributing fifty dollars at any one time is entered as a Life Member of the Society, and the Council has voted that any person making a gift of five hundred dollars or over to the Society shall be classed thereafter as a Patron of the Society. Contributions of Life Members and Patrons are to be set apart as a permanent Publication Fund.

A list of the annual subscribers will be printed annually in *The Journal* and in each *Memoir*, as long as their subscriptions continue. The names of the Patrons and Life Members will be printed each year in *The Journal* and in each *Memoir*.

Such an undertaking on the part of the national Society will materially strengthen the branch societies in different parts of the country by increasing the interest in this subject, and will draw attention to the importance of collecting and recording much important material which would otherwise be lost.

The outlay of money obtained in this way will be under the direction of a committee annually appointed; and the fund itself will be under the financial management of the Treasurer and Council of the Society.

All persons who are willing to assist in the formation of the proposed fund will please send their names to the Secretary of the American Folk-Lore Society, W. W. Newell, Cambridge, Mass.; or remit their contributions directly to the Treasurer, John H. Hinton, M. D., No. 41 West 32d Street, New York, N. Y.

COMMITTEE.

Major John W. Powell, Director of the U. S. Bureau of Ethnology, Washington, D. C.

Doctor Franz Boas, Chicago, Ill.

Professor Daniel G. Brinton, University of Pennsylvania, Philadelphia, Pa.

Professor Thomas Frederick Crane, Cornell University, Ithaca, N. Y.

Mr. Stewart Culin, University of Pennsylvania, Philadelphia, Pa.

Professor Alcée Fortier, Tulane University, New Orleans, La.

Professor Frederic Ward Putnam, Harvard University, Cambridge, Mass., President of the Society for 1892.

Mr. William Wells Newell, Cambridge, Mass., Secretary of the Society.

On motion of Mr. William Nelson, it was voted that the report be accepted, and the committee continued.

The Council recommended that the Society should be represented at an Anthropological Congress, in case such a Congress should be held in connection with the Columbian Exposition at Chicago during August, 1893.

The next business being the election of officers, Mr. A. M. Williams proposed the appointment by the chair of a nominating committee of three, to report on the following day. The motion was adopted, and the following appointed as members of the committee: Dr. A. F. Chamberlain, of Clark University, Mr. M. H. Saville, and Rev. J. Owen Dorsey.

No further business presenting itself, and the Society proceeding to hear papers, Mr. W. W. Newell read a paper on "Forgery in Folk-Lore."

The paper was followed by a discussion on the invention of popular traditions, and the means of guarding against deception on the part of informants.

At one o'clock, lunch was served in the Thorndike Hotel, provided by the Boston Association, members of the Society from a distance being invited guests.

At 2.30 P. M., the Society was called to order, Prof. D. B. Penhallow taking the chair.

During the afternoon, the following papers were read and discussed:—

Rev. J. Owen Dorsey, Bureau of Ethnology, Washington, D. C.: Two Biloxi Tales; one of these being an Indian version of the story of the Rabbit and Tar-baby, and the other an Indian tale of the Rabbit.

Prof. Adolph Gerber, Earlham College, Richmond, Ind.: The Relation of the Tales of Uncle Remus to the Animal Stories of other Countries.

Miss A. L. Alger, Boston, Mass.: Survival of Fire-Sacrifice among Indians in Maine.

Prof. H. R. Lang, Yale University, New Haven, Conn.: Folk-Lore of the Azorian Colonies.

Prof. H. Carrington Bolton, New York, N. Y.: A Modern Oracle and its Prototypes.

It is intended that papers presented at the meeting shall appear during the year in *The Journal of American Folk-Lore*, either entire or by abstract.

Professor Bolton suggested that the adoption of new by-laws had rendered it necessary to elect a full list of officers, and moved that the nominating committee be directed to present nominations as provided by the new constitution. Carried.

The Society adjourned at 5 P. M.

On Thursday, December 29, the Society met at the Peabody Museum, Cambridge. Col. T. W. Higginson took the chair, and made some preliminary remarks regarding the purposes of the Society, and the interest of the study.

The nominating committee reported a list of officers. On motion, the Secretary was instructed to cast a single ballot for the names as contained in the report. The Council subsequently divided themselves into groups, as required by the by-laws, making the officers elected for 1893 to be as follows:—

PRESIDENT, Prof. Horatio Hale, Clinton, Ont.

FIRST VICE-PRESIDENT, Prof. Alcée Fortier, New Orleans, La.

SECOND VICE-PRESIDENT, Prof. D. P. Penhallow, Montreal, Que.

COUNCIL: for three years, Dr. Franz Boas, Chicago, Ill.; Prof. Otis T. Mason, Washington, D. C.; Prof. F. W. Putnam, Cambridge, Mass.

For two years, Rev. J. Owen Dorsey, Washington, D. C.; Miss Alice C. Fletcher, Washington, D. C.; Dr. George Bird Grinnell, New York, N. Y.

For one year, Prof. H. Carrington, Bolton, New York, N. Y.; Prof. D. G. Brinton, M. D., Philadelphia, Pa.; Dr. Arthur F. Chamberlain, Worcester, Mass.

PERMANENT SECRETARY, William Wells Newell, Cambridge, Mass.

CORRESPONDING SECRETARY, Prof. J. Walter Fewkes, Boston, Mass.

TREASURER, John H. Hinton, M. D., New York, N. Y.

CURATOR, Stewart Culin, Philadelphia, Pa.

The Secretary read a letter from Prof. F. W. Putnam, President of the Society, regretting that his duties in the Columbian Exposition detained him in Chicago. Professor Putnam congratulated the Society on the good it had already accomplished, and its prospects of increased usefulness in the future. He pointed out that it devolved upon the Society to collect and preserve by printing all native and introduced folk-lore, as well as to publish critical studies of the material, and that for this purpose the Society needed a large publication fund. He alluded to the aid which archæology and ethnology might expect from such labors, and urged the formation of local societies which should be subordinate to the general Society, and which might be annually represented at the yearly meetings. He concluded by expressing his regret that he was unable to offer in person the hospitalities of the Museum.

The papers presented during the morning were the following:—

Mr. Archibald R. Tisdale, Cambridge, Mass.: Tales of the Abenakis.

Mr. H. H. Kidder, Cambridge, Mass. : Chippewa Tale of the End of Hiawatha.

Mr. George Bird Grinnell, New York, N. Y. : Pawnee Mythology.

Dr. John Maclean, Macleod, Port Arthur, Ont. : Blackfoot Mythology.

Mr. J. C. Hamilton, Toronto, Ont. : The Algic Manabozho.

Mr. Henry Mott, Montreal, Que. : Medicine Men and certain Indian myths.

Dr. Franz Boas, Chicago, Ill. : Doctrine of Souls among the Chinook.

Lunch was served at 1 P. M. in the library of the Museum.

The Society was called to order at 2.30, the chair being occupied by Rev. J. Owen Dorsey. The following papers were offered :—

Dr. A. F. Chamberlain, Clark University, Worcester, Mass. : Christ in Folk-Lore.

Mrs. Fanny D. Bergen, Cambridge, Mass. : Animal and Plant Weather Proverbs.

Prof. D. P. Penhallow, McGill University, Montreal, Que. : Customs and Traditions of the Ainos of Japan. (With lantern illustrations.)

Mr. Dana Estes, on the part of the Boston branch, thanked the Society for the pleasure it had conferred upon the members of the local society by meeting in Boston.

Professor Chamberlain moved a vote of thanks to the Boston Branch Association, and expressed the satisfaction of visiting members with arrangements made for their enjoyment. The motion was adopted, and the Society adjourned at 5 P. M.

After the proceedings, tea was served in the Museum, and a reception was held by Cambridge members of the Society.

A PUBLICATION FUND.

THE attention of members of The American Folk-Lore Society, and other persons interested in folk-lore, is called to the plan for a Publication Fund, announced at the Annual Meeting, and printed in the account of proceedings. It is to be hoped that an appeal issued by authority so respectable, may not be allowed to pass unheeded. A society which now stands on a satisfactory basis should do something more toward the elucidation of the subject in which it is interested than can be accomplished by the pages of a quarterly journal. An opportunity of this sort constitutes a privilege, and the neglect of such an opportunity would be a discredit.

The interesting investigations of the last few years have shown that Zuñis and Mokis, at least, possess a religious belief and ceremonial which is essentially pre-Columbian. The extraordinary spectacle of a religion which, according to its principal conceptions, is older and more primitive than those revealed by Egyptian and Assyrian monuments, creates an eager desire for the possession of material available for comparison. Many of the fields from which such information might be expected are almost unexplored. For example, in the direction of aboriginal folk-lore, Central America and South America have scarcely been touched. A little encouragement might well promote useful investigations, and secure the record of matter which otherwise would be lost.

Apart from long monographs, some means are necessary for the encouragement of less extensive inquiries. The editor of a journal of folk-lore finds that small sums will often forward the prosecution of useful studies which would otherwise not be entered upon. There are apt to be some expenses attending such studies, which a trifling return would reassure.

What is needed is an income available for immediate expenditure. This may be secured, either by obtaining a sufficient number of annual subscribers, as the plan proposes, or by larger contributions, which the committee will be glad to apply to the purpose indicated.

HUMAN PHYSIOGNOMY AND PHYSICAL CHARACTERISTICS IN FOLK-LORE AND FOLK-SPEECH.

POPE has said, "The proper study of mankind is man," and since this motto has been attached to almost every branch of science which can possibly be brought into relation with man's physical or his psychological peculiarities, I need have no hesitation in using it in connection with "folk-lore." For the "folk" have been pursuing this proper course of study for not a few thousand years, and some of them may continue to do so for as many millenniums in the future. If we are to take in the accounts of man and his faculties that the wise men of the "folk" have prepared for us, we should be fain to assent to the declaration of Solomon, the folk-lorist of old Israel, —

I am fearfully and wonderfully made.

For there is scarcely a spot of the human anatomy to which does not cling some myth or legend of the people. No peculiarity has been allowed to go by unnoticed. From the hair of his head to the soles of his feet he has been scrutinized, and a whole library of books would scarcely contain the lore of the "folk" regarding his every characteristic. From the dimple in his chin to the little white spots on his toe-nail, all have been noticed, thought over, and accounted for, not in exactly the same way, to be sure, all over the world, but in a manner as ingenious as it is characteristic of the "folk."

To give even an abstract of the many curious legends and beliefs, to say nothing of the countless proverbs and folk-expressions, connected with the divers peculiarities of physiognomy and of bodily structure in the human race, would far transcend the limits of time and space at my disposal. If the words of the Latin poet Persius,

Magister artis ingenique largitor
Venter.

(Hunger is the teacher of the arts and the bestower of inventions),

be at all true, the capacity for eating, so extraordinarily developed in certain primitive races, has as its result the rich and inventive imaginations of these peoples, who seem to have been able to put forth, with equal zeal and readiness, a reason for the existence of anything they saw, or even dreamt they saw.

Those who wish to know something of the history of the "science of physiognomy," with its strange complications and queer mixture of truth and error, science and superstition, may glance into the entertaining work of Professor Mantegazza on "Physiognomy and Expression," where they will find many things both to amuse and instruct them.

The divisions of my subject are manifold, and some of them have

no doubt been considered ere this by students of folk-lore in America and in other lands. All I can hope to do is to bring forward a few examples of "wise saws and modern instances" gleaned from the riches of folk-speech all over the globe, which will serve to show the intimate connection of folk-lore with physical anthropology, in one point at least. Immortal Shakespeare has said:—

The lunatic, the lover, and the poet
Are of imagination all compact.

The doctrine of evolution has added the child and the savage to the list, aided and abetted by psychology and anthropology; and now Lombroso proposes to admit, as distinguished members of this illustrious fraternity, the criminal and the genius. So the list of people whom I may with some reason include under the designation of "folk" begins with the "Sweet swan of Avon," and ends with the prattling child, "the father of the man." With the imaginations of Shakespeare, Leander, Guy Maupassant, Napoleon, Sitting Bull, and Jesse Pomeroy to draw upon, we should indeed be led afar and find no end, "in wand'ring mazes lost." So, after briefly noticing these, we shall pass on to treat of the great body of the people who, while they are lovers or loved, are neither criminals nor geniuses, lunatics nor poets, except in certain restricted and well-understood senses.

If we rank the imagery of the poet under the head of folk-lore, we might make an interesting collection of descriptive epithets and curious expressions making known the human attributes with which bards have endowed their ideals and the creations of their fancy; and strange paradoxes, too. Death is a horseman, an archer, a spearman, a reaper; he is beautiful; ugly.

Oliver Wendell Holmes speaks of breaking "the legs of Time," Tennyson of "the stretched forefinger of all Time," Whittier of giving "lettered pomp to teeth of Time," Shakespeare of "the inaudible and noiseless foot of Time," but Montgomery of "Time's iron feet," etc. Ben Jonson calls it "that old, bald cheater, Time," and yet most of us have been advised by others than Spenser or Thales of Miletus to "take Time by the forelock."

Hope is "white-handed," Faith "pure-eyed," and so we might run on.

But turning to the "lover," we shall find him

Sighing like a furnace, with a woful ballad
Made to his mistress' eyebrow,

or, with Suckling, telling how

Her feet beneath her petticoat
Like little mice stole in and out.

Love is blind, it is said, but is able to make some fine anthropological

discriminations, and manufacture much excellent folk-lore. Of the folk-lore of the lunatic and the criminal we know too little. Still we have Hamlet's craniological remarks in the graveyard, Ophelia's description of her lover, Robin : —

His beard was white as snow,
All flaxen was his poll.

We have poor Lear, too, with —

Ha! Goneril with a white beard! They flatter'd me like a dog, and told me I had white hairs in my beard ere the black ones were there.

We might spend hours discussing the amulets and charms of the criminal, his *chandelle magique*, his *main de gloire*, and the many curious talismans of human origin that the superstitious thief or assassin carries about him while in pursuit of his nefarious labors. Some of these curious practices, transplanted from Old France, still linger in French Canada, together with the *loup-garou* and other monsters of the days gone by. Burton, in his "Anatomy of Melancholy," tells us that "carcasses bleed at the sight of the murderer," and beliefs similar in type are found all over the world.

Then the child! We can trace him when

An infant crying in the night;
An infant crying for the light,
And with no language but a cry,

or when, seizing his chubby foot in his fat little hand wonderingly, not yet being fully aware that it is part of himself, till at last we reach the idealistic philosopher who is said to have been found sitting on the side of his bed intently gazing at his broken leg, and questioning within himself whether it was actually so, or if it were not some show of fancy.

Then as to the genius. Who that has known some great man cannot tell of some peculiarity that always attracted his attention? How many popular stories are not abroad in Germany regarding the withered arm of the Kaiser!

But let me discuss our subject from another point of view. Whence come those types of nationalities that are so familiar to us in the pages of "Punch" or "Puck" or "Judge," those somewhat exaggerated caricatures that stand for England, France, America? Who first created "Brother Jonathan," "Uncle Sam," "John Bull," and the "Sick Man"? A special study of the expression of racial characteristics in art and caricature would be full of interest. Then we have the types of special classes or groups of men which meet us in the comic newspaper and in the art gallery, partly the result, no doubt, of the imagination of the artist, but having been leavened with the lore of the people. We have

The justice,
 In fair round belly with good capon lined,
 With eyes severe and beard of formal cut.

Then there is the alderman, of the good old London sort, with the traditional love for fat turtle soup; the parson, the schoolmaster, and all the other characters, which Hudibras could present to us illuminated by his own wit, and described in terms that belong to the people themselves.

The soldier, as Shakespeare depicts him, —

Full of strange oaths, and bearded like the pard.

But fashions change.

Then we have the jolly jack tar, who almost equals the savage in his ability to explain things; and Hodge, the typical peasant. And then we have, last but not least, the politician, who is to be remembered in this connection by reason of the skill with which he counterfeits every member of the human body in shaping the districts in which he coops up his political opponents in order that by the gerrymander he may perpetuate his party in office. And these politicians come under our notice for another reason; like the learned pedant whom the witty Butler has delineated, they can

Distinguish and divide
 A hair 'twixt south and southwest side.

Bound up with these typical characters is, to a certain extent, the folk-lore of art and religion. Any one who has examined the grotesque and curious productions that pass for images of men and gods in various parts of the globe, with certain curious exaggerations of certain organs and members, will find, corresponding to these peculiarities, a fund of quaint and curious lore in the mouths of the people. Under this head comes also the rehabilitation of ancient characters by the aid of the traditions relating to them which have been kept green in the memories of the "folk." This brings us to the folk-lore of the stage. An interesting investigation would be that which should inquire into the peculiarities of the great men and women in history from an anthropological point of view, to see how far these have been incorporated by the dramatist into the heroine or hero he has given us, and also to note the physical characteristics of each Macbeth, Hamlet, Othello, Cleopatra, or Pompadour that have been accentuated by the actors and actress taking these parts. Interesting also would be the history of the various presentations of say Hamlet, or Cleopatra, for certainly all would never be taken by an ordinary individual as intended for the same person. I have but to cite the theory of the enthusiastic French critic who thought that Hamlet meant what he said when he uttered those words:

Oh that this too, too solid flesh would melt !

and conjures up before our minds a Prince of Denmark who would resemble the fat man in a dime museum.

From the stage to the pulpit is a transition sometimes made. The folk-lore of the pulpit links itself to the subject now under discussion, chiefly from the fact that in the old days the preachers devoted a good deal of their time to the giving of detailed descriptions of the Devil, and the approximation of his form to that of man, and the folk-lore connected with the various divergences comes quite within our field. With the white races, the Devil is painted black, but we are assured by more than one authority that he is "not so black as he is painted;" indeed, when we reach the Hottentots, we find that their Devil is quite white.

The poet has said,

'T is the eye of childhood
That fears a painted Devil,

and this brings us back to the nursery, with its wealth of folk-lore. Who is there that remembers not Tom Thumb, and the giants, the brownies, the elves, the blue-eyed and golden-haired little boys, and the many other curious creatures whose non-existence he never dreamt of in his childhood years? And here all the lines of our study converge again, and I might spend hours treating of the folk-lore of the blind, the deaf, the dumb, the maimed, or call forth and describe the innumerable dwarfs, giants, and monsters of fairy myth and story, to say nothing of the countless disfigured and unnatural yet partly human beings to whom the imagination of the *ayah*, the fear of the criminal, the frenzy of the religious enthusiast, the genius of the poet and artist, and the ignorance induced by national prejudices and antipathies, have given birth.

We now come to the folk-lore of "fashion in deformity." All nations have their peculiar likings for modifications of the shape of the human body, or of some of its members. Some savage peoples bore the septum of the nose to insert ornamental rings or other objects therein; some civilized and more uncivilized peoples bore the ears. Amongst the Dyaks of Borneo the weight of the ear-ornament is so great that the length of the ear is enormously exaggerated. Some of the American Indian tribes bore holes through the upper lip and insert plugs of wood or bone in it. Australians knock out some of their teeth. Some tribes cut off their little fingers. Tattooing and scarification are widely prevalent. Chinese women like small, distorted feet; European and American women, waists similarly disfigured. There seems, in fact, no peculiarity that is not now, or has not been at some time or other in fashion. And each fashion has its proper origin, and its explanation is readily furnished by the primi-

tive people amongst whom it obtains. Certain British Columbian Indians wear anklets for the purpose of "keeping the calves of their legs from slipping down."

From fashion to psychology and philosophy is not so far a cry, after all. Here we must note the peculiar likes and dislikes which people display for brunettes or blondes, as the case may be, for blue eyes or black, and the thousand and one odd ways in which some part of the physical structure of man exercises an attraction upon his fellows. And here, too, must come that indefinite statement of approval or of disapproval so well expressed by Tom Brown :—

I do not love thee, Doctor Fell,
The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Doctor Fell;

for in most cases, perhaps, psychology and anthropology both help to account for the repugnance. Who has not heard some of his friends say of a sudden, "I don't like that man!" "Why?" "Oh, nothing. I don't like his eyes, that's all!" And the belief in the "evil eye" appears not to have been entirely groundless after all.

The ancient Greeks and Latins for the most part believed that the heart was the seat of the affections, of memory; and the European Aryans have followed in the wake of this belief, and their vocabulary of the emotions and of the affections is built upon this basis. In Greek the word for "heart" signified, however, "stomach" as well, and a similar phenomenon occurs in modern French.

Now one of the first things the psychology of languages teaches us is that the psychic basis of the same classes of words may be quite different in different languages. Let us, for a moment, forget that we are speakers of English, and have been born to the use of the language of, say, the Twaka Indians, who dwell on the headwaters of the Princeapula River, in Mosquito Territory of Central America. What will have happened? Why, we shall have been forced to remodel our entire vocabulary of the passions and affections, for although the Mosquito Indians, who live next to them, base these special terms upon the word for "heart," as our ancestors did, and as we in great part do still, Dr. Brinton tells us "the Twakas locate the seat of man's life and emotions, not in the heart, as most nations, but in the liver; and they have in common use such expressions as :

issing sawram, liver-split = angry,
issing pini, liver-white = kind,
issing sani, liver-black = unkind."

And we find that even amongst the Latins and Greeks the liver (*jecur*, ἥπαρ) was often held to be the seat of the passions, especially anger and love.

Curiously enough, we have relics of this same belief in our own English. Some of us still use "white-livered" in the sense of "cowardly." Now the difference between "cowardly" and "kind," as we understand it, does not exist in a state of savagery, and so the English "white-livered" = "cowardly," and the Twaka *issing-pini* (white-livered) = "kind," both carry our thoughts back to an age in the history of man when to spare one's enemies or to be kind to them was an act of rank cowardice in the estimation of the people.

Under psychology and philosophy we must also group those pseudosciences, phrenology, physiognomy, palmistry, which, by examination of the outward appearances of the human organs, have undertaken to read for us the intellectual capacities and the motions of the mind and soul.

Then comes also divination by means of hair, bones, besides all the curious beliefs which cluster around the condition of the body of man when dead; and, allied to this, the many attempts still made, even in our own day, to read off the character of a man from his cast-off gloves or shoes, a hair of his head, or a paring of his finger-nail.

Next, to show how wide is the realm of folk-lore, I must take you from the vagueness of philosophy to mathematics, the most exact of the sciences. On this our subject touches in many places. Have we not all had "hair-breadth escapes," or, like the prophet Job, cannot one of us say, "I am escaped with the skin of my teeth"? And can we not trace out the popular history of the use of the fingers, the hand, the arm, the foot, in counting and in measuring? Hence arose our Roman numerals, our inches, feet, yards, fathoms, and cubits.

We may be, like the traveller in Rabelais, "within two fingers' breadth of damnation;" or the saying of Diogenes may be true, that "most men were within a finger's breadth of being mad; for if a man walked with his middle finger pointing out, folks would think him mad, but not so if it were his forefinger."

We may tell lies as "long as our arm," or measure our words, as the case may be.

This brings us to the consideration of expressions less polite and less in good taste than those I have been citing. The "slang" relating to the physiognomy and the physical characteristics has long ago assumed enormous dimensions. We have a whole "*blason populaire*," as it is neatly called in French, in which the inhabitants of each district or city are nicely ticketed off and distinguished by means of certain abnormalities of feature or form attributed to them. We have the Chicago girl with her large feet, the Nova Scotian with his blue nose, and the Puritan with his austere and solemn mien, the "heathen Chinee," with his smile that is childlike and bland. To

write the history of the development of the belief in these curious types would be a long but not uninteresting and instructive task.

Then we have the slang of the gamin and his congeners. He talks of "going it bald-headed," of "chinning" people, of "getting on his ear," and other strange performances. He is often very "cheeky," too, with his "chin-music" as he calls it. Those who are more refined speak of having "one foot in the grave," "putting the best leg forward," "neck or nothing," "head over heels," "on all fours," "cheek by jowl," "chap-fallen," "he has n't the face to do it," and so on.

Now, I think I have shown sufficiently to what an extent the study of my subject might be carried on, had one the leisure and the inclination to do it. Having thus sketched it in outline, I shall proceed to give a few illustrative proverbs and folk-expressions, which will serve to make clearer some of the points touched upon.

COLOR.

Can the Ethiopian change his skin or the leopard his spots? (Jeremiah xiii. 23.)

There is no washing a Blackamore white. (English.)

Op een witten Spanjaard en op een zwarten Engelschman moet men acht geven. (Dutch. Beware of a white Spaniard and a dark Englishman.)

SIZE, STATURE, ETC.

That size, height, etc., appealed to the people may be seen from the well-known nursery-rhyme:—

Ding dong bell,
Puss is in the well!
Who put her in?
Long Tom Thin.
Who'll take her out?
Short John Stout. (English.)

And others:—

Lang und small
Het neen gevall,
Kort un dikk
Het nenen schikk. (Bremen, Low German.)

Long and lazy,
Little and loud,
Fair and fervid,
Dark and proud. (English.)

A little pot
Is soon hot. (English.)

Her stature tall. I hate a dumpy woman. (Lord Byron.)

Oftener the cockloft is empty in those whom Nature hath built many stories high. (Thomas Fuller.)

Nature never did put her precious jewels into a garret four stories high, and therefore exceeding tall men have ever very empty heads. (Lord Bacon.)

Such as take lodgings in a head
That 's to be let unfurnished. (Butler, *Hudibras*.)

CRANIOLOGICAL.

Long-headed = clever, smart.
Kortkopp [short-head] = dull. (Low German.)
Blockhead, headstrong, etc.

I have not time to dwell upon those proverbs which are relative to national peculiarities and to man considered as a whole, but must cite a few relating to his general aspect, although, as an ancient wise saying tells us, we must never "judge by appearances." For, as we say in German, "Der Schein trüget;" in Latin, "Fronti nulla fides."

Still the folk do judge by appearances, or we should be without such rhymes as these:—

Varvaruttedu
Vuca d' aneddu,
Nasu affilatu,
Occhi di stiddi,
Frunti quatrata
Ete' cca 'na timpulata! (Sicilian.)

Beau front,
Petits yeux,
Nez cancan,
Bouche d'argent,
Menton fleuri,
Chichirichi. (French.)

Chin cherry,
Moo merry
Nose nappie
Ee winkie
Broo bunkie,
Cock up jinkie. (N. E. of Scotland nursery-rhyme.)

Eye winker,
Tom Tinker,
Nose dropper,
Mouth eater,
Chin chopper. (English nursery-rhyme.)

Napolitano,
Largo di bocca,
Stretto di mano. (Italian.)

John Bell would have a good physician possess —

The brain of an Apollo,
The eye of an eagle,
The heart of a lion,
The hand of a lady.

John Lyly (1553-1601) speaks of Cupid thus :—

And then the dimple on his chin. (*Cupid and Campaspe*, Act III. Sc. 5.)

And another song has these lines :—

Prythee tell me, dimple-chin,
At what age does love begin ?

And we find also :—

Spitze Nese un spitz Kinn,
Dar sitt de Duevel in. (Low German.)

Eene dünne Nese haben
= leicht etwas verwerken. (Hamburg.)

Kûlk'n [Grübchen] in d'Kinn
hät'n krûsen Sinn,
Kûlk'n in de Back'n,
hät'n Schelm in'n Nack'n. (Altmarken, Germany.)

The nose has a long list of proverbs and folk-expressions relating to it :—

To cut off one's nose to spite one's face.

To pay through the nose.

A tip-tilted nose (*nez retroussé*), one person in a house and no more. (Roumanian, *Mantegazza*, p. 46.)

To hold their noses to the grindstone. (Heywood, *Proverbs*, pt. i. chap. v.)

And then we have the ethnic idea in Roman and Jewish noses.

Those who are familiar with the novel will remember the frequency with which "blue eyes and golden hair" occur; and those who have fought so long and so successfully in the cause of the higher education of women will be rejoiced to learn that in almost every home in the land are conjured up pleasing visions of the "sweet girl-graduates in their golden hair."

Some of us know somewhat of the stage, and may have wondered why so many "leading ladies" wore hair of a color that approximated to that popularly ascribed to Judas Iscariot.

Others who have studied that intricate problem, "the origin of the Aryans," may have been puzzled to learn that, if anything seemed to be proved, it was that those primitive forefathers of ours were "dark-haired and raven-eyed," and yet were also "blue-eyed and fair-haired" as the gods of Norse mythology.

Then those who pay attention to the people, without losing sight of science altogether, may have endeavored, by elaborate statistics, to discover whether the firmly established belief in the simultaneity of "the white horse and the red-haired girl" was not the popular expression of the fact that both of these interesting beings occurred in about the same proportion in the population of our great cities.

There still lingers amongst the ignorant an abiding faith in that wonderful creature, the hair-worm ; and there are those, perhaps, in this very city who will insist that they have many a time and oft witnessed the transformation of a hair into a living, moving being of the serpentine class.

But let me pass on. The proverbs relating to hair are many. Here are a few of the most interesting :—

A bald-headed person does not care for a razor. (Yoruba.)

Even the bald-headed is master in his own house. (Talmudic.)

Hair is not to be mentioned in a bald man's house. (Engl. ?)

The bald pate talks most of hair. (Livonia.)

Women have long hair but short intellect. (Turkish.)

A hairy man 's a happy man,

A hairy wife 's a witch. (N. E. of Scotland.)

There is no woman for a hairy man. (Kalmuck, Maori ; these people practise pulling out the hairs on the face and body.)

A bearded woman greet with stones. (Italian.)

Eva. By yea, and no, I think the 'oman is a witch indeed : I like not when a 'oman has a great peard : I spy a great peard under his muffler. (*Merry Wives of Windsor*, IV. 2.)

Poca barba e meno colore, sotto il ciel non è il peggiore. (Italian.)

For some curious reason, "red hair" is, with many peoples, associated with deceit and treachery.

In Shakespeare we read :—

Ros. His very hair is of the dissembling colour.

Cel. Something browner than Judas's : marry his kisses are Judasses owne children.

Ros. I' faith his hair is of a good colour.

Cel. An excellent colour : your chestnut was ever the only colour. (*As You Like It*, III. 4.)

We have also :—

Im was der bart unt daz hâr beidiu rôt, viur var ; von den selben høre ich sagen, daz si valschiu herze tragen. (Frisian.)

Rode hâr un ellernholt wast seldom op gode grund. (East Frisian.)

Rode bârd, düfels ârd. (Frisian.)

Raro breves humiles vidi ruffosque fideles. (Bebel, *German Proverbs*, A. D. 1512.)

Capelli rossi, o tutto focco o tutto mosci. (Italian.)

With some of the Arabs : "Red whiskers and gray eyes" = enemy, foe.

This antipathy to red is also expressed in other ways :—

Sub rubeâ pelle non est aliquis sine felle. (Neander, *Coll. Prov.* 1590, German.)

"Rot ist die Farbe der Liebe" sagte der Buhler zu seinem fuchsfarbenen Schatz. (German.)

On the other side we have:—

Faccia senza colore, o bugiardo, o traditore. (Italian.)

Antipathy to hair of somewhat different kind is shown by the Frisians, who say:—

Krûs hâr, kruse sin.

Kruse hâr un kruse sin, dêr sit de dûfel drêmal in!

And the corresponding High German, "Krauses Haar, krauser Sinn," was known to Luther, who applied it as an abusive epithet to one of his opponents.

This runs counter to the idea of the "curly headed boy" who is mother's pet in our nursery stories.

Red hair is not, however, always despised. Some British Columbian Indians ascribe it, with apparent approbation, to characters in their legends and stories.

We have many trite expressions drawn from consideration of "hair:"—

Against the hair.

A hair's-breadth escape.

A white-headed boy.

Other items of folk-lore relating to hair are:—

"The broon coo's lick." This is the name given in the northeast of Scotland to the hair on the side of the forehead, which in some children is erect, something like the patches of hair which cattle raise on their skins by licking them. (Gregor.)

A man with meeting eyebrows is considered a werewolf.

(Iceland, Denmark, Germany.)

In Greece it is a sign that the man is a vampire.

In Scotland such men are considered fortunate. (N. E. Scotland. Gregor.)

Sign of longevity if the hair grows down on the forehead and retreats up the head above the temples. (Devonshire.)

These few examples must suffice to illustrate the preceding remarks and indicate how broad the subject is, and how full of interest to the anthropologist as well as to the folk-lorist.

A. F. Chamberlain.

A MODERN ORACLE AND ITS PROTOTYPES.

A STUDY IN CATOPTROMANCY.

THE high-priest of Israel, when conducting the ancient elaborate ritual, was arrayed in richly ornamented vestments and symbols of his sacred office. The ephod was "embroidered in colors," and fastened on the shoulders by two clasps of onyx set in gold, and at the waist by a girdle; over this the priest wore the "breastplate of judgment," made of "gold of blue, and purple, and scarlet, and fine twined linen," folded square and doubled, a span in length and a span in width. In this was set four rows of precious stones, each engraved with the name of one of the tribes of Israel, and it was secured by means of two "wreathen chains of gold," connected with "two rings at the ends of the breastplate."

Within this brilliantly decorated breastplate were placed the "Urim and the Thummim."

Our certain knowledge of these objects is very meagre; the words signify "lights and perfections," and are always in the plural number. They are mentioned but a few times in the Scriptures, and are never described, either because they were familiar objects to the people, or because their sacred character made secrecy expedient. Their use, however, is clearly recorded; they were consulted by the high-priest on rare occasions to ascertain the will of Jehovah, and they gave oracular responses. How this was accomplished is not stated, and the question has led scholars to offer many conflicting conjectures. To enumerate these surmises and opinions is no part of my plan, but it may be interesting to note the supposition of Professor Plumptre, as it links the ancient Urim and Thummim with the "Modern Oracle."

Professor Plumptre thinks the Urim to have been a clear and colorless stone set in the breastplate as a symbol of light, corresponding to the mystic scarab in the pectoral plate of the ancient Egyptian priests; and the Thummim, he thinks, was an image answering to that worn by the priestly judges of Egypt as a symbol of truth and purity of motive. By gazing steadfastly on these objects the priest may have been thrown into a half ecstatic or trance-like state, akin to the hypnotic condition, in which he lost personal consciousness, and received spiritual illumination and insight.

Under the Mosaic dispensation and under the Judges, the Urim and Thummim seem to have been in use; under the monarchy they are mentioned but once, and in an interesting connection. When King Saul was hard pressed by his old enemies the Philistines, he lost courage, and sought by divers agents to learn the outcome of the

approaching conflict ; these agents were dreams, Urim, and prophets, and when they all failed he resorted to the unlawful step of consulting the woman with a familiar spirit at En-dor.

In the days of Ezra and of Nehemiah, we are told that certain events shall not come to pass "until there stand up a priest with Urim and Thummim." Since this remote period, the practical use of these as a means of divination has ceased ; but I was recently informed by an intelligent, skilled workman, occasionally in my service, that the use of Urim has not been lost, as commonly imagined ; that he himself is accustomed to appeal to them, and to receive oracular responses.

On my expressing interest (not doubt) in his extraordinary statement, he gave me the details here recorded, and soon after brought me a dark mirror, which he claims serves him as an oracle in a manner analogous to the ancient Urim and Thummim.

This modern oracle is a plain glass backed with some jet-black material, with a neat border bevelled and gilded ; it is mounted on a simple wooden support, such as is used for photographs. The glass measures $6\frac{5}{8}$ by $3\frac{3}{8}$ inches ; the surface is plane, and reflects dimly the features of one looking at it, or bright objects in the room, like any other black mirror. This glass is one of many he has himself manufactured. Unwilling to part with this particular mirror, owing to its efficiency, my informant subsequently gave me (for a consideration) a larger one measuring $9\frac{1}{2}$ by 7 inches.

This "Mirror of Light" enables those possessing the gift of clairvoyance to read communications from the great ones in the Spirit World.

The method of using this glass is as follows : Two persons, one a "positive" and the other a "negative," go together into a perfectly dark room ; the "positive" holds the glass in two hands, the thumb of each being at the back of the glass, and the four fingers of each hand being applied to the mirrored surface, "so that electricity may pass from one hand into the glass and out by the other hand." The two persons, positive and negative, for convenience may take seats, but they must not touch each other. The negative, or medium (as my informant often called her), then gazes intently at the dark mirror, and visions and writings appear more or less clearly on its surface. The writings are in letters of divers colors ; "red is the lowest, white higher in purity, and golden light is supreme." Sometimes strange characters of unknown languages appear. The communications come faster than they can be written down, and three hours together on occasions. My informant usually writes the messages in the dark room on a pad, and copies them out at his leisure. Sometimes the writing appears backward, the last letter of the mes-

sage being the first ; sometimes the writing appears upside down, and this is the peculiarity of the smaller "Urim" above described.

Questioned further, my informant said "the thing acts electrically," and stated that the presence of any animal which is naturally electric, as a cat or a horse (!), "which is full of electricity," is of great advantage. For a similar reason, a catskin behind the mirror greatly increases its power ; "the Egyptians, you know, worshipped the cat, owing to its great electrical action." Greater success is attained on some days in the week than on others ; Friday is a bad day, because evil spirits appear in the mirror unbidden ; Sunday is more satisfactory.

My informant, whom I shall now designate as Mr. H., says, although he makes the glasses himself, it is impossible to determine beforehand how they will turn out ; that is, whether a certain glass will prove a good "Urim" or a failure. Some have much greater power than others. Concave glasses are especially strong ; in fact he has abandoned this form, because the light coming from them is so strong as to injure the eyes of the medium.

Mr. H. further stated in reply to questions, that, in order to read the mirror successfully, the seer must get into an exalted state ; that his own desires avail nothing ; in his own family Mr. H. acts as the positive and his wife as the negative, she being a good medium under his influence. The most successful seers, as a class, are young Jewish girls of German parentage ; and Mr. H. suggested that a convenient way for me to test the mirrors would be to take them to a Jewish asylum and borrow a child.

Asked how he first learned the use of the mirror, Mr. H. rather vaguely said : "The power came to us soon after the death of our child." This child was a girl of nine years of age, concerning whose death-bed experiences Mr. H. speaks with great feeling and mysticism. On another occasion he said that a certain Faulkner, who communicates through the mirror, had instructed him in its use.

Mr. H. regards the power of seeing and conversing with spirits as the highest gift possessed by man ; he himself is not permitted to enjoy this privilege, but he is able to read by Urim, an easier though less noble science of communicating with the spirit world. He constantly compares it with telegraphing, and talks volubly of the "electrical" agencies by which the seer is assisted.

Mr. H. makes use of the Urim to guide his daily life, consulting the spirits of many noted men. Formerly Michael Angelo was his monitor, but the great Italian genius left him, and now Mr. H. is advised by Daniel Webster. On medical questions he has the aid of Dr. Abernethy, whose prescriptions, as revealed by the mirror, he has had compounded and used for an invalid friend.

He gains through the glass much surprising information not vouchsafed to the public; some of this he communicated to me. St. Paul has informed him of the real "thorn in the flesh" with which the apostle was vexed; this signifies the abandonment of Paul by his early friends. After his conversion to Christianity his Jewish friends turned against him, and this constituted a lifelong "thorn in the flesh."

Mr. H. further said that as soon as he heard of the arrival in New York of the Egyptian obelisk, he perceived a grand opportunity of securing some light on the hieroglyphics by aid of the "Urim." Uncertain how to obtain a piece of the granite, the obelisk being still afloat, he was impelled to call on a stranger (to him) living in — Square, and, before making his errand known, this gentleman offered him the desired treasure. With this fragment of the obelisk in his possession he consulted the Urim, and learned that the existing translations are all incorrect, — that the obelisk was erected as a memorial to Joseph, and its presence in the United States now denotes seven years of plenty, followed by seven years of famine.

Mr. H. loaned me a manuscript book of 38 pages, in which he had recorded from time to time during the past twenty years such communications as seemed worthy of preservation. The pages are written in a tolerable hand, and contain short communications from distinguished persons, chiefly Old Testament characters; among them I noted the following: Jeroboam, Solomon, Samuel, Moses, Jeremiah, Lot, Joshua, Isaac, Saul, Elijah, Daniel, and "Selah," which Mr. H. stated is the name of David, as well as St. Luke, Jude, St. Peter, and St. Paul; also, Lincoln's assassin, Wilkes Booth, and Henry the Fifth.

Critically examined, these communications, with a few exceptions to be noted, are a series of rhapsodies having a strong religious tone; they contain little that can be construed as information, and seem to reflect the ideas of the person receiving them rather than those which the relator might presumably hold. The language bears some resemblance to that of the Holy Bible, but is occasionally ungrammatical. Perhaps this fault is due to haste in transcribing.

A message from Jeroboam: —

Behold the light giveth wisdom; behold the light giveth joy; behold the poor profiteth therein. Look well to the heavens, thou shalt then behold the mighty power; behold none can behold the sun. As the power cometh upon them it beareth them down to the earth, behold they cry for relief; behold they that hath the power freely giveth it to the poor. Behold it is as a lamp well lit. — JEROBOAM.

A brief communication from Selah, *i. e.* King David: —

Behold the great city.
Behold the great wall.
Behold the gate is as shut.
Behold the key is as lost.
Behold the Master cometh.
Behold he turneth the key.
Behold the gate is as open.
Behold! Speak! Rejoice with the Father.
Behold the Father abideth with his children. — SELAH.

A vision and communication from St. Peter: —

Green fields — Bird flies over it — Sheep eating grain, all with their heads down. Behold they look to the earth, therein is their glory. Behold they glory in that which is before them; they rejoice; behold they are as glad; they care not for the morrow; behold they are of the earth, earthy, they looked not upward.

Smoke — hill, gravelly — down the hill comes a man — robe — bare feet — goes to a field which is quite barren — looks up the hill — some poor lean sheep come around him — he has a rod — they gather round him. Behold ye the chosen ones. Behold, look ye well unto that which is before you. Behold they go into their pasture where sorrow entereth not. (The sheep all look at the man and follow him.) And joy dwelleth in their hearts. Speak I truly unto ye, behold they seeketh the light — the light draweth them — behold they seek not that which thou sawest firstly. Behold they seek not that which is as a dream, but that which giveth eternal joy. May peace and joy be with you, so say I. — ST. PETER.

Communication from Henry the Fifth: —

The Holy Catholic Church has not taken me to Heaven, prays for me one year and then [I am] forgotten. I am in darkness, but beyond me is a boundary of light: would that I could reach it.

Perhaps the most startling communication is that from the infamous Wilkes Booth, which, like most of those recorded, is very brief. It opens with a note concerning the vision: —

Man limps, etc. Assassination seems to be terrible to you, but it gave your country peace. Even my life had to go also, but you need another Booth to transfer some of the black-hearted villains to the endurable spheres. But I cannot come and do a mighty deed, can only come as a spherical power. However, there may another Booth turn up who may save your country. I have passed the dark abyss to the place which is the first advancement from the dark valley; I can glide softly on the bright rays of light. — W. BOOTH.

The manuscript book from which these quotations are made is but one of dozens of similar character in the possession of Mr. H. I have hastily examined several hundred pages of writings, in which

I noted especially the signatures of Farragut, Tweed, Lazarus, Hannah, Longfellow, Furman Fox, and Jasper, the last two being not otherwise identified and unknown to Mr. H. The writings are almost entirely in the enigmatical, rhapsodical style of those cited, and are less striking than the visions; of the latter I transcribe two examples. The fragmentary style is due obviously to haste in recording:—

“Old withered hand. Depraved Powers. Little child’s hand, with a bright silver chain, leads a little lamb. The withered hand has a rusty chain leading a fox whose tail is ablaze. Over the lamb it says: ‘Absent Powers leaving thine earth.’ Over the fox: ‘A new power taketh its place and draweth all glory from thine earth. Woe, woe, woe!’” Then follows the usual continuation of the fantasy.

A second vision: Moon, horns down; from one hangs a ball. Rock, man sitting down at foot of rock, writing. Sandy place; man sticks up a stick like a dragon, with a snake’s tail around the hole. The succeeding rhapsody is signed “Hannah.”

A certain Faulkner instructs Mr. H. that the *Mirror of Light* should be shown only to a few specially favored persons “till a season; you will see many strange things; they will claim it. When you do [make the matter public], push it. I will come forward and speak on the glass; the glass needs no changing; change would weaken it. . . . The mirror is a good and true work.”

In August, 1880, Mr. H. began the publication of a monthly paper called “*The Instructive Light*,” in which to record the visions and messages read in the mirror. Vol. I., No. 1, of this very scarce literary curiosity lies before me as I write; it is a four-page paper, measuring 14 by 10 inches, three columns to a page. It opens with a brief dedicatory poem signed “D.,” which Mr. H. says stands for Dickens; this is followed by editorials and sundry articles, and on page three are a number of communications as received through the *Mirror of Light*. Other appropriate matter fills the fourth page, which concludes with the publisher’s notice that the paper does not propose to gain support from advertisements, and can be had for one dollar a year. The paper was soon discontinued for lack of funds, but, as Mr. H. says, “it established a landmark.”

In this paper we learn that the “‘*Mirror of Light*’ is identical with the Thummim of the Israelites, used by Moses and the high priest as a means of communication with the Spirit Messengers.” That “messages are carried by the electric current, and are shown to us in letters of electric light, but from us the magnetic current also carries the vibrations, so that we in reality establish an electric telephone of great power which can be projected into a vast distance by means of a spiritual chord; our light, which is red, and the spirit

light, which is white, forming this chord. By means of this electric current projected into space, we are able to attract the opposite or negative current, and, as these currents attract each other powerfully until an equilibrium is established (during which time we have an opportunity of making use of said currents), we can both *receive* and *send* messages between the two worlds."

An editorial headed "Our Next Number" informs readers that a volcanic disturbance will take place in the Sandwich Islands, a very safe prediction, especially since no time-limit is given; and the following claim is made: "With this instrument we can bring before us as a picture any place on the earth, under the sea, or even unknown land of the North Pole," a statement identical with one made hundreds of years earlier, and which we shall cite presently.

Among the communications are several political prophecies, one of which, unfortunately for the veracity of the relator, has in the course of time proved false: the spirit of Lincoln informs the reader that Hancock will be the next President, and that he will prove a second Washington. Concerning the French nation we learn "there will be no more kings;" and "England will become a republic if the people can make it so."

A few words as to the individuality of my informant may not be out of place. Mr. H. was born in New York State about fifty years ago, and passed his early life in Brooklyn. He comes of a good family; his father was a physician, and his great-grandfather one of the signers of the Declaration of Independence. He has seen a good deal of America, having spent some years in California. After the death of his nine-year-old child, he and his wife adopted two children, and he has said to me that if he were not a poor man he would adopt several more. He is a teetotaler by command of the spirits, and a deeply religious man, who honestly tries to live according to the Golden Rule.

On inquiring as to his church connection, he immediately expressed great contempt for churches of every denomination, saying he was superior to all human organizations, being in direct communication with spirits revealing the will of the Almighty. He considers that the religion of the Druids is the most perfect and regrets its decadence. His views on cosmogony are original; he claims that this earth is destroyed every 26,000 years and re-peopled, and that the sun is the blessed land of promise, for all of which he finds warrant in texts from the Holy Bible. He remarked quite casually, one day, that he had been three times on this earth before his present sojourn and was "really getting tired of it."

On remarking that the communications recorded in the MSS. above noted were chiefly religious in character, Mr. H. said that the

nature of the communications differed with individuals according to their personality ; or, as I should express it, the communications are factors of the personal equations of the seers. Formerly Mr. H. was in communication with the higher religious powers, but he now hears less frequently from them.

On expressing surprise at the necessity of working the Urim in the dark, Mr. H. at once reminded me that in the Hebrew Holy of Holies, in the Egyptian sanctuaries, Greek temples, and other shrines, the oracles were always given in darkness ; "besides, one is removed from all outside influences."

Mirrors have been used by necromancers and clairvoyants as a means of divination in all ages, and are the basis of the special art of Catoptromancy ; where, however, a crystal is used, it is called Crystallomancy, and, in the particular instance of a beryl, Beryllomancy.

Varro, the intimate friend of Cicero, claims this use of mirrors originated in Persia. Those consulting them were styled by the Romans *Specularii*. Pythagoras, the Greek mathematician, as early as 550 B. C., consulted a highly polished steel mirror at the full of the moon. The ill-fated Roman emperor, Didius Julianus (b. 133 A. D.), sought to ascertain by catoptromancy the issue of the battle about to take place between his general, Severus, and Tullius Crispinus ; in this case a child was brought to read in the mirror. Pausanias (150-200 A. D.) mentions a spring of water in front of the Temple of Ceres, at Patras, which was consulted by sick persons in the following manner : the invalid lowered a mirror into the spring by means of a cord, so that only the lower edge touched the water ; after praying to the goddess and burning incense the invalid looked into the mirror, and if his countenance appeared ghastly and distorted it was an ill omen ; but if his face was reflected in a natural and healthy way, his convalescence was indicated.

Pico della Mirandola, an Italian philosopher of the fifteenth century, claimed to be able to read the past, present, and future in a mirror manufactured under a favorable constellation, and examined at a suitable temperature of the body.

The eminent French physician, Jean Fernel, about fifty years later, wrote of a mirror in which persons appeared to him, and these persons would immediately do all that he commanded, their pantomime being readily comprehended by all who assisted at the demonstration.

In the days when astrology and alchemy permeated the beliefs of common people and were accepted by philosophers, magical mirrors were made of the so-called *electrum*, an alloy of the seven known metals. The metals named after the planets were thought to absorb and retain certain celestial influences, and hence a combination

of them was especially efficacious for producing magical effects ; a vessel made of this electrum immediately indicated the presence of any poisonous body introduced surreptitiously by beginning to sweat on the outside. Of this electrum were made amulets, charms, magic finger-rings (and these are still offered for sale in New York city), seals, figures, bells, medals, and mirrors.

The eminent iatro-chemist Paracelsus gives curious details for the preparation of this electrum : " Take ten parts of pure gold, ten of silver, five of copper, two of tin, two of lead, one part of powdered iron, and five of mercury. All these metals must be pure. Now wait for the hour when the planets Saturn and Mercury come into conjunction, and have all your preparations ready for that occasion ; have the fire, the crucible, the mercury, and the lead ready, so there will be no delay when the time of the conjunction arrives, for the work must be done during the moments of conjunction. As soon as this takes place, melt the lead and add the mercury, and let it cool. After this has been done, wait for a conjunction of Jupiter with Saturn and Mercury ; melt the compound of lead and mercury in a crucible, and in another crucible the tin, and pour the metals together at the moment of conjunction. You must now wait until a conjunction of the sun with either one or both of the above-named planets takes place, and then add the gold to the compound after melting it previously. At a time of the conjunction of the moon with the sun, Saturn, or Mercury, the silver is added likewise, and at a time of conjunction of Venus with one of the above-named planets the copper is added. Finally, at a time of such conjunction with Mars, the whole is completed by the addition of the powdered iron.¹ Stir the fluid mass with a dry rod of witch-hazel and let it cool."

" Of this electrum make three mirrors, each of the diameter of about two inches. They are to be founded at a time when a conjunction of Jupiter and Venus takes place, and moulds made of fine sand are to be used. Grind the mirrors smooth with a grindstone and polish them with tripoli, and with a piece of wood from a linden-tree. All these operations must be undertaken at favorable planetary aspects, and by selecting proper hours three different mirrors may be made. At a time of conjunction of two good planets, when at the same time the sun or the moon stands on the 'house of the lord of the hour of your birth,' the three mirrors are to be laid together into pure well-water, and left to remain there for one hour. Then remove them, envelop them in a linen cloth and preserve for use."

By the aid of such a mirror " you may see the events of the past and the present, absent friends or enemies, and see what they are

¹ In our solar system all these conjunctions take place in the course of thirteen months.

doing. You may see in it any object you desire to see, and all the doings of men in daytime or at night. You may see in it anything that has ever been written down, said, or spoken in the past, and also see the person who said it, and the causes that made him say what he did, and you may see in it anything, however secret it may have been kept."

In another place Paracelsus describes the way that witches use mirrors to cause the *pestis particularis* to appear on a man. "They sometimes take a mirror set in a wooden frame and put it into a tub of water, so that it will swim on the top, with its face directed towards the sky. On the top of the mirror and encircling the glass they lay a cloth saturated with catamenial blood, and thus they expose it to the influence of the moon; and this evil influence is thrown toward the moon, and, radiating again from the moon it may bring evil to those that love to look at the moon. The rays of the moon passing through the ring of blood become poisoned and poison the mirror, and the mirror throws back the poisoned ether into the atmosphere, and the moon and the mirror poison each other, in the same manner as two malicious persons, by looking at each other, poison each other's souls with their eyes. If a mirror is strongly poisoned in this manner the witch takes good care of it; and if she desires to injure some one she takes a waxen image made in his name; she surrounds it with a cloth spotted with the blood, and throws the reflex of the mirror through the opening in the middle upon the head of the figure, or upon some other part of its body, using at the same time her evil imagination and curses; and the man whom the image represents may then have his vitality dried up and his blood poisoned by that evil influence, and he may become diseased and his body covered with boils."

"But if a witch desires to poison a man with her eyes, she will go to a place where she expects to meet him. When he approaches she will look into the poisoned mirror, and then, after hiding the mirror, look into his eyes, and the influence of the poison passes from the mirror into her eyes, and from her eyes into the eyes of that person." Then follows the method by which the witch may cure her own eyes while her enemy becomes blind, but the details are too vulgar for reproduction. Indeed, I feel like apologizing for transcribing such rubbish; it illustrates the lowest phase of catoptromancy, and shows what depths degrading superstitions had reached in the sixteenth century.¹ Paracelsus' mantology is obviously allied

¹ In a little volume published at London in 1657, Paracelsus is credited with an essay entitled "Urim and Thummim, shewed to be made by art, and are the same with the Universal Spirit, corporate and fixed." The treatise is mystical, and not suited to citation.

to the legend concerning Pythagoras, who wrote in blood on a mirror words that he caused to appear on the disk of the moon so they were legible at distant Constantinople.

Of crystallogancy there exist many curious details. Lilly, the English astrologer, describes a crystal thus: "It was as large as an orange, set in silver, with a cross at the top, and round about engraved the names of the angels Raphael, Gabriel, and Uriel. The method of consultation is this: the conjurer having repeated the necessary charms and adjurations, with the Litany, or invocation peculiar to the spirits he wishes to call (for each one has his particular form), the seer looks into the crystal or beryl, wherein he will see the answer, represented either by types or figures; and sometimes, though very rarely, will hear angels or spirits speak articulately. Their pronunciation," says Lilly, "is, like Irish, very much in the throat."

Charles Vallance writes thus: "In the Highlands of Scotland a large crystal of a figure somewhat oval was kept by the priests to work charms by; water poured upon it at this day is given to cattle against diseases; these stones are now preserved by the oldest and most superstitious in the country. They were once common in Ireland." Vallance wrote about 1800. You all remember the learned friend of Queen Elizabeth, Dr. John Dee, and his confederate in mischief, Edward Kelley. Dr. Dee claimed to have received a visit from the angel Uriel, who gave him a convex crystal, by the aid of which he could hold converse with the spirits of another world (1582). In using this, Dr. Dee was accustomed to concentrate all his faculties upon the crystal, and to dictate the revelations to Kelley. Sometimes, however, Kelley acted as the seer. To this Butler neatly refers in the couplet:—

Kelley did all his feats upon
The devil's looking-glass, — a stone.

Dee's crystal, by the way, is preserved in the Bodleian Library, Oxford, its magical properties being sadly neglected.

In 1626, about forty-four years later, another astrologer, John Lambe, a protégé of the notorious Duke of Buckingham, was attacked by a mob and fatally injured for calling up phantoms in a crystal glass, and for other acts of necromancy.

The English antiquary, Elias Ashmole, wrote in 1652 as follows: "By the magical or prospective stone, it is possible to discover any person in what part of the world soever, although never so secretly concealed or hid, in chambers, closets, or cavernes of the earth, for there it makes strict inquisition; in a word, it fairly presents to your view even the whole world, wherein to behold, heare, or see

your desire. Nay, more, it enables man to understand the language of the creatures, as the chirping of birds, lowing of beasts, etc. To convey a spirit into an image, which, by observing the influence of the heavenly bodies, shall become a true oracle. And yet this is not in any wayes Necromantical or Devilish, but easy, wondrous easy, naturall and honest." (Theatr. chem. britt. 1652.)

These claims seem to us grotesque in the extreme, when regarded in the light of modern science, yet the art of crystallogmancy has its votaries to-day in the United States of America. A periodical published in Boston, Massachusetts, in the year of our Lord 1892, offers for sale "crystal balls, packed in a handsome plush case, with book of directions, for six dollars." And the advertisement quotes the testimony of Baron Reichenbach, who says: "The crystal affects persons magnetically, and hence produces temporary clairvoyance, which is probably the real pith of the matter."

In France, at a recent date, another method of practising catoptromancy prevailed: a child was blindfolded and a mirror held behind his head; in these extraordinary conditions the child interpreted by insight the appearances on the mirror.

In Egypt, even to-day, catoptromancy is sometimes used to detect a thief: a magician draws a magic square on the palm of a young boy's right hand, and then pours into the centre a little black ink, into which the boy's gaze is directed. The magician then burns incense, and bits of paper inscribed with charms, meanwhile calling for various objects to appear in the mirror of ink. The boy claims to see these objects, and eventually the features of the guilty one. (Lane's "Modern Egyptians," vol. ii.) Catoptromancy in various forms is practised by other Oriental nations. In India the Hindoos and Mahometans use a so-called "black lamp" to divine remedies for diseases.

Jerome Cardano, the celebrated Italian physician and mathematician, who died in 1576, wrote of "mirrors that reveal occult and secret things." He describes a combination of two Venetian looking-glasses, hinged at right angles to each other, and adjustable at any angle; "with these," he says, "one can see at a distance of 5,000 yards, even though walls intervene, what takes place in the interior of the town of an enemy without being disturbed by his artillery." It is evident, however, from other details, that Cardano refers to a scientific use of reflection rather than to magical arts. ("De Subtilitate," book iv.)

The secret use of scientific inventions for magical purposes has been discussed by Sir David Brewster in his "Letters on Natural Magic" addressed to Sir Walter Scott.

The so-called "magic mirrors" of China and Japan belong to the

class of scientific toys. They have the remarkable property of reflecting from their polished surfaces figures wrought upon the backs ; one of these mirrors held in the sunlight, with its face towards a white wall or screen, will reflect the designs on its back, either as shadows on a light ground or lights on a dark ground, although the designs are quite invisible upon the surface itself. Professor Ayrton, who made a study of these mirrors, has shown that the reflections are caused by certain imperceptible inequalities in the curvature of the polished surfaces. ("Chambers' J.," lvi., 591, 1879.) Quite recently Professor Silvanus P. Thompson, F. R. S., discussed this subject at a meeting of the Physical Society of London, confirming the views of Professors Ayrton and Perry, and describing some new experiments with the mirrors. ("Chem. News," lxxvii. 71, February 10, 1893.)

To explain on philosophical grounds the long-prevailing belief in a given superstition is either hopeless or useless. Some persons will prefer the hypnotic theory, others the theory of mental hallucination, and still others will resort to the erudition of metaphysicians ; that is to say, persons who discuss things they know nothing about in a language no one can understand. It is, however, not without interest to note that, as early as the fourteenth century, the Arabian historian Ibn Khaldoun attempted to explain the secret of catoptromancy as follows : —

"Sight is the most noble of all our senses, and is therefore preferred by those practising divination ; fixing their gaze on a plane surface, they regard it attentively until they see that which they wish to declare. The persons are mistaken in thinking they behold objects and visions in the mirror ; a kind of misty curtain intervenes between their eyes and the bright mirror, and on this appears the phantoms of their imagination."

The Society for Psychical Research is now studying the phenomena of "sensory automatism," and conjectures that "internal visualisation" may be automatic. For details of recent work in this field, I refer to the paper by Dr. Richard Hodgson on "Crystal Vision and the Subliminal Consciousness," read December 21, 1892, before the New York Section of the American Branch of the Society for Psychical Research ; also to the anonymous communication presented to the London Society, May 10, 1889. ("Proceedings Society Psychical Research," Part XIII.)

H. Carrington Bolton.

SIGNS AND OMENS FROM NOVA SCOTIA.

THE following signs and omens I remember to have heard in my childhood in Nova Scotia. Of the nurses of whom they were obtained, some were of Scotch, others of French descent.

If raindrops stick to the window-pane,
You can be sure it will rain again.
If they run off as fast as they fall,
In an hour it will not rain at all.

A cock crowing three times without flapping his wings denotes three successive days of rain.

Dew on the cobwebs at sunrise will bring rain at sunset.

A dry doorstep in the morning makes a wet one in the evening.

If the ice melts the first of January, it will freeze the first of April.

On seeing the first robin in spring, if you wish before it flies you will get what you desire. If it flies before you wish, you will meet with a misfortune.

If you wish to see your absent lover, the first time you go a-Maying pluck the first flower you see and breathe upon it three times, saying aloud :—

Flower pink, flower white,
I wish to see my love to-night,

and he will be sure to come.

If you wish your sailor lad to think of you during his absence, bury some sea sand in your pansy bed, and water the flowers before the sun shines on them.

Hang two sprigs of evergreen on a wall; name one for your lover and the other for yourself. If they grow together you will marry. If they grow apart you will not.

If a drop of rain falls on a bride, or a tear on a new-born babe, they will go through life weeping.

Never rock an empty cradle unless you wish to be an old maid.

If you turn a loaf of bread top crust downward, some one will starve at sea.

Mrs. C. V. Jamison.

NEW ORLEANS, LA.

THE DOCTRINE OF SOULS AND OF DISEASE AMONG
THE CHINOOK INDIANS.¹

WHEN visiting the Pacific coast in the summer of 1891, I obtained a series of texts from one of the last survivors of the Chinook tribe, setting forth the doctrine of souls as held by the Chinook Indians. I give here a translation of these texts, with a few slight abbreviations and a few additions which were added by the narrator when translating the texts :—

“When a person is sick, the seers go and visit the ghosts. Three or four are sent. One who has a powerful guardian spirit goes first; another one who has a powerful guardian spirit goes last; the less powerful ones go in the middle. They go to search for the soul of the sick chief. Their guardian spirits go to the country of the ghosts. When their road becomes dangerous, the first one sings his song. When danger approaches from the rear, the last one sings his song. They begin their ceremonies in the evening, and when the morning star rises they reach the soul of the sick person. They take it and return. Sometimes it takes them two nights to find the soul. As soon as they return it the patient recovers.

“Sometimes, when the guardian spirits of these seers pursue the soul, they see that it has taken the trail leading to the left hand, and they say he must die. If it has taken the trail to the right he will get well.

“Now the guardian spirits arrive at the hole where the ghosts use to drink. If the soul of the sick one has drunk of the water in that hole he cannot recover; even if all the conjurers attempt to heal him, they cannot do so. When they find a soul that has drunk of this water, they take it and return to the country of the living. At first the soul is large, but as they approach the country of the Indians it becomes smaller, and the people who know the art of healing say: ‘Perhaps he will die to-morrow.’ On the next day they try to give him his soul. It has become too small for his body and does not fill it. Then the patient dies.

“When the guardian spirits of the seers go to the country of the ghosts, and see that the soul of the patient is far from their town and that he has not taken any food, they say, ‘We shall heal him, because he has not partaken of any food.’ Then they take the soul and return with it. Even if the patient is very sick he will recover.

“When the ghosts take away a soul, its owner faints at once. Then the seers are paid and their guardian spirits pursue the ghosts. The soul which has been taken away sees the ghosts. Part of them

¹ Paper read at the Annual Meeting, Cambridge, December 29, 1892.

he knows, and part of them he does not know ; only those who died a short time ago he recognizes. When the guardian spirits meet the soul, they turn it round and the patient recovers at once.

“When the ghosts carry away the soul of a person, and there are no seers to recover the soul, the sick one must die.

“When the guardian spirits of the seers pursue the soul and it has entered the house of the ghosts, they cannot recover it and the sick one must die ; then the guardian spirits cry.

“When they see a horse in the country of the ghosts and they do not take it back, it must die ; also if they see a man there who is apparently well, and they do not take back his soul, he must die. When they see a canoe and they do not bring it back, it will be broken.

“The conjurers in their incantations use a manikin made of wood and cedar bark. When a conjurer wants to make use of this manikin he gives it to a person who has no guardian spirit, who shakes it for him, and they two go to the country of the ghosts. Then the man who carries the manikin sees the country of the ghosts, the manikin carrying him.

“Each person has two souls, a large one and a small one. When a person falls sick the lesser soul leaves his body. When the conjurers catch it again and return it to him he will recover.

“The guardian spirits of the conjurers, when pursuing the souls, go toward sunset. When they return with the soul they go toward sunrise. If the face of the conjurer should be turned in the opposite direction, he must die.

“When a chief dies his soul goes to the beach ; only the most powerful conjurers know where to find it and can bring it back.

“When a sick person is to die, it is always high water, and the guardian spirits move slowly. If he is to recover, it is always low water.

“When the guardian spirits find a soul it is visible, but after they have taken it nothing is to be seen, and they say that they have taken it away. When they try to take the soul of a person who is to die, the soul resembles fire, and sparks fall down. They try in vain to gather them up, and the conjurer says : ‘ You will die.’ When the patient will recover, the soul feels light ; when he will die, it feels heavy.

“The ghosts watch the souls which they have taken away ; then the conjurer sends off his guardian spirit in the shape of a deer. The ghosts pursue it and leave the soul alone. They forget it. Thus the conjurer deceives them and takes the soul away.

“When a person is angry with another, he engages a seer to watch for his enemy. If he finds him asleep he takes out his soul, which he hides in a graveyard, under the house, or in rotten wood.

Then the person falls sick. His friends pay a conjurer to look for his soul. He says: 'Somebody has taken it away.' He looks for it and finds it where it has been hidden. If the soul is still unhurt, the sick one will recover. If the conjurer's guardian spirit has eaten of it, he must die.

"Sometimes a conjurer is paid a high price secretly to take away the soul of a person. Sometimes he is given dentaria, sometimes he is given a woman; then indeed he takes away the soul. Sometimes he takes both souls of the person, who in this case cannot recover. When the relatives of the sick one learn about it they kill the conjurer. If they do not kill him he must pay a blood-fine.

"When a conjurer wants to kill a person, he shoots, in a supernatural way, diseases at his enemy. Sometimes he is paid secretly for doing so. When the relatives learn about it they kill the conjurer. When a supernatural disease is found in a sick person, a good conjurer is paid to take it out. He finds five such diseases and one rope. Then the sick one recovers. When the disease goes right through the conjurer's enemy he must die.

"As soon as it is discovered that a person is shot, his friends endeavor to take out the disease. The conjurer clasps his hands so that the thumb of the right hand is held by the fingers of the left. He catches the disease in his hands. It tries to escape, and when the thumb of the right hand comes out of the clasped hands the disease has escaped. While he holds the disease in his hands, five people take hold of him, two at his legs, two at his arms, and one at his back. They lift him; then a kettle is placed near the fire and filled with water. They try to bring the conjurer to the water, but the spirit of the disease resists. When he escapes, the men fall down, because the resisting spirit suddenly gives way. Sometimes they succeed in carrying the conjurer to the water. Then the disease-spirit is put into the water. When it gets cold it loses its power. Then they look at it. Sometimes they see that the spirit is made of claws of a wolf or of a bird; and sometimes of the bone of a dead person, which is carved in the form of a man. If the spirit has killed five people, then there are three cuts on one of its arms and two on the other. If it has killed eight persons, there are five cuts on one arm and three on the other. If it has killed ten people, there are five cuts on each arm. Sometimes, when they bring the conjurer to the kettle and he puts his hands into it, the kettle bursts, and they must get another one. When the conjurer gets tired, he asks another one to strike his hands with a rattle. Then the other one strikes the hands, in which the disease-spirit is held, with a rattle. He rubs the disease-spirit under water until it gets soft. While taking it out of the body of the sick person his

hands become very hot. As last he takes out the rope. Sometimes there is only one rope, sometimes there are several, in the sick person. Two conjurers take hold of it, one at each end. Then they ask somebody to cut it. If the person who cuts it has no guardian spirit, he cuts through between the hands, but does not strike anything. If, however, the person has a guardian spirit, he cuts between the hands of the conjurer with a small knife, and at once blood is seen to flow.

“When a long rope is put into a man, he will fall sick after a long time; if a short rope is taken he will fall sick after a short time.”

The description of the fate of a soul after death is supplemented by a story relating the experiences of the soul of the grandfather of my informant, who apparently died of an epidemic disease, but recovered after a long swoon. After he had recovered, he told his experiences in the following way:—

“I went to the ghosts. After some time I saw two persons carrying a stick on their shoulders. When I came near I saw that they were not persons, but posts of a house which carried a crossbeam. After a while I reached a person who hauled his entrails after him. I saw that it was a rush mat. Then I came to a river. On the other side I saw a large town, and I heard the noise of people building canoes. A person came to meet me, and I recognized my mother’s relative who had recently died. He said, ‘We waited for you; have you come at last? We heard you were coming. We have bought the girl for you whom you wanted to marry.’ (In explanation of this it must be added that a girl whom he had wanted to marry had died shortly before this.) The grass where I stood was three fingers wide and of man’s height. It waved and sounded like bells. The grass told the people on the other side who was coming. Then I saw the girl whom the people had bought, and I thought, ‘I do not like her now; she looks just as her mother used to do.’ I recognized my uncle among the people who came to meet me; the latter said, ‘I brought some seal for you.’ He gave me something that looked just like soap, and said, ‘Eat this.’ It tasted bad, and I did not swallow it, and he said, ‘What will you eat; why do you refuse what I give you?’ I thought, ‘I just came here, and already you scold me. I will return.’ Then I turned round, and at once the sun struck my right side. Then I recovered my senses and found myself here.”

From this tale it appears that the Chinooks believe inanimate objects, which are the work of man, to have souls.

Finally there exists a tale referring to Blue Jay and his sister, which throws considerable light upon ideas of the future state.

The ghosts wanted to buy a wife. They bought Blue Jay’s sister, Ioi. They came in the evening, and on the following morning Ioi

had disappeared. After one year her brother said, "I am going to search for her." He asked all the trees, "Where do people go after death?" He asked all the birds, but they did not answer him. Finally he said to his wedge, "Where do people go after death?" The wedge said, "Pay me and I will tell you." He paid him and the wedge took him along. They arrived at a large town. The last house of the town was very large, and he saw smoke rising only from this house. There he found his elder sister, who, when she saw him, said, "Where did you come from; are you dead?" "No, I am not dead; the wedge brought me here." He opened all the houses, and saw that they were full of bones. He saw a skull and bones close to his sister, and he asked her, "What are you going to do with that skull?" She replied, "That is your brother-in-law." When it grew dark the bones became alive. He asked, "Where did these people come from?" She replied, "Do you think they are people? They are ghosts." After some time the sister said to him, "Go with these people fishing with a dip-net. He went with a young boy. The people always spoke in very low tones, and he did not understand them. His sister wanted him also to speak in low tones, but when they were going in their canoe he heard a canoe coming down the river and people singing. He joined their song, and at once the boy was transformed into a skeleton. He stopped singing and then the boy became alive again. Whenever Blue Jay spoke in loud tones, the boy became transformed into a skeleton. Then the story goes on to tell how they caught leaves and branches in the dip-net, which were the trout and salmon of the ghosts. Blue Jay amused himself by shouting repeatedly, and thus transforming the ghosts into skeletons, which revived as soon as he was quiet. At another time they went whaling, and the whale of the ghosts is described as a log with very thick bark. One day Blue Jay amused himself by putting skulls of adults on the skeletons of children, and *vice versa*. Therefore the ghosts began to dislike him, and asked his sister to send him back. Their canoes are described as full of holes and covered with moss.

Blue Jay is sent back by his sister, and in returning dies, because he does not follow her instructions. Then he is taken to the country of the ghosts, and now the ghosts, their canoes, their whales, and their fish, appear to him as real men, new canoes, and real fish.

This brings out the notion that, although to the living the belongings of the dead appear as decaying, they are still useful to the deceased. It is worth remarking that these ideas are apparently the same as those of the neighboring tribes between Columbia River and Cape Flattery, while on Puget Sound, in the interior, and south of Columbia River, we find entirely different ideas prevailing.

Franz Boas.

A BLACKFOOT SUN AND MOON MYTH.¹

THE Blackfoot creator is known as *Nápi*, *Nápiu*, or *Nápioa*, according to the dialect spoken by the different tribes of the Blackfoot confederation. Quite extended stories are told of how he made the world, and of his adventures, some of which are given in my "Blackfoot Lodge Tales." The one given below goes back, apparently, to a time before the creation of the earth as we know it to-day, and treats of an incident in the boyhood of *Nápi*.

The story was related to me by an old Blood chief named *Měn-ěs-tō-kōs*, which means "all are his children," though the word is commonly translated "father of many children." *Měn-ěs-tō-kōs* is not less than seventy years old, and perhaps much older. He told me that he first heard this tale when he was a small boy, from his great-grandmother, who at that time was a very old woman, — so old that her face was all seamed with wrinkles, and that her eyelids hung down over her eyes so that she could not see. I have not the slightest doubt that the tale was told to me in good faith, and it is so remarkable that I consider it worth putting on record. It was told one night when a number of other old men had been relating stories of early times, many of which referred to the doings of *Nápi*.

A long time ago, very far back, before any of these things had happened, or these stories had been told, there was a man who had a wife and two children. This man had no arrows nor bow, and no way to kill food for his family. They lived on roots and berries.

One night he had a dream, and the dream told him that if he would go out and get one of the large spider-webs, such as hang in the brush, and would take it and hang it on the trail of the animals where they passed, he would be helped, and would get plenty of food. He did this, and used to go to the place in the morning and find that the animals had stepped in this web, and their legs were tangled in it, and they would make no effort to get out. He would kill the animals with his stone axe, and would haul the meat to camp with the dog travois.

One day, when he got to the lodge, he found that his wife was perfuming herself with sweet pine, burned over the fire, and he suspected at once that she had a lover, for he had never seen her do this before. He said nothing. The next day he told his wife that he must set his spider-web farther off. He did so, and caught an animal, and brought part of the meat back to camp. The next morning he told his wife to go and bring in the meat that he had left over in the hills.

¹ Paper read at the Fourth Annual Meeting, December 29, 1892.

Now the woman thought that her husband was watching her, so when she started she went over the hill out of sight, and then stopped and looked back at the camp. As she peered through the grass, she saw her husband still sitting in the same place where he had been when she left him. She drew back and waited for a time, and then went out and looked a second time and saw him still sitting there. A third time she came back and looked, but he was still there, so she went off to get the meat.

The man at length got up and went to the crest of the hill and saw that his wife was gone. He spoke to his children, saying: "Children, do you ever go with your mother to gather wood?" They said: "No, we never go there." He asked: "Where does your mother go to get her wood?" They answered: "Over there in that large patch of dead timber is where she gets it."

The man went over to this big patch of timber, and found there a den of large rattlesnakes. One of these snakes was his wife's lover. He gathered up wood and made great piles of it and set them on fire. Then he went back to the camp and said to the children: "I have set fire to that timber, and your mother is going to be very angry. She will try to kill us. I will give you three things, and you must run away. For myself, I will wait here for her." He gave the children a stick, a stone, and a bunch of moss, and said: "If your mother runs after you, and you see that she is coming up to you, throw this stick behind you on your trail; and if she comes up with you again, throw the stone back. If that does not check her coming on, wet this moss, and wring out the water on your back trail. If you do as I tell you, your mother will not kill you nor me." The children started off, as he had told them to. Then he went out into the brush and got another spider web and hung it over the door of the lodge.

When the woman, a long way off, looked back and saw that her timber patch was all on fire she felt very sorry, and she ran back as hard as she could toward the lodge, angry, and feeling that she must do something. When she came to the lodge, she stooped to go in at the door, but got caught in the cobweb. She had one foot in the lodge, but the man was standing there ready, and he cut it off with his stone axe. She still struggled to get in, and at last put her head in, and he cut this off. When he had done this, the man ran out of the lodge and down the creek. His children had gone south. When the man ran down the creek, the woman's body followed him, while the head started after the children, rolling along the ground.

As they ran away the children kept looking behind them to see whether their mother was following, but they did not see her coming until the head was close to them. The older of the two, when he

saw it, said : "Why, here is our mother's head coming right after us !" The head called out and said : "Yes, children, but there is no life for you." The boy quickly threw the stick behind him, as he had been told to do, and back from where the stick struck the ground it was all dense forest.

The children ran on, but soon they again saw behind them the head coming. The younger said : "Brother, our father said to throw the stone behind us if our mother was catching up. Throw it." The elder brother threw the stone, and when it struck the ground it made a high mountain from ocean to ocean, — from the north waters to the south waters. The woman could see no way to pass this wall, so she rolled along it till she came to a big water. Then the head turned and rolled back in the other direction until it came to another big water.

There was no way to pass over this mountain. As she was rolling along, presently she came to two rams feeding, and she said to them : "Open a passage for me through this mountain, so that I can overtake my children. They have passed over it, and I want to overtake them. If you will open a passage for me, I will marry the chief of the sheep." The rams took this word to the chief of the sheep, and he said : "Yes, butt a passage through the mountains for her." The sheep gathered and the rams began to butt the mountains. They knocked down rocks and peaks and cliffs and opened ravines, but it took a long time to butt a passage through the mountains. They butted, and butted, and butted till their horns were all worn down, but the pass was not yet open. All this time the head was rolling around very impatient, and at last it came to an ant-hill. It said to the ants : "Here, if you will finish the passage through those mountains, I will marry the chief ant." The chief of the ants called out all his people, and they went to work boring in the mountains. They bored a passage through the mountains south of the Dearborn River. This tunnel is still to be seen, and the rocks about it all bored and honeycombed by the ants. When they had finished the passage, the head rolled through and went rolling down the mountain on the other side.

The children were still running, and had now gone a long way, but after a long travel they could see the head rolling behind them. The younger one said to the older : "Brother, you must wet that moss ;" and as they were running along they soaked it, and it was ready. When they saw that the head was catching up, they wrung out the bunch of moss on their trail behind them, and at once found that they were in a different land, and that behind them was a big water surrounding the country which they had just left. That is why this country is surrounded by water. The head rolled into this big water and was drowned.

When the children saw that the head was drowned, they gathered wood and made a large raft, binding the sticks together with willow bark, and at a place west of here, where the water is narrowest, they tried to sail back to the land that they had left. The wind was blowing from the west, and helped them, and they used sticks for paddles, and at last they reached the land.

When they had landed they travelled east through countries occupied by many different tribes of Indians, to get back to the land that they had left, and when they reached this country they found it occupied by a different people, the Snakes and the Crows. So the youngest boy said: "Let us separate. Here we are in a strange country and among a different people. You follow the foot of the mountains and go north, and I will follow the mountains south, and see what I can discover." So they separated, one going north and the other south.

One of these boys was very shrewd and the other very simple. The simple one went north to discover what he could and to make people. The smart boy is the one who made the white people in the south, and taught them how to make irons and many other things. This is why the whites are so smart. The simple boy who went north made the Blackfeet. Being ignorant, he could not teach them anything. He was known across the mountains as Left Hand, and in later years by the Blackfeet as Old Man (*Nápi*). The woman's body chased the father down the stream, and is still following him. The body of the woman is the moon, and the father is the sun. If she can catch him she will kill him, and it will be always night. If she does not catch him, it will be day and night as now.

This story though containing an allusion to the whites which is a recent addition, is remarkable as giving expression to an idea which is commonly found in the folk-stories of Northern Europe, in which there are frequent examples of the pursued throwing behind them objects which at once form barriers to check the pursuers. It is also remarkable for its allusion to the narrow waters to the west, which would seem to imply a knowledge of Behring Straits. The idea of an animal lover is one common to most Indian tribes.

The direction taken by the father when he fled I have given as down the stream. This word *pí'n-a-pōts* means literally down direction; hence, down the stream, or down the river, and, since the Blackfeet moved to their present home on the eastern flanks of the Rocky Mountains, it has come to mean east, since all the streams flow down hill or toward the east. To translate the word as east in this connection would be to make the sun and moon travel from west to east.

TWO BILOXI TALES.¹

DURING January and February of this year, I was in the central part of Louisiana, where I found the survivors of the Biloxi tribe. These Indians belong to the Siouan linguistic family, their language being closely related to those of the Tutelo of Canada, the Hidatsa of North Dakota, and the Kwapa of Indian Territory. In order to record any of the texts in the original Biloxi, it was necessary to have present not only the aged woman who told the myths to the others, but also her daughter and son-in-law, as only the last could be induced to dictate the myths sentence by sentence and in an audible voice, the others prompting him from time to time.

The first myth which I shall present is one entitled "The Rabbit and the Frenchman."

The Rabbit and the Frenchman were two friends. The Rabbit aided the Frenchman, agreeing to work a piece of land on shares. The first season they planted potatoes. The Rabbit, having been told to select his share of the crop, chose the potato vines, and devoured them all. The next season they planted corn. This year the Rabbit said, "I will eat the roots." So he pulled up all the corn by the roots, but he found nothing to satisfy his hunger. Then the Frenchman said, "Let us dig a well." But the Rabbit did not wish to work any longer with his friend. Said he to the Frenchman, "If you wish to dig a well, I shall not help you." "Oho," said the Frenchman, "you shall not drink any of the water from the well." "That does not matter," replied the Rabbit, "I am accustomed to licking the dew from the ground." The Frenchman, suspecting mischief, made a tar baby, which he stood up close to the well. The Rabbit approached the well, carrying a long piece of cane and a tin bucket. On reaching the well he addressed the tar baby, who remained silent: "Friend, what is the matter? Are you angry?" said the Rabbit. Still the tar baby said nothing. So the Rabbit hit him with one fore paw, which stuck there. "Let me go or I will hit you on the other side," exclaimed the Rabbit. And when he found that the tar baby paid no attention to him, he hit him with his other fore paw, which stuck to the tar baby. "I will kick you," said the Rabbit. But when he kicked the tar baby, the hindfoot stuck. "I will kick you with the other foot," said the Rabbit. And when he did so, that foot, too, stuck to the tar baby. Then the Rabbit resembled a ball, because his feet were sticking to the tar baby, and he could neither stand nor recline.

Just at this time the Frenchman approached. He tied the legs of

¹ Read at the Annual Meeting, Cambridge, December 29, 1892.

the Rabbit together, laid him down and scolded him. Then the Rabbit pretended to be in great fear of a brier patch. "As you are in such fear of a brier patch," said the Frenchman, "I will throw you into one." "Oh, no," replied the Rabbit. "I will throw you into the brier patch," responded the Frenchman. "I am much afraid of it," said the Rabbit. "As you are in such dread of it," said the Frenchman, "I will throw you into it." So he seized the Rabbit, and threw him into the brier patch. The Rabbit fell at some distance from the Frenchman. But instead of being injured, he sprang up and ran off laughing at the trick which he had played on the Frenchman.

This tale resembles one told by the Omaha tribe of two persons who had been sent by Wakanda, a superhuman being, to instruct mankind. The first teacher, who resembled the Rabbit, chose the wrong parts of several kinds of vegetable products. The second teacher always got the right parts, though he gave his companion the first choice and never played any tricks on him. The second tale is that of "The Rabbit and the Grizzly Bear."

The Rabbit and the Grizzly Bear had been friends for some time. One day the Rabbit said to the Grizzly Bear, "Come and visit me. I dwell in a very large brier patch." Then he departed home. On his arrival he went out and gathered a quantity of young canes, which he hung up. Meanwhile the Grizzly Bear had reached the abode of the Rabbit, and was seeking the large brier patch; but the Rabbit really dwelt in a very small patch. When the Rabbit perceived that the Grizzly Bear was near, he began to make a pattering sound with his feet. This scared the Grizzly Bear, who retreated to a distance and then stopped and stood listening. As soon as the Rabbit noticed this he cried out, "Halloo! my friend, was it you whom I treated in that manner? Come and take a seat." So the Grizzly Bear complied with the Rabbit's request. The Rabbit gave the young canes to his guest, who soon swallowed them all, while the Rabbit himself ate but one, that is, the Rabbit minced now and then at one piece of cane while the Grizzly Bear swallowed all the others. "This is what I have always fancied," said the Grizzly Bear, as he was about to depart. Said he to the Rabbit, "Come and visit me. I dwell in a large bent tree." After his departure, the Rabbit started on his journey to the home of the Grizzly Bear. He spent some time in seeking the large bent tree, but all in vain, for the Grizzly Bear was then in a hollow tree, where he was growling. The Rabbit heard the growls and fled in terror, going some distance before he sat down. Then said the Grizzly Bear, "Halloo! my friend, was that you whom I treated in that manner? Come hither and sit down." So the Rabbit obeyed him. "You are now my guest," said

the Grizzly Bear, "but there is nothing here for you to eat." So the Grizzly Bear went in search of food. He went to gather young canes. As he went along he was eating the small black insects which stay in decayed logs. These are called "Bessie bugs" by the white people, and A-kí-di-síp'-si-wé-di by the Biloxi, from the noise ("Sp! sp!") which they make when they are disturbed. After a long absence he returned to his lodge with a few young canes, which he threw down before the Rabbit. Then he walked in a circle around the Rabbit. In a little while the Grizzly Bear said "Oh!" and turned back toward the Rabbit, before whom he vomited up the black insects which he had devoured. "Swallow these," said he to the Rabbit. "I have never eaten such food," replied his guest. This offended the Grizzly Bear, who said, "When you entertained me, I ate all the food which you gave me, as I liked it very well; but now when I give you food, why do you treat me thus? Before the sun sets, I will kill you and lay down your body." As he spoke thus the Rabbit's heart was beating rapidly from terror, for the Grizzly Bear stood at the entrance of the hollow tree in order to prevent the Rabbit's escape. But the Rabbit, who was very active, managed to dodge, and thus he got out of the hollow tree. He ran at once to the brier patch and took his seat, being very angry with the Grizzly Bear. Then he shouted to the Grizzly Bear, "When they are hunting for you, I will go towards your place of concealment." For that reason it has come to pass ever since that day that, when dogs are hunting a rabbit, they find a grizzly bear, which is shot by the hunter.

F. Owen Dorsey.

NOTES FROM ALASKA.

THE following notes on the Tlinkits of Alaska are the result of a journey made in the year 1886 among the Tlinkits. The unfailing and positive sign which shows that a child is born to be a medicine-man is the existence of a peculiar mark on the body, and the infant showing such a mark from the time of earliest childhood is educated for the position. Long fasts are undergone, the virtues of the charms are taught, and he shakes the rattle under the guidance of some veteran doctor at the bedside of the sick, until the patient dies, or the spirit is supposed to be driven away, which usually amounts to the same thing, and then the unhappy man, who has been found and thrown into a hole in the ground, accused of having "witched" the sick one, is allowed to die; whereas, had the condition of the patient improved, the "witcher" would have had his bonds loosened proportionately as health improved. It was only quite recently that Mr. Austin, the Sitka missionary, was called by one of the boys at the Sitka mission to release a man who was accused of witching a squaw, then at the point of death. The victim was found lying in a deep hole, his hands tied behind his back to the ankles, a position which he had kept for three days. Military force was called in, and the man released. The ceremonies attending the building of a house, as practised previous to 1867, are described as follows: When a chief or wealthy man has decided upon the site, the relations and friends are notified to appear at a certain date on the chosen spot. He then addresses them at great length, referring with great pride to the various deeds of his ancestors, and promising to so conduct himself as to add to the lustre which the possession of such a family name reflects upon him.

The rectangular space for the building is then cleared, a spot for the fireplace designated, and four holes dug, wherein the corner posts are to be set, and then comes the most shocking part of the performance. A slave, either man or woman, who has been captured in war, or is even a descendant of such a slave, is blindfolded and compelled to lie down face uppermost on the place selected for the fireplace. A sapling is then cut, laid across the throat of the slave, and at a given signal the two nearest relatives of the host sit upon the respective ends of the sapling, thereby choking the unhappy wretch to death.

But the corner posts must receive their baptism, so four slaves are blindfolded, and one is forced to stand in each post hole, when, at a given signal, a blow on the forehead is dealt with a peculiar club ornamented with the host's coat-of-arms. More speech-making fol-

lows, the work of building commences, and is continued to the completion gratuitously by the guests, who are repaid, however, in the form of blankets given away at the subsequent house-warming.

Nowadays the same ceremonies are enacted, with the exception of the sacrifices, which are prevented by the United States authorities, who are held in great dread by the Indians.

Under Russian authority, the barbarous part of the ceremony was tacitly permitted at the instigation of the Russian-American Fur Company, through which large subsidies were paid to the government. Any attempt to prevent the sacrifices would have been certain to bring about a war with the Indians, to the destruction of a profitable fur trade.

The very young girls used to bind the hair over a bone, carved somewhat in the manner of a cotton spool, and this was the only means of distinguishing them from the boys. The custom of scalping was once customary among the Tlinkits, though now it has fallen into disuse. When the chief died he was scalped before cremation.

The scalp, together with the most showily decorated blankets of the deceased, was deposited in a most elegantly carved box, to be removed only on some festival of importance from the place of sepulture by the nearest living relative of the dead chief. On such an occasion the relative takes from the box these relics of the dear departed, and discourses upon his many virtues, while the surrounding friends are expected to lament according as their grief is revived.

This festival lasts at least four days, and during this time the host impoverishes himself by giving away all his wealth, a proceeding which, according to the Tlinkit creed, is necessary to maintain his honor. The unlucky relative, however, is reimbursed, for, at intervals of six months or a year thereafter, other relatives of the chief give these joyful post-mortem entertainments, and in like manner squander their worldly goods. The former host is of course invited, and he always takes care never to get left.

A modified form of this custom still exists, but nowadays the host contents himself with giving away one eighth of his wealth, unless he is desirous of obtaining the chieftainship and has many blankets, in which case he will give away one fourth or one half of his goods, of which slaves constitute a great proportion. Slave-owning is not practised openly at present, although there is no doubt that many of the richer Indians possess them, and in fact one or two are known to own slaves in Sitka.

In these days of gunpowder and rifles, much of the poetry of hunting with the bow and arrow is lost, and the Indian with his old flint-lock gun is not the picturesque being of fifty years ago.

Otter-hunting used to be the most profitable industry, and is even now so among the Indians, a good sea-otter skin being worth from one to five hundred dollars.

In the days of harpoon and arrow hunting, the Indian and his wife, just before the annual spring hunting trip, bathed themselves thoroughly and put on clean clothing. The husband then, with imploring tone, besought the squaw to remain true to him during his absence, because the universal belief prevails among the Indians that violated marriage vows entail ill-success in hunting. The promise of constancy having been given by the wife, the canoe is shoved off, the husband jumps in, and the wife, while waving the departing spouse good-by, binds around her waist a robe or belt, as indicative of her intention to protect herself against the amatory incursions of other men during the absence of her lord and master, which may be one week or four months. During this time neither the husband or wife wash or remove any of their clothing.

Walter G. Chase.

LADY FEATHERFLIGHT.¹

AN ENGLISH FOLK-TALE.

THE following tale was read at the Second International Folk-Lore Congress, London, October, 1891.² As the excellence of the version makes it of general interest, and as it was recorded by a member of the Society, it seems proper to give the story a place in this Journal.

A poor woman, living on the edge of a wood, came at last to where she found nothing in the cupboard of the next day's breakfast. She called her boy Jack, and said: "You must now go into the wide world; if you stay here, there will be two of us to starve. I have nothing for you but this piece of black bread. On the other side of the forest lies the world. Find your way to it, and gain your living honestly." With that she bade him good-by and he started. He knew the way some distance into the thickest of the forest, for he had often been there for fagots. But after walking all day, he saw no farm, path, or tree, and knew that he was lost. Still he travelled on and on, as long as the daylight lasted, and then lay down and slept.

The next morning he ate the black bread, and wandered on all day. At night he saw lights before him, and was guided by them to a large palace, where he knocked for a long time in vain. At last the door was opened, and a lovely lady appeared, who said as she saw him: "Go away as quickly as you can. My father will soon come home, and he will surely eat you." Jack said: "Can't you hide me, and give me something to eat, or I shall fall down dead at your door?"

At first she refused, but afterwards yielded to Jack's prayers, and told him to come in and hide behind the oven. Then she gave him food, and told him that her father was a giant, who ate men and women. Perhaps she could keep him overnight, as she had already supper prepared. After a while, the giant came banging at the door, shouting: "Featherflight, let me in; let me in!" As she opened the door he came in, saying: "Where have you stowed the man? I smelt him all the way through that wood." Featherflight said: "Oh father, he is nothing but a poor, little, thin boy! He would make but half a mouthful, and his bones would stick in your throat; and beside he wants to work for you; perhaps you can make

¹ Related to Mrs. J. B. Warner, now of Cambridge, Mass., by her aunt, Miss Elizabeth Hoar, Concord, Mass.

² *Papers and Transactions* (see Bibliographical Notes), pp. 40-64.

him useful. But sit down to supper now, and after supper I will show him to you."

So she set before him half of a fat heifer, a sheep, and a turkey, which he swallowed so fast that his hair stood on end. When he had finished, Featherflight beckoned to Jack, who came trembling from behind the oven. The giant looked at him scornfully and said: "Indeed, as you say, he is but half a mouthful. But there is room for flesh there, and we must fatten him up for a few days; meanwhile he must earn his victuals. See here, my young snip, can you do a day's work in a day?" And Jack answered bravely: "I can do a day's work in a day as well as another." So the giant said: "Well, go to bed now. I will tell you in the morning your work." So Jack went to bed, and Lady Featherflight showed him; while the giant lay down on the floor with his head in Featherflight's lap, and she combed his hair and brushed his head till he went fast asleep.

The next morning Jack was called bright and early, and was taken out to the farmyard, where stood a large barn, unroofed by a late tempest. Here the giant stopped and said: "Behind this barn you will find a hill of feathers; thatch me this barn with them, and earn your supper, and, look you! if it be not done when I come back to-night, you shall be fried in meal, and swallowed whole for supper." Then he left, laughing to himself as he went down the road.

Jack went bravely to work and found a ladder and basket; he filled the basket, and ran up the ladder, and then tried hard to make a beginning on the thatch. As soon as he placed a handful of feathers, half would fly away as he wove them in. He tried for hours with no success, until at last half of the hill was scattered to the four winds, and he had not finished a hand-breadth of the roof. Then he sat down at the foot of the ladder and began to cry, when out came Lady Featherflight, with the basket on her arm, which she set down at his feet, saying: "Eat now, and cry after. Meantime I will try to think what I can do to help you." Jack felt cheered, and went to work, while Lady Featherflight walked round the barn, singing as she went, —

"Birds of land and birds of sea,
Come and thatch this roof for me."

As she walked round the second time, the sky grew dark, and a heavy cloud hid the sun and came nearer and nearer to the earth, separating at last into hundreds and thousands of birds. Each, as it flew, dropped a feather on the roof, and tucked it neatly in; and when Jack's meal was finished the roof was finished, too.

Then Featherflight said: "Let us talk and enjoy ourselves till my father the giant comes home." So they wandered round the grounds

and the stables, and Lady Featherflight told of the treasure in the strong room, till Jack wondered why he was born without a sixpence. Soon they went back to the house, and Jack helped, and Lady Featherflight prepared supper, which to-night was fourteen loaves of bread, two sheep, and a jack-pudding, by way of finish, which would almost have filled the little house where Jack was born.

Soon the giant came home, thundered at the door again, and shouted, "Let me in, let me in!" Featherflight served him with the supper already laid, and the giant ate it with great relish. As soon as he had finished, he called to Jack, and asked him about his work. Jack said: "I told you I could do a day's work in a day as well as another. You'll have no fault to find." The giant said nothing, and Jack went to bed. Then, as before, the giant lay down on the floor with his head in Featherflight's lap. She combed his hair and brushed his head till he fell fast asleep. The next morning the giant called Jack into the yard, and looked at his day's work. All he said was: "This is not your doing," and he proceeded to a heap of seed, nearly as high as the barn, saying: "Here is your day's work. Separate the seeds, each into its own pile. Let it be done when I come home to-night, or you shall be fried in meal, and I shall swallow you, bones and all." Then the giant went off down the road, laughing as he went. Jack seated himself before the heap, took a handful of seeds, put corn in one pile, rye in another, oats in another, and had not begun to find an end of the different kinds when noon had come, and the sun was right over head. The heap was no smaller, and Jack was tired out, so he sat down, hugged his knees, and cried. Out came Featherflight, with a basket on her arm, which she put down before Jack, saying: "Eat now, and cry after." So Jack ate with a will, and Lady Featherflight walked round and round the heap, singing as she went, —

"Birds of earth and birds of sea,
Come and sort this seed for me."

As she walked round the heap for the second time, still singing, the ground about her looked as if it was moving. From behind each grain of sand, each daisy stem, each blade of grass, there came some little insect, gray, black, brown, or green, and began to work at the seeds. Each chose some one kind, and made a heap by itself. When Jack had finished a hearty meal, the great heap was divided into countless others; and Jack and Lady Featherflight walked and talked to their hearts' content for the rest of the day. As the sun went down the giant came home, thundered at the door again, and shouted: "Let me in; let me in!"

Featherflight greeted him with his supper, already laid, and he sat

down and ate, with a great appetite, four fat pigs, three fat pullets, and an old gander. He finished off with a jack-pudding. Then he was so sleepy he could not keep his head up; all he said was, "Go to bed, youngster; I'll see your work to-morrow." Then, as before, the giant laid his head down on the floor with his head in Featherflight's lap. She combed his hair and brushed his head, and he fell fast asleep.

The next morning the giant called Jack into the farmyard earlier than before. "It is but fair to call you early, for I have work more than a strong man can well do." He showed him a heap of sand, saying: "Make me a rope to tether my herd of cows, that they may not leave the stalls before milking time." Then he turned on his heel, and went down the road laughing.

Jack took some sand in his hands, gave a twist, threw it down, went to the door, and called out: "Featherflight! Featherflight! this is beyond you: I feel myself already rolled in meal, and swallowed, bones and all."

Out came Featherflight, saying with good cheer: "Not so bad as that. Sit down, and we will plan what to do." They talked and planned all the day. Just before the giant came home, they went up to the top of the stairs to Jack's room; then Featherflight pricked Jack's finger and dropped a drop of blood on each of the three stairs. Then she came down and prepared the supper, which to-night was a brace of turkeys, three fat geese, five fat hens, six fat pigeons, seven fat woodcocks, and half a score of quail, with a jack-pudding.

When he had finished, the giant turned to Featherflight with a growl: "Why so sparing of food to-night? Is there no good meal in the larder? This boy whets my appetite. Well for you, young sir, if you have done your work. Is it done?" "No, sir," said Jack boldly. "I said I could do a day's work in a day as well as another, but no better." The giant said: "Featherflight, prick him for me with the larding needle, hang him in the chimney corner well wrapped in bacon, and give him to me for my early breakfast." Featherflight says: "Yes, father." Then, as before, the giant laid his head down on the floor with his head in Featherflight's lap. She combed his hair, and brushed his head, and he fell fast asleep.

Jack goes to bed, his room at the top of the stairs. As soon as the giant is snoring in bed, Featherflight softly calls Jack and says: "I have the keys of the treasure house; come with me." They open the treasure house, take out bags of gold and silver, and loosen the halter of the best horse in the best stall in the best stable. Jack mounts with Featherflight behind, and off they go. At three o'clock in the morning, not thinking of his order the night before, the giant wakes and calls, "Jack, get up." "Yes, sir," says the first drop of

blood. At four o'clock the giant wakes, turns over, and says, "Jack, get up." "Yes, sir," says the second drop of blood. At five o'clock the giant wakens, turns over, and says, "Jack, get up." "Yes, sir," says the third drop of blood. At six o'clock the giant wakens, turns over, and says, "Jack, get up," and there was no answer.

Then with great fury he says: "Featherflight has overslept herself; my breakfast won't be ready." He rushes to Featherflight's room; it is empty. He dashes downstairs to the chimney corner, to see if Jack is hanging there, and finds neither Jack nor Featherflight.

Then he suspects they have run away, and rushes back for his seven-leagued boots, but cannot find the key under his pillow. He rushes down, finds the door wide open, catches up his boots and rushes to the stable. There he finds that the best horse from the best stall from the best stable has gone. Jumping into his boots, he flies after them, swifter than the wind. The runaways had been galloping for several hours, when Jack hears a sound behind him, and, turning, sees the giant in the distance. "O Featherflight! Featherflight! all is lost!" But Featherflight says: "Keep steady, Jack, look in the horse's right ear, and throw behind you over your right shoulder what you find." Jack looks and finds a little stick of wood, throws it over his right shoulder, and then there grows up behind them a forest of hard wood. "We are saved," says Jack. "Not so certain," says Lady Featherflight, "but prick up the horse, for we have gained some time." The giant went back for an axe, but soon hacked and hewed his way through the wood, and was on the trail again. Jack again heard a sound, turned and saw the giant, and said to Lady Featherflight, "All is lost." "Keep steady, Jack," says Featherflight; "look in the horse's left ear, and throw over your left shoulder what you find." Jack looked, found a drop of water, throws it over his left shoulder, and between them and the giant there arises a large lake, and the giant stops on the other side, and shouts across, "How did you get over?" Featherflight calls, "We drank, and our horses drank, and we drank our way through." The giant shouts scornfully back, "Surely I am good for what you can do," and he threw himself down and drank, and drank, and drank, and then he burst.

Now they go on quietly till they come near to a town. Here they stop, and Jack says, "Climb this tree, and hide in the branches till I come with the parson to marry us. For I must buy me a suit of fine clothes before I am seen with a gay lady like yourself." So Featherflight climbed the tree with the thickest branches she could find, and waited there, looking between the leaves into a spring below. Now this spring was used by all the wives of the towns-

people to draw water for breakfast. No water was so sweet anywhere else ; and early in the morning they all came with pitchers and pails for a gossip, and to draw water for the kettle. The first who came was a carpenter's wife, and as she bent over the clear spring she saw, not herself, but Featherflight's lovely face reflected in the water. She looks at it with astonishment and cries, "What ! I, a carpenter's wife, and I so handsome ? No, that I won't," and down she threw the pitcher, and off she went.

The next who came was the potter's wife, and as she bent over the clear spring she saw, not herself, but Featherflight's lovely face reflected in the water. She looks at it with astonishment and cries, etc. (repeat as before ; in the same manner come the wives of the publican, scrivener, lace-maker, etc., etc.).

All the men in the town began to want their breakfast, and one after another went out into the market-place to ask if any one by chance had seen his wife. Each came with the same question and all received the same answers. All had seen them going, but none had seen them returning. They all began to fear foul play, and all together walked out toward the spring. When they reached it, they found the broken pitchers all about the grass, and the pails bottom upwards floating on the water. One of them, looking over the edge, saw the face reflected, and, knowing that it was not his own, looked up. Seeing Lady Featherflight, he called to his comrades : "Here is the witch, here is the enchantress. She has bewitched our wives. Let us kill her ;" and they began to drag her out of the tree, in spite of all she could say. Just at this moment Jack comes up, galloping back on his horse, with the parson up behind. You would not know the gayly dressed cavalier to be the poor, ragged boy who passed over the road so short a time before. As he came near he saw the crowd and shouted, "What's the matter ? What are you doing to my wife ?" The men shouted, "We are hanging a witch ; she has bewitched all our wives, and murdered them, for all we know." The parson bade them stop, and let the Lady Featherflight tell her own story. When she told them how their wives had mistaken her face for theirs, they were silent a moment, and then one and all cried, "If we have wedded such fools, they are well sped," and turning walked back to the town. The parson married Jack and Lady Featherflight on the spot, and christened them from the water of the spring, and then went home with them to the great house that Jack had bought as he passed through the town. There the newly married pair lived happily for many months, until Jack began to wish for more of the giant's treasure, and proposed that they should go back for it. But they could not cross the water. Lady Featherflight said, "Why not build a bridge ?" And the bridge was built. They went

over with wagons and horses, and brought back so heavy a load that, as the last wagonful passed over the bridge, it broke, and the gold was lost. Jack lamented and said, "Now we can have nothing more from the giant's treasure-house." But Lady Featherflight said, "Why not mend the bridge?"

So the bridge was mended,
And my story's ended.

Note. — In the Proceedings of the Second International Folk-Lore Congress (pp. 47-64) I have given a comparative discussion of this tale. I can here mention only the results arrived at, referring to the text of the article for detailed information. (See Bibliographical Notes, below).

The tale as here printed has lost an introductory section which related in what manner the hero, while on his way to the giant's castle, captures the feather-robe of a fairy, whom he finds bathing. The name Featherflight, therefore, refers to the original bird-form of the heroine, as indicated by her name (*La Plume Verte*) in the corresponding French version.

The tale as formerly narrated in England included the following sections. I. Introduction, describing how a youth comes to seek the habitation of a giant. II. Bird-maiden Story, as above mentioned. III. Tasks and Flight. IV. Forgetfulness of the Bride. The last section, as here given, has lost part of the ending. The hero, while in the house of his father, contrary to the injunctions laid on him, permits himself to be kissed, and falls into oblivion of his betrothed; he is about to be wedded to another, when his former love appears at the ceremony, and succeeds in reviving his memory.

The elements composing the folk-tale are found at an early period in Greek and also in Hindu literature.

To the part of the narrative relating to winning the bride, a parallel is offered by the story of Jason. The distant country to which the hero proceeds, in order to recover the Golden Fleece, was probably originally conceived as a land beyond the limits of the world of man. Medea falls in love with Jason, and aids him in accomplishing tasks closely analogous to those of our folk-tale. "The relationship with the *märchen* of the bird-wife is obvious, and cannot be accidental; but we do not learn that Medea had a bird form, or that Jason had known her before his journey. We must therefore regard the tale, not as a variant of the modern story, but as containing evidence of the existence in Greece, at an early period, of elements which, at a later time and in another country, entered into the composition of the folk-tale.

The Hindu legend of Purūvaras and Urvaci, referred to in a well-known hymn of the Rig Veda, contains a different portion of our tale. The Vedic hymn describes the interview of the hero with the nymph after the latter has deserted him. The goddess remains obdurate to the entreaties of the mortal; but she consoles him with the promise of a son, who shall one day seek out his human parent. The poem accordingly depends upon a folk-

tale answering to the first section of our *märchen*, but suggesting the non-existence, at the time of composition, of the second section, that in which the nymph is sought for, and recovered from her own heavenly abode.

As taste became more romantic, the unfortunate ending of the relation became displeasing. We therefore perceive, in later Hindu versions of the Urvaçi story, attempts to bring about a reunion of the husband and wife. In this spirit, as the facts seem to allow the student to infer, a Hindu narrator of a period which cannot be determined with certainty, but which was probably earlier than our era, by the process of uniting tale-elements hitherto separated, composed a narrative which was essentially the same as that of our *märchen*; he had only to append, to a story similar to that of Urvaçi, a legend resembling that told of an expedition into giant-land, in order to complete his history. This narration lost nothing by repetition, and in course of time was expanded into a long oral Hindu romance, in which the several sections of the tale were set forth with much detail and at great length. The narrative became the theme of literary treatment and decoration; but the authors who occupied themselves with it, finding it too long to treat as a whole in the extended fashion which they preferred, contented themselves with developing one or another portion of the primitive account. Such versions are the tales of Janshah and of El Basrah, contained in the Arabian Nights, that respecting Manohara in the Thibetan Kandjur, and a corresponding Burmese drama; each of these histories is set forth with much detail, but no one includes all the portions of the original. On the other hand, not by writing, but by oral recitation, the tale in its entirety reached Madagascar, where it is still the most common of folk-tales, and has adopted a characteristic dress; some of the Malagasy versions would occupy nearly a hundred pages of this Journal, and would be found very different in language from our English variant, while corresponding so far as the essential idea is concerned.

The tale, as will be seen, is properly a two-act drama; the first act relates the capture and subsequent escape of the wife, the second her pursuit and recovery. It was natural that these two distinct sections should be blended into one; thus "Lady Featherflight" places the arrival of the hero at the giant's house immediately after his encounter with the heroine. This reduction appears to have been made in Asia, and at an early time, since it forms the basis of a version of Somadeva of Kashmir, whose collection was made about 1180. This work, for the most part, was translated from an earlier book, that of Gunadhya, dating back to our era: whether this particular tale was included in the original collection, I have not been able to discover. Be this as it may, it is observable that the similarity between the story of Somadeva and the modern folk-tale is not due to literary influence; writing has had no effect on the diffusion of the tale, which has lived entirely on the lips of the people; its history therefore constitutes a refutation of the mistaken doctrine that folk-tales as a class are derived from written literature.

It was probably in the Middle Age, and in some country of Central Europe, that a narrator had the idea of adding to the tale, thus simplified

and condensed, an additional section, relating to the forgetfulness of the bride, attributed to the hero; a story which was derived from an independent source. With this addition, the tale obtained extensive currency in Europe, being so common in every country, and so modified by the process of oral transmission, that the number of recorded variants amount to many hundreds. I estimate that more than one tenth the contents of many European books of *märchen* are made up of variations of the tale of the "Bird-wife."

However, the older two-act drama, describing the quest of the abandoned husband, also appears in Europe, and has frequently attached itself to the modified versions, so as to make mixed forms.

The theme underwent literary treatment, as already shown in the *Pentamerone* of Basile (1574). About 1600, in Germany, Jacob Ayer wrote a play on the subject, which, in some manner not easy to determine, is connected with the "Tempest" of Shakespeare.

A slight allusion in the version here printed shows its antiquity. The hero is spoken of as leaving his bride while he goes on to procure a parson. A version of Basile (1567) contains a similar explanation of his departure; but the original idea is found in a Basque variant, which represents the heroine, as a heathen, to be unable to enter Christian land until she is baptized. It was therefore for christening, not marriage, that the priest was necessary.

From England, as seems likely, the story reached Jamaica, where it took the form of a negro tale. The European narrative became the basis of a ballad in Samoa, and perhaps of a tale of the Eskimo. Schoolcraft, in his "Algie Researches," gives two stories which appear to have had a similar origin.

Thus in all parts of the world, and without any regard to the different stages of civilization, this story has been welcomed, and in each country made to assume a form more or less characteristic. The diffusion of the tale seems to have followed the course of civilization and the interchange of trade, and to have spread from the more civilized races to those inferior in the scale, according to the usual course of folk-lore.

Such, as is probable, was the history of a narrative which has correctly been designated the most popular of all human compositions.

W. W. Newell.

FOLK-LORE SCRAP-BOOK.

CHRISTMAS CUSTOMS IN NEWFOUNDLAND.— In one of a series of articles, entitled "The Folk-Lore of Newfoundland and Labrador," appearing in "The Evening Herald," St. John's, Newfoundland (December 29, 1892), Rev. Arthur C. Waghorne discusses Christmas Customs about New Harbor, N. F., which either continue to prevail, or have been only lately disused :—

"1. This season is a popular one for weddings ; this is so, I believe, to a certain extent, throughout the country.

"2. The old custom still prevails, to some extent, of having some new garment at Christmas ; at Scilly Cove, it seems, also at New Year.

"3. At Fogo the custom appears to be to light bonfires on Christmas Eve.

"4. Till late years the twelve days of Christmas were kept as entire holidays as far as possible, at least by many. Enough wood was cut up and stowed away to last till the Epiphany ; even now many do so up to New Year's Day. This is an old English custom. The Monday after the Epiphany was called by country folks, in the old times, 'Plough Monday,' as they then returned to their usual labors, after the festivities of Christmas ; devoting the morning of that Monday to overhauling and getting into good order their ploughs and other agricultural implements, and the rest of the day to a final frolic.

"5. Houses are subjected to a general clean up, papered and white-washed ; so, too, on the Labrador.

"6. Christmas presents or boxes, carefully concealed from the notice of those for whom they are intended, were probably much more common (like many other customs, good and bad) in former days, here and on the Labrador, than they are now.

"7. As each family finished supper on Christmas Eve, one of the men of the house would fire off a gun. So too after the Christmas dinner. Mr. Whittle mentions the latter custom as prevailing in St. John's fifty years ago. Very few guns were heard about here this Christmas Eve.

"8. In very few cases indeed have I heard of any evergreens decorating the houses, as is so common in England at this season. The family Christmas-tree, so popular amongst the children in the old country, and universal in Germany, seems, in this neighborhood, quite unknown.

"9. The Christmas decoration of our churches does not appear to have been anything so common as in England, though here and there it seems to have been done."

CHRISTMAS "FOOLS" AND "MUMMERS" IN NEWFOUNDLAND.— From an article by Mr. William Whittle, contained in the "Telegram and Colonist," N. F., Christmas number, 1886 or 1887, is cited in the series of papers mentioned, an account of a local observance appearing on its face to be a survival, but not known to be recorded as observed in England :—

"The laboring classes in those days had enlarged privileges granted

them, if not by positive law, at least by well-established custom. So, folly was, as it were, 'crowned, and disorder had a license.'

"The younger generation remember the 'fools.' Their time of appearing out was from Christmas Day to Twelfth Day. They had full sway until the disguise was made a cloak by which to revenge some petty spite. Then they were ordered to be numbered, and finally were allowed out only on condition that they should appear unmasked. This was the command that terminated this old custom in St. John's. It was not, I believe, a statutory law, but merely the will of a stipendiary magistrate, the late Mr. Justice Carter. Some years after they had ceased to appear, one came out on the 'Cross' on Christmas Day. He struck right and left, and finally ran into the arms of a policeman who locked him up. I remember, some years ago, just about Christmas time, one of my brothers, who was quite a genius in that line, making a full-rigged brig, and giving it to a person who was to be a 'fool' on New Year's Day, to be used in the decoration of his cap, with the understanding that the brig was to be mine at the end of the day. Well, bright and early on New Year's morning I presented myself at the door of the 'fool' fully two hours before the hour come for him to dress. Finally out he came, 'dressed to kill,' or 'mash,' as the saying goes now. His milk-white shirt sleeves were literally covered with ribbons; his pantaloons were of the heaviest broadcloth; and his cap surmounted with my coveted prize,—the full-rigged brig. Down Limekiln-hill he went with the fleetness of a deer,—and there was method in this, as he was anxious that few should know where he emerged from. And down I went after him.

"Up Playhouse-Hill he ran until his eyes lit on some one, who, like himself, was swift afoot. Then commenced the chase. Up lanes, 'across lots,' down lanes, in and out of the crowd, until the person chased sought shelter in some hall-way. Yet his haven was not secure, for, with his shoulder against the door, the 'fool' was determined that it should yield. Then came a critical moment, for I saw an impending danger to the spars of the brig; then came the cry and warning, 'Stoop! Stoop!' He obeys the command, the door is forced open, the victim secured, a few friendly taps on the legs, and they shake hands and walk out together. From Playhouse-Hill to the Mall, from the Mall to the Tickle, many times that day did I follow that 'fool.' Wherever the crowd was greatest there was I, like Mr. Fezziwig in Dickens's 'Christmas Carol,' in their midst. At last, late at night, when the 'fool,' weary, tired, all 'played out,' sought his home, I was made the happy owner of the full-rigged brig. How well they kept from each other the knowledge of what each other was to wear! Odd costumes were discussed for weeks on street corners, at firesides, and at friendly parties, but each one kept his secret in regard to his own dress. And it is safe to say, no belle ever dressed for the 'Irish ball' that had as many come to criticise her taste or admire her appearance as a popular 'fool' had. 'Munn' Carter, I remember, was always a conspicuous 'fool,' and one who could handle himself well, for Munn was a fellow whom every would-be boxer did not want to tackle. Davey Foley was always the owner of a stylish rig, while his friend, Mosey Murphy, appeared, I think, as an

'owen-shook.' The 'owen-shook' was always a terror to encounter, for he rarely was merciful to any one who made him draw upon his wind, and woe to the man who disputed his right of giving a sound castigation for the trouble incurred."

Mr. Whittle also alludes to the common English custom of the "Mummers" or Maskers:—

"Those who did not live previous to the 'Fire' (1846) never saw this grand celebration, when some two or three hundred of the most stalwart fellows that ever trod the deck of ship donned their silk dresses, their costly bonnets and rich laces, and, marshalled by their escorts, promenaded the streets, calling upon the governor, the clergy, and the mercantile fraternity. So important were these celebrations deemed by our ancestors, and such was the earnestness bestowed upon their preparation, that the most costly garments were loaned from the wardrobes of the 'finest ladies in the land' for that purpose.

"The reign of the Mummers, like that of the 'fools' was put an end to, owing to a street row between them and the spectators, in which the latter received the worst of it. For, as I have said, both the 'fools' and mummers were composed of the 'bone and sinew' of the town. Many a time I have seen a 'fool' whom the mob tried to 'run,' pull off his cap, take the handle of his 'swab' and clean out some two or three hundred persons. Those were occasions when the spectators calculated without their host. Instead of a 'clark' being behind the disguise, it proved to be a Jackman, a Dawney, or a Curtin! But, as to the mummers. The 'fools' escorting the ladies were attired in blue trousers, with gold or red stripes on the sides, their white shirts completely covered with artificial flowers and ribbons, while from their sides hung swords which were loaned them from the barracks for the occasion. Young men and boys, as ladies dressed, often extravagantly, were thus escorted through the streets. One of the older customs was to drag a yule-log along with them. The procession invariably started from the Custom-house, in recent years, and after marching through the principal streets, put up at the house of Bill Cody, who lived in the direction of Riverhead Bridge, for dinner, where the wassail-bowl was drawn upon, and many a bumper drunk to Father Christmas."

SUPERSTITIONS IN THE ISLE OF MAN.—In the "Hartford Times," December 9, 1892, Edgar L. Wakeman gives an account of superstitions in this island, as observed by himself, from which are taken the following paragraphs:—

"Fairy doctors and hermits are still popular in the little island. In olden times the person and home, usually a cave, of the Manx hermit were so venerated that the person of a mortal enemy was sacred against harm when in a hermit's presence. These canny old loafers are no longer proof against skepticism, but they are well liked by the peasantry who hospitably tolerate them. I have made the acquaintance of several. One was in quite a despondent mood and threatened to leave his vocation forever. He admitted that the countryside people were friendly enough; but the

Liverpool holiday excursionists guyed him unmercifully, and the Douglas hotel landlords, who had engaged him to unexpectedly appear to tourists in lonely glens, were not prompt about paying his contract stipend of six shillings per week.

"The 'evil eye' is still possible to be cast upon horses and cattle and even upon children in unfrequented places where old superstitions die hardest. Fairies also work mischief in butter and among the fields. There are still those who prepare and sell charms not only to remedy but to ward off such ills. All but the most ignorant of Manxmen regard 'fairy doctors' in a jocose spirit if its expression emanates from themselves. But among the best there lingers a genial toleration for all these olden vagaries; and should a foreigner first offer the skeptical allusion, the inherent stubborn resentment to iconoclasm would instantly find expression in something like: 'Aw, mon, safe side's no harm's side.'

"Naturally among a people where folk-lore largely takes the place of book-lore, omens, portents and what might with much exactitude be called 'whimsies' are exceedingly frequent among Manxmen. The birds of the island and their habits provide as many of these as among their Irish neighbors with quicker invention and warmer fancy. A raven hovering near a herd of cattle is an unwelcome sign. The plaint of the linnet is associated with the cry of a lost soul. When the robin will not sing in church-yard trees the place is said to be haunted. A fine is still imposed in Man if a sea-gull be killed during the fishing season; and the feathers of the poor wren which is so mercilessly hunted here on St. Stephen's day are sold for trifling sums as charms.

"There is throughout the island an actual dread regarding publicity of weddings. Though all the neighbors may be aware of little details leading up to the ceremony, households directly interested affect the greatest secrecy. Cooking for the feast, dressing and the like is often done with closely curtained windows at night, and when all is ready the wedding party will mount an open car and gallop away to the nearest church in the gray of morning as though all the witches were after them. But the arrival of the Manx baby brings a host of traditional superstitions, safeguards, and ominous portents into immediate activity. No one must step over it or walk entirely around it, lest it becomes dwarfed and weakened. Amulets of undyed woollen cord are often worn around the mother's neck until the babe is weaned, to ward off fevers. Until baptism all babes are quite at the mercy of the fairies. The baby will remain lucky through life if it first handles a spoon with its left hand, but it will come to perfect estate if it shall have repeated tumbles out of its mother's arms, its cradle or bed before it has attained its first birthday.

"One of the most winsome of half superstitious customs in Manxland is for the family on stormy nights to retire to rest at a very early hour, so that the good fairies may unobserved enter to find shelter and repose. A very ancient tradition that a fairy in the guise of a beautiful woman once bewitched a host of the best men of the island and then led them all over a cliff to their death in the sea, prevails so unyieldingly to this day, that a Manx wife or sweetheart will on no occasion precede her husband, lest her

character for correct womanly attributes be impugned. The same fairy which established this custom is the one which, in its efforts to escape Manx vengeance, was transformed into a wren and has ever since, on St. Stephen's day, been hunted, stripped of its feathers and beaten to death in countless numbers. The same unaccountable mercilessness towards the wren exists, though

The robin and the wren
Are God's two holy men

in Ireland. There, in the vicinity of Galway, I have seen the wren hunted on Christmas day, its pitiful remains beribboned and hung to tree branches, the exhibition of which by children before house-doors proving an unailing prompting to the gift of coin or 'sweets.'"

NOTES AND QUERIES.

CONGRESS OF ANTHROPOLOGY IN THE COLUMBIAN EXPOSITION. — At the meeting of the Committee of the World's Congress Auxiliary on the International Congress of Anthropology, held on March 16, it was voted to hold such a congress from August 28 to September 2, 1893. The following Executive Committee has been appointed: Daniel G. Brinton, President; Franz Boas, Secretary; C. Staniland Wake, and Edward E. Ayer, as members of the World's Congress Auxiliary Committee; the presidents and secretaries of the several sections of the congress; a representative of each of the following societies and institutions: Sec. H. of the American Association for the Advancement of Science; the American Folk-Lore Society; the Anthropological Society of Washington; the Women's Anthropological Society of America; Army Medical Museum.

The American Folk-Lore Society, at its Annual Meeting, having voted to coöperate with this congress, the attention of the members of the Society is called to this announcement. The prospectus of the congress, containing detailed information, when issued, will without doubt be forwarded to all members of the Society.

ANTHROPOLOGICAL DEPARTMENT OF THE EXPOSITION. — The chief of this department, Prof. F. W. Putnam, has issued a circular to anthropologists calling attention to the Anthropological Library which will form an important feature of the Exposition. This library, after the close of the Exposition, will be placed in the permanent Memorial Museum of Science which is to be established in Chicago.

It is desired to make the most complete collection possible of the mass of literature upon the subject, and for this purpose contributions are requested of all books or papers relating to anthropology or any of its subdivisions. The library will be under the charge of an agent specially devoted to it, and will be described in a full author-and-subject catalogue. If contributions are intended only for the Exposition, these, if marked to

that effect, will be returned free of expense. Books and papers should be sent by mail if not too bulky, otherwise by express, and should be addressed, "World's Columbian Exposition, Department M., Anthropological Building, Chicago, Ill."

POPE NIGHT: FIFTH NOVEMBER. — It is said there are only three places left in New England in which Pope Night continues to be celebrated. These are Newburyport, in Massachusetts, and Portsmouth and New Castle, in New Hampshire. In regard to Newburyport I can only speak from common report; but of Portsmouth and New Castle I can bear eye-witness, or rather ear-witness, for it is a celebration in which noise is the main element. It is boys, however, and rather young boys who maintain a custom once pretty general in the cities and larger towns of New England, and the small boy's enjoyment and way of manifesting himself is and ever has been by making a noise, helping himself thereto by every sort of instrument that will produce the loudest sound with the least music. It has been said that human beings in the various stages of growth, from infancy to manhood, pass through and typify the progressive stages in the development of races. The so-called music of the barbarian and half-civilized man corresponds to the strange and rude sounds which seem to delight the ears of boyhood.

Pope Night, in Portsmouth and New Castle, which is a seaside village below and very near to Portsmouth, is at present celebrated by boys from six to fourteen years of age by the blowing of horns and the carrying of lights of all kinds. They march through the streets in procession, or in small bands, gathering in, as they march, single groups, or dividing again and sending off detachments, so as to leave no street unvisited. The horns are of all sorts, from the penny whistle to those of two and three feet in length. Whence the origin of the custom of blowing horns on Pope Night I am uncertain. But the lanterns and other devices for lighting the darkness of the November night have evidently something to do with the discovery of Guy Fawkes under the chambers of Parliament in the act of blowing them up with gunpowder. In childhood I remember well looking at pictures of the scene which represented armed men with lanterns searching about in a subterranean place while the dwarfish Guy crouched among great casks of supposed gunpowder. Formerly the lights used by the boys in their observance of Pope Night were candles set in hollowed-out pumpkins, the light showing through holes in the shells of the pumpkins, cut to represent a very squat human face. To the lighted pumpkin-heads have now been added all sorts of illuminations, chiefly lanterns and torches.

There is no doubt that in Portsmouth at least Pope Night has been observed from the earliest times, and formerly by older boys than at present; those indeed who knew what they were celebrating and in which they took a serious interest. It is doubtful if the children who now take a part in it know what their own act signifies or commemorates. I shall presently produce a curious proof of this in the case of the boys of New Castle. It is a very singular fact that in Portsmouth, which long since outgrew its early local boundaries, the observance of Pope Night is entirely confined to the

ancient portion of the town. This portion has remained substantially unchanged since the colonial period; and along with its antique houses, streets, alleys and docks, there remain the remnants of old families, many local names and traditions, and this historic survivor of the observance of the Gunpowder Plot. But it will not apparently survive much longer in Portsmouth. Every year the interest grows less and less and the boys who take part in it fewer and of a younger age.

The same may be said of New Castle, where even the name, Pope Night, has become confounded and the whole meaning of the celebration obliterated. It sufficiently attests the easy loss of the primitive significance of customs and observances and the complete transformation of their names, to note that in this obscure village the name Pope Night has undergone the absurd change to *Pork* Night.

John Albee.

CHILD AND SNAKE. — The legend of which French and American forms are given in the Journal (vol. v. p. 169) exists also in India. Sir Edwin Arnold, in "India Revisited," gives the story as related to him by a Hindu of his own child, whom he one day saw sharing her milk with a large cobra, and pushing his head out of the bowl when she wished to take her turn.

SIGN OF THE CROSS MADE TO AVERT ILL-LUCK. — To the query made in the same number, why the making of the cross on the ground averts ill-luck, the following answer is suggested: May it not confuse, or send a counter-current across the evil influence? As Mr. Leland tells us in "Gipsy Sorcery," complications of tracery in ornamentation were supposed to have that effect. So in mesmerizing, cross passes break up the condition which direct passes have induced. Perhaps the origin of crossing one's self was to block the way, so to speak, of a stream of ill-will poured from adverse powers, in or out of the flesh.

Louise Kennedy.

CONCORD, MASS.

CONTRIBUTIONS TO THE FOLK-LORE OF NEW ENGLAND. — The following items may be added to those included in a previous article (vol. iv. p. 253).

BURNING OF AN AMPUTATED LIMB. — I recently assisted in the amputation of the foot of a man who had had it crushed on a freight-train. After the operation, the friends questioned what should be done with the amputated foot; one promptly decided the matter, by saying that it should be burned, and not buried, in order that the stump should not always continue to be painful, and the man troubled by disagreeable sensations, as would surely follow if the foot were put into the ground. It was accordingly cremated.

PRESERVATION OF HUMAN FLESH. — In Grafton County, New Hampshire, in the beginning of the present century, a boy was scalded so badly that a portion of skin sloughed off, fully one inch in diameter. The boy's mother preserved the section of skin in a dried state as long as she lived, which was over thirty years. She kept it very choicely among her valuable trinkets. When the boy became of age he picked up his clothes and started off to begin life for himself. The parents never heard of him

afterwards, but the mother would bring out the piece of dried flesh quite frequently and examine it very carefully to see if it had begun to decay. This she did as long as she lived. She claimed that her son was still living, for the flesh was well preserved. She said that soon after his death the piece of skin will commence to decay, and not before. After the mother died, about 1843, the sisters kept the piece of flesh as carefully, with the same notions about its preservation and decay.

SHOOTING WITCHES IN CREAM. — In one of the newer towns in Orleans County, Vermont, about sixty years ago, a farmer churned some cream nearly all day without "bringing the butter." He said the witches had got into the cream and that was the cause of all the delay. He deliberately loaded his musket and fired the whole charge into the cream, fully in the belief that he would do no injury to the cream, but would dispel the witches. It was not long before he had the satisfaction of seeing the "butter come," and he exulted over his sagacity in dealing with those occult forces. Within a very few years I have heard people express themselves in such a way that betrayed their belief in witchcraft. But they were not found in the better class of society.

A POSSESSED OWL. — About fifty years ago, while a father and son were clearing land in Grafton County, in the valley of the Connecticut River, an owl alighted near them, and lingered in their neighborhood; they tried to take it alive, and made several attempts to shoot it, but the gun missed fire. The young man believed that the soul of some curious and ill-disposed person was in the owl, and caused it to approach, for the purpose of finding out secrets, or listening to conversation. After the spirit had gone, the owl was left free to act according to its nature and fly away. No owl, it was afterwards thought, could have turned its head in so human-like a way, unless possessed by the spirit of man.

LETTER TO THE RATS. — In Grafton County, a farmer's wife, being troubled with rats, was advised to write them a letter, advising them to leave. This she did; but being a conscientious person, she also requested them not to go to any of her neighbors' dwellings, but into the woods, where they would injure no one. The letter was folded, addressed to the rats, and placed in one of the most frequented rat-holes in the walls of the house. The letter I heard read; it was written in a very humble spirit.

John MacNab Currier.

NEWPORT, VT.

THE MAGPIE AND THE FOX (A Corean Tale). — Once upon a time a magpie had made its nest in the branches of a tree, and was rearing its young, when a fox came along that way.

"Mrs. Magpie," he cried out, "throw me down one of your little ones."

"No, I won't," said she.

"Well," returned the fox, "if you don't, I will climb up and take them all."

This greatly frightened the magpie, which in Corea is a very foolish bird, so she threw down one of her young, which the fox devoured. The next day he came again, and by means of the same threat, got another little bird.

Now a quail, having heard the talk between the fox and the magpie, went to her, and told her how silly she was, that a fox could not climb a tree, and that she must not be frightened by him. The next morning, when the fox came to get his daily dish of magpie, the mother told him what the quail had said, and refused to let him have a nestling, so that he had to go away hungry. He then went to the quail, and said that it was a sorry trick to have played him, for now he had nothing to eat.

"Do not worry," said the clever little quail (for I must tell you that in this country quails are very clever), "I will furnish you with a meal every day."

The next day, the quail saw a woman coming out to the field, with a big bowl of rice on her head for the workmen's dinner. The little bird lit just in front of her, and the woman tried to catch it; but just as she thought she was about to put her hands on it, the quail flew farther off, and she followed it. The woman finally got so excited by the chase, that she put down the bowl of food, and ran after the quail, who enticed her a long way off.

Then the quail flew quickly to the fox, and told him where to find the rice left by the woman. The fox galloped away, found the bowl, and got a good meal.

The quail repeated this trick several days, but finally got tired of working so hard, and went to consult with a stork, a very wise bird, to see if he would be justified in trying to kill the fox; the stork said that he unquestionably had the right to do so, and the quail sought an occasion to get rid of its persecutor.

One day a man from a village near by came out to the fields to trap birds. The quail then said to the fox: "My friend, let me cover you up with grass, that this hunter may not see you." The fox consented, and the quail covered it in such a manner that it could not be distinguished from the surrounding grass. Then it flew off, and lit near the trap. It was so lame that the man thought he could kill it with a stick that he had in his hands, but when he tried he missed his aim, and striking his trap, broke it all to pieces. He then got very angry, and pursued the little bird with his stick, while it skipped along a little ahead of him.

Finally it hopped on the little mound of grass under which the fox lay concealed, and there awaited the approach of its pursuer. He aimed a great blow at the bird, who managed to evade it, so that it came down with all the force of the man's arm on the head of the fox, and killed him on the spot.

This tale was collected in Peking, from a Chinaman who speaks Corean.

Dorothy Rockhill.

THE SONG OF THE ANCIENT PEOPLE. — It has been my good fortune within the past week to have an opportunity of perusing Miss Edna Dean Proctor's charming poem, "The Song of the Ancient People." I do not wish to assume the part of a critic beyond calling attention to the remarkable fidelity of the descriptive matter, the correct local flavor, so to speak, of the whole poem. It could not be more accurate were it written by a

woman of Zuñi, of any one of the seven Moquis, or any other of the Pueblos. One great charm of all Miss Proctor's work is thus brought out, — the absolute conscientiousness with which she seems to study every subject, and make it part and parcel of herself, before she attempts to express her ideas in verse. It is never necessary for her to crave the indulgence of her readers, and ask pardon for this or that petty error or anachronism as a matter of poetic license. This excellent characteristic is most strongly manifested in her recent poem on the Apaches and in this "Song of the Ancient People."

It was indeed a happy idea to have this poem presented to the American public with the annotations of Professor Fiske and Mr. Frank Hamilton Cushing, and the excellent art work of Mr. Julian Ralph. Professor Fiske I have not the honor to know personally, but I have for many and many a day been alongside of Frank Hamilton Cushing during his labors among the Zuñis. He is to-day America's foremost ethnologist, and that, too, at a period when interest in all investigations into the habits, manners, ideas, and inner life of our own aborigines has been heightened by the learned researches of Francis Parkman, Professor Putnam, Professor Mason, Washington Matthews, Garrick Mallory, Powell, Mooney, Gatschet, Bandelier, Fewkes, and many others.

Mr. Ralph's illustrations are beautiful; there is not a flaw in them, not a detail wanting that I can detect. Of course, I am speaking merely as a man acquainted with Zuñi and Moqui life, and not in any manner as an art critic. This little volume is a compendium of the life of the Sedentary Indians of the Southwest, and will be recognized as such by every scholar and traveller.

When I speak of Mr. Cushing and his great work, and when I look at this poem by Miss Proctor, I find it impossible to suppress a reference to the woman who has done more for the intelligent, comprehensive investigation of American antiquities than any ten men. I allude to Mrs. Mary Hemenway, who was so long identified with the Archæological Survey in Arizona, which will preserve her name for generations as an honor to her sex and country. That survey, while it lasted, turned out nothing but first-class work, and some of its results may be traced in the lines written by Mr. Cushing.

John G. Bourke, Captain 3d Cavalry, U. S. Army.

FORT RINGGOLD, TEXAS, *January 20, 1893.*

LOCAL MEETINGS AND OTHER NOTICES.

NEW YORK BRANCH. — In the month of February, the advisability of forming a New York Branch was taken under consideration. As it was found that many of the members in that city were warmly in favor of such local organization, a preliminary meeting was called, at which the outlines of a plan were determined. The first meeting of the Branch was held at the house of Mrs. Henry Draper, 271 Madison Avenue, at the invitation of

a committee composed of Prof. H. Carrington Bolton, Mr. Charles F. Cox, Mr. W. G. Davies, Mr. George Bird Grinnell, and Mr. W. B. Tuthill. About forty persons were present, who were interested in the formation of the Branch, Professor Bolton presiding. The Secretary of the general Society, Mr. W. W. Newell, made remarks, explaining the possible usefulness of local branches, the opportunity for collection, and the field for a folklore society in a city presenting so many types of nationality as New York. A nominating committee was appointed to report a list of officers, who were elected, as follows: President, Prof. H. Carrington Bolton; First Vice-President, Mr. George Bird Grinnell; Second Vice-President, Mr. Richard Watson Gilder; Secretary and Acting Treasurer, Mr. William B. Tuthill; Ladies' Committee, Mrs. Harriet M. Converse, Mrs. Henry Draper, Mrs. Mary J. Field. The meeting then proceeded to listen to papers. The President of the Branch gave an account of "A Modern Oracle and its Revelations" (this paper is printed above). Mr. Kunz exhibited a specimen of a prehistoric human tooth from Mexico, inlaid with jadeite, a mineral not hitherto known to have been used for such a purpose. Mr. Grinnell related a Pawnee tale. The addresses were followed by discussion. The meeting concluded with conversation, the evening having passed to the general satisfaction of the members.

BOSTON ASSOCIATION, *January 20.* — The Association met at the house of Miss Crocker, 319 Commonwealth Avenue, Mr. Dana Estes presiding. Mr. William Wells Newell read a paper on "Superstitions Current in America." At the outset he mentioned the collection of Mrs. Fanny D. Bergen, of Cambridge, Mass., who has for years been engaged in this work. The first part of his paper was devoted to an examination of the theory of superstition. After examining the various definitions which had been given, from Roman times to the present, he concluded that the essential element of superstition was survival. A superstition he defined as an expectation of the future, obtained in conformity with methods of reasoning formerly accepted, but now discredited, the superstition, in most cases, being accompanied by a custom. He then proceeded to give examples of common superstitions, and to point out the probable causes of their origin. The paper was followed by conversation.

February 17. The Association met at the house of Miss Mixer, 219 Beacon Street, Mr. Montague Chamberlain presiding. Dr. George P. Bradley, U. S. A., gave the principal paper of the evening, on "Hawaiian Folk-Lore." The history of the islands, Hawaiian mythology and customs, and the character of the native inhabitants, were the subject of remarks. Mrs. Cora Agnes Benneson gave an address, containing an account of her own observations on the islands. Two native songs were sung by Miss De-crow. An interesting collection illustrating implements and costume was shown by Mr. Gilman. General conversation followed, many persons being present who were born in the islands, or familiar with the condition of the country.

MONTREAL BRANCH. — *Monday, December 12th.* The monthly meeting was held at the house of Dr. D. C. McCallum, 45 Union Avenue, Professor Penhallow presiding. Mr. Henry Mott read a paper on "Medicine

Men," including also certain Indian myths. He made reference to a large number of authorities in treating of the medicine men, their beliefs, customs, and especially their dances. He pointed out that these functionaries were distinct from the priests, although a sort of crude theology might be gathered from their practices. In concluding his paper Mr. Mott touched upon the striking euphony of the names which the Indians have bequeathed to towns and rivers, and also had something interesting to say of the power of Indian oratory. Mrs. K. Boissevain then read an interesting and instructive paper on "Peasant Customs in Livonia."

January. The annual meeting took place at the house of Mr. John Kennedy, 113 University Street. In the absence of the President, Professor Penhallow presided. The first part of the meeting was devoted to business, which consisted mainly in the election of officers for the ensuing year. It resulted in the choice of Professor Penhallow for President; Messrs. L. Fréchette and John Reade, Vice-Presidents; Mr. F. E. Came, Secretary; Mr. W. J. White, Treasurer; and Mrs. Robert Reid, Mrs. L. Fréchette, Mrs. Herbert B. Ames, Mrs. K. Boissevain, Miss Van Horne, and Miss Macdonell, ladies' committee.

Professor Penhallow read a paper on "The Customs and Traditions of the Ainos of Japan." (This paper, subsequently read at the Annual Meeting of the American Folk-Lore Society, will hereafter appear in the Journal.)

February 16th. The regular monthly meeting was held at the house of Mr. Allan R. Macdonell, 1160 Dorchester Street. The President, Professor Penhallow, occupied the chair. The attendance of members and invited guests was pleasantly large. The by-laws of the Society were adopted, and the steps taken by the Executive Board for the incorporation of the society were approved. After some discussion of the arrangements for the annual meeting of the parent society in Montreal next fall, Mr. T. Henry Carter was called upon to read a paper on "The North of Ireland and its Various Populations." Mr. Carter began his paper by referring to the title that Mrs. Craik chose for her latest work,— "An Undiscovered Country," and said that to many this land was indeed a *terra incognita*. After a glance at Ireland's ancient geography and semi-mythic period, the essayist touched on the wars of the Tudor and Stuart dynasties and the battle of the Boyne. Mr. Carter then set out on a pilgrimage, his route beginning at Holywood and ending at St. Patrick's Purgatory in Lough Derg. Wherever he paused in his journey he found opportunities for illustrating the ethnology, folklore, character, and dialect of the people of Ulster, introducing many a story, rhyme or saying illustrative of North of Ireland traditions, usages, and beliefs.

The paper referred to the tales of the fearful "mankeeper" that jumps down the throats of the unwary; of a wolf that is a type of insatiate greed; the Irish gift of improvisation and the multiplicity of scattered doggerel thence resulting; Ultonian love-making as contrasted with that of the South; certain habits of speech, such as "be to be" for "have to be;" religious prejudice and faction fights, and many another trait characteristic of the North. The reading of it having been concluded, the President gave

some instances of surviving customs at Portsmouth, Newburyport, Marblehead, and other old settlements on the Atlantic coast. *Inter alia*, he mentioned the ringing of the curfew bell at nine o'clock in the evening. There was a saying that the Portsmouthers would never go to bed if curfew were not rung. Guy Fawkes's day (November 5) was still commemorated in all these old New England towns, just as it is in the rural parts of the mother land. The statement of the treasurer, Mr. W. J. White, showed that, financially, the society was in a fairly flourishing condition. The remainder of the evening was enjoyably spent in social intercourse.

NEW ORLEANS ASSOCIATION. — *January 26th.* The Society met at the hall of Tulane University, Professor Fortier presiding. The annual report was read by the Secretary, Mr. William Beer. The report stated that since its organization the Society had held eight regular meetings, well attended. The number of members is forty-five. Col. Wm. Preston Johnston, President of Tulane University, in a graceful speech recommended to public approval the work of the Society. He urged that attention should be paid to preserving the diction of folk-lore stories, as maintaining the originality of words and thoughts, and assisting in the determination of the period of composition. On motion of Professor Dillard, the officers of the preceding year were unanimously reelected as follows: President, Prof. Alcée Fortier; Vice-President, Mrs. M. A. Townsend; Treasurer and Secretary, William Beer; Assistant Secretary, Edward Foster; Executive Board, Mrs. F. Blake, Mrs. M. M. Davis, Mrs. G. Howe, Col. W. Preston Johnston.

The President, Professor Fortier, gave an account of the American Folk-Lore Society and of its work, as well as of the scope and contents of the study. He pointed out the opportunities for collection in Louisiana, saying that the study of Louisiana Folk-Lore involved the study of local superstitions. Louisiana was cosmopolitan, and contained a population made up from many races. It was their duty to study this phase of the subject especially. They were working in Louisiana for a purpose, and that purpose was to obtain as much as possible of the unwritten history of the State. The dialects of the English, French, and Spanish settlers should be studied, and they would be found valuable in compiling this history.

After the singing of Creole songs by Madame Lejeune, Edward Foster, Assistant Secretary of the Club, read a paper on the Development of the story of Gellert, or Gilhart, the faithful hound of Llewellyn the Great, told in verse by Hon. W. R. Spencer, and one of the best known Welsh folk-tales. The speaker traced the narrative through the *Gesta Romanorum* and French fabliaux, as well as earlier literature, and concluded that the tale was a common possession of the Aryan race, rather than of any particular people.

IN MEMORIAM. — The sad news has recently been received of the death of John Gundy Owens, a member of the Folk-Lore Society and contributor to this Journal, who fell a victim to malarial fever on February 19, while engaged in making archaeological explorations at Copan. Mr. Owens was born at Lewiston, Pa., September 22, 1865; in 1889 studied botany in the summer school of Harvard University, and having made the acquaintance of Dr. J. Walter Fewkes, was induced by him to join the Hemenway Archæo-

logical Expedition. He spent the summer of 1890 in Zuñi, and that of 1891 among the Mokis, where he was initiated into the Order of the Antelope and made a member of the tribe. Returning to Lewiston in the autumn, he made a collection of the folk-lore of Union County, which has appeared in this Journal.

In the fall of 1890, Mr. Owens went to Harvard as the first student in the Department of American Anthropology, and in 1891 received a fellowship in connection with the Peabody Museum of American Archæology, established by Mrs. Hemenway, of Boston. The Museum having obtained the right to investigate the ruins of Copan, Honduras, Central America, an expedition for that purpose was organized, of which Mr. Owens was made executive officer. He went to Madrid to assist in arranging the Hemenway exhibit in American archæology at the Universal Exposition in honor of Columbus, but in 1893 returned to take charge as director of a second Honduras expedition. Mr. Owens, who was equally distinguished by enthusiasm and intelligence, was an investigator of the greatest promise, and his loss will be a subject of general regret amongst students of archæology.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE INTERNATIONAL FOLK-LORE CONGRESS, 1891. PAPERS AND TRANSACTIONS. Edited by JOSEPH JACOBS and ALFRED NUTT, Chairman and Honorable Secretary of the Literary Committee. Published for the Organizing Committee by David Nutt, 270, 271, Strand, London, 1892. Pp. xxix, 472.

This volume contains the Proceedings of the Second International Folk-Lore Congress, held in London, October 2-7, 1891. The papers here gathered will be found of general interest, and indeed to constitute a good introduction to the study. It is out of the question to give anything like an adequate notice in this place of a series of articles so extensive in their range. We can only briefly indicate the titles of some of the articles.

The material is arranged under the four sections called "Folk-Tale," "Mythological," "Custom and Institution," and "General Theory and Classification." The Presidential Address of Andrew Lang was printed at the time, and is in Mr. Lang's best vein. Particularly to be remarked are his very true and beautiful observations on the manner in which primitive credulity and ignorance contribute to modern thought and poetry.

The Chairman of the Folk-Lore Section, E. Sidney Hartland, in his address points out that whatever theory is adopted concerning the origins of folk-tales, these have in any case an anthropological value, as illustrating the history of manners and customs.

Mr. E. Cosquin, the author of the best comparative discussion of tales, offers some remarks, in which he indicates the difference between the presence in folk-tales of separate incidents, and the combination of such

incidents into wholes. He justly remarks that the resemblances between European and Asiatic folk-tales are of the latter type, and that this circumstance renders absurd the theory of independent origination, which students of the subject in England have been inclined to maintain. Mr. Jacobs, enforcing the same view, gives a list of incidents common to European folk-tales; the idea is an excellent one, and capable of expansion, the number of works included in the present index being small. Mr. Nutt, in remarks on "Problems of Heroic Legend," inclines to the pan-Aryan theory, but leaves the question open.

In the department of Mythology, a learned paper by W. R. Paton, on "The Holy Names of the Eleusinian Priests," shows the manner in which modern folk-lore may be utilized in the discussion of classic usages. J. B. Crosbie discusses saliva superstitions, coming to the conclusion that their cause is to be sought in a life-giving power attributed to saliva, parallel to that ascribed to human blood. The material of Mr. Leland, on "Magic Formulas of the Romagna," which has lately appeared in a volume, and that of Miss Owen on Voodooism, which is about to be printed in book form, will receive independent notice.

The section on Customs contains a very valuable and suggestive paper by M. Winternitz on "Indo-European Marriage Customs." The purpose of the writer is to point out the manner in which those customs can be distinguished which are to be regarded as Aryan; but the paper will be valued by those who have little faith in any such separation. C. L. Tupper contributes an article on "Indian Institutions and Feudalism," which brings modern observations in India to the solution of questions of European feudal history. F. Hindes Groome, in a most witty and entertaining paper, discusses "The Influence of Gypsies on the Superstitions of the English Folk." The conclusion that Gypsies, on their way through Europe, have taken up the superstitions of many countries, and acted as *colporteurs* of folk-lore, seems eminently sensible.

In the last section, which is only a receptacle for various contributions, is especially to be remarked the interesting account given by H. Nevill of the great collections made by him in Ceylon, and which seem likely to form one of the most important additions to folk-lore material. Mr. Nevill enumerates, as divisions of this collection, nursery rhymes, proverbs, prose folk-tales, mythological Sinhalese ballads, songs of the Vaeddas, magic, Sinhalese demonology, and Buddhist folk-lore. The observations made by Mr. Nevill in regard to an arch or bower, erected by the Vaeddas for purposes of worship, are most interesting, and an addition to our knowledge of tree-worship.

W. W. N.

BLACKFOOT LODGE TALES. The Story of a Prairie People. By GEORGE BIRD GRINNELL. New York: Charles Scribner's Sons. 1892. 8vo, pp. xv, 310.

The Blackfeet, a "prairie people," as they are called, form the western outlying branch of the great Algonkian linguistic stock. For the determination of the past history and affiliations of this great people, whose limits

stretch from the shores of Newfoundland to the base of the Rockies, and from the ice-bound coast of Hudson's Bay to the Carolinas, careful and accurate study of Blackfeet life, customs, and mythology is of paramount importance. Mr. Grinnell, whose volume "Pawnee Hero Stories and Folk-Tales" portrayed Indian life and lore with the fidelity and appreciation which are his alone whose camp has been pitched amongst the red men, who has learned to know them as they are,—fellow-men, with other minds than ours,—now presents us with the story of the Blackfeet. The book is written in the true scientific and the true human spirit, unbiassed, untainted by the contempt which superficial observers of the Indian are but too wont to scatter broadcast. The "only good Indian" is not a "dead Indian." The author tells us: "The Indian is a man not very different from his white brother, except that he is undeveloped." He can be kind, affectionate, hospitable, honest, intensely religious. What Mr. Grinnell says for the Blackfeet the writer of this notice can say for their neighbors, the Kootenays: to know them well is to learn to respect, even to love them.

Knowing the Blackfeet as few, perhaps none, have known or know them, the author wrote down from the lips of the Indian story-tellers the tales they love to tell to him whom they know to be their friend. Mr. Grinnell has divided his charming book into four sections: Stories of Adventure, Stories of Ancient Times, Stories of Old Man, The Story of the Three Tribes; and it is not to the folk-lorist alone that these interesting tales will appeal. Perhaps the most valuable to ethnologists of the tales contained in the first section is the detailed story of the child Kût-ô-yis, or Clot of Blood, which has Siouan analogues. A curious legend is that of Mik-a'pi, or Red Old Man, the greatest of the great chiefs who have lived and died. The brief tale of the "Fast Runners" tells how the antelope and the deer ran two races, in the first of which, on the open prairie, the antelope proved victor and the deer lost his gall (the wager); while in the second, which took place in the thick timber, the deer ran fastest and the antelope lost his dew claws. The affinities of the race-tale are world-wide. The "Stories of Ancient Times" deal with the Origin of the Medicine Lodge, of the Association of the All Comrades, of the Medicine Pipe, of Indian Tobacco, of the Buffalo Stone, of the Worm Pipe, etc. In the first of these occurs the following riddle made by the Sun: "Which is the best, the heart or the brain? The brain is. The heart often lies, the brain never." The story of the Beaver Medicine tells how a poor young man won a chief's wife, and how the first killing of a man occurred.

The "Stories of Old Man" deal with the deeds and feats of *Nápi* (Old Man), who corresponds in many respects to the Otcípwe Manabozho or *Nā'nibōjū'* and the Micmac Glooskap. Mr. Grinnell inclines to derive *Nápi* from *ninah* (man), and *ápi* ("the tint seen in the early morning light, when it first appears in the east,—the dawn,—not a pure white, but that color combined with a faint cast of yellow"). *Nápi* would, then, mean "dawn-light-color-man, or man-yellowish white." The word *nápi* is used also to indicate any old man; according to Mr. Grinnell, "it is easy to see why old men should be called by this latter name, for it describes precisely the color of their hair."

In ancient times "the chief god of the Blackfeet — their Creator — was *Nápi* (Old Man)." He is immortal and long ago disappeared in the west, promising, however, to return. Mr. Grinnell seems to think it probable that *Nátō's*, the Sun, who is now "the supreme chief of the world," is the same as *Nápi*, though he is unlike him in attributes. First of the stories of "Old Man" is the "Blackfoot Genesis," — how he made people, animals, and birds, mountain, prairie, and forest, river and lake; how he lay down to rest and left his impress on the earth, and marked the outline of his body with stones (the rocks exist to this day); how he communed with bird, beast, and man, and all these with him. Other tales recite how the raven tried to fool Old Man; why the bears are so fat, and why rabbits have two such layers of fat on their backs, and why they are so fat between the hind-legs; how Old Man lost his eyes through not failing to observe the conditions of a trick taught him by a bird; how Old Man raced with the coyote; how he almost starved to death; how he acted as doctor; how he stole the Sun's leggings; how he killed the bulls by making them laugh themselves to death; how he punished the lynx and rewarded the birch-tree.

The "Story of the Three Tribes" (Blackfeet, Bloods, and Piegans) treats of the following topics: The Past and the Present; Daily Life and Customs; How the Blackfoot Lived; Social Organization; Hunting; the Blackfoot in War; Religion; Medicine Pipes and Healing; The Blackfoot of To-day.

The sections on Customs, Social Organization, Religion, and "Medicine" are particularly valuable contributions to our comparatively limited stock of knowledge regarding the ethnography of these Western Algonkians.

We learn that the timbered country in the region of the Lesser Slave Lake was, about two centuries ago, the home of the Blackfeet, who were driven thence south and west by the Chippewyans. Of the life of the Blackfeet, their beliefs, customs, societies, institutions, Mr. Grinnell gives a graphic account, from infancy to their departure at death to the Sandhills, — the happy hunting grounds of the tribe.

To this monograph students must constantly refer for reliable data in comparing the Blackfeet with the neighboring Atbapascans, with the Kítō-nā'gā, and with the Siouan tribes.

Mr. Grinnell is to be congratulated on producing a volume calculated to be of inestimable value to the scientific ethnologist, and of great interest to the general public. The more books of the kind that, casting aside theorizing as to who the Indians are, tell us what they are, we have, the better, — and Mr. Grinnell has made a distinct addition to the list of books indispensable to every Americanist.

A. F. Chamberlain.

AISSLINGE MEIC CONGLINNE: THE VISION OF MAC CONGLINNE. A Middle-Irish Wonder Tale. Edited, with a Translation (based on W. M. Hennesy's), Notes, and a Glossary, by KUNO MEYER. With an Introduction by WILLIAM WOOLNER. London: David Nutt, 270, 271, Strand. Pp. liii, 21.

This tale is preserved in two versions, that of the *Leabhar Breac* (14th century) being, according to Woolner, an expansion of the other. This version, though often tedious and inartistic on account of its excessive detail, abounds in incidents illustrating mediæval life. A poor scholar is possessed with a desire to make a journey; his departure is graphically described:—

“A great longing seized the mind of the scholar to follow poetry, and to abandon his reading. For wretched to him was his life in the shade of his studies. . . . Then he sold the little stock he possessed for two wheaten cakes and a slice of old bacon with a streak across its middle. These he put in his book-satchel. And on that night two pointed shoes of hide, of seven-folded dun leather, he shaped for himself. He arose early on the morrow, and tucked up his shirt over the rounds of his fork, and wrapped him in the folds of his white cloak, in the front of which was an iron brooch. He lifted his book-satchel on to the arched slope of his back. In his right hand he grasped his even-poised knotty staff, in which were five hands from one end to the other. Then, going right-hand-wise round the cemetery, he bade farewell to his tutor, who put gospels around him.”

The story proceeds to relate how the scholar is everywhere well received as a poet (whose sharp tongue was dreaded); how, in the guest-house of Cork, he gets a poor meal, and makes a satire on the monks, for which the abbot proposes to crucify him; how St. Mura appears to him, and instructs him in a vision, by the recitation of which Cathal, king of Munster, may be relieved of a hungry devil by which the king is possessed. This is accomplished by a long story, in which is narrated a visit to a country in which the lakes are milk, the mountains butter, and so on. At last the hungry demon becomes desperate, and jumps out of the mouth of the king in order to seize on food tantalizingly offered. Students of Middle-Irish will thank Mr. Meyer for his excellent little work, and the accompanying glossary.

W. W. N.

STRACK, HERMANN L. — DAS BLUTABERGGLAUBE IN DER MENSCHHEIT, BLUTMORDE UND BLUTRITUS. Zugleich eine Antwort auf die Herausforderung des “*Osservatore Cattolico*.” Vierte, neu bearbeitete Auflage. München, 1892. 8vo, xii, 152 S.

Dr. Strack, who is Professor of Theology at the University of Berlin and a distinguished Hebraist, as well as a soldier in the cause of religious and social liberty for the oppressed Jews of Central Europe, has brought together in this little volume a mass of interesting details regarding the use and employment of blood in ritual and superstition. Some of the topics discussed are these:—

The drinking of human blood (sometimes mixed with wine) in connection with oaths and covenants, or as a sign of friendship; use of the blood of other men as medicine, especially for curing leprosy; use of his own blood by a patient; use of the blood, etc., of executed criminals and persons who have met a violent death, particularly as a remedy for epilepsy; use of hands of dead men, skulls (for drinking-cups), etc.; superstitions connected with human blood, and use of blood in ritual.

Dr. Strack takes up the charge that the Jews use the blood of little Christian children in their rites, treats it historically, and shows how hollow it is. About the most recent promulgator of this calumny of a whole race is the "Osservatore Cattolico" of Milan, and Professor Strack succeeds in proving the utter falsity of the assertions, and does not leave the journal a leg to stand upon. The amount of rehabilitation of century-old myths and foundationless reports that has been pressed into the service of the Anti-Semite Crusaders is enormous. It is to be hoped that the book now under notice, with its wide treatment of the subject, will go far towards relegating such charges to the realm of myth and folk-lore, where they properly belong. Here science can lend to justice a helping hand in relieving a people to whom the world owes its highest conceptions of religion from a charge that savors of mediævalism, and it is to be hoped that there will no longer be found in Germany men calling themselves scientists to lend countenance to the crusade against the Jews.

A. F. Chamberlain.

IN a volume entitled "Roman Etruscan Remains in Popular Tradition" (New York: Charles Scribner's Sons, 1892; 4to, pp. viii, 385), Mr. Charles Godfrey Leland gives the results of inquiries into magic and witchcraft in the Tuscan Romagna. The first part, entitled "Gods and Goblins," contains a number of spells and tales, in which occur names of spirits, which Mr. Leland considers to be survivals of Etruscan belief. The second part is devoted to remarks on "Incantations, Divination, Medicine, and Amulets." It is intended hereafter to print in this Journal matter obtained in America from Italian immigrants relating to names of spirits mentioned in Mr. Leland's book, until which time we defer a detailed notice. Nothing can be more beautiful than the execution of the volume, which is illustrated by the author.

NOTES ON JOURNALS AND PAMPHLETS RECEIVED.

THE third volume of "A Journal of American Ethnology and Archæology" consists chiefly of an outline of the Documentary History of the Zuñi Tribe, by A. F. Bandelier. The writer traces this history from the discovery by the Spaniards, in 1538, to the revolution of 1680. He demonstrates that the "Cibola" of Fray Marcos was Zuñi. According to his accounts, the government of the Zuñis was much what it is to-day, a mili-

tary democracy guided by the advice and oracles of religious organizations. In 1540 Coronado took by storm Hauicu. The other pueblos did not take up the cause of Hauicu, and peace existed during Coronado's stay. At the time of his departure, the Zuñis endeavored to induce his followers to remain, and actually did keep with them a number of Mexican Indians. It is evident that the pueblos continued to cherish friendly feelings for Europeans. Espejo, in 1582, left Fray Bernaldino and five companions in Zuñi during his long journey, and these remained in perfect safety. At Acoma, Espejo saw a snake-dance, which must have resembled that now kept up by the Mokis. He also mentions idols. In 1598 the pueblo Indians voluntarily and consciously became vassals of Spain. The sparse settlement, and quarrels between priests and governors, caused the Zuñis to be left without a mission, except at intervals, until one became permanent in 1642. Mr. Bandelier's observations on the cause of aboriginal change of feeling are very interesting. The pressure of the Apaches and Navajos had something to do with this; finding that masses and bells did not act as a sufficiently potent medicine, the people of the pueblos came to doubt the efficacy of the new faith. The writer is inclined to defend Spanish administration from the charges of exceptional infamy. New Mexico, a wild frontier country, had in 1680 only fifteen hundred European inhabitants. In 1675 a plot was formed bearing some analogy to the recent outbreak in the Northwest. Po-pe, a medicine-man who had lived in the North, professed to have received a special mission from the spirits of Lake Ci-bo-be, whither departed souls were supposed to resort as to a Paradise. In 1680 came the catastrophe, and the Spaniards were cast out of New Mexico. It is very interesting to observe that Mr. Bandelier is apparently of opinion that the period of contact with Europeans has not essentially changed Zuñi costume, government, or religion. He pays a high compliment to the labors of Frank Hamilton Cushing. Altogether, the value of this excellent treatise cannot be exaggerated. In the second paper, by H. ten Kate, "Somatological Observations on Indians of the Southwest," the American race is affirmed to possess characteristics which can only be called "Mongoloid," though the writer does not undertake to make any affirmation as to inferences or theories in respect of settlement from Asia.

Dr. A. F. Chamberlain's Report on the Kootenay Indians contains a variety of information, arranged in short paragraphs. The tribe is described as physically inferior to white men, with rare exceptions. Color perceptions are well developed. Totems and secret societies could not be discovered. Private property in land was unknown. Stealing does not seem to have existed. Murder was atoned for by compensation, which did not prevent blood vengeance. The Kootenays believe in the existence of spirits in every object, even the parts of inanimate things. The moon is a man, the sun a woman, the stars Indians who have got into the sky. In the deluge legend, a giant ravishes a woman, and, being shot by an arrow, swallows the water of a lake. The wife draws out the arrow, and a flood is the result. *Intlāk* (hawk) and his wife fly to a mountain. In a

variant it is the blood of the giant, represented as a fish, which causes the deluge. In Kootenay mythology, the chief figure is the coyote. Mr. Chamberlain mentions gives brief outlines of two tales (it may be noted that the first, "Seven Heads," is a variant of a myth common in Europe and Asia). The latter part of the report, "Linguistics," forms a brief grammar of the language.

In "A Few Words about the Creoles of Louisiana," Professor Fortier points out what the Creoles have done for the State of Louisiana, and refers to the events of 1768, when Spain had come into possession of the country. He protests against the ascription to Creoles of a jargon such as has been ascribed to them, and gives an anecdote of a Northern gentleman who asked to be shown a Creole, on which his host informed him that he himself and all his family were such, the term Creole meaning simply children of Europeans born in a French or Spanish colony. As to origin, he observes that hundreds of families are descended from the nobility of France, and thousands from the *bourgeoisie*.

The same writer, in the "Proceedings of the Modern Language Association," gives a sketch of the history of the Acadians of Louisiana, followed by an account of a visit to the region made classic by Longfellow. In a third section he cites a number of Acadian words and sayings, and prints two letters illustrating dialect and folk-lore.

A paper on "The Origin of the English Names of the Letters of the Alphabet," by Prof. E. S. Sheldon, of Harvard University, traces, with learning and judgment, modern letter-names back to their sources. The names, he considers, were taken into Middle-English through the French.

In a brief paper, Mr. W. D. Alexander discusses "Early Relations between the Hawaiian Islands and Spanish America." In 1527 a squadron of three vessels sailed from Zacatula, Mexico, containing one hundred and ten men sent by Cortez to reinforce his countrymen at the Moluccas. Two vessels were lost at sea. A Hawaiian tradition relates that in the reign of Keliokaloa, a foreign vessel was wrecked at Keel. Only the captain and his sister reached the shore in safety, according to the tale, intermarried with Hawaiians, and became the progenitors of well-known families of chiefs. Mr. Alexander thinks it probable, since the reckoning of time by generations agrees, that this vessel was the missing Spanish ship. He does not, however, consider that any trace of Spanish influence on Hawaii is proven.

In an interesting treatise entitled the "Underground Life," Mr. David MacRitchie gives an account of earth houses, or "weems" (Gaelic *uaimh*, cave) of Scotland. These underground dwellings, contracted as they are, have in some cases been inhabited until a very recent time. At the end of the eighteenth century, an unfortunate class of men named *Scallags* (Gaelic *sgallag*, slave) are mentioned as living, in summer-time, without fire, on milk, roots, and shell-fish, in these dens. These Scallags seem to have been the survival of a numerous class; a consideration to be commended to those economists who insist that the agricultural laborer was better off in mediæval times than in the present. This mode of building

seems originally intended for shelter rather than concealment. Mr. MacRitchie mentions several of the more interesting "Picts' houses" which survive, and gives illustrations.

In "The Asiatic Quarterly Review," Mr. E. Sidney Hartland gives an extensive study of certain marriage ceremonies, entitled "A Marriage Custom of the Aborigines of Bengal." This custom consists in the smearing of the bride's forehead with red lead, the ceremony being performed by the bridegroom. The original rite seems to have been blood-mixture, symbolic of union. Mr. Hartland gives examples from other regions. He also discusses the practice of tying together the clothes of the couple to be wedded, the Roman *confarreatio* and its congeners; and bride-purchase, as payable to the clansmen of the bride, as depending on the reception of the husband into the clan of his wife. He points out that the contrary theory of Westermarck is accounted for by his neglect of information obtainable from folk-lore.

In the National Exposition of 1891-92, at Palermo, Sicily, G. Pitre was able to bring together an extensive collection illustrating the customs and usages of the Sicilian people. The catalogue of this exhibition, which is illustrated, makes a very agreeable impression. One is astonished by the artistic grace and value of the costumes and domestic articles. In particular may be mentioned the curious Sicilian carts, of which the pictorial ornamentation is artistic in the highest degree. Progress toward convenience, so characteristic of modern times, is by comparison seen to be also a decline in an artistic sense. Picturesqueness and modern life are contraries. Among material distinctively relating to folk-lore may be mentioned the objects contained under the heads of Spectacles and Feasts, Amulets, and Toys of Children.

In reading history, one is often surprised at the injustice of conventional ideas entertained by one people in regard to the character of another. We are, however, continually reminded that prejudice and unreason are not confined to past times or distant countries. In America, immigrants from southern Europe, being, as they are in the main, of the laboring class, are apt to be considered as undesirable additions. Yet no one can examine the delightful little collection of Portuguese folk-lore made by Professor Lang, and printed in the "Zeitschrift für romanische Philologie," without admitting that to this race at least belong a gentleness and sweetness of disposition which agreeably contrast with the sterner nature of the Anglo-American. It is indeed surprising that such a gleanings of matter hitherto unpublished could have been made in America. The folk-lore of modern Europe consists, not merely of rude survivals from primitive times and of absurd superstitions, but of a body of prose and verse, exhibiting deep sensibility and highly poetic feeling. This traditional literature, in varied forms belonging to most European countries, is now retained only in lands where the deficiency of education has prevented traditional literature from being superseded by the written page. Only a narrow scholasticism can fail to recognize the literary as well as historic value which belongs to such material.

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THE JOURNAL OF AMERICAN FOLK-LORE.

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THE MIRACLE PLAY OF THE RIO GRANDE.

As the holy season of Advent approaches, one cannot fail to notice among the inhabitants of the Mexican ranches and towns of the Lower Rio Grande, Texas, a degree of bustle and unwonted activity, particularly about the hour of sunset, which indicates that the normal placidity or apathy of life has been seriously disturbed, and that some grand "funcion," more important than wedding, funeral, christening, baile, or even "marromas" (tight-rope walkers) or "tetires" (puppet-show), is in process of incubation.

Inquiry will elicit the reply: "Pues, son los pastores, no mas," — (Why, it's nothing but the Shepherds!), while a more persistent investigation will be rewarded with the information that the "pastores" are having an "ensayo," or rehearsal of their dramatic representation of the "Nacimiento," or birth of the Saviour in Bethlehem.

A few lines descriptive of this homely, crudely constructed, but feelingly acted miracle play, for such it is, may not be without interest to many of the readers of the Journal of Folk-Lore. It goes without saying, of course, that this play is Roman Catholic in origin, and, beyond question, a transplantation from beyond sea, where, until a very late period, miracle plays and moralities, under one guise or another, prevailed in all Christian countries.

While it is not logical to jump too suddenly to conclusions, I take it upon myself here to say that this particular form of miracle play has, in all probability, come to us from the Canary Islands, whose inhabitants furnished the contingent of immigrants who settled the northern part of Mexico from Monterey to San Antonio, and the valley of the Lower Rio Grande from Piedras Negras almost to its mouth.

Making every allowance for provincialisms and anachronisms which would naturally enough attach themselves to the play in its new *habitat*, the "Nacimiento" is to-day just what it must have been in the Spanish Isles two hundred years ago.

The *locus* of the play is supposed to be Palestine, and the *dramatis personæ* include, besides the Holy Mother and Babe, — whose presence, however, in our days is suggested rather than revealed, as a *présibi*, or manger, is generally erected, before which the actors stand, — a Chorus of Shepherds and Shepherdesses, a Head Shepherd, Michael the Archangel, Lucifer and several of his Imps, and an aged "Ermitaño," or Hermit, whose life has been passed in devout contemplation, and who now, bent with age and hoary of beard, admonishes and advises the ignorant herders who resort to him for spiritual consolation.

There are several rather ludicrous incongruities which may be recognized without giving offence to the pious fervor of the actors and actresses, who become intensely wrought up in their parts as the plot unfolds. The Hermit carries, attached to his waist, a rosary made of wooden spools, and bears in his right hand a large crucifix, although the Saviour has not yet been born and his Passion is all yet to be undergone. In every case that I saw or heard of, the rosary was made of these large wooden spools.

Whenever it could be conveniently done, Lucifer was dressed in the uniform of a cavalry officer, but time is working changes, and at this writing his Satanic Majesty enacts his rôle in raiment not so pronouncedly martial.

For weeks beforehand the actors selected meet under the superintendence of the Head Shepherd (in the present case an intelligent cobbler), and listen attentively and patiently while he reads, line by line and word by word, the part of each. Very few of them can read or write, and none of them in a manner betokening extensive practice; the dependence for success, therefore, is almost wholly upon eye, ear, and memory, and the rehearsals are repeated again and again, until every man, woman, and child can recite the lines almost mechanically.

The Shepherds and Shepherdesses are in gala dress, and provided with elaborately decorated "ganchos," or crooks, one of which may now be seen in the National Museum at Washington. The Archangel Michael is distinguishable by his wings and remorseless sword, as well as by the rancor with which he at all times assails his old adversary, the Son of the Morning. Both Michael and Lucifer rant a little too much to satisfy critical taste, but allowance must be made that the event they contemplate is the crucial epoch in the life of mankind, and both are speaking to influence suffrages in their favor.

There are ceaseless repetitions, and promenades and counter-marches without end or object, save, perhaps, to allow each artist opportunity for a nasalized enunciation of his verses, in chant or monologue.

The first rehearsal which I witnessed lasted over three hours, and all the others nearly the same time, yet both actors and audience maintained a stolid and dogged attention beyond all praise.

The music is inferior and the singing execrable, because the voices of the women and men of the Lower Rio Grande are generally too attenuated and stridulous to be pleasing; nevertheless there are occasional snatches of harmony which dwell agreeably in memory.

Unlike the theatrical and acrobatic representations, there are no fixed charges for admission to the "Pastores;" those who have money are expected to pay, and those who have none are made welcome without it.

But, much after the manner of the Christmas carols of Old England, the "Pastores" will gladly go from house to house of the more wealthy, enacting their parts with all due fervor, and expecting in return a largess of hospitality and a small pittance in money.

The church of late years has set its face against the appearance of the "Pastores" within the walls of sacred edifices, but they are looked upon as innocent and harmless, and free scope given them within their present circumscribed limits.

As the proof of the pudding is in the eating, it may be well to let my readers form for themselves an idea of the language and plot.

The libretto, containing between eight and ten thousand words, of which passages are given below, was written out for me by Francisco Collazo, the Head Shepherd.

The shepherds have just learned from the Archangel Michael the glad tidings of great joy, and have burst out in pæans of praise and gratitude:—

In the Gate of Bethlehem
There is great light,
For there has been born the Messiah
Who is to set us at liberty.

En el portal de Belen
Hay muy grande claridad,
Porque allá nació el Mécias
Y el nos pondrá en libertad.

And so on through seven verses more, none of significance, excepting the one in which Gila, the Shepherdess, is commanded by the Chief Shepherd to get ready plenty of "tamales" for the subsistence of the shepherds during their journey to Bethlehem.

"Tamales," it must be well known, are one of the staple articles of diet of the Mexicans, who have inherited them from the Aztecs, although something similar may have been known in Spain and Palestine.

Lucifer, called Luzbel in the libretto, now rushes upon the scene and indulges in frenzied soliloquy: "Driven out of heaven by the sword of Michael on account of proud ambition and infamous crime, I boasted of my fault, for the earth was still mine. But what is this I hear? These songs of gladness,—these victorious chants of seraphim? What is this I hear of the Star newly seen in Arabia?" Then he bethinks himself that the fulfilment of time is at hand, the seventy weeks of Daniel have expired, and the prophecies of Ezekiel are accomplished. In Bethlehem he learns that in a manger oxen and asses have kept warm with their breath a little babe whom his fears tell him only too plainly is the Incarnate Word.

There is a very considerable amount of this soliloquy, and it is evident to the most careless listener that Luzbel, or Lucifer, is not at all pleased with the prospect opening before him.

Seeing the band of shepherds and shepherdesses approaching the summit of the hill on which he had taken his stand, he conceals himself to listen to their conversation, and no sooner is he hidden from the eyes of all but the audience than the aged Hermit emerges from his seclusion to greet the procession.

Two of the shepherds—Parrado and Tebano—and Gila, a shepherdess, indulge in singing, telling what great presents of costly stones and jewels they would make to the church, were Fortune kind enough to bless them with abundant means.

We may indulge in the by no means violent conjecture that the pious friar who prepared the original libretto, back in Spain or the Canaries, fancied he saw an opportune moment for inspiring the spectators with proper sentiments of duty towards Holy Mother Church.

Finally, Gila concludes these songs with the following:—

Shepherds, the day is dawning
 When joyfully we shall set out
 For the Gate of Bethlehem,
 To see a great miracle.
 Get ready your food,
 And arrange your clothes.
 Joyfully we'll travel,
 Solacing each other with song.

Pastores, ya llégo el día.
 En que, alegres, nos partamos,
 Para el Portal de Belen.
 A ver un feliz milagro.
 Compongan sus bastimientos,
 Y dispongan bien sus Latas.
 Caminemos gustosos,
 Festejandonos con cantos.

Then we are treated to a chorus of sixteen verses, one of which will be sufficient :—

With joyful songs,
Like those of nightingale,
Let's gladly march,
Brother shepherds.

En risueños cantos,
De los ruiseñores,
Caminemos alegres,
Hermanos pastores.

They don't forget to take their sheep with them, a fact which is duly recorded in the verses. The Hermit addresses the shepherds, and is kindly received and made to eat of "cabrito" (goat meat), "pinole" (an Aztec dish), tortillas, and "tamales."

One of the shepherd characters — Bartolo — is represented as lazy and gluttonous, always seeking an excuse for rest, instead of progressing on to Bethlehem.

He furnishes whatever of the odd and ridiculous the situation may occasionally demand, while the impotent rage and utter discomfort of Lucifer border closely upon the comical, although they never lose all gravity and seriousness. It is almost time for another chorus, and we get it :—

This is truly the Good Night (Christmas)
Of joy and love,
Because they say
The Divine Redeemer is born,

Esta si que es Noche Buena
De regocijo y amor,
Porque dicen que nació
El Divino Redentor.

More singing is indulged in by the shepherds, Bato, Bartolo, and Parrado, and the Sacred Babe is compared to Samson, Jonah, Solomon, Jesse, David, and Michael.

The Archangel now appears to Bartolo and says to him, "Gloria in excelsis," and repeats the news that Christ is born.

Bartolo awakens his comrades, who have been taking a siesta after their singing, and demands that they give him "albricias," a kind of present which in old times in Spain was always bestowed upon the bearer of good news.

Michael, mingling with the pastoral throng, warns them that Lucifer is approaching, but bids them be of good cheer, that he will defend them.

Luzbel, or Lucifer, meekly advances, assures the shepherds that he is a poor wanderer, and beseeches shelter and food.

His new-found hosts do not like the great amount of black in his garments, or the lion's muzzle which forms his face. Lucifer endeavors to soothe them by saying that he is the richest man in the world, and anxious to share his "hacienda" (treasure) with them.

About this part of the miracle play there are some fine lines, — those in which Lucifer alludes to his former preëminence and fall, and those in which Michael addresses him, although in these last is to be found another anachronism, that in which the Archangel says he will smite Lucifer with the potent name of Mary, who could hardly as yet have been recognized as the mother of the Most High.

Lucifer implores Michael to leave him the dominion of the earth, which has so long been under his control.

This interview with Michael is an "aside," and unperceived by the shepherds, who get ready to sup, and repeat as a grace a sort of burlesque upon the prayers of the monastic orders, which runs thus: "Nominis, santi, adentro, abiscum, pastores, canteis, cantice-flores."

In this part of the work may be detected several solecisms and errors, the most noticeable of which, perhaps, is the word "ejemplador" for "imperador" (emperor), used by Lucifer in describing to the shepherds the wealth and power of his father.

Michael also demands of Lucifer why he presumes to molest these "Christian" (!) shepherds in their pilgrimage.

The Infernal One is soon disposed of, and the shepherds find themselves in front of the manger of Bethlehem.

There is a great increase in the number of hymns and prayers of adoration, each of the shepherds chanting a hymn and reciting a prayer while he deposits his gifts.

Parrado expresses his surprise that the Holy Infant is so small, and hopes he may soon grow big enough to play with his (Parrado's) nephew, "Andrecito."

The gifts are varied, but very cheap, and seem to consist mainly of flowers, bed linen, clothing, playthings, honey, food, and silver, which last is said to have been made by a "platero" (silversmith) from Mexico, a detail which enables us to fix the date of the composition as later than A. D. 1520.

Another circumstance, insignificant in itself, but of consequence in this connection, is that the shepherd "Lizardo" makes a present of "Holanda," or Holland linen.

In the shade of a leafy tree
Lies the Mother of the Great Redeemer,
With scarcely any shelter,
Exhausted with great grief;
And the merry-voiced birds

Caress her and play with Him,
And the little one keeps saying,
"Oh, mamma, how cold the snow is!
Travel along, lady, and be not dismayed,
Because, happy one, soon you 'll reach Bethlehem."

A la sombra de em arbol frondosa,
Esta la madre del Gran Redentor,
Abreviada en su sombra descansa,
Fatigada del grande dolor.
Y las aves con sonrosas voces,
La acarician y juegan con el.
Y el chiquito, llorando, la dice,
Oh maman ! gue fria es la nieve !
Camina, Señora, y no desmayais,
Que à Belen, dichosa, preste llegareis.

The final songs include one of the alphabet, in which each letter is credited with certain qualities, but exactly what all this means it would be hard to say.

The above is but an outlined description of a play which might well demand more elaborate treatment, but as space is limited, and as the libretto is in the hands of the secretary of the American Folk-Lore Society, who no doubt will be pleased to allow scholars to examine it, I deem it best to conclude with the hope that investigation may be made as to the existence within our boundaries of other such religious dramas. The field is surely a large one, and ought to yield some good return if carefully scrutinized by scholars competent to undertake the task. There are settlements of Irish, Welsh, English, Scotch, Germans, Danes, Swedes, Norwegians, Canadian French, Russians, Poles, Italians among us, and surely some of them must have preserved "vestiges" and "survivals" fully as important as this.

John G. Bourke.

EDITOR'S NOTE — It is probable that the text of "Los Pastores," together with an English translation and an introduction, will hereafter appear as a separate volume of the Memoirs of the American Folk-Lore Society.

THE DIFFUSION OF SONG-GAMES.

THE games of children, especially those accompanied by rhymes, are of interest in themselves, and also possess an additional curiosity on account of the light which they throw on general problems of folk-lore. It is singular to observe how little the games of one district differ from those of another, and still further, how close is the resemblance between the usage of different European nations. Separation of language is no bar against the diffusion of these rhymes, which pass from the domain of one tongue to that of another, with almost as much ease as from county to county. The basis of this transmission goes back indefinitely; but the resemblance is maintained by the continuance of the same process, tending to bring into similarity the childish custom of widely separated regions.

In England, no complete collection of games has been made; but as far as inquiry has gone, the principle stated is confirmed. Thus, in "The Antiquary" for May and June appears a little gleanings of game rhymes, by Emma Elizabeth Thoyte, entitled "Old Berkshire School-Games." The rhymes given are familiar, being variants of those contained in the "Games and Songs of American Children." In some cases the difference is so trifling that the versions are identical; in others, the alteration arises from the very recent corruption of the games, which has altered them almost past recognition, by introducing foreign elements. It seems pretty evident that the identity of English and American games cannot be entirely explained by the supposition of descent from common originals, popular at the time of the settlement of America; the continual admixture caused by immigration is to be taken into account, and a similar process has acted in England.

Miss Thoyte, in common with most English writers on the subject, exaggerates the difficulty supposed to arise from the isolation of English peasants. These games were not the property of the peasant class; on the contrary, the tradition was maintained and communicated by the highest classes. That folk-lore, so far as it consisted of ballads, tales, games, riddles, and the like, was not the possession of the "folk" in the sense of the ignorant people, but of the "folk" in the sense of the whole population, is a truth which students in England are slow to recognize.

OLD-TIME MARRIAGE CUSTOMS IN NEW ENGLAND.

MARRIAGE celebrations and marriage customs followed in the New World many of the customs of the Old World. Sack-posset, the drink of Shakespeare's time, a rich, thick concoction of boiled ale, eggs, and spices, was drunk at New England weddings, as we learn from the pages of Judge Sewall's diary; but it did not furnish a very gay wassail, for the Puritan posset-drinking was preceded and followed by the singing of a psalm, — and such a psalm! a long, tedious, drawling performance from the Bay Psalm Book.

The bride and groom and bridal party walked in a little procession to the meeting-house on the Sabbath following the marriage. We read in the Sewall diary of a Sewall bride thus "coming out," or "walking-out bride," as it was called in Newburyport. Cotton Mather thought it expedient to thus make public with due dignity the marriage. In some communities the attention of the interested public was further drawn to the new-married couple in what seems to us a very comic fashion. On the Sabbath following the wedding, the gayly dressed bride and groom occupied a prominent seat in the gallery of the meeting-house, and in the middle of the sermon they rose and slowly turned around to display complacently on every side their wedding finery. In Larned's "History of Windham County, Conn.," we read a description of such a scene in Brooklyn, Conn. Further attention was paid to the bride by allowing her to choose the text for the sermon preached on the first Sunday of the coming-out of the newly married couple. Much ingenuity was exercised in finding appropriate and unusual Bible texts for these wedding sermons. The instances are well known of the marriage of Parson Smith's two daughters, one of whom selected the text, "Mary hath chosen that good part;" while the daughter Abby, who married John Adams, decided upon the text, "John came neither eating bread nor drinking wine, and ye say he hath a devil." This latter ingenious and curious choice has given rise to an incorrect notion that the marriage of Abigail Smith with John Adams was distasteful to her father and her family. Mr. Charles Francis Adams tells me that this supposition is entirely unfounded, and that old President Adams would fairly rise in his grave to denounce any such slander, should it become current.

Perhaps the most curious wedding customs obtained among the Scotch-Irish settlers; for instance, the Presbyterian planters of Londonderry, New Hampshire, as told in Parker's history of that town, page 74 *et seq.* The ancient wedding sport known in various parts of the British Isles as "riding for the kail," or "for the broose," —

a pot of spiced broth,—and also called “riding for the ribbon,” took the form in America of riding a dare-devil race over break-neck, half-cleared roads to the house of the bride to secure a beribboned bottle of whiskey. The privileged Protestants had been in Ireland the only subjects permitted to carry or discharge firearms, and they ostentatiously paraded, at every celebration or festivity, their franchised condition by frequent volleys of blank cartridges. Their descendants kept up the same noisy custom in the new land, and the firing of guns formed a large part of a wedding celebration.

A Scotch-Irish marriage in Londonderry was prefaced by widespread formal invitations at least three days previous to the wedding day. An invitation of a single day’s warning was almost an insult. The wedding festivities began by a gathering of the groom’s friends at his home as an escort; the groom and his party proceeded with frequent discharges of musketry at every house they passed, until they met about half way a party of the male friends of the bride. Each group of wedding guests then appointed a champion, who “ran for the bottle” to the bride’s home, and the victorious one returned with it to the advancing party. Upon reaching the scene of the wedding, the bridegroom and his party of friends entered a room, and sat there till the best man brought the bride into the room, and stationed her before the parson by the side of the groom. The best man and the bridesmaid stationed themselves behind the bridal couple, and at a certain point in the ceremony bride and groom each thrust the right hand behind the back and the attendant couple withdrew the gloves, taking care to have the two gloves removed at precisely the same moment. At the end of the ceremony all kissed the bride, and the beribboned bottle of whiskey was not the only one that regaled the company. The bride and groom started on their journey with many parting volleys of musketry. In some neighborhoods, as a further pleasing attention, hidden groups of men discharged blank cartridges from ambush at the bridal pair as they rode through the woods.

Occasionally the wedding bells did not ring smoothly. One Scotch-Irish lassie seized the convenient opportunity, when the rollicking company of her male friends had set out to meet the bridegroom, to mount a pillion behind a young New Hampshire Lochinvar and ride boldly off to a neighboring parson and marry the man of her choice. Such an unpublished marriage was known in New Hampshire as a “Flagg marriage,” from one Parson Flagg, of widespread notoriety, of Chester, Vermont, whose house was a sort of Yankee Gretna Green. The government of New Hampshire, previous to the Revolution, as a means of increasing its income, issued marriage licenses at the price of two guineas each. Sometimes easy-

going parsons kept a stock of these licenses on hand, ready for issue, at a slightly advanced price, to eloping couples. Such a marriage, without proper public publishing in meeting, was not, however, deemed very reputable.

In some communities still rougher horse-play than unexpected volleys of musketry was shown to the bridal party or to wedding guests. Great trees were felled across bridle-paths, or grapevines were stretched across to obstruct the way, and thus delay the bridal festivities.

A custom prevailed in many New England towns that was doubtless an ameliorated and semi-civilized survival of the customs of savage peoples, when young girls were carried off and made wives by force. A group of those young men who had not been invited to the wedding would invade the house when the marriage ceremony had been performed, and drag away the bride to an inn or some other house, when the groom and his party would follow and rescue her by paying a forfeit of a dinner to the bride-stealers. In western Massachusetts this custom lingered until Revolutionary times; on page 245 of Judd's "History of Hadley" the names of stolen brides are given. Mrs. Job Marsh, married in 1783, is said to have been the last bride thus stolen. A very rough variation of this custom is reported to be still in vogue in some localities. In the town of Charlestown, Rhode Island, last summer, a very respectable young married woman, a native of the town and wife of a farmer, was asked whether she had ever ridden on the cars. She answered that she had once done so, when she went to Stonington to be married. When asked why she had not been married at home, she said that she knew better than to do that, that the young men of the neighborhood went at dead of night to the house sheltering the newly married couple, pulled them out of bed, and carried the bride downstairs. If the rough invaders found the door locked, they beat it down with an axe.

Madam Sarah Kemble Knights, in her journal of a horseback ride from Boston to New York in 1704, tells of a curious variation of this marriage custom in Connecticut. She writes thus:—

They generally marry very young; the males oftener, as I am told, under twenty than above: they generally make public Weddings, and have a way something Singular (as they say) in some of them, viz., just before joining hands the Bridegroom quits the place, who is soon followed by the Bridesmen, and, as it were, dragged back to duty — being the reverse to the former practice among us to steal Mistress Bride.

I think this is the most despicable, ungallant bridal custom that I ever heard of, and Connecticut maids must have been poor-spirited, down-trodden jades to endure meekly any such sneaking desertion, an it were merely an empty following of a local fashion.

The most eccentric marriage custom that I have noted in America is what has been termed a "smock marriage," or "marriage in a shift." It was believed in this country, and in Old England (and I have heard that the notion still prevails in parts of England to this day), that if a widow should wear no garment but a shift at the celebration of her second marriage, her new husband would escape liability for any debt previously contracted by her or by her former husband. Mr. William C. Prime, in his delightful book, "Along New England Roads," page 25 *et seq.*, gives an account of such a marriage in Newfane, Vermont. In February, 1789, Major Moses Joy married widow Hannah Ward; the bride stood with no clothing on within a closet, and held out her hand to the major through a diamond-shaped hole in the door, and the ceremony was thus performed. She then appeared resplendent in brave wedding attire, which the gallant major had previously deposited in the closet for her assumption. Mr. Prime tells also of a marriage in which the bride, entirely unclad, left her room by a window by night, and, standing on the top round of a high ladder, donned her wedding garments, and thus put off the obligations of the old life. In some cases the marriage was performed on the public highway. In Hall's "History of Eastern Vermont," page 587, we read of a marriage in Westminister, Vermont, in which the widow Lovejoy, while nude and hidden in a chimney recess behind a curtain, wedded Asa Averill. "Smock marriages" are recorded in York, Maine, in 1774, as shown on page 419 *et seq.* of "History of Wells and Kennebunkport." It is said that in one case the pitying minister threw his coat over the shivering bride, one widow Mary Bradley, who in February, clad only in a shift, met the bridegroom on the highway, half way from her home to his.

The traveller Kalm, writing in 1748, says that one Pennsylvania bridegroom saved appearances by meeting the scantily-clad widow-bride half way from her house to his, and announcing formally, in the presence of witnesses, that the wedding clothes which he then put on her were only lent to her for the occasion. This is curiously suggestive of the marriage investiture of eastern Hindostan.

In Westerly, Rhode Island, other smock marriages are recorded, showing that the belief in this vulgar error was universal. The most curious variation of this custom is given on page 224, vol. ii. of the "Life of Gustavus Vassa," wherein that traveller records that he saw a shift marriage take place on a gallows in New York in 1784. A malefactor, condemned to death and about to undergo his execution, was reprieved and liberated through his marriage to a woman thus scantily clad. This traveller's yarn deserves not, of course, the credence accorded to the previously stated authentic records.

In the early days of the colonies a marriage "contraction" or betrothal sometimes took place, — so states Cotton Mather; this custom was abandoned after a few years of life in the New World. It could never have been of any use or much significance, nor, indeed, productive of high moral results.

In a new land, with rude manners of living, many rough courtships are recorded, and some rude methods of wooing. The custom of "bundling" has been for years a standing taunt against New England morality; as a full account of its prevalence, influence, and extent has been given by Dr. Stiles in his book, and more recently and with more fairness by Charles Francis Adams in his paper entitled "Some Phases of Sexual Morality and Church Discipline in Colonial New England," which was delivered before the Massachusetts Historical Society in June, 1891, I will dwell no further on it here.

A more formal method of courtship is suggested by what is termed a "courting-stick;" one is preserved in Longmeadow, Massachusetts. It is a hollow tube eight feet in length, through which lovers, in the presence of an assembled family, could whisper tender nothings to each other.

Judging from the pages of the Sewall diary of the length of time elapsing between a proposal or agreement of marriage and its consummation, it is evident that short engagements were the mode, and that wedding arrangements were begun as soon as the engagement was announced. I find no indication of the use of betrothal rings, though Judith Sewall's lover sent her, after her acceptance of his offer, a "stone-ring with a noble letter." Neither were wedding rings in common use.

Wedding gloves were sent by the bridal couple as gifts to friends, as were mourning gloves at funerals. Judge Sewall records many gifts of gloves from newly-married friends. I have seen old wedding-gloves, gold-laced and fringed, with rich gauntlets, far from an inexpensive gift. I do not learn that it was customary to give presents to the bride, though Judge Sewall tells of his presentation of a psalm-book at a wedding. Bride-cake was made in early days, and was served with cheese at the wedding. A rich wedding feast was frequently given, and the bride was kissed by all present, though I must state that in some parts of New England bride-kissing was discountenanced. So, also, was dancing at weddings, especially at taverns, as "abuses and disorders" arose. This was specially in early days, when marriage was held to be merely a civil contract and was performed by magistrates, not by ministers.

In a community that opened every function — a training, bridge-planning, christening, house-raising, or journeying — with prayer

and psalm-singing, it was plain that the benediction of religion would not long be withheld at weddings, and by the close of the seventeenth century the Puritan ministers solemnized marriages.

Curiously enough, the Quakers, professedly simple in living, made a vast deal of celebration of weddings, though the wedding ceremony itself was simply "passing the meeting." Much feasting took place, and the bride seems to have had to pass through a most trying ordeal of promiscuous and unlimited kissing from every male Quaker for miles around. Visiting the bride was a favorite fashion. We read of one Boston bride, Mrs. Jervis, who received her guests, in 1774, "dressed in a white sattan night gound."

Other old-time English wedding customs are reported to have been in vogue in New England, such as throwing the stocking of the bride, to be scrambled for as a luck-bearing trophy. Along the coast from Marblehead to Castine, the bridesmaids and unmarried girls strove to steal the bride's garter by dexterity or craft. At a Pennsylvania Dutch wedding the bride's shoe was sought for, and the groomsmen protected the bride from the theft, and if ineffectual in their protection were obliged to redeem the shoe with a bottle of wine. I find no record of our modern fashions of throwing slippers and rice after the departing bride.

It is said that along the New Hampshire and upper Massachusetts coast the groom was led to the bridal chamber clad in a brocaded night-gown. This may have occasionally taken place among the gentry, but I fancy brocaded satin night-gowns were not common wear among New England settlers. I have also seen it stated that the bridal chamber was invaded, and healths there were drunk and prayers offered. The only proof of this custom which I have is the negative one which elderly Judge Sewall gives when he states of his own wedding that "none came to us" after he and his bride had retired. There is no reason to suppose, when the wedding of an English nobleman of that period was attended by most indecorous observances, that provincial and colonial weddings were entirely free from similar rude practices, but the greater simplicity of life in the New World naturally crowded out many roystering customs.

Alice Morse Earle.

BROOKLYN, N. Y.

NEW ENGLAND WEDDINGS.

[THE following account has been gathered from personal knowledge. The story with which my sketch opens was told me by the bride. Of the long Saturday evening call of a certain prospective bridegroom, I have heard an account from the family of his host.

I have known believers of each superstitious fancy referred to, with one exception, — telling the bees of a wedding.

My brother-in-law, William Allen, Esq., of East Bridgewater, Mass., an indefatigable antiquarian, is my authority for the statement that as late as 1837-38 persons were “cried in meeting” in Concord, Mass., a place slow to give up ancient customs. He also tells me that he has heard from old persons that Rev. Samuel Angier of East Bridgewater (who died in 1805) was in the habit of officiating in a white wig at weddings, having a black one which he wore at funerals. On one occasion, owing to some mistake or accident, he appeared at a wedding in the wig of ill-omen, and great was the discomfort occasioned thereby.]

“Priscilla,” cried a friendly matron to a young bride as she stood beside the groom, just ready to enter the parlor, where a goodly host of friends and kindred were assembled to see the twain made one, — “Priscilla, is everything you’ve got on your own?”

“Certainly,” was the prompt reply.

“Nothing borrowed! Dear me! it will never answer, — ’t is the worst of luck!” and detaining the group she glanced up and down the bride’s figure to see if perchance she might detect some want; no, all in order.

“Here, here,” she exclaimed, “you shall wear these;” and the bride, despite her protestations, was compelled to assume a necklace, the string of gold beads which was her sister-in-law’s most precious ornament.

Whether the spell was efficacious, who can tell? But tradition avers the union blessed that evening to have been “an uncommonly happy one,” and loving hearts still cherish the memory of the bride and bridegroom, who have long ere this met in the land where partings are no more.

This was on an evening of March — March, the “reign of blast and storm” — more than seventy years ago.

Summer weddings were less fashionable then than now. Wedding journeys were less frequent, and cold weather was the season of festivities, generally, in New England country villages. How many charming stories we have heard from old persons brought up in some

far-away country home of the winter visitings, when a merry party would "pack into" two or three sleighs, and go off in full force for a three or four days' visit to the house of some uncle or cousin, fifteen or twenty miles distant, — a home of abundance, where the visitors, biped and quadruped, received the best of cheer, seasoned with the genuine New England welcome which is every whit as hearty as the traditional "Highland welcome" famous in song and story!

Thanksgiving evening was (indeed, it is still) a favorite time for weddings, especially suitable as the time of family gatherings, the general mustering of kinsfolk "from near and from far."

The old English calendars gave the "seasons for marriages," the times allowed by the church. Beside these were various lucky and unlucky days. The New England girl, though she paid no heed to these, yet remembered the old "wedding rhymes:" —

Monday for health,
 Tuesday for wealth,
 Wednesday the best day of all;
 Thursday for losses,
 Friday for crosses,
 And Saturday no luck at all.

The superstition which made Friday an ill-omened day for any enterprise, of course applied with peculiar force to weddings. Wednesday, recommended in the rhyme, has always been a favorite day, its position midway in the week being a convenient one, though few persons were aware of any other reason. A New England matron, more learned in wedding-cake than in etymology, once remarked: "Oh, yes! Wednesday's the day for weddin's — of course, Wed'ns-day, — Weden's-day," slowly pronouncing each syllable and strongly sounding the *d*, evidently supposing some association of matrimony in the derivation, and all unwitting the fact that it was the day named for Woden, the god of battles.

Sunday, not named in the rhyme, was a common evening for a quiet wedding, and its selection was a sufficient reason for the number of guests being small.

The preparations made by a bride, though so different, were perhaps as elaborate as those of the present day. She might have been for years collecting the articles suited to the furnishing or adorning of her future dwelling. Instances are known where friends commenced such preparations even in the childhood of the prospective bride, while still other cases are on record where only superstition prevented, lest the work done so very long beforehand might never be needed.

Where spinning and weaving were done at home, where the flax-

field and the fleecy sheep gave employment to wheel and loom, all the needful supply for household and personal wear was home-made. There was a blending of pleasant memories and neighborly good offices when it was customary to "change works," and some deft spinner or weaver was ready to give a few days' work in exchange for some other kindness; then the quilting, when friends came to do those elaborate patterns that even now adorn many a bed in quaint, old-fashioned chambers, — the "Job's troubles," the "wild goose," the "rising sun," and many more, — when she who set the last stitch would be the first of the company to be married, and she who dropped scissors, spool, or thimble must be careful about picking it up, for whosoever rashly looked at the under-side of the unfinished quilt would never be married at all.

Newspapers were few, and engagements were not announced in them, but the secret, communicated to a few intimate friends, was allowed to "ooze out" gradually to an expectant public, which, in its thirst for news and its interest in courtship, differed little from the public of to-day. "Flirtations" were not "a thing unknown," but by a persistent course of Sunday evening visiting, a young gentleman was supposed to "mean something," — and usually he did.

In some places the parties were "cried" in meeting;¹ more generally the "intentions of marriage" were posted by the town clerk in the meeting-house entry three successive "Sundays or public days." Runaway matches might be supposed to be prevented by the law concerning "publishments," but this was not always the case; however, such a notice might cause guardians, in case of disapproval, to redouble their vigilance. Vigilance might in time be lulled asleep; and though usually the publishment directly preceded the marriage, yet it "held good" through the year.

It was somewhat embarrassing to walk into church facing one's own name posted up in the town clerk's best "large hand," and usually surrounded by a group of one's friends, who always seemed to consider such occasions extremely entertaining. Sometimes any awkwardness was avoided by having the notice posted on some other church than that in which either of the parties worshipped, but in the early days, when there was but one congregation in a village, there was no choice.

The duty of going to make the necessary announcement to the town clerk devolved on the individual supposed to be best able to endure hardships. In a certain town of Plymouth County, Mass., one diffident swain, having gone on this errand to the official residence on Saturday evening, finding his courage completely fail him,

¹ The custom of being "cried in meeting" was in force in Concord, Mass., as late as 1837-38.

stayed and made a social call. He was not on especially intimate terms with the family, and they were rather surprised at the attention. His engagement was not generally known, the object of his vows lived in a distant place, and all were at a loss to account for his singular conduct. At last, having wearied out the patience of the family, and stayed until an hour of the clock utterly unprecedented in a Saturday evening's call, he took his leave, to the relief of all concerned, and, rousing his courage, modestly confided his wishes to his host, who was thankfully lighting him to the door. Great was the mirth of his entertainers when the matter was explained.

The strictness of the law concerning publishments was often preventive of imposition and deception. It saved many a heartache.

The wedding was usually at the home of the bride, and on the next day the bridal pair, with a large party of friends, was entertained at the house of the parents or some near relative of the groom. This was called in Maine "the second-day wedding."

Sometimes, but rarely, a marriage took place at the new home of the young couple. It is an old superstition that a wedding should not be the first festivity held in a new house. We have recently seen persons high in culture and position strive to avert the omen by giving a large party shortly before the first marriage in their new dwelling.

A marriage in church was rare indeed. This might have been a "survival" from the old Puritan times, when marriage, being considered merely a civil contract, was celebrated, not by a clergyman, but by a magistrate, prayers and religious rites not belonging to it at all. But later (at the time referred to in this sketch) the ceremony was performed by a minister, if possible, and a magistrate, if called to officiate, gave a religious form to the occasion by "making a prayer," as the phrase went.

Quakers were allowed to be "a law unto themselves." They published and married themselves in their public meetings with a simple formula, which the law acknowledged, if duly recorded by "the clerk of the meeting," and forwarded to the legal authorities.

The attendants, "bridesmaids and groomsmen" were, naturally, relatives or intimate friends, but some delicacy was required in making the selection. One would surely not choose, to walk together in the bridal procession, two persons who found each other's companionship unpleasant; yet, on the other hand, there was a risk in selecting those who betrayed an incipient tenderness for one another, — the "auroral dawn of love," — for superstition said those who stood up together as bridesmaid and groomsman would never stand together in a nearer relation. Then, again, it was certain that "every wedding makes a wedding," and Love might cheat Fate after all.

During the progress of her toilette the bride should, of course, consult her mirror as often as she pleased ; but when once the toilette was complete, not another look ! What would be the result, apparently no one knew, but at least it was "dreadful unlucky," — good and sufficient reason for avoiding it.

The superstition concerning "telling the bees" of a death, as recorded in Whittier's poem, is well known. There was a similar fancy, though less general, concerning weddings. The little workers were to be informed of the event, and receive a bit of wedding-cake. As members of the family they were entitled to such attentions, and were supposed to resent the neglect of them.

Many of these customs and traditions are of British origin ; a few are still more general.

Pamela McArthur Cole.

EAST BRIDGEWATER, MASS.

REPORT OF AN INDIAN VISIT TO JACK WILSON,
THE PAYUTE MESSIAH.

WHAT stands below is an authentic report of three Cheyenne Indians of the Tongue River Reservation, Montana, of what they saw and heard in presence of the reputed Indian Messiah. Their names are Porcupine, Big Beaver, and Ridge Walker, and apparently faith or curiosity impelled them to see personally the religious leader, who enjoys great popularity among the different Western tribes, and preaches only in his native language, the Payute. They met him, as the report states, at Walker Lake, Nevada, in the autumn of 1890. The relation of an Arapaho Indian, Sage, especially prompted them to visit the divine man.

After returning home to the Tongue River Reservation, Montana, they met there Abe Somers, a Cheyenne Indian educated at the Carlisle Training School, Pennsylvania, and recounted to him their experiences on that trip. By chance Abe Somers came to Lawrence, in northeastern Kansas, in February, 1891, met there Henry Dawson North, a young Arapaho Indian then following an educational course at the Indian School of Lawrence, and gave him a circumstantial relation of what the three Cheyenne Indians had told him. North wrote down their words on the spot, and in the report given below they are reproduced verbatim from the Cheyenne language, North being equally familiar with Arapaho and Cheyenne. At present (1893) North is Arapaho interpreter for the United States Indian Agent at the seat of the Cheyenne and Arapaho Agency, at Darlington, Oklahoma.

Several Indians of that same reservation went from time to time on that long journey to Jack Wilson to vent their curiosity about the promised coming of the new Christ. Their names were (1) Black Bear, (2) Hānāтчā-thiāk, or Sitting Bull, (3) Washee, — all Arapaho Indians, — and (4) one Cheyenne half-blood, Edward Geary. They started for Walker's Lake from Darlington, their habitual residence, in the autumnal season of 1892, and met Jack Wilson, who claimed to be only the mouth-piece of the real Messiah, and was raised by a family of white people as one of their own children. He said that the appearance of the Messiah would occur only in four years from that time; so they had to return home rather downcast and dissatisfied.

Abe Somers himself is doubtful concerning the divine mission of Jack Wilson, as our readers may themselves gather from his report, which is here given *in extenso*. Some queer expressions may be accounted for and excused by the fact that the report is an almost verbatim translation from an Indian language.

ABOUT THE MESSIAH.

Dear Friends — one and all. Don't force your and others' minds on this letter, but resist it and keep your minds from it. I simply want to tell you just what I learned from Mr. Porcupine, Big Beaver, and I am sorry to say from one of them, a cousin of mine, Ridge Walker, son of Beaver Claws. I expect many of you are wishing to know, and perhaps many of you have already heard about it. I have met them face to face, and have questioned them personally when I met them ; and so I learned from them some of their Messiah ideas. I try to make an account of just what I have learned from these three persons.

In the fall of the year 1890, they say, they first heard of this new Christ, at the Arapaho and Shoshone Agency, Wyoming Territory. When they and other Cheyennes of Tongue River went on a visit to said tribes in the autumn of 1890, an Arapaho Indian named Sage, who had been to the southwestern country in 1888, told them that a new Christ had arisen for the Indians ; he said where he could be found and explained his doctrine to them. Farther on, Porcupine said that he and the other Cheyennes were much interested, and determined to see the Messiah, but as all could not go so far, nine of these Cheyennes were sent back to Tongue River Agency to tell the people what they had heard. Porcupine and several of the Cheyennes went on. When they arrived in Utah, they received large accessions to their caravan, Indians joining them *en route* at the different points, and so at last their meeting took place at Walker Lake, to hear the new Christ speak. There were many people present, including women and children.

Then Mr. Porcupine says to the Messiah : " I and my people have been living in ignorance until I went and found out the truth." He sat with his head bowed all the time, and after a while he arose and said he was very glad to see his children : " I have sent for you and I am glad that you have come, and I am going to talk to you after a while about our relations who are dead and gone. My children, I want you to listen to all I have to say, and I will teach you how to dance a dance, and I want you to dance it ; get ready for the dance, and then when the dance is over I will talk to you."

He was dressed in a white coat with stripes ; the rest of his dress was that of a white man's, except that he had on a pair of moccasins. And then we commenced to dance, everybody joining in with the Christ, singing while we danced. We danced till late in the night, and he said we had danced enough. And in the morning after breakfast we went in the circle and spread grass over it on the ground, the Christ standing in the midst of us, and told us that he

was going away on that day and that he would be back next morning and talk to us.

In the night, when I first saw him I thought he was an Indian ; but the next day, when I could see him better, he looked different ; he was not so dark as an Indian, nor so light as a white man. He had no beard or whiskers, but very heavy eyebrows ; he was a good-looking man, and we were crowded up very close.

We had been told that nobody was to talk ; and even if a thing was whispered, the Christ would know it. I heard that Christ had been crucified, and I looked to see, and I saw a scar on his wrist and one on his face and he seemed to be the man. I could not see his feet.

He would talk to us all day. On that evening we were all assembled again to part with him. When we assembled he began to sing, and he commenced to tremble all over violently for a while, and then sat down ; and we danced all on that night, the Christ lying beside us apparently dead. The next morning we went to our breakfast ; the Christ was with us again. After breakfast four heralds went around and called out that the Christ was back with us, and wanted talk with us ; and so the circle was made again ; they assembled and Christ came amongst them and sat down. He said they were to listen to him while he talked to us. "I am the man who made everything you see around you. I am not lying to my children. I made this earth and everything on it. I have been to Heaven and seen your dead friends, and seen my father and mother. In the beginning, after God made the earth, they sent me back to teach the people ; and when I came back on the earth, the people were afraid of me and treated me badly. This is what they have done to me (showing his scars). I did not try to defend myself, and I found my children were bad, so I went back to Heaven and left them ; and in so many years I would come back and see to my children, and at the end of this time I was sent back to teach them. My father told me that the earth is getting old and worn out, and the people getting bad, and that I was to renew everything as it used to be, and make it better ; and he said all our dead were to be resurrected and they were all to come back to the earth, and that the earth was too small for them and us ; he would do away with heaven and make the earth large enough to contain us all ; and that we must tell all the people we meet about these things.

He spoke to us about fighting, and said that was bad and we must keep from it ; that the earth was to be all good hereafter ; that we must be friends with one another. He said that in the fall of the year the youth of all the good people would be renewed, so that nobody would be more than forty years old. The youth of every

one would be renewed in the spring. He said if we were all good he would send people among us who could heal all our wounds and sickness by mere touch, and that we could live forever.

This is what I have witnessed, and many other things wonderful which I cannot describe. Please don't follow the ideas of that man. He is not the Christ. No man in the world can see God at any time. Even the angels of God cannot.

(Interpreted by Abe Somers, Cheyenne Indian, a former student of Carlisle School, Pennsylvania. Edited, in the form as obtained, by Albert S. Gatschet, Washington, D. C.)

BIOGRAPHIC FACTS.

From information just received from Mr. James Mooney, who has seen the Payute prophet in person, I present the following biographic facts, with reference to this personage.

As near as can be ascertained, Jack Wilson is now (1893) thirty-five years old. He was called after the family name of David Wilson, the white farmer who brought him up in Mason Valley, Nevada, after the demise of his father. In the same valley, about thirty miles from the capital, Carson, he resides now. His stature nearly reaches six feet, which is more than the native Payute generally attains, and this magnitude of bodily proportions may have contributed to his success. He is a *full-blood* Indian and was married in his twentieth year; no other language but Payute is spoken by him, and he is but imperfectly acquainted with English. There is no doubt that his religious teachings rest on a well-ordained religious system, and, in spite of the numerous false reports that are spread about him, he does not claim to be either God or Jesus Christ, the Messiah, or any divine, superhuman being whatever. "I am the annunciator of God's message from the spiritual world and a prophet for the Indian people," is the way he defines the scope of his work among men. The first revelation he received of God himself took place about four years ago, after he had fallen asleep. God admonished him to work zealously among his fellow-men in promoting good morals and delegated special powers to him to this effect. Thus he considers himself a messenger of God appointed in a dream, and has, on that account, compared himself to St. John the Baptist. When he had that dream he thought himself to be in heaven.

Albert S. Gatschet.

MEDICINE ARROWS OF THE OREGON INDIANS.

THERE are two kinds of these quaint and remarkable curing implements made by the Klamath Lake (É-ukshikni) and the Modoc (Mo'atokni) Indians of Southwestern Oregon, and both, though of different operative faculties, are intended to supplement each other. The hänä'sish or hä'näs are always made in pairs; the tchúpash are used single only.

A. The hänä'sish have the appearance of all the other painted and feathered arrows, but not being armed with tips of iron, glass,

or stone, they come under the category of arrows of play, *táldshi*. They are from two to three feet long, consist of various wood-materials, and are intended only for curing or treating patients. The spirit of the medicine-tools, *múluasham skō'ks*, has to call for them through the conjurer, *ki'uks*, and the conjurer then sticks them into the ground, one on each side of the sufferer's couch. The office of the arrows is to keep the person's soul there, to scare away the disease, or to pin it down and kill it, and therefore they are given the shape of a weapon. When one or more pairs of the *hänä'sish* are seen sticking around a patient's bed, the public may rest assured that the conjurer has very strong hopes of restoring the person to health. When the arrows are handled in the correct manner, the patient will recover within a short time; but pulling them up before he or she is entirely well would kill the sufferer, or make him as sick as he was before. Any kind of songs can be sung to them while they stand there for days and days; either the song of the spider, lightning, cloud, or wind, for instance. The *utüssusá-ash* song-medicine, which is of help against all distempers, sometimes calls for these arrows. This is a spirit well known in Oregonian mythology on account of its clownish and burlesque acts, and appears to form a parallel to the *Yenadzize* of Longfellow's "*Hiawatha*." The *hänä'sish* arrow species is known to the California Indians also, for the Pit River language calls it *lashtchā'ka*.

A pair of the *hänä'sish* were sent for exhibition to the World's Fair in March, 1893.

B. The *tchúpash* is another feathered medicine-arrow in use among the same tribes. It is commonly longer than the *hänä'sish*, sometimes up to three feet, cigar-shaped, tapering off at both ends, and provided with fliers. The use of a pair of *hänä'sish*-arrows demands the simultaneous use of one *tchúpash*-arrow; its purpose is to improve the medical power of the conjurer by calling up other defunct animal spirits to assist him in becoming a "strong doctor." Its employment prescribes a dance lasting five days and five nights. The *tchúpash*, being *a weapon* also, catches the disease of the patient and brings it to a deep earth-pit, called *shlokópash*, where it is fastened and destroyed. These wide "medicine-pits" were formerly the dwelling-places of the conjurers, or medicine-men.

Albert S. Gatschet.

PAWNEE MYTHOLOGY.¹

THE mythology of the Pawnees is founded almost entirely on their religion. Nearly all the ancient stories told in the tribes convey some religious lesson, usually recommending trust in the Deity and submission to his will, and enjoining that prayers for help be made to him. Besides stories of this class, there are a few which are told merely for purposes of entertainment. But these form only an inconsiderable part of the oral literature of the tribe. I shall endeavor to explain (1) the religious system of the Pawnees, (2) their myths of the creation, and (3) their heroic myths.² Under these three heads I shall give a concise statement of the Pawnee faith as it is known to me, without discussing the question as to how far the beliefs of these people have been changed by ideas acquired from white missionaries and others.

The religious beliefs of a people who have no written records, whose confession of faith exists only in oral tradition, must of necessity be more or less vague and shifting. We can learn what these beliefs are only by questioning those whom we suppose to be best informed about them, and the statements of such men will not always agree. Among Indians, just as among white men, there are individual differences of belief. The Christian religion has its written records extending back nearly two thousand years; but as we look back on the past history of that religion we see that, during much of that time, it has been going through a process of evolution, so that at the present day it differs widely from what it was a few hundred years ago. Yet even to-day, if it were possible to select fifty priests, pastors, and ministers of this Christian religion, and to examine them separately as to their religious and theological beliefs, it is altogether probable that no two of the fifty would agree on all points, while the opinions of some would be diametrically opposed to those of others. If this is true of what we term the most highly civilized people of the world, we can imagine that the faith of savage races who have no knowledge of writing will be still more changing and uncertain. The most that can be done, then, is to gather from the old men such accounts as they can give of their various beliefs,

¹ This article was intended to form part of an Introduction to North American Mythology, under the editorship of Dr. Franz Boas, the preparation of which has of necessity been deferred.

² The statements contained in the following pages are based on information gathered during many years' association with the Pawnee, Skidi, and Arikara tribes. I have had no opportunity of studying the southern members of the family, the Caddos, Huecos, Kichis, Tawaconis, and the Wichitas. With the more northern tribes, however, my intercourse has been close.

and carefully to record these statements without adding to or taking from them. Something of comment may be permitted, but nothing of theorizing. Facts are needed before one can generalize. I shall endeavor to give without change the statements made to me, and to record the beliefs of the tribes as I know them.

RELIGION.

The Deity of the Pawnees is *Atius Tiráwa*.¹ He is an intangible spirit, omnipotent and beneficent. He pervades the universe, and is its supreme ruler. Upon his will depends everything that happens. He can bring good luck or bad; can give success or failure. Everything rests with him. As a natural consequence of this conception of the Deity, the Pawnees are a very religious people. Nothing is undertaken without a prayer to the Father for assistance. When the pipe is lighted the first few whiffs are blown to the Deity. When food is eaten, a small portion of it is placed on the ground as a sacrifice to him. He is propitiated by burnt-offerings. When they started off on the summer and winter hunts, a part of the first animal which was killed, either a deer or buffalo, was burned to him. The first buffalo killed by a young boy was offered to him. The common prayer among the Pawnees is, "Father, you are the Ruler." They always acknowledge his power and implore his help. He is called "Father, who is above;" "Father, who is in all places."

Tiráwa lives up above in the sky. They say "The heavens are the house of *Tiráwa*, and we live inside of it." The overarching hemisphere of the sky, which on all sides reaches down to earth at the horizon, in their minds is likened to the walls and roof of the dome-shaped dirt lodges which the Pawnees inhabit. A similar conception prevails among the Blackfeet.

Next in importance to *Atius* comes the Earth, which is greatly revered. The Pawnees came out of the earth and return to it again. The first whiffs of the pipe are offered to *Atius*, but after these smokes to him, the next are blown to the earth, and the prayer, "Father of the dead, you see us," is expressed. Not very much is said by the Pawnees about the reverence which they feel for the earth, but much is told about the power of the Mother Corn, "through which they worship," which cares for and protects them, which taught them much that they know, and which, symbolizing the earth, represents in material form something which they revere. A Ree priest said to me, "Just as the white people talk about Jesus Christ, so we feel about the corn." Various explanations are given of the term "Mother," which is applied to the corn, but none are altogether satisfactory. The reference may be to the fact that the

¹ *Atius* = father. *Tiráwa* = spirit.

corn has always supported and nourished them, as the child is nourished and supported by its mother's milk, or, with a deeper meaning, it may be to the productive power of the earth, which each year brings forth its increase.

The Sun and the Moon and the Stars are personified. They are regarded as people, and prayers are made to them. There is some reason for believing that the sun and the moon once occupied a more important position in the Pawnee religious system than they do today. There are some songs which refer to the Sun as the Father and the Moon as the Mother, as if the sun represented the male and the moon the female principle. *O-pi-ri-kus*, the Morning Star, is especially revered by the Skidi, and human sacrifices were made to it.

It is represented that each day or night the Sun, Moon, and Stars paint themselves up and start out on a journey, returning to their respective lodges after their course is accomplished. There are two or three versions of a story which tells of a young woman taken up from earth by a Star and married to him. This young woman lived up in heaven for a time, but was killed while attempting to escape to earth again. Her child — the son of the Star — reached the earth, and lived long in the tribe. He had great power, which he derived from his father. I am not quite convinced, however, that this story is original with the Pawnees. It may have been borrowed from some other tribe.

The Thunder is revered by the Pawnees, and a special ceremony of sacrifice and worship is performed at the time of the first thunder in spring, which tells them that the winter is at an end, and that the season for planting is at hand. Then, too, they believe that the thunder brings the rain, on which the crops of the people depend, and that it must therefore be propitiated.

The various wild animals are regarded as agents or servants of *Atius*, and are known as the *Nahúrac*, a word which means "animal." It does not refer particularly to these magical or mystical animals which are the Deity's servants, but is a general term applied to any fish, reptile, bird, or beast. The *Nahúrac* personify the various attributes of *Atius*. He uses them as his messengers, and they have great knowledge and power, which they derive from him. They hold a relation to the supreme power, very similar to that of the angels in the Old Testament. The animals who possess these peculiar powers are, of course, not real animals. They are — we may presume — spirits who assume these shapes when they appear to men. Sometimes, or in some of the stories, they are represented as changing from the animal shape to that of men, — as in the account of the origin of the Young Dog's Dance.¹

¹ *Journal of American Folk-Lore*, vol. iv. p. 307.

Perhaps no one at the present day could specify the precise attributes of each of the different *Nahúrac*, but there are certain characteristics which are well known to pertain to some of them.

Of all the animals, none was so important to the Pawnees as the Buffalo. It fed and clothed them, and, with their corn, was all their support. This alone was enough to entitle it to a very high place in their esteem. It was a sacred animal of great power, and was a favorite secret helper, and although it did not receive a measure of reverence equal to that felt for the Mother Corn, it was yet the most sacred and highly respected of all the animals. The eidolon of the buffalo, its skull, occupied a prominent position in many of the Pawnee sacred ceremonies, and rested on the top of many a lodge, signifying that it was the special helper of the owner. Even to-day, although the buffalo has long been extinct, everywhere in the Ree village this same object may be seen, at once the relic of a noble animal which has disappeared from the land, and the symbol of a faith which is passing away with the passing of a people. The buffalo appears to have typified force or power, as well as the quality of dashing blindly onward. Besides this, there were some buffaloes which were invulnerable, which could not be killed by ordinary weapons. It was necessary to rub on the arrow used against them, or in later times on the bullet, a peculiar potent medicine before the missile would penetrate the skin. Such buffaloes were usually described as sexless, of enormous size, and without joints in their legs.

While the Bear was by no means so sacred as the buffalo, he was regarded as singular for wisdom and power. He symbolizes invulnerability. He knows how to cure himself. No matter how badly he may be wounded, if only a little breath is left in his body he can heal himself. It is said that sometimes he does this by plugging up with certain medicine-herbs the wounds which have been inflicted on him. He has also the power of breathing out from his nostrils different-colored dusts, — red, blue, and yellow, — or of spitting out different-colored earths. Certain medicine-bears which belonged to two of the bands could not be wounded by ball or arrow. Of one of these it was said, "The lead will flatten out, the spike (of the arrow) will roll up" when it strikes his body. The Beaver was also regarded as an animal of great wisdom and power, and a beaver was always one of the four chiefs who ruled the councils of the *Nahúrac*. Craft was typified in the Wolf; courage, fierceness, or success in war by the birds of prey, the Eagle standing at the head; the Deer stood for fleetness, etc.

The black eagle, the white-headed eagle, and the buzzard are messengers of *Tiráwa*; by them he sent his orders to the first High

Priest, and instructed him in the secrets of his priesthood and in the other secrets. The buzzard and the white-headed eagle represent the old men, — those who have little hair and those whose hair is white ; it is from these ancient men that the secrets have been handed down from generation to generation.

The *Nahúrac* had an organization and methods of conveying information to favored individuals. They had meeting-places where they held councils which were presided over by chiefs. The meeting-places were in underground lodges or caves, and there were known to the Pawnees, when they lived in their old home in Nebraska, no less than five such places. These were at *Pa-húk*, under the high bluff opposite Fremont, Nebraska, at *Ah-ka-wít'-a-kól*, under a high white bluff at the mouth of the Cedar River, at *La-la-wa-koh'-tí-tō*, under an island in the Platte River opposite the Lone Tree (now Central City, Nebraska), under the Sacred Spring *Kítz-a-wítz'-úk*, on the Solomon River in Kansas, and at *Pahú'r*, or Guide Rock, in Kansas.

Persons who were pitied by the *Nahúrac* were sometimes taken into the lodges, where their cases were discussed in council, and they were helped, and power and wisdom were given them by the animals.¹ After it had been determined that he should thus be helped, the various animals, one after another, would rise in their places and speak to the man, each one giving him the power which was peculiar to itself. In such a council, the Buffalo would often give the man the power of running over those opposed to him: "You shall run over your enemies, as I do over mine." The Bear would give him the power to heal himself if wounded and to cure others. The Eagle would give him his own courage and fierceness: "You shall kill your enemies, as I do mine." The Wolf would give him the power to creep right into the middle of the enemy's camp without being seen. The Owl would say to him, "You shall see in the night, as I do." The Deer, "You shall run as fast as I can." So it would go on around the circle, each animal giving him that power or that knowledge which it typified. The speeches made in such *Nahúrac* councils were similar in character to those which would be made in any council of men.

Usually much of the knowledge taught a person, who was being helped by the *Nahúrac*, was that of the doctors, and those who had received this help were able to perform all those wonderful feats in the doctor's dances for which the Pawnees were so justly renowned. Often, too, these persons were made invulnerable, so that the arrows or the bullets of the enemy would not penetrate their flesh.

The stay of the individuals who might be taken into the *Nahúrac*

¹ See *Pawnee Hero Stories*, p. 98, "A Story of Faith," and p. 161, "The Boy who was Sacrificed."

lodges did not as a rule last longer than four days, though often a man who had once been received here might come again. If the time mentioned was not long enough to enable him to acquire all the knowledge of the *Nahúrac*, it sometimes happened that after such a visit the various animals would meet the person singly out in the hills or on the prairie, and would there communicate to him additional knowledge, especially that touching on the efficacy of various roots and herbs used in healing.

It is to be noted that the *Nahúrac* did not content themselves with giving to the person whom they pitied help, and nothing more. They also gave him good advice, telling him to trust always in the Ruler, and to look to One above, who is the giver of all power. Often they explained that all their power came from *Atíus*, whose servants they were ; that they did not make themselves great, that they were mortal, and there would be an end to their days.¹

It is not always specified what shape was taken by the four chiefs who ruled the *Nahúrac* councils ; but in at least one story it is stated that these were a beaver, an otter, a sand-hill crane, and a garfish.² In another story a dog appears to have been the chief.³ These animal councils had a servant who acted as their messenger, and carried word from one *Nahúrac* lodge to another. This bird is described with some detail in more than one of the Pawnee stories,⁴ and was evidently a species of tern.

The animals were the usual medium of communication between *Atíus* and man. They most often appeared to persons in sleep, telling them what to do, giving them good advice, and generally ordering their lives for them. But there is one story in which an individual is said to have spoken face to face with the Father.

The four cardinal points were respected by the Pawnees, and their place was high, although they were not often spoken of except in prayers. Still, the formula in smoking was to blow first four smokes to *Atíus*, then four to the earth, and last of all to each of the cardinal points. The east represented the night, for it is from that direction that the darkness comes. So, in one of the stories, a speaker, in advising a young man as to how he should act, says of smoking : " And always blow four smokes to the east, to the night ; for in the night something may come to you which will tell you a thing which will happen," that is, come true.⁵ It would be hard to find a closer parallel to our saying, " the night brings council." It is worthy of note that this conception of the east is the absolute reversal of our notion that the east brings the light—the morning ; one of the most familiar figures in our literature.

¹ *Pawnee Hero Stories*, p. 126.

² *Ibid.* p. 108.

³ *Journal of American Folk-Lore*, vol. iv. p. 307.

⁴ *Pawnee Hero Stories*, pp. 105 and 164.

⁵ *Ibid.* p. 118.

Closely connected with their respect for the night, is their firm confidence in dreams, which to a great extent govern their lives. Their belief in a future life is in part founded on dreams which they have had of being themselves dead, and finding themselves in villages where they recognized among the inhabitants relations and acquaintances who had long been dead. The faith in another life after this one is ended is exemplified by two stories, which I have already published,¹ which tell of the coming to life of persons who have died, and is fortified by the experiences of certain living men who believe themselves once to have died and visited these villages of the dead. It has always happened that those who thus returned to life have found themselves unwelcome on reaching the camps of the dead. They have not been well received, nor invited to sit down in the lodges of their relations. So they have left the village, and in a little while have found themselves again alive, and among living men on the earth.

Prayers for direct help are, as a rule, made only to the Father, and not to the animals, nor to the Sun, Moon, and Stars. But the last are constantly implored to act as intercessors with *Attus* to help the people. A prayer frequently made to the animals by a person in distress was this: "If you have any power, intercede for me." It is constantly stated in the tales current among the Pawnees that in minor matters the animals may be depended on for help, but if anything very difficult is sought, the petitioner must look only to the Father. The animals seem in many ways to hold a position in the Pawnee religious system analogous to that of the saints in the Roman Catholic faith.

Something must be said about the sacred bundles which are to the Pawnees what the Ark of the Covenant was to the ancient Israelites. Concerning these I may quote what has been written:—

"In the lodge or house of every Pawnee of influence, hanging on the west side, and so opposite the door, is the sacred bundle, neatly wrapped in buckskin, and black with smoke and age. What these bundles contain we do not know. Sometimes, from the ends, protrude bits of scalps, and the tips of pipestems and slender sticks; but the whole contents of the bundle are known only to the priests and to its owner,—perhaps not always even to him. The sacred bundles are kept on the west side of the lodge, because, being thus farthest from the door, fewer people will pass by them than if they were hung in any other part of the lodge. Various superstitions attach to these bundles. In the lodges where certain of them are kept it is forbidden to put a knife in the fire; in others, a knife may not be thrown; in others, it is not permitted to enter the lodge with

¹ *Pawnee Hero Stories*, pp. 129 and 191.

the face painted ; or, again, a man cannot go in if he has feathers tied in his head.

“On certain sacred occasions the bundles are opened, and their contents form part of the ceremony of worship.

“No one knows whence the bundles came. Many of them are very old ; too old, even, to have a history. Their origin is lost in the haze of the long ago. They say : ‘The sacred bundles were given us long ago. No one knows when they came to us.’ Secret Pipe Chief, one of the very oldest men in the tribe, and its High Priest, said to me :—

“‘All the sacred bundles are from the far-off country in the south-west, from which we came long ago. They were handed down to the people before they started on their journey. Then they had never seen anything like iron, but they had discovered how to make the flint knives and arrow-points. There was nothing that came to us through the whites. It all came to us through the power of *Ti-rá-wa*. Through his power we were taught how to make bows and stone knives and arrow-heads.

“‘It was through the Ruler of the universe that the sacred bundles were given to us. We look to them, because through them and the buffalo and the corn, we worship *Ti-rá-wa*. We all, even the chiefs, respect the sacred bundles. When a man goes on the war-path, and has led many scouts and brought the scalps, he has done it through the sacred bundles.’”¹

Mr. Dunbar, in his sketch of the Pawnees, says : “The symbol of supernatural, I might almost say of divine presence, was the so-called medicine-bundle. To the Indians it was a sort of Shekinah. Each band had one. They were kept in charge by the doctors, and were carried with the band in all general expeditions, and cherished with the greatest reverence. They were opened only on occasions of special interest, and the opening and displaying of their contents was accompanied with great ceremony. Only those who had been expressly invited were allowed to attend. Forty years ago, through the persistent efforts of the second chief of the *Cau-i* band, Mr. Dunbar [the author’s father] was allowed to be present on four of these occasions. Of later years this rigid exclusiveness has been entirely relaxed. The contents of the *Cau-i* medicine-bundle were a buffalo robe, fancifully dressed, skins of several fur-bearing animals, as the beaver, mink, and otter, the skull of a wildcat, stuffed skins of the sparrow-hawk (*Falco sparverius*), and the swallow-tailed fly-catcher (*Milvulus forficatus*), several bundles of scalps and broken arrows taken from enemies, a small bundle of Pawnee arrows, some ears of corn, and a few wads of buffalo hair, such as may be found

¹ *Pawnee Hero Stories and Folk Tales*, pp. 351-353.

in wallows where the animals roll when moulting. The presence of the robe in the collection was natural, — the buffalo was to them the staff of life. The furs, skull, and wads of hair were of recon-dite meaning, and probably the Pawnees themselves had lost their original significance. The hawk was a symbol of bravery, and the swallow-tail was a sacred bird, possibly because of its remarkable appearance and rarity in their territory. The scalps and arrows were tokens of their own warlike prowess, and the corn of their agricultural interests.

“In each lodge was a bundle of sacred things, holding the same place in the estimation of the Pawnee as did the Penates with the ancient Roman. This bundle was suspended from the framework of the roof of the lodge, directly opposite the entrance. Beneath it was the seat of honor. Certain acts of recognition and devotion were regularly paid to it. Extreme care was taken that no act or work should afford cause of offence to it. No stranger could touch it; a knife could not be stuck in the floor of the lodge in its presence, and various other superstitious tenets were held concerning it. I have seen but two of these bundles opened. The principal object in one of them was a skull, reputed to be that of a famous enemy killed by an ancestor of the family long ago. It was worn quite smooth by handling and attrition, and was evidently of considerable antiquity. In the other the most noticeable object was a curiously marked flinty nodule about as large as a goose egg.”¹

CREATION.

Tiráwa is the creator. He made the mountains, the prairies, and the rivers.

The men of the present era were not the original inhabitants of the earth. They were preceded by another race — people of great size and strength. These were so swift of foot, and so powerful, that they could easily run down and kill the buffalo. A great bull was readily carried into camp on the back by these giants, and when a calf or a yearling was killed, the man thrust its head under his belt and carried it dangling against his leg, as the men of to-day carry a rabbit. Often when these people overtook a buffalo, they would strike it with their hands, or kick it with the foot, to knock it down, and to-day, the Arikaras say, you can see the marks of these blows — the prints of the hands and the feet — on the flesh of the buffalo beneath the skin, where these people kicked and scratched the animals.

The race of giants had no respect for the Ruler. On the contrary, they derided and insulted him in every way possible. When the sun rose, or when it thundered and rained, they would defy him.

¹ J. B. Dunbar in *Magazine of American History* (1881).

They had great confidence in their own powers, and believed that they were able to cope with the Creator. As they increased in numbers they grew more defiant, and at length became so bad that *Tiráwa* determined to destroy them. This he attempted to do at first by shooting the lightning at them ; but the bolts glanced aside from their bodies without injuring them. When he found that they could not be killed by that means, he sent a great rain, which destroyed them by drowning. Mr. Dunbar states that this was a deluge, which submerged the high hills and the mountains, and the tradition of the Arikaras is the same. This does not agree with the story that I have heard from the Pawnees. They tell me that the ground became water-soaked and soft, and that these large and heavy people sank into it and were engulfed in the mire. The great fossil bones of mastodons, elephants, and *Brontotheridæ* are said by the Pawnees to be the bones of these giants ; and that such remains are often found sticking out of cut banks, or in deep cañons, buried under many feet of earth, is deemed conclusive evidence that the giants did sink into the soft earth and so perish.

After the giant race had passed away, *Tiráwa* created a new people, a man and a woman, who were like those now on the earth. These people were at first poor, naked, and were without any knowledge of how they should live ; but after a time the Creator gave them the corn, the buffalo, and the wild roots and fruits of the prairie for food, bows and arrows to kill their game, and fire-sticks to furnish a means of cooking it. Where they originated the Ruler provided for them these various things, such as trees bearing fruits, and things that grow in the ground, artichokes, wild turnips, and other roots. In the rivers he put fish, and on the land game. All these things, everything good to eat found on the plains or in the timber, was given to them by *Tiráwa*.

All these gifts were presented to the Pawnees in the country in which they were originally created, and which, as clearly appears from the statements of the oldest men, was far to the southwest. It was in this original country that the Pawnees received their sacred bundles. When they were given them the people knew nothing of iron, but used flint knives and arrow-heads. The bundles are said to have been handed down from the Father, though in certain cases special stories are told of how particular bundles came to be received.

A more detailed account of the creation and the doings of the original people is given by the Arikaras, but it is not in all respects like that told by the Pawnees, for these two tribes separated long ago. This story, which is generally known in the Arikara tribe, has come to me from various sources. Two Crows, — the Chief Priest and the fountain of sacred learning for the tribe, — Pahukatawá, Fight-

ing Bear, and others have given me portions of this history; but the most complete account I owe to the kindness of the Rev. C. L. Hall, who had it from a Ree known as Peter Burdash, and he received it direct from Ka-ka-pit'ka (Two Crows), the priest. The account is as follows: In the beginning *Atiuch* (= Pawnee *Atius*) created the earth and a people of stone. These people were so strong that they had no need of the Creator, and would not obey him. They even defied him; so he determined to put an end to them. He therefore caused a great rain, which fell continuously for many days, until the land was all covered with water, and the trees were dead and the tops of the hills were submerged. Many of these people being big and heavy, and so able to move only slowly, could not reach the tops of the hills, to which all tried to escape for safety, and even those who did so were drowned by the rising waters, which at last covered the whole land. Everything on the earth was dead. [To-day in the washed clay bluffs of the bad lands, the horizontal lines of stratification are shown as marking the level of the waters at various times during this flood, and the hard sandstone pinnacles which cap the bluffs, and which sometimes present a rude semblance of the human form, are pointed out as the remains of these giants.]

Now when everything was dead, there was left a mosquito flying about over the water and a little duck swimming on it. These two met, and the duck said to the mosquito, "How is it that you are here?" The mosquito said: "I can live on this foam; how is it with you?" The duck answered: "When I am hungry I can dive down and eat the green weed that grows under the water." Then said the mosquito: "I am tired of this foam. If you will take me with you to taste of the things of the earth, I shall know that you are true." So the duck took the mosquito under his wing, where he would keep dry, and dived down with him to the bottom of the water, and as soon as they touched the ground all the water disappeared. There was now nothing living on the earth.

Then *Atiuch* determined that he would again make men, and he did so. But again he made them too nearly like himself. They were too powerful, and he was afraid of them, and again destroyed them all.

Then he made one man like the men of to-day. When this man had been created he said to himself: "How is it now? There is still something that does not quite please me." Then *Atiuch* made a woman, and set her by the man, and the man said: "You knew why I was not pleased. You knew what I wanted. Now I can walk the earth in gladness." *Atiuch* seems to have made men and the animals up above in the sky where he lives, and when he was satisfied with what he had made, he resolved to place them upon the earth. So he called the lightning to put them on the earth, and the light-

ning caused a cloud to come, and the cloud received what *Attuch* had made. But the lightning, acting as he always does, set them down on the earth with a crash, and as the ground was still wet with the water that had covered it, they all sank into the soft earth. This made the lightning feel very badly and he cried, and to this day whenever he strikes the earth he cries. That is what we hear when it thunders.

Now all living things were under the ground in confusion and asking one another what each was; but one day, as the mole was digging around, he broke a hole through, so that the light streamed in, and he drew back frightened. He has never had any eyes since; the light put them out. The mole did not want to come out, but all the others came out on to the earth through the hole the mole had made.

[In some versions this is understood to have taken place in the country now occupied by the Rees, but older men say it happened "in the far south country, by the big water."]

After they had come out from the ground, the people looked about to see where they should go. They had nothing. They did not know what to do, nor how to support themselves. They began to travel, moving very slowly; but after their third day's camp, a boy, who had been left behind asleep at the first camp that they had made, overtook the company, carrying in his arms a large bundle. The people asked him what this was. He replied that when he woke up and found the people gone, he cried to Father for help, and Father gave him this bundle, which had taught him to find the way to his people. Then the people were glad, and said that now they would find the way, and they went on.

After they had gone a long way, they came to a deep ravine with high steep banks, and they could not cross it. There they had to stop. All came to this place, but they could not get over it. They asked the boy what they should do, and he opened the bundle, and out of it came a bird with a sharp bill,—the most sacred of all birds, the bone striker. Wherever this bird strikes its bill it makes a hole. This bird flew over the ravine and began to strike the bank with his bill, and flew against the bank again and again, and at last the dirt fell down and filled up the ravine, and made a road for the people to pass across. A part of them passed over, but before all had done so the road closed up, and the ravine became as it had been at first. Those who were behind perished. They were changed into badgers, snakes, and animals living in the ground. They went on farther, and at length came to a thick wood, so thick that they could not pass through it. Here they had to stop, for they did not know how they could pass through this timber. Again they asked the boy

what should be done, and he opened the bundle, and an owl came out from it, and went into the wood and made a path through it. A number of the people got through the wood, but some old women and poor children were lagging behind, and the road closed up and caught them, and these were changed to bears, wildcats, elks, and so on.

[Another version says that a mole came out of the bundle and tunnelled a passage beneath the forest, and when this passage closed up those who were caught in it changed into moles, muskrats, beavers, and other animals that live under ground.]

The people went on farther, and came to a big river which poured down and stopped them, and they waited on the bank. When they went to the bundle, a big hawk came out of it. This bird flew across the river and caused the water to stop flowing. They started across the dry river bed, and when part had gone across and were on this side, and some old women and poor children were still in the stream bed, the water began to flow again and drowned them. These people were turned into fishes, and this is why fishes are related to men. [The order in which these obstacles to their progress were encountered differs in different versions of the story.]

They went on until they came to some high hills called the Blue Mountains, and from these mountains they saw a beautiful country that they thought would be good to live in ; but when they consulted the boy who carried the bundle he said : "No, we shall see life and live in it." So they went on.

Soon after this some people began to gamble, and one party won everything that the others had, and at last they began to quarrel and then to fight, and the people separated and went different ways, and the animals, which had all this time been with them, got frightened and ran away. But some of the people still remained, and they asked the boy what they should do, and he went to the bundle and took from it a pipe, and when he held up the pipe the fighting ceased. With the pipe was a stone arrow-head, and the boy told them they must make others like this, for from now on they would have to fight ; but before this there had been no war. In the bundle also they found an ear of corn. The boy said : "We are to live by this. This is our Mother." The corn taught them how to make bows and arrows.

Now the people no longer spoke one language, and the eight tribes who had run away no longer understood each other and lived together, but wandered about, and the Mother (*Atiná* = Pawnee *Atira*) no longer remained with them, but left them alone. The ninth or remaining band — which included the Rees, Mandans, and Pawnees — now left the Blue Mountains and travelled on until they reached a great river,

and then they knew what the boy meant by saying "We shall see life and live in it." Life meant the Missouri River, and they said: "This is the place where our Mother means us to live." The first night they stayed by the river, but they went off in the morning and left behind them two dogs asleep. One was black, the other white; one was male, the other female. At the third camp they said: "This is a good place; we will live here." They asked the boy what they should do, and he told them that they should separate into three bands; that he would divide the corn among them, and they could plant it. He broke off the nub and gave it to the Mandans, the big end and gave it to the Pawnees, and the middle of the ear he gave to the Rees. To this day the Mandans have the shortest corn, the Rees next in size, and the Pawnees the best and largest. He also took from the bundle beans, which he divided among the people, and the sack of a buffalo's heart full of tobacco. Here by the river they first planted and ate, and were well off, while the eight bands that had run away were dying of hunger. When they got here they had no fire. They knew nothing of it. They tried to get it from the sun, and sent the swallow to bring it. He flew toward the sun, but could not get the fire, and came back, saying that the sun had burned him. This is why the swallow's back is black to-day. The crow was sent. He used to be white, but the sun burned him too. Another kind of bird was sent, and he got the fire.

After this they travelled again, and as they travelled they were followed by two great fires that came up on the hills behind them and shut them in, so that they did not know how to escape. The bundle told them to go to a cedar-tree on a precipice, and that if they held fast to this they would not be hurt by these two great bad things. They did so and escaped, but all cedars have been crooked ever since. These two great fires were the two dogs that had been left behind at their first camp. These dogs then came to them and said: "Our hearts are not all bad. We have bitten you because you left us without waking us up, but now we have had our revenge and we want to live with you." But sickness and death have followed the people ever since they first left these dogs behind.

The dogs were taken back into the company and grew old. The female dog grew old and poor, and died first, and was thrown into the river, and after that the male dog died; but before he died they said to him: "Now you are going to die and be with your wife." "Yes," he replied. "But you will not hate us. From this time you will eat us, and so you will think well of us. And from the female dog's skin has come the squash, and you will like this, and on this account, also, you will not hate us." So ever since that day dogs have been raised as friends, and afterwards eaten for revenge, because of their treachery.

After this, they looked out on the prairie and saw some great black animals having horns, and they looked as though they were going to attack them. The people dug a hole, and got in and covered it over, and when the buffalo rushed on them they were safe, though their dwelling trembled and the people thought the roof would fall in. Finally some one looked out and saw the buffalo standing around. They did not look very fierce, so forty men, women, and children ventured out ; but the buffalo attacked them, tore off their arms and ate them, and tore off their hair. Ever since that time there has been a lock of Ree's hair in the buffalo's mouth, hanging down from his chin. One handsome young woman was carried off by the buffalo. They held a council to know what they should do with her. She said she could not travel, and they did not wish to kill her. They did not wish to let her go either. But one night when she was sleeping in the midst of the band, a young bull came to her and pulled her sleeve, and told her to follow him, that he would show her the way back to her people. He did so, and his parting words to her were : " Tell your people that we do not like the bows and arrows that they make, and so we have attacked you."

The young woman was gladly received. They asked the boy with the bundle what should be done with the buffalo. He answered : " The buffalo are to be our food. They ate us first, so now we will always follow them for food. We must make arrows like the one *Tinawá*¹ gave us with the pipe, and fight the buffalo with them." After making many arrows of the flint they use for striking fires, they all came out of the hole in the earth and lived by planting and hunting.²

The Rees have always kept near the Missouri River, and have lived by planting. The bundle reputed to have been given to the boy in the beginning is now in the house of Two Crows. It is still powerful. It contains the ear of corn which was first given to the Rees. When a great young man dies—a chief's son—and the people mourn, the relations are asked to the Ree medicine lodge, and the ear of corn is taken from the bundle and put for a short time in a bucket of water and then replaced in the bundle. As many as

¹ *Tinawá* = Pawnee *Tíráwa*.

² The Algonquin Blackfeet also tell of a time soon after the creation when the buffalo used to eat them. This was before they had bows and arrows ; in fact, in some accounts it is even said that then the people had paws like the bears, and supported themselves by digging roots and gathering berries. When *Nápi*, the Blackfoot Creator, learned that the buffalo were killing and eating the people, he felt very badly, and he split their paws so as to make fingers on them, and made bows and arrows and taught the people how to use them. There is also a Blackfoot story of a young woman who was captured and taken away by the buffalo, and who afterward returned to the tribe. See *Blackfoot Lodge Tales*, pp. 104 and 140.

drink of that water are cured of sad hearts, and never mourn their friends again.

HEROIC MYTHS.

The Pawnee mythology includes stories of many heroes who in ancient times were helped by the Ruler, and through his aid were enabled to accomplish wonderful things. As a rule, the names of these mythical heroes have been lost. The tales usually have to do with a poor boy, who was pitied by *Atius* on account of his miserable condition, and who, after various adventures, in which the *Nahúrac* act a prominent part, giving him their power, becomes a great warrior and doctor, and finally the head chief of the tribe. The pity felt by *Tiráwa* for the person helped does not appear ever to be based on any merit which the individual possesses, but merely upon his wretchedness.

Although the names of these heroes have usually been forgotten, we occasionally find a case in which a name is connected with the story, as happens in the tale of the "Man who called the Buffalo;" but this, as I have endeavored to show elsewhere, is a myth of comparatively recent origin, and is based upon a custom common among the Pawnees up to the time when they obtained horses.

Perhaps the most famous of the mythical heroes of the Pawnees was Pahukátawa, about whom many tales are related by the Arikaras, the Skidi, and the true Pawnees. In one account of this hero he was raised from the dead by the power of the animals, and regained his human shape and the substance of a man; yet he does not appear to have been actually a man, but rather a spirit, for he had the power of making himself invisible, and of traversing great distances in a moment of time. The tale, as told by the Skidi,¹ bears in certain respects a resemblance to the story of Christ. It may be noticed that the hero of the Pawnee story gained his immortality in this story by the exhibition of a selfish cowardice, certainly not by any merit. Pahukátawa was for many years a protecting spirit of the Pawnees, but after they denied him he went away to the Arikaras. Among them he was long known, and is reputed to have had one or more children by a Ree woman. I have talked with an old man, said to be a grandson of Pahukatawá, who told me he had on one occasion seen that hero. He was described as a man, having feet like a wolf, and wearing a robe made of wolf skins. The old man who told this — whose name was also Pahukatawá — went toward the form, intending to speak to it, but when he came close to it, it suddenly disappeared.

The following is a story of Pahukatawá as told by the Rees. The Pawnees started on the warpath, coming up toward the north.

¹ *Pawnee Hero Stories and Folk-Tales*, p. 142.

Pahukatawá was the leader. They got as far as the middle of the Black Hills, when a large party of the enemy came in sight, and rushed forward to attack them. Pahukatawá said to the people whom he was leading: "You go up on that hill there and I will stay here and fight them off." The others ran up on the high hill, but Pahukatawá remained below and fought the Cheyennes. After a long time they killed and scalped him, and cut off his arms and legs, and left him there and went away. While his people were still looking down from the hill, a cloud of fine white mist came down from the sky. It came lower and lower, until it reached the ground over the body, but it was only in that one place. After a time, the Pawnees came down from the hill and went to look for the body, but they could not find it, nor any part of it. The parts had come together, and had become alive, and Pahukatawá had gone away. They found the tracks where he had walked away, and they found a wet place where he had drunk, and the prints of his knees in the mud. Therefore they gave him that name Pa-hu-ka-tawá, Knee Print by the Water. Some claim that it was the night and the stars, the moon and thunder that made him strong to get up. His body is supposed to have gone up above.

It is to be observed that the miracles which so frequently occur in the heroic myths of the Pawnees, and which generally result in the bringing to life of the person who is pitied by the *Nahúrac*, often take place during a storm of rain accompanied by wind and thunder. Examples of this are found in the stories of the "Dun Horse," *Pahukátawa*, *Ore ke ráhr*, and others.¹ The rain, the wind, and the thunder may be regarded as special manifestations of the power of the Deity, or these may perhaps be considered as veils which he uses to conceal the manifestations of this power from the eyes of men.

What has already been said shows that the mythology of the Pawnees inculcates strongly the religious idea and impresses upon the listener the importance of trusting in the Ruler, and asking his help.

Perhaps the most singular thing about this Pawnee religion, as it has been taught to me, is its close resemblance in many particulars to certain forms of the religion of Christ as it exists to-day. While their practices were those of the savage people, their theories of duty and their attitude toward the Supreme Being were on a much more lofty plane. The importance of faith in the Deity is most strongly insisted on; sacrifices must be made to him, — offerings of the good things of this earth, often of parts of their own bodies; penance must be done. But, above all things else, those who desire success in life must humble themselves before the Deity and must

¹ *Pawnee Hero Stories.*

implore his help. The lessons taught by many of the myths are precisely those which would be taught by the Christian priest to-day, while the burnt-offerings to *Atius* may be compared with like sacrifices spoken of in the Old Testament, and the personal tortures undergone during certain of their ceremonies are almost the exact equivalents of the sufferings inflicted on themselves by certain religionists of the Middle Ages.

On the whole, the Pawnee religion, so far as I understand it, is a singularly pure faith, and in its essential features will compare favorably with any savage system. If written in our own sacred books, the trust and submission to the will of the Ruler shown in some of the myths, which I have elsewhere recorded, would be called sublime. What, for example, could be finer than the prayer offered by a man who, through the hostility of a rival, is in the deepest distress and utterly hopeless of human aid, and who throws himself on the mercy of the Creator, and at the same time implores the intercession of the *Nahivrac*. This man prepares to offer his horse as a sacrifice to the animals, but before killing it he says: "My Father [who dwells] in all places, it is through you that I am living. Perhaps it was through you that this man put me in this condition. You are the Ruler. Nothing is impossible to you. If you see fit, take this [trouble] away from me. Now you, all fish of the rivers, and you, all birds of the air, and all animals that move upon the earth, and you, O Sun! I present to you this animal. You birds in the air, and you animals upon the earth, we are related; we are alike in this respect, that one Ruler made us all. You see me, how unhappy I am. If you have any power, intercede for me."

George Bird Grinnell.

SONGS FROM THE MOUNTAINS OF NORTH
CAROLINA.

THE mountaineers of North Carolina and Tennessee could scarcely be called a music-loving race; nevertheless their favorite pastime during long winter evenings and stormy days is singing. This, doubtless, is a "Hobson's choice," for these people are, as a rule, too ignorant to read; many games are unknown to them; and conversation, at best rather difficult, seems an impossibility when the winter snows have cut off nearest neighbors, and hence all chances for gossip. So the musician of the family strums a monotonous tune on his home-made banjo, to which the others, in nasal tones, sing old ballads which have come down from their English ancestors, or songs of local fame. Following are some of the commonest songs of the mountaineers on and about Roan Mountain.

These people have a peculiar way of picking the banjo, of which it is impossible to give any idea in writing out the tunes. They also play an interlude between each stanza, which sometimes exceeds the length of the measures sung.

'LIZA JANE.



5.

You go ride the old gray horse,
 I 'll go ride the roan;
 You hug and kiss your gal,
 I 'll hug and kiss my own.

6.

The jay bird and the "sparer,"
 They both came down together,
 They flew through the briar patch,
 And never lost a feather.

7.

I wish I was in heaven,
 Sittin' in the big arm "chere,"
 With one arm round a whiskey barrel,
 And t' other round my dear.

8.

She went down the new cut road,
 I went down the lane,
 A heavy load and a sorry team
 To drive out 'Liza Jane.

BARBRO ALLEN.



1.

One Monday morn, in the month of May,
 When all gay flowers was swellin',
 Sweet William he was taken sick
 For the love of Barbro Allen.

2.

He sent his servant to the town
 After Barbro Allen,—
 Slowly she did get ready,
 Slowly she did travel.

3.

She pulled the curtains round his bed,—
 "Young man, I think you 're dyin'."
 I 'm sick, I 'm sick, I 'm very sick,
 For the love of Barbro Allen.

4.

"One sweet kiss from your precious lips
 Would save my soul from dyin'."

“ Before you get a kiss from my precious lips,
I ’ll see your heart’s blood spillin’.

5.

“ Do you remember last Saturday night,
When all the ladies was treated ?
You treated the ladies all around,
And slighted Barbro Allen.”

6.

He turned his pale face to the wall,
His back upon Barbro Allen, —
“ Adew, adew, to the ladies around ;
Be kind to Barbro Allen.”

7.

She rode, she rode, about three miles,
She heard the death bells ringin’ : —
The further she rode, the louder they rang,
Saying, “ Stop thou, Barbro Allen.”

8.

She looked back, she looked back,
She saw his cold corpse a-comin’.
“ Go sit him down, go sit him down,
That I may look upon him.”

9.

They sot him down, they sot him down,
And she looked right upon him ;
The more she looked, the louder she mourned,
Till she busted right out a-cryin’.

10.

“ Sweet William died for me to-day,
I ’ll die for him to-morrow ;
Sweet William died of pure true love,
Barbro Allen died for sorrow.

11.

“ Go dig his grave in the old churchyard,
Barbro Allen’s by the side of it.”
And out of his grave there sprung a green briar,
A red rose out of Barbro Allen’s.

12.

They grew and grew to the old church tower
Till they could n’t grow no higher,
They warped and tied in a truelove knot,
And lived and died together.

DAISY.



1.

Coffee grows on the white oak tree,
 The rivers run with brandy, —
 My little gal is a blue-eyed gal
 As sweet as any candy.

2.

Fly around my blue-eyed gal,
 So fly around my daisy, —
 Every time I see that gal
 She almost runs me crazy.

Lila W. Edmands.

POPULAR AMERICAN PLANT-NAMES.

II.

THE present paper embraces the common names of North American plants, from Ranunculaceæ as far as Umbelliferæ, that have been added to my list since the publication of a preliminary list in the *Journal of American Folk-Lore* for April-June, 1892. The names under the remaining orders of phanerogams and a few names of cryptogamous plants will follow at an early date.

I would like once more to call the attention of botanists and folklorists to the interest and value of a somewhat complete collection of the kind which has been made in England, and to request that readers who are interested in the matter will kindly forward to me any names which they may know.

A large proportion of those which follow have been gathered from correspondents or by oral communications, though some have been taken from published local floras which are not readily accessible to botanists in general.

It is impossible publicly to thank every individual who has contributed to my collection of plant-names, but the following persons have extended such substantial assistance that it would be unfair not to mention here their names in connection with the work and cordially to thank them one and all for their generous help:—

| | |
|-------------------------------|------------------------------------|
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| Barnes, Prof. C. R. | Owens, J. G. ² |
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| Bebb, M. S. | Robinson, Dr. Benj. L. |
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| Blochman, Mrs. L. E. | Seaver, Miss Eliza J. |
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| Ganong, Mrs. W. F. | Thurston, Miss Helen S. |
| Hayward, Rev. Silvanus | Tower, S. F. |
| Hoke, Miss N. C. ² | Vroom, J. |
| Hosmer, A. W. | Walden, Mrs. C. |

¹ Most of the New York names were contributed by Mr. Beauchamp, either from his own observations, or from Torrey's early list of New York plants, or from Miss Cooper's *Rural Hours*.

² These valued correspondents have died within the past six months.

³ Almost all the West Virginia names are taken from Dr. Millspaugh's *Flora of West Virginia*, or from his *Bulletin No. 23* of the West Virginia Agricultural Experiment Station.

Walker, Francis A.

Wilson, Prof. Andrew G.

Whiting, Miss Margaret C.

RANUNCULACEÆ.

Clematis Virginiana, devil's hair. Va.*Anemone patens*, var. *Nuttalliana*, crocuses (by town children) Del. Co., Ia. ; Rockford, Ill.April fools.¹ Rockford, Ill.

hartshorn plant, headache plant, gosling, prairie smoke, crocus. Minnesota.

Anemone Virginiana, thimble-weed. West Va.*Anemone nemorosa*, Mayflower. E. Mass.*Hepatica triloba*, squirrel cups. N. Y. ; Ferrisburgh, Vt.

heart liverwort. N. Y.

noble liverwort. Buckfield, Oxford Co., Me.

spring beauty. N. Y.

Anemonella thalictroides, Mayflower. E. Mass.*Thalictrum dioicum*, quicksilver weed. Penobscot Co., Me.*Caltha palustris*, cow lily. Hingham, Mass.

cowslops. Ferrisburgh, Vt.

meadow buttercup. New England.

Aconitum napellus, Adam and Eve. Washington Co., Me.*Cimicifuga racemosa*, rattle-weed. Banner Elk, N. C.

MAGNOLIACEÆ.

Magnolia acuminata, yellow linn. West Va.*Liriodendron tulipifera*, white, yellow, or hickory poplar. West Va. cucumber-tree. N. Y.

magnolia. White Haven, Pa.

BERBERIDACEÆ.

Berberis pinnata, Span. Leña amarilla (yellow wood), Santa Barbara Co., Cal.*Berberis aquifolium*, Oregon grape. Ore.*Podophyllum peltatum*, mandrake pear. N. J.

NYMPHÆACEÆ.

Nelumbo lutea, water lily. Peoria, Ill.

great yellow water lily. N. Y.

Nuphar advena, bonnets. Fla.

gold watch. Mauch Chunk, Pa. (name perhaps not general there).

yellow pond lily. Ferrisburgh, Vt.

hog lily. Concord, Mass.

¹ Perhaps because they blossom about April 1, and are afterwards sometimes snowed under.

SARRACENIACEÆ.

- Sarracenia purpurca*, watches. Atlantic City, N. J.
 fever-cup. Grand Manan Id., N. B.
 huntsman's cup, forefather's cup, New Eng-
 land.
 dumb watches or watch. Cape May Co., N. J.

PAPAVERACEÆ.

- Sanguinaria Canadensis*, puccoon. Banner Elk, N. C.
 puccoon root. Anderson, Ind.
 coon-root. West Va.
 white puccoon, N. Y.
Dendromecon rigidum, tree poppy. S. Barbara Co., Cal.
Romneya Coulteri, Matilija poppy. S. Barbara Co., Cal.
Platystemon Californicus, } cream cups. S. Barbara Co., Cal.
Platystigma lineare, }

FUMARIACEÆ.

- Dicentra cucullaria*, little boy's breeches. Central Iowa.
 breeches flower. N. Y.
 boys and girls. N. Y.
Dicentra Canadensis and *Dicentra cucullaria* called respectively (?)
 ladies and gentlemen. Franklin Centre, P. Q.
 girls and boys. Vt.
Dicentra Canadensis, wild hyacinth. N. Y.
Dicentra spectabilis, lady's ear-drops. Concord, Mass.
 lady-in-a-boat. Franconia, N. H.

CRUCIFERÆ.

- Dentaria laciniata*, crow's foot. Anderson, Ind.
Dentaria diphylla, crinkle root. N. Y.
Draba verna, shad flower. West Va.
Hesperus matronalis, dame's violet. West Va.
Brassica sinapistrum, crowd-weed; Kraut-weed. West Va.
Brassica arvensis, water cress. West Va.
Capsella bursa-pastoris, pepper grass. Del. Co., Ia.; Concord, Mass.
 shovel weed.¹ Penobscot Co., Me.
 pickpocket. Ferrisburgh, Vt.
Lepidium campestre, Glenn-weed;² Glenn-pepper; crowd-weed.
 West Va.
Lepidium Virginicum, tongue grass. Del. Co., Ia.; Anderson, Ind.

¹ From the shape of the pods.

² So called from having first been noticed on the farm of a family named Glenn.

- Lunaria biennis*, gold-and-silver-plant. N. J.
Caulanthus procerus,
Caulanthus crassicaulis, } wild cabbage. Cal.

CAPPARIDACEÆ.

- Cleome spinosa*, spider flower. West Va.

VIOLACEÆ.

- Viola pedata*, sand violet. Conn.
Viola pedata, pansy. Peoria, Ill.
 snake violet; horse-shoe violet. Swansea, Mass.; Boston, Mass.
Viola pedata, var. *bicolor*, velvet violets, or (by children) velvets. Ga.
Viola palmata, roosters. Ferrisburgh, Vt.
Viola palmata, var. *cucullata*, Johnny-jump-ups. Banner Elk, N. C.
 roosters. N. Y.
Viola Canadensis, hens. Ferrisburgh, Vt.
Viola tricolor, Johnny-jump-up. W. Mass.
 battlefield flower.¹ Gordonsville, Va.

CARYOPHYLLACEÆ.

- Dianthus barbatus*, French pinks. Brunswick, N. Y.
 bouncing Bet. Ferrisburgh, Vt.
Dianthus barbatus (scarlet, var.), scarlet lightning. Province Quebec.
Dianthus barbatus (white, var.), snow-flake. Province Quebec.
Saponaria officinalis, Boston pink. Poland, Me.; Wellfleet, Mass.
 chimney pinks. N. H.
Silene cucubalus, rattle-box. Berkshire Co., Mass.
Silene laciniata, wild pink. S. Barbara Co., Cal.
Silene Armeria, dwarf French pinks. Brunswick, N. Y.
 mock sweet William. S. Indiana.
 old maid's pink. Canada and W. Mass.
Lychnis Githago, Licheta. Montpelier, Vt.

PORTULACACEÆ.

- Portulaca grandiflora*, moss. S. Indiana.
Claytonia perfoliata, wild lettuce.² S. Barbara Co., Cal.
Calandrinia Mensiesii, mother's beauties. S. Barbara Co., Cal.

HYPERICACEÆ.

- Hypericum proliferum*, broom brush. West Va.
Hypericum perforatum, St. John. West Va.

¹ Because found so often on old battlefields, after the Civil War.

² Sometimes eaten by children as they would eat lettuce.

MALVACEÆ.

- Malva rotundifolia*, malice. Ferrisburgh, Vt.
Abutilon Avicennæ, American jute. West Va.
Hibiscus moscheutos, mallow rose. N. Y.

TILIACEÆ.

- Tilia* sp., daddy-nuts. Madison, Wis.

GERANIACEÆ.

- Geranium maculatum*, spotted geranium. Ferrisburgh, Vt.
Geranium Robertianum, wild geranium. N. Y.
Pelargonium tricolor, pansy geranium. Mooers, N. Y.
Pelargonium capitatum, rose-scented geranium; rose geranium;
 sweet-scented geranium. P. Quebec, Canada.
Oxalis acetosella, sheep sorrel. Jones and Del. Co., Ia.
Oxalis violacea, sheep sorrel. Peoria, Ill.
Oxalis corniculata, var. *stricta*, sheep sorrel. Peoria, Ill.; Ferris-
 burgh, Vt.; Anderson, Ind.
 lady sour-grass. N. J.
Impatiens pallida, silver weed. N. Y.
Impatiens fulva, celandine. Buckfield, Me.; Ferrisburgh, Vt.
 solentine. Penobscot Co., Me.
 ear-jewel. Ferrisburgh, Vt.
 wild celandine. Franconia, N. H.
 wild balsam. Concord, Mass.
 silver weed. N. Y.

RUTACEÆ.

- Ptelea trifoliata*, wafer ash. West Va.

RHAMNACEÆ.

- Rhamnus Californica*, wild coffee; bearberry. S. Barbara Co., Cal.

VITACEÆ.

- Vitis cordifolia*, fox grapes. Ferrisburgh, Vt.
Vitis rupestris, sand grape; sugar grape. West Va.
Vitis vulpina, bull grape. Ala.
Ampelopsis quinquefolia, five-fingered ivy; American joy. N. Y.

SAPINDACEÆ.

- Acer saccharinum*, hard maple. Jones, Linn, and Del. Cos., Ia.
Acer rubrum, soft maple. Jones, Linn, and Del. Cos., Ia.

ANARCARDIACEÆ.

- Rhus glabra*, senhaleenac.¹ Ferrisburgh, Vt.
Rhus venenata, poison elder. Ala.

POLYGALACEÆ.

- Polygala paucifolia*, May wings. Conn.; N. Y.
 gay wings. Ferrisburgh, Vt.; N. Y.
 baby's slippers. W. Mass.
 Indian pink. Montague, Mass.

LEGUMINOSÆ.

- Baptisia tinctoria*, shoo fly. West Va.
Baptisia lanceolata, gopher-weed. Ga.
Crotalaria sagittalis, wild pea.² Ia.
Lupinus littoralis, Chinook liquorice. Washington, D. C.
Robinia pseudacacia, white locust; yellow locust, N. Y.
Robinia hispida, honey locust. N. Y.
Desmodium rotundifolium, hive vine. West Va.
Desmodium Canadense, beggar's lice. Concord, Mass.
Lathyrus odoratus, posy peas. Franconia, N. H.
Apios tuberosa, ground-pea. N. E.
Cassia Chamæcrista, magotty boy bean. N. Y.
Gleditschia triacanthus, thorn locust. N. Y.
Richardsonia scabra, Mexican clover. Ala.

ROSACEÆ.

- Prunus Americana*, hog plum. Tex.
Prunus Chicasa, mountain cherry. Md.
Prunus pumila, sand cherry. Common among nurserymen.
Prunus Pennsylvanicus, bird cherry. Penobscot Co., Me.
Prunus demissa, choke-cherry. Neb.
Prunus Caroliniana, cherry laurel; wild orange; mock-orange; wild
 peach. Southern States.
 evergreen. Ga.
Prunus ilicifolia, Spanish wild cherry; mountain evergreen cherry.
 Cal.
 islay. S. Cal. and W. Arizona.
Prunus fasciculata, wild almond. So. Utah.
Spiræa salicifolia, queen of the meadows. N. Y.

¹ Name of the Saranac River comes from this.

² A "loco-plant," producing in horses coma, or a loss of consciousness with power of locomotion still retained. Finally emaciation and death. Dr. M. Stalker, Ames, Ia.

- Spiræa lobata*, sweet William. Brunswick, N. Y.
Gillenia stipulacea, Injin physic. Banner Elk, N. C.
Rubus odoratus, thimble-berry. West Va. ; N. Y. ; Ferrisburgh, Vt.
Rubus occidentalis, blackberry. Ann Arbor, Mich.
 black cap. N. Y.
Rubus villosus, "sow-tit" (teat). N. H. ; Farrington, Conn. ; Goshen,
 Conn.
 finger berry ; thimble berry. N. Y.
 thimble berry. Ann Arbor, Mich.
Dalibarda repens, dew drop. N. Y.
Geum rivale, chocolate.¹ Buckfield, Me. ; Franconia, N. H.
 maiden hair. Brodhead, Wis.
Geum triflorum, Johnny smokers.² Rockford, Ill.
Potentilla Canadensis, sinkfield. West Va.
Agrimonia Eupatoria, stick seed ; beggar's ticks. West Va.
Pyrus Americana, Indian mozemize ; moose misse. Ferrisburgh,
 Vt.
Cratægus coccinea, thorn-bush. Penobscot Co., Me.
Cratægus coccinea, var. *mollis*, red haw. Gen. in Central States.
Cratægus Crus-galli, Newcastle thorn. N. Y.
Cratægus æstivalis, apple haw. Ala.
Cratægus brachyacantha, pomette bleue. N. W. La. ; E. Tex.
 hog's haw. N. W. La. ; E. Tex.
Amelanchier Canadensis, snowy medlar. N. Y.
 sugar-plum. Vt.
 sugar pear. Orono, Me.
 sugar berry. N. Woodstock, N. H.
 sand cherry. Mont.
Adcnostoma fasciculatum, chamise ; chamise brush. S. Barbara Co.,
 Cal.
Lyonothamnus floribundus, iron wood. Ids. of Sta. Catalina and
 Sta. Cruz, Cal.
Heteromeles arbutifolia, tollon ; toyon. Cal.
 California holly. S. Barbara Co., Cal.

CALYCANTHACEÆ.

- Calycanthus floridus*, sweet-scented shrub. No. O.
 strawberry-bush. E. Mass.
Calycanthus glaucus, bubbly-bush. Banner Elk, N. C.

SAXIFRAGACEÆ.

- Saxifraga (Virginiensis?)*, lungwort. Calais, Me.

¹ Decoction of root sometimes used as a beverage.

² Applied at time of fruiting, when conspicuous with plumose styles.

- Saxifraga Mertensiana*, cocoanuts.¹ So. Cal.
Tiarella cordifolia, Nancy-over-the-ground. Mass.
 white cool-wort. N. Y.
Mitella diphylla, false sanicle; fringe cup; fairy cup. N. Y.

CRASSULACEÆ.

- Sedum Telephium*, life of man. Concord, Mass.
Diamorpha pusilla, red moss. Hancock Co., Cal.
Cotyledon laxa, rock moss. S. Barbara Co., Cal.

HAMAMELIDÆ.

- Liquidambar styraciflua*, alligator-wood. W. Va.

MELASTOMACEÆ.

- Rhexia Virginica*, handsome Harry. Hanover, Mass.

LYTHRACEÆ.

- Cuphea petiolata*, tar weed. West Va.

ONAGRACEÆ.

- Ludwigia alternifolia*, seed-box. West Va.
Epilobium angustifolium, fire-top; burnt weed. Penobscot River,
 Me. (lumbermen).
Enothera bicnnis, scurvish. Franconia, N. H.
 fever-plant;² coffee-plant.³ Eastern States.
 king's cure-all. Southern States.⁴
Enothera fruticosa, wild beet.⁵ West Va.

CUCURBITACEÆ.

- Cucurbita pcrennis*, Chili cojote; calabazilla. So. Cal.
Megarrhiza Californica, man-in-the-ground.⁶ S. Barbara Co., Cal.

FICOIDEÆ.

- Mesembryanthemum æquilaterale*, beach apple. S. Barbara Co., Cal.
Fanny D. Bergcn.

¹ On account of having bulbs commonly dug up and eaten by children.

² Used as a diaphoretic in fevers.

³ Infusion used as a drink in the harvest field.

⁴ Used in domestic medicine.

⁵ Used as a pot herb.

⁶ So named from the enormous roots.

WASTE-BASKET OF WORDS.

PERNICKETY (vol. v. p. 236). — This word is given in Stormonth's Dictionary as in use in Scotland, and as coming from French *par* and *niquet*, a trifle, indicating a precise, over-careful person. Angularity would thus seem to be a derivative sense, especially as applied to objects. — *Louise Kennedy*.

FERRYDIDDLE, a chickaree or red squirrel, *Sciurus hudsonius*. This is a common name in the mountains of Virginia. The word is not found in the "Century Dictionary."

KEIL, a kind of red chalk used by railroad engineers, and to be had of country drug-stores in the Southern United States. This word is in very common use, but does not occur in the "Century Dictionary."

SKIN THE CAT. — An expression used by boys to describe an athletic sport: a boy hangs by the hands from a trapeze, and passes his legs through the circle formed by the wooden rod and the upper part of his body. Boys commonly "skin the cat" both forwards and backwards. — *H. Carrington Bolton, New York, N. Y.*

FOLK-LORE SCRAP-BOOK.

HUNTING THE WREN. — In the "Evening Herald," St. John's, N. F., February 17, Rev. A. C. Waghorne, continuing a series of articles on "Christmas Customs," mentioned in No. xx. p. 63, remarks concerning this usage: —

"I take the following from a late number of the 'Church Times': 'In St. John's, the capital of the colony of Newfoundland, it used to be the custom on the 26th December, St. Stephen's Day, for boys to go round from house to house, carrying a small spruce or fir bush, like a miniature Christmas-tree. This is decked out with bows of bright ribbon, bits of glass or tin, and on the top there is a small stuffed bird, supposed to represent the wren. The following lines are then repeated, for which the boys expect a few halfpence: —

The Wren! the Wren! the king of all birds,
On St. Stephen's Day was caught in the firs.
Though he be little, his honor is great;
Jump up, good people, and give us a treat.
With your pocket full of money,
And your cellar full of beer,
We wish you a Merry Christmas,
And a Happy New Year.'"

He adds the following citation: —

"The following account of the matter is taken from an article on 'Christmastide in the Isle of Man,' in 'Monthly Packet' for 1868, p. 301: —

“‘The day before St. Stephen’s Day, an unfortunate wren is caught and stoned to death; he is then hung on a bush. The following day, three boys, one with a piece of crape on his cap, and another ornamented with flowers and some wren’s feathers, go about from house to house, carrying the bush and singing the following lines:—

We’ll away to the woods, says Robin the Bobbin,
 We’ll away to the woods, says Richard the Robin,
 We’ll away to the woods, says Jacky the Land,
 We’ll away to the woods, says every one.

“‘Each verse has the line four times over:—

2. What will we do there? says Robin the Bobbin, etc.
3. We’ll hunt the wren, says Robin the Bobbin, etc.
4. Where is he? where is he? says, etc.
5. In yonder green bush, says, etc.
6. How can we get him? says, etc.
7. With sticks and stones, says, etc.
8. He’s down, he’s down, says, etc.
9. How can we get him home? says, etc.
10. We’ll hire a cart, says, etc.
11. Whose cart shall we hire? says, etc.
12. Johnny Bill Tell’s, says, etc.
13. How can we get him in? says, etc.
14. With iron bars, says, etc.
15. He’s at home; he’s at home, says, etc.
16. How will we get him boiled? says, etc.
17. In the brewery pan, says, etc.
18. How will we get him eaten? says, etc.
19. With knives and forks, says, etc.
20. Who’s to dine at his feast? says, etc.
21. The king and the queen, says, etc.
22. The pluck for the poor, says, etc.
23. The legs for the lame, says, etc.
24. The bones for the dogs, says, etc.
25. He’s eaten! he’s eaten! says, etc.

“‘At all other times the life of the wren is protected, as it is considered unlucky to kill one; there are some fishermen who consider it a charmed bird, and always carry a dead one or a few feathers with them when they go to sea.’”

NOTES AND QUERIES.

ANNUAL MEETING. — The fifth Annual Meeting of the American Folk-Lore Society will be held in Montreal, on Wednesday and Thursday, September 13th and 14th. The importance of the meeting is urged on members of the Society. Members who may intend to offer papers, or who expect to be present, are requested to address William Wells Newell, Permanent Secretary, Cambridge, Mass.

CERTAIN COMMON SUPERSTITIONS.—The following superstitions are given, not as altogether unrecorded, but as examples of beliefs generally diffused:—

If a cat, while sitting beside a door, is seen to wash its face, expect company.

If two spoons, knives, forks, or a double allowance of food be given at meals, some one may be expected who will arrive hungry.

Dogs howling at night indicate death.

If a child, before it is a year old, obtain a glimpse of its own face in a mirror, it will not live.

Breaking a mirror is certain death to the person in less than a year's time.

To see one's shadow while looking in a mirror is a sign of death.

Animals have the power of seeing spirits.

Spilling salt is an indication of a quarrel; to avert this, throw a pinch over the left shoulder into the fire.

Whether going on business or pleasure, it is an unlucky omen to meet a funeral procession.

When one hears an evil wish or prophecy, in order to avert it, it is necessary to quickly cross the first finger of each hand.

Always pick up pins: if the head is toward you, it is good luck; if the point is toward you, bad.

Look at the new moon over the right shoulder and wish. If you see it inadvertently over the left shoulder, bad luck will attend you until the next new moon.

A dream of a wedding indicates a funeral; of white flowers, sickness, and probably death; of white horses, trouble.

If one chances to pass an axe or a hatchet lying upon the ground with the edge turned toward him, expect misfortune.

Dropping a dish towel is a sign of company.

When soot burns on the bottom of pots and kettles, a storm is portended.

If a clock strikes out of time, it betokens a calamity in the household, and probably a death.

If the palm of the right hand itch, it indicates that one will shake hands with a friend from a distance; if the left hand itch, it means money.

A stem from a tea leaf, floating upon a cup of tea, means a visitor. There is a charm to insure the arrival of the guest:—

Bite off his head, throw him under the table,
And he will come if he is able.

If the right ear burns, some one is speaking good of us; if the left ear burns, he is speaking evil.

In speaking, if one bites one's tongue, it is more than likely that the next statement would have been a falsehood.

A sore on the tip of the tongue shows that it has uttered a falsehood.

Always avoid meeting a cripple face to face; it brings bad luck.

Always wish when you see a shooting star; if the wish is uttered before the star is out of sight, it will come to pass.

To find a horseshoe is good luck ; always place it over an outside door, and nothing but good luck will enter.

When knives, forks, and scissors, in falling, stick upright in the floor, prepare for guests.

Never watch a departing friend out of sight, for if you do he will never return.

If swallows fly lower than usual, expect rain ; if roosters crow more than usual, look for rain or news.

If land-birds fly toward water, and sea-birds toward land, rain is portended.

The first article carried into a new house determines the future of its occupants ; never begin with taking in knives or sharp-edged tools.

Remember the dream you have when sleeping for the first time in a strange room ; it is sent for a warning.

If one chance to see a spider suspended from its web directly in front of the face, and utter a wish, if the spider ascends, the wish will come true ; if it descends, it will not.

Mary E. Chamberlain, Muskegon, Mich.

THE SIGN OF THE CROSS. — I think many customs may be traced to a belief in the efficacy of this sign. In six months spent in different towns of England and Wales, I noticed that when the grate-fire was dull, and ordinary means failed to brighten it, my landlady would set a straight poker upright against the grate, thus forming the sign. No one would ever explain this arrangement, but she would say with an air of embarrassment, "I thought I'd try it."

After my return home I mentioned this once to an intelligent English-woman of the lower class, and after some hesitation she answered, "Oh ! it's all nonsense of course, but at 'ome they always said it was calling the witch to make the fire burn."

In New England, when only open fireplaces were in use, it was customary to rake up the fire at night, and, standing the andirons in a straight line in front, lay the shovel across them.

More than once I have been told by an intelligent person that, to prevent any annoyance from a mosquito-bite, "you should score a cross with your thumb-nail on the bitten place ; it will never smart again."

All these, I think, are survivals of the ancient custom.

Pamela McArthur Cole.

DIVINATION WITH AN EGG. — In front of a hotel laundry, opposite to the place in which I am writing, three old washerwomen are engaged in an inquiry as to whether they will reach the World's Fair. This divination, as I learn from them, can be performed only on the first of May. An egg is broken into a tumbler of water, the yolk to be whole. According to the manner in which the albumen rises, the quest is foretold. This spell is quite new to me.

E. Foster, New Orleans, La.

DECORATION OF A NEW-BUILT HOUSE. — In Montclair, N. J., and vicinity, it is customary to fasten a green bough or a small tree to the end of the ridgepole of a house as soon as the frame is fairly up, and to keep it there until the house is finished. Sometimes rhododendron (?) is used, sometimes a small fir-tree.

Margaret C. Whiting.

INDUCTION OF WOMEN INTO IROQUOIS TRIBES.

To the Editor of the *Journal of American Folk-Lore*:

In reference to the letter of Mrs. Sara L. Lee in "Notes and Queries" of your December number, may I, in reply, offer an explanation?

The discussion comes of misunderstanding the various degrees of induction into an Indian tribe. Each tribe or nation of the Iroquois Indians is subdivided into clans. Of these the Senecas have eight, — Wolf, Bear, Beaver, Turtle, Deer, Hawk, Plover (or Snipe), and Heron. Each clan has the right of "adopting" — subject to loyalty and repudiation for misbehavior — any "foreigner" they may choose. This adoption is not legally recognized by the nation.

A national or tribal adoption is of so rare occurrence that it becomes history.

As a question of actual precedence, the *first* white woman adopted by any one of the Iroquois tribes or nations was Mary Jamison, the famous captive taken during the Revolutionary War, and inducted into the Seneca nation. This woman of history, refusing release, became absorbed into the nation, and, as their faithful interpreter, served in many important treaties. Her descendants to this day number among the best of the families of the Iroquois Indians.

Since the adoption of Mary Jamison, even to the present time, it has been a common occurrence for the *clans* of the various tribes to admit both white men and women as associate members thereof.

Following the adoption by the Seneca Indians of my grandfather in 1792, also that of my father in 1804, I was admitted into the "Snipe" *clan* of the Seneca tribe in 1881, becoming thereby, as member of the descendant family of Red Jacket, a great-granddaughter of this distinguished Seneca orator.

In March, 1891, the Seneca *tribe* invited me to their government council-house, and there adopted me a member of their tribe.

This national adoption was ratified at the "League" council-house of the Six Nations at Onondaga in April, 1891, when the "Head Sachems" of the Six Nations of the Iroquois received me as a member of the League, and as the first white woman who had received this honor.

In September, 1892, at the Six Nation Condolence Meeting held at the Tonawanda Reservation, the occasion of their making new chiefs, I was further "bestowed" as a chief of the Six Nations, — Senecas, Onondagas, Mohawks, Oneidas, Cayugas, and Tuscaroras, — a title never before conferred upon either a white or Indian woman.

I should add that when I was adopted by the Seneca *tribe*, I was com-

pelled to "surrender" my *clan* or family name, Ga-ya-nis-ha-oh (The bearer of the law), and assume my "new" or tribal name, Ya-ie-wa-noh (The watcher for the people). I was also permitted to retain this name in my chieftainship.

These fast-passing honors of the Indians may seem empty and useless to those who do not comprehend Indian law, language, or religion. Between the Iroquois Indians and myself they serve as a compact of friendship and honor that is sacred and precious to me. In my national and home-life association with the Iroquois I have learned their value.

It is a well-known fact that the late Mrs. Erminnie Smith was adopted into the Bear *clan* of the Tuscarora tribe by one of its several chiefs, who made her his sister. I have not seen a record of her adoption by the Tuscarora *tribe*.

In further explanation I would say that the differences of adoption by the Iroquois Indians are decidedly distinctive, thus: —

(1) "*A name given*;" a graceful courtesy which bestows some euphonious name upon the bearer, to whom no further claim on the people is given.

(2) "*A family adoption*;" an honor of hospitality, by which the recipient is given the name, and assumes the place in the family, of some deceased member thereof.

(3) "*A clan adoption*;" a yet higher order of membership, by which the recipient becomes a "family" sister of one of the chiefs, also a sister to each member of the clan.

(4) "*A national or tribal adoption*;" the highest honor that an *individual tribe* or *nation* can bestow.

(5) "*A League adoption*;" the greatest elevation (the "highest lift"), by which the recipient becomes an actual member of *all* the six tribes of the Ho-de-no-sau-ne, or League of the Iroquois.

I would mention that my friend, the lamented Mrs. Asher Wright, was made a *tribal* member of the Senecas in 1834. Mrs. Wright was missionary among the Senecas fifty-three years, and in conjunction with her husband, also a missionary, translated into the Seneca language the Seneca hymn-book, compiled the Seneca grammar, and other works of great value to her Indian school.

It has seemed a necessity for me to elaborate, and you will pardon me. The question needs a detailed explanation to clear the misunderstood "adopted by the Indians," — a phrase very frequent to me, upon investigating which I usually find the "adoption" merely the friendliness of some Indian or Indians who have given to a white man or woman a pretty name, — "Floating Cloud," "Beautiful Sky," etc., or any other than a *clan* name.

In conclusion, may I say that my *clan* and national adoption, also my chieftainship, are legally recognized by the Canadian Iroquois Indians, who have presented me, as further ratification, with a belt of wampum.

Cordially yours,

Harriet Maxwell Converse.

EPITAPHS AND NAMES. — From a pleasing little volume entitled “*Along New England Roads,*” by W. C. Prime, LL. D., New York, Harper & Brothers, Franklin Square, we copy a few epitaphs contained in a chapter having the title given in our heading.

The author observes that there is a common old epitaph, found frequently in graveyards in England as well as in America, in one or another form. In that same graveyard at Putney he found it in this form: —

Behold my grave as you pass by
As you are liveing so once was I;
Death suddenly took hold on me
And so will be the case with thee.

An inscription in Fayetteville, Vt., adds a stanza: —

While thou art reading o'er my bones
I 've often read on other stones,
And others soon shall read of thee
What thou art reading now of me.

Similarly at Pittsfield, N. H. : —

Ah soon we must pursue
This soul so lately fled,
And soon of you they may say too
Ah such an one is dead.

On the grave of a girl of seventeen, at Goshen, N. H. : —

Dearly beloved while on earth —
Deeply lamented at death —
Borne down by two cruel oppressors —
Distracted and dead.

In an abandoned graveyard at Francestown, N. H., on the headstone of Mr. Isaac Brewster, who died in 1782 : —

Happy the company that 's gone
From cross to crown, from thrall to throne
How loud they sing upon the shore
To which they sailed in heart before.

Inscription over Nathaniel Darte, Surry, N. H. : —

Dear friends, don't mourn for me nor weep:
I am not dead, but here do sleep —
And here I must and shall remain
Till Christ shall raise me up again.

On the stone of his wife : —

Friends retire ; prepared be
When God shall call to follow me.

In the same place, on the epitaph of John Marvin : —

Death, thou hast conquered me —
I, by thy darts, am slain:
But Christ has conquered thee,
And I shall rise again.

Mr. Prime gives an interesting list of Christian names which he has copied from various burial-places along his route : —

| | | |
|-----------|-----------|-----------|
| Vesta, | Smilinda, | Bezaleel, |
| Madona, | Theodate, | Phileena, |
| Imagene, | Mitty, | Asenath, |
| Sabrisal, | Rozill, | Resolved, |
| Alanette, | Lima, | Comfort, |
| Rocksena, | Orlo, | Romanzo, |
| Ora, | Elmon, | Theda, |
| Phene, | Ede, | Diademia, |
| Arozina, | Irena, | Coral. |

He also copies from the printed catalogue of a New Hampshire school a curious assortment of girls' names ; but we fear to borrow too freely.

The literature of epitaphs is far from complete ; and persons curious in such matters will find opportunity for observation in country churchyards.

ARMENIAN FAIRY TALES. — A correspondent, Mr. A. G. Seklemian, an Armenian, born in the village of Bitias, not far from Antioch, Syria, writes in regard to the popular tales of his people. Twenty years ago, in his boyhood, it was the custom for the villagers to assemble during the long and tedious winter evenings and recite tales ; the narrators would be the oldest persons, or those who had traveled farthest and seen the most.

He observes that the chief carriers of tales have been : (1) Gypsies. These are in the habit of embracing the language and customs of the people among whom they happen to live, whether Armenian, Assyrian, Arabian, Turkish, etc. The best story-tellers whom he has ever seen, as he remarks, are the Gypsies, who seem to have a natural capacity for telling even the most commonplace tales most eloquently. (2) Dervishes. These travel like the Gypsies, and recite tales. The Dervish, as well as the professed Mohammedan Gypsy, however, adapts the tale to Mohammedan ideas, introducing polygamy where it does not appear in the plot of the Armenian, and substituting a *tekye* (Moslem convent) for the Armenian monastery, a Dervish for the Armenian monk, a muezzin for the Armenian sexton, etc. As the tales are not printed, the various story-tellers, in Oriental countries, qualify the details according to their abilities and descriptive powers, the plot being in all cases essentially the same. Sometimes, indeed, the plot is spoiled by unskilled reciters through the blending of two or three tales into one whole.

As to collections, Mr. Seklemian is acquainted only with the works of the late Bishop Srauantzdiantz, a native of Van, who collected folk-lore, popular songs, ballads, fairy tales, riddles, etc., in a volume called the "Manna," printed in 1876. (Place of publication is not mentioned.) A second series was printed in 1884. This writer's work is said to be faithful. Mr. Seklemian does not mention the "Armenische Bibliothek" of A. Jannissiany, Leipzig, 1887.

THE YOUNGEST OF THE THREE. — Mr. Seklemian, as an example of the fairy tales heard from his paternal grandmother, who on her part had learned them from her grandmother, gives a story, belonging to a type

which will be recognized as familiar, and of which an abstracted account follows.

A king who has fallen sick gets no aid from the physicians until an old doctor versed in magic declares that the only remedy is a tree which grows in India in a certain garden, and which bears the name of the "Apple of Life." As soon as the king eats the fruit he shall be healed, and become as sound as a new-born babe. The tree, however, is guarded by giants. The eldest son sets out to get the apple, and reaches the garden; but on the night in which the fruit ripens a sleep falls on him, the giant comes, picks the apple, and goes away.

The youth returns, and the next year the younger brother has the same experience.

The third year the youngest departs on the same errand, taking his bow and arrow. When he reaches the garden and night comes on, in order to prevent himself from sleeping, he wounds one of his three fingers, and puts salt on the wound. In the middle of the night he sees the giant, shoots him, and gets the apple, which he takes to his father. After this he asks leave to pursue the giant, and is accompanied by his brothers. They find the bloody track of the giant, and follow him until they arrive at a deep abyss. The two elder attempt the descent and fail, deterred by the heat. The younger tells his brothers to lower him, and let him descend the faster the more he cried, "I am burning!" This they do, and he reaches the bottom of the pit, where he finds a giant lying with his head in the lap of a maiden, "so beautiful that she seemed to say to the moon: 'Moon, you need not shine, since I am shining.'" The girl is working with her needle, and before her a golden cat and a golden rat are playing in a golden basin. She warns him against the giant, who sleeps during a period of forty days, but may be awakened by plunging a hot ploughshare into his leg. This the youth does, and the giant awakes, saying that fleas have been biting his legs. They agree to fight, and it is determined that the giant shall shoot first, but he misses; the lad then shoots the giant, and cuts off his head.

A similar adventure is repeated up to the third time. The hero then takes the treasure of the three giants, which he bestows on the three maids, reserving for himself only a "sword of lightning." In the stable he finds three "horses of lightning," black, red, and white, from the tails of which, at the advice of the maidens, he plucks three hairs. He then gets his brothers to draw up the two girls they are to marry. The third, his own betrothed, taking her turn, gives him directions as to his conduct in case his brothers abandon him in the pit. On Friday evening three rams will come: he is to throw himself on the black ram, who will throw him on the red; the latter in turn will hurl him on the white, who will cast him into the upper air. She also leaves him a magic ring, which being kissed will secure him whatever he wishes. The brothers, dazzled by the beauty of the youngest maid, leave him at the bottom of the abyss. He follows the counsels of the girl, but in his trouble begins by casting himself on the white ram, and is thrown into the world of darkness. Here he finds an

old woman, with whom he lives. He rescues a maiden from a dragon who swallows the water of a fountain, and kills another dragon that devours the young of an eagle, who in his anger has deprived the country of sunlight. The eagle carries him to the world of light.

Meanwhile the betrothed of the youth is to be wedded to the king; but she insists on first obtaining a golden cat and a golden rat, who are to play in a golden basin.

This task the youth, who has disguised himself, is able to accomplish by means of the ring. The adventure is repeated with variations. At the wedding a tournament is to be held, and in this the hero appears, burning the three hairs, first as a black knight on a black horse, then as a red knight, then as a white knight. The youth, who is victorious, reveals himself and is made king, wedding his own love, and marrying his brothers to the other two maids. The formula at the close is: "Three apples fell from heaven; one for me, one for the story-teller, and one for him who entertained the company."

It will be seen how involved and expanded is the narrative. It would be interesting to know if the incident of the tournament is borrowed from Europe, or original in Armenian folk-lore, as it is common in French mediæval romances; but nothing could be affirmed on this head without the aid of a collection of Armenian tales in the original text, carefully examined by some scholar acquainted with the language.

LOCAL MEETINGS AND OTHER NOTICES.

NEW YORK BRANCH. — *Friday, March 17.* The Society met at the house of Mrs. E. L. Youmans, 247 Fifth Avenue. Dr. Titus M. Coan, speaking on "Hawaiian Folk-Lore," gave a general outline of the people of the island and of their customs. In the course of his address he alluded to a cloak recently exhibited by Tiffany & Co., put together from the feathers of a bird found on the island, only a single tuft of the feathers selected being taken from under the wing. Dr. H. Carrington Bolton showed photographs of Hawaiian scenes; Mr. De Cost Smith read a paper on "Sioux Spider Stories;" and Mr. Lee J. Vance gave illustrations of the existence in this country of belief in vampires, or in ghosts who feed on the blood of the living.

April 21. The Society met in the house of Mrs. A. Herrman, No. 59 West 56th Street. This being the annual meeting, officers were elected for the year. Mr. George F. Kunz presented a small case of minerals to one or another specimen of which various races attached cryptic significance. He explained in a brief speech that these were only examples of a large collection which is to be exhibited at the World's Fair in the name of the New York Branch of the American Folk-Lore Society. There were among the objects on exhibition a cone-shaped seal of agate with an inscription in Pehlevi, found near Bagdad, probably not less than four-

teen hundred years old ; prehistoric garnet beads from Bohemia, which the ancient workmen, owing to the imperfection of their tools, had to drill from both sides ; a carved ring of Persian manufacture ; a lucky moonstone from Kandy, Ceylon ; Persian turquoise talismans with pious inscriptions from the Koran ; agate and red and white carnelian charms from the graves of Assyria ; an Aztec bloodstone green jasper with red spots, supposed to be efficacious in stanching a hæmorrhage ; a Pueblo fetich made of gypsum moulded into the form of a prairie-dog, with eyes of turquoise, used by the Indian medicine-men to bring on rain ; curious seals that had belonged to mediæval noblemen in Europe ; and other subjects too numerous to mention.

M. Heli Chatelain, who has lately returned for the second time from an eight years' sojourn at St. Paul de Loando, in the Portuguese possessions south of the Congo River, Africa, repeated a few of the eighty folk-tales which he collected among the negroes of Angola. One of these was a version of the creation, as obtained from Portuguese priests, who, as the speaker explained, have for nearly four hundred years been in communication with the natives. But an addition was made by the negro relators. In addition to Cain and Abel, two other children were born to Adam and Eve. The Lord asked for all the children, but Eve hid two of them. The other two were taken to heaven and bathed in a pool, from which they emerged white. These were the ancestors of the white race ; while those whom Eve had hidden remained black, and were the origin of the negroes.

MONTREAL BRANCH. — *Monday, March 13.* The meeting took place at the house of Mr. Robert Reid, 57 Union Avenue. The President, Professor Penhallow, occupied the chair. Mr. F. E. Came, the Secretary, read a letter which he had received from the Secretary of the general society, in reference to the meeting in Montreal. The Treasurer, Mr. W. J. White, reported that the financial condition of the Branch was satisfactory, and that the necessary steps had been taken for the incorporation of the Society. Miss C. A. Frazer, the essayist of the evening, was then called on to read her paper on "Uncanny Folk-Lore ; or, Scottish Myths as found in Ontario." The district of which Miss Frazer treated is peopled by Glenelg Highlanders, who in stature and appearance, as well in their unquestioning faith in the supernatural, are true descendants of their Caledonian ancestry. Although the present is the third generation of the transplanted stock, Gaelic is still the language of daily life, and children of eight may be encountered who speak no word of English. (The paper of Miss Frazer will be printed in this Journal.) The Secretary then read, at the suggestion of Dr. Nichols, a sketch by Col. Ashley Pond, of the Ozark mountaineers, a rude community in northwest Arkansas. The remainder of the evening was pleasantly passed in conversation.

Monday, April 10. The monthly meeting was held at the house of Miss McLea, 41 Victoria Street, the President in the chair. Dr. Robert Bell, F. G. S., Assistant Director of the Geological Survey, read a paper on "Ojibwe Legends and Traditions."

Dr. Bell explained that the Ojibwe nation, divided into many branches under different names, inhabited the central part of this continent from the maritime provinces to the Rocky Mountains, and that at the time of the Columbian discovery of America some parts of their territory extended southward almost to the Gulf of Mexico. They possessed a rich store of legends, many of which bore evidence of great antiquity, compared to which the advent of the white man was but as yesterday. Indeed, it might not be too much to say that the origin of some of their stories was as far back as the time of Moses or Abraham. There was a great similarity between the more widely diffused of these legends and those of the Old Testament. The study of the development of religion was one of the most important subjects that could engage our attention. The so-called pagan or heathen Ojibwes were in reality a serious and religious people. They were very attentive to religious instruction, and glad to be taught anything of this kind. They were very reluctant to tell their own ideas on such matters to strangers, and one might travel a great deal among them without hearing any of their legends. Dr. Bell, from his boyhood, had been thrown much among the Ojibwes, and for many years had been in the habit of writing down their stories as he heard them from themselves. He had also received many through friends who had, at his request, obtained them also at first hand from the Indians. The collection would now form a considerable volume which it was his intention to publish. A considerable proportion of these stories would require a knowledge of the religious notions and superstitions of the Indians, as well as of their mode of life and thought, in order to be properly appreciated; but as it would be impossible to discuss these now, Dr. Bell said he would read some of the shorter stories selected at random from his collection. These particular ones had been obtained in the region of the great lakes and in the Upper Ottawa country. Among these was a tale relating to a certain cliff, north of Lake Nipigon, into which the Great Spirit had shot arrows; by the falling of these in succession, at long intervals, the Indians were to know the progress the world was making towards its end, to occur when the last one descended. Others referred to the breeding of the thunder-birds on Thunder Cape, to the adventures of Na-na-bo-zhoo, and to the snaring of the sun.

A short story of the wars between the Ojibwes and the Mohawks explained the origin of the name of Barebones Lake. The way in which a small lake, full of fish, on the top of a mountain near Temiscaming Lake, was made, formed the subject of another legend of this kind. The story of the exchange of tails by the beaver and his little brother the muskrat, and of the painting of the kingfisher by Na-na-bo-zhoo, were illustrations of those referring to the peculiarities of animals. An outline was given of a tradition of the wars of the Ojibwe in connection with the great Tumbling Stone of Cabot's Head, on Lake Huron. Illustrations of Na-na-bo-zhoo's folly were given in the account of his race with the fox and his attempt to deceive the animals after he had "cached" a quantity of venison. A story related how the earth became peopled by Indians through

the descent of a young woman from the world above the sky. The legend of the White Buffalo Rock on Lake Temiscaming was a pathetic story of love and suicide.

BOSTON BRANCH.—*Friday, March 24.* The Association met at the rooms of the Chauncy Hall School, 593 Boylston Street, Boston, Dr. Walter J. Fewkes occupying the chair. The Chairman gave an account of his recent visit to Spain, and of the exhibit of the Hemenway Expedition, of which he was in charge. The paper of the evening was by Mrs. Fanny D. Bergen, and was entitled "The Tapestry of the New World." In this paper an account was given of domestic patch-work and hand-weaving in America. Hand-made quilts and hand-woven coverlets were described; the conditions of the industry, as still existing in outlying districts, especially in the Southern States, were commented on; and the history of the work, so far as known, was pointed out. The latter part of the paper was devoted to an examination of motives of decoration, and to the names and character of the patterns employed in the designs. The paper was illustrated by an extensive collection, consisting of old quilts, coverlets woven by hand, embroidery and samplers, and a large number of patterns exhibited by drawings. In the course of the discussion the Chairman remarked that most of the patterns of design in use among primitive peoples might be illustrated from the collection. Remarks were also made by Dr. Griffis, Mrs. Emerson, and others. On Saturday, April 25, the collection was left open for the inspection of the public.

Friday, April 22. The monthly meeting was held at the house of Mr. W. H. Ladd, 803 Boylston Street, Boston, Mr. Ladd presiding. This being the annual meeting, reports of the Secretary and Treasurer were offered and accepted. A draft of a revised constitution was presented by the Secretary, and read by the Chairman. This plan was referred to a committee of three, to report at the next meeting. Pending this report, election of officers was postponed. The Society proceeding to hear papers, Miss Alger read certain tales obtained from Italian residents in Boston relating to magic and enchantment. The Secretary read a paper by Mrs. Alice Morse Earle, of Brooklyn, N. Y., treating of "Old-time Marriage Customs in New England." Miss Pamela McArthur Cole, of East Bridgewater, Mass., read a paper on "New England Weddings," containing accounts of old-fashioned customs and superstitions connected with marriage, the material being obtained from living informants.

Friday, May 26. The Association met at the house of Mr. William Wells Newell, 175 Brattle Street, Cambridge. The report of the Committee on Rules was offered, and the committee continued until the first meeting in the fall. The paper of the day was given by Mr. Heli Chatelain, of Loanda, Angola, Africa, the subject being "Bantu Folk-Lore." Mr. Chatelain stated in a general way who the Bantu are, what area they occupy, what characteristics distinguish their philology and folk-lore. He observed that, in books on Africa, it had become a fashion to divide the black race into two families said to be ethnologically and linguistically distinct, namely, the

blacks of the African West Coast known as Upper Guinea, and of the Soudan, considered to be the typically pure negroes, from whom come the greater part of the North American negroes, and the blacks of Lower Guinea and Africa south of the fifth parallel, called Bantu. These latter are often said to be half way between the negro and the Aryan races; it is also stated that the Bantu languages have nothing to do with the negro languages, and that the Bantu is a much finer specimen of the human race than the American negro.

These statements Mr. Chatelain considered to be unsupported by facts. The types represented by the negro and Bantu exist, but they coexist in the negro tribes as well as in the Bantu tribes. Physically there is no appreciable difference. The American negroes, also, are in no way inferior to either.

As to the undoubted linguistic differences, the speaker remarked that the principal distinction was, that the Bantu formed a compact family of tongues, while the negro languages made a heterogeneous group; negro influence cannot be observed among Bantu languages, while in negro languages there are traces of Bantu grammar. This fact was best explained by the doctrine held by some of the first specialists, that the Bantu represents the original type, while the negro has been affected by foreign admixture. The geographical relations answer to this explanation. The area of the Bantu stock covers Africa south of the fifth degree of north latitude, with the exception of the numerically insignificant Hottentot-Bushman race. This area is the field of the great geographical discoveries and territorial acquisitions of our generation. It is the purely African Africa, and one of the finest and richest portions of the habitable globe.

The peculiar features of Bantu grammar and the Bantu religious system were next considered. Mr. Chatelain then passed to Angola and its language, the Kimbundu, and gave a classification of its folk-lore. He proceeded to read from his collection a few tales illustrative of the different kinds of native oral literature, and to point out the close relation of these to manners and society.

LOUISIANA BRANCH. — *Monday, February 20.* The Association met in Tulane Hall, a large audience being present. The chair was occupied by the President, Prof. Alcée Fortier. Miss Marie Augustin related a negro tale, entitled "The Swineherdess and the Little Singing Bone." Mrs. Marguerite Rogers offered a paper, read by Prof. William O. Rogers, containing a folk-story called "How the Toad lost his Tail." Professor Fortier then introduced Rev. Josiah Tyler, a missionary, who had spent forty years among the Zulus. He chose as his subject the folk-lore and religion of this race, relating peculiar customs, traditions, and superstitions. Mr. Tyler showed how Zulu folk-lore embodies their wedding and funeral usages, their society and political history. He read many proverbs, and gave examples of the war-songs. Miss Tyler illustrated the peculiar clicking sounds of the Zulu alphabet, and in answer to questions said that the only instrument of music used is an arrangement of reeds. The race is

fond of singing, usually chanting their beautiful war-songs in bands of fifty or more, somewhat in the manner of a fugue in music, one part taking up the sound where another leaves off. After the address, an informal reception was held, the guests of the evening being presented to many of the audience.

Monday, March 6. The Association met at Tulane Hall, Professor Fortier in the chair. Mr. William Beer communicated a short paper on "French Guiana," with notes on its folk-lore, drawing attention to the parallel history of that colony and Louisiana, and supplementing his paper with certain negro folk-tales of recent collection. Mrs. Augustin Fortier read a folk-tale entitled "Why the Dog hates the Cat." Professor Fortier expressed a desire that whenever a song occurred in a folk-tale, the music should be given if possible.

April 10. The Association met in Tulane Hall, 3.30 P. M. Professor Fortier read two folk-tales, entitled "Mr. Monkey, the Bridegroom," and "St. Anthony's Statue." The latter, being of Mexican origin, had been related to him by an old servant formerly in his employ.

March 8. The Association met at Tulane Hall, 8 P. M. On the proposition of Mr. E. Foster, seconded by Miss Roman, it was unanimously resolved that the style of the Society should be changed to "American Folk-Lore Society, Louisiana Branch."

Miss Augustin read a paper entitled "A few Interesting Points about Folk-Lore," in which she drew attention to the conceptions entertained among the Bushmen of Africa regarding the transmigration of souls. Mr. Foster pointed out that this belief was still current amongst the Zuñis, who believe that the turtle is the recipient of the souls of the departed.

Mr. Foster then read a paper on "Theories on the Origin, Inigration, and Survival of Folk-Tales," in which he dealt with the different theories advocated by the different students of this department.

LECTURES ON AMERICAN FOLK-LORE. — On Friday evening, May 5, the Secretary of the American Folk-Lore Society spoke in St. Paul, Minn., on "American Folk-Lore," Mr. Herbert W. Smith, a member of the Society, making introductory remarks. On Tuesday, May 9, at the invitation of the Society of Collegiate Alumnae of the University of Minnesota, the Secretary treated of the same theme in the hall of the Public Library, Prof. G. B. MacLean presiding. On May 15 the same subject was presented before a considerable audience in the rooms of the University of Michigan, Ann Arbor, Mich., introductory remarks being made by Prof. Calvin Thomas. On May 17 the Secretary spoke at Cleveland, Ohio, before the Western Reserve Historical Society and Adelbert College, arrangements being made and invitations issued by a local committee, consisting of C. C. Baldwin, Chas. F. Thwing, Mattoon M. Curtis, Charles W. Bingham, and Edward S. Page. In spite of the worst storm ever known in Cleveland at this season of the year, an audience of exceptional intelligence was gathered in Association Hall, Judge C. C. Baldwin introducing the lecturer. After the address, an informal reception was

held. The occasion was one long to be remembered with gratitude by the speaker, who carried away the most delightful impressions of this beautiful city, and who could not but feel that a bright future of usefulness was before a society whose representative was greeted with so much generous and warm-hearted sympathy.

CONGRESSES AT THE COLUMBIAN EXPOSITION.

FOLK-LORE CONGRESS.—The final programme of the World's Folk-Lore Congress to be held during the week commencing July 10, 1893, contains titles of seventy papers, in addition to which are expected others from contributors whose subjects have not been announced. We content ourselves with indicating a few titles of an interesting list:—

Prof. A. H. Sayce, Oxford, England, "Cairene Beliefs." Prof. A. Wiedemann, Bonn, Germany, "An Old Egyptian Myth." Prof. G. Maspero, Paris, France, "Certain Modern Egyptian Superstitions coming from Antiquity." E. Wolter, St. Petersburg, Russia, "Actual State of Research into Lithunio-Latavian Mythology." David McRitchie, Edinburgh, Scotland, "The Northern Trolls." Hon. Horatio Hale, Clinton, Ontario, Canada, "The True Hiawatha." Prof. Morris Jastrow, Philadelphia, Pa., "The Historical Study of Religion." Dr. Friedrich S. Krauss, Vienna, Austria, "Why Popular Epics are Written." Hon. John Abercromby, Edinburgh, Scotland, "The Magic Poetry of the Finns." Surgeon Washington Matthews, U. S. A., Fort Wingate, N. M., "Navajo Songs and Prayers," as recorded by the Edison Phonograph, with sacred, agricultural, building, war, gambling, and love songs. E. S. Hartland, Gloucester, England, "Notes on Cinderella." Rev. William Elliot Griffis, Boston, Mass., "Japanese Folk-Lore." Dr. N. B. Emerson, Honolulu, H. I., "Maui, the Prometheus of Polynesia." James Deans, Victoria, B. C., "The Superstitions, Customs, and Burial Rites of Northwestern America." Marquis A. Colocci, Gesi, Italy, "Folk-Lore of South American Indians." George A. Dorsey, Chicago, Ill., "Observances of Quichua Indians before desecrating the Ancient Graves of their Ancestors." H. Beaugrand, Montreal, Canada, "French-Canadian Folk-Lore." Prof. Otis T. Mason, National Museum, Washington, D. C., "The Rise of Empiricism in Savagery." Count H. de Charencey, Paris, France, "Symbolic Birds among the People of New Spain." Michael de Zmigrodzki, Sucha, Poland, Austria, "History of the Svastika," illustrated by tabulated designs. Dr. Stanislaus Prato, Sessa Aurunca, Italy, "The Symbolism of the Vase in Mythology, Ideography, Language, Hagiography, Literature, and Folk-Lore." A. M. Stephen, Keam's Canyon, Arizona, "Pigments in Ceremonials of the Hopi."

CONGRESS OF ANTHROPOLOGY.—The Congress of Anthropology will begin on Monday, August 28, and will continue until Saturday evening, September 2, 1893.

It is requested that the title and abstract of any paper to be offered to the Congress be forwarded as early as possible to the Secretary of the Local Committee with a statement of the time required for its reading.

The Committees of the International Anthropological Congress are :—

Local Committee of Arrangements.— F. W. Putnam, Chairman, C. Staniland Wake, Secretary, Edward E. Ayer, James W. Ellsworth, H. W. Beckwith, Frederick Starr.

Executive Committee.— Daniel G. Brinton, President ; Franz Boas, Secretary ; W. H. Holmes, Representative of American Association Advancement Science ; W. W. Newell, Representative of American Folk-Lore Society ; Otis T. Mason, Representative of Anthropological Society of Washington ; Alice C. Fletcher, Representative of the Women's Anthropological Society of America ; Louis A. LaGarde, Representative of United States Army Medical Museum ; and the Presidents and Secretaries of the Sections of the Congress.

In order to facilitate the arrangements for the Congress, five sections have been organized, and the following Committee has been charged with the preparation of the programme :—

Physical Anthropology : Franz Boas, Department of Ethnology, World's Columbian Exposition, Chicago, Illinois.

Archæology : W. H. Holmes, Bureau of Ethnology, Washington, D. C.

Ethnology : Otis T. Mason, U. S. National Museum, Washington, D. C., and Stewart Culin, Department of Ethnology, World's Columbian Exposition, Chicago, Ill.

Folk-Lore and Religions : W. W. Newell, Cambridge, Mass., and Cyrus Adler, U. S. National Museum, Washington, D. C.

Linguistics : D. G. Brinton, Media, Pa.

All communications are to be addressed, Prof. C. Staniland Wake, Local Secretary Department of Ethnology, World's Columbian Exposition, Chicago.

BIBLIOGRAPHICAL NOTES.

BOOKS.

CINDERELLA. Three Hundred and Forty-five Variants of Cinderella, Cat-skin, and Cap o' Rushes, abstracted and tabulated, with a Discussion of Mediæval Analogues, and Notes, by MARIAN ROALFE COX. With an Introduction by ANDREW LANG, M. A. London : Published for the Folk-Lore Society by David Nutt, 270, 271 Strand. 1893. 8vo, pp. lxxx, 535.

For work so modest, laborious, and learned as that of Miss Cox, the critic can have no words other than of praise and gratitude. According to the arrangement adopted, the variants belong to thirty-three countries (or groups of countries), while the bibliography mentions one hundred and eighty-four collections. A preface considers questions of classification,

and analogues from the Middle Age, while notes examine the comparative folk-lore of the separate incidents. The tabulations give concise outlines, the abstracts only an index of traits. Thus the reader, for the first time, without the necessity of examining hundreds of volumes, is enabled to obtain a conspectus of the extension and variation of the tale, and to form some conjectures of his own respecting its history. Of course, new versions will continually be added; the existence of two English unprinted variants and of one African have recently come to the knowledge of the writer.

From the comparison thus permitted, what conclusion is to be drawn? Respecting this difficult problem it will be necessary to speak with the greatest reserve. Of the genus of stories, Miss Cox makes three species, "Cinderella," "Catskin" (the *Peau d'Ane* of Perrault), "Cap o' Rushes" (the "Goosegirl at the Well of Grim"). Of these, the second type is in our judgment the oldest. Straparola, about 1550, gives an Italian version of a literary character; six years previously, a tale of the Frenchman Des Periers contains the name *Peau d'Asne*. In its modern form, the story appears in the *Pentamerone* of Basile (1636). The central idea is that a daughter, whom an unnatural father desires to marry, escapes in disguise, is captured and set to menial work in the house of a stranger, but loved by the heir, who has set eyes on her during one of the intervals of brilliancy which magic art allows her to enjoy. The conception is found in mediæval literature, but not fully worked out into the fairy tale, which we incline to regard as belonging to the thirteenth or fourteenth century. From Central Europe, probably France or Italy, it may have spread over the world. The Cinderella versions, with the incident of the shoe, seem to us a still later outgrowth, the test by means of the shoe being an unessential feature of the narrative; its presence in so many variants may be due to literary influences. This trait has worked back into variants of the older type, where it originally had no place. The third class of tales results from a combination of the two preceding with that story respecting "loving like salt," which Geoffrey of Monmouth relates of Leir and Cordeilla. The correctness of this view appears to be indicated by the character of the Asiatic and African variants which seem to be of European origin, as in the case of an unprinted Angolan version, now before us, obviously of Portuguese origin, but in present arrangement appearing to possess features characteristically negro. As for the separate incidents, these are of course of indefinite antiquity. Such is the verdict which the writer would give on the present evidence; but other jurors may be of a different opinion.

Mr. Lang's brief introduction is of the nature of a personal explanation, rather than a contribution to the theory of folk-tales. So far as the present tale is concerned, he unreservedly accepts the "borrowing theory," the truth of which indeed now becomes self-evident. He observes: "The *märchen* is a kaleidoscope; the incidents are the bits of colored glass. Shaken, they fall into a variety of attractive forms; some forms are fitter than others, survive more powerfully, and are more widely spread." This

closes the whole controversy, for none of Mr. Lang's critics will disagree with him. What Mr. Lang does not fully comprehend is that it is this "attractive combination" that makes the tale. As to the time of origin, he clings to his previously expressed opinions: the tales date from "a period of savage fancy." This proposition is a pure assumption; in the case of Cinderella, it has been shown that the evidence indicates the story to be a creation of highly civilized moderns. Mr. Lang, feeling the incongruities of his position, is wanting in clearness and logic. He remarks: "If we look at Europe, there is always the chance that so popular a book as Perrault's suggested the form which the tale has taken. Our only standard, so far as I can see, is archaism, the presence of elements more barbaric than Perrault offers." This principle of criticism, though usual, is wholly erroneous. Archaic additions are always made by savage races to tales which they have received from civilized peoples. In doubting such transmission Mr. Lang is wrong.

The essential error of method into which Mr. Lang has fallen consists in failing to recognize the worthlessness of general propositions. No formula can be laid down which will explain the origin of folk-tales any more than of literary productions. The admission of this fact is simply the recognition that each tale has its separate history. Writers who argue that India was a centre of diffusion of tales, if they are discreet, do not make this assertion on speculative and general grounds: they do not mean to assert that all *märchen* originated in India; they only affirm that there are good grounds for suspecting that India was the birthplace of many of the *märchen* which have become popular in modern Europe. Mr. Lang admits that his doctrine relative to the source of the tale of "Cupid and Psyche," namely, that it originated in early marriage taboo, was pure hypothesis; but this admission is fatal to the suggestion.

W. W. N.

OLD RABBIT THE VOODOO AND OTHER SORCERERS. By MARY ALICIA OWEN. Introduction by CHARLES GODFREY LELAND. Illustrated by Juliette A. Owen and Louis Wain. London: T. Fisher Unwin, Paternoster Square. MDCCCXCII. 8vo, pp. xv, 310.

In this book Miss Owen presents a collection of negro tales from Missouri. These are connected by a literary thread; and given, in part, at least, in an edited form. The singular feature is at once observed, that the stories, instead of being variants of the negro lore made familiar by Mr. Harris, much more closely resemble the type of Indian tales. This relation demands a separate examination, and will be the subject of future remark. At present we can do no more than observe certain minor features of the work, namely, its allusion to customs, superstitions, and dialectic words.

Not every American knows that in Missouri "punkin-butter" is a sweet compound of pumpkin stewed with watermelon juice. Bees are to be told about births and weddings as well as funerals. It is luck to steal bees and ill-luck to sell them; but if the price of the bees is left on the bench from which they are taken, the bad luck is crossed. The bees have a king, with

eyes the color of honey, and "eye-winkers" made out of stone. The blue-jay is never seen on a Friday, because on that day he descends to hell; he returns with a load of lies, which he distributes, causing endless discord. Luck-balls, or "tricken-bags," are elaborately described. Eggs are roasted by tying a string round the middle and dangling them before the fire. Woodpeckers are conjurers who at pleasure can take human forms, and the woodpecker is the hero of many stories. Among curious dialectic words may be mentioned *beatenes*, greatest; *sessso* (says-so), conversation; *mumly*, mumbling; *wizzle*, shrink; *borning*, birth; *a-projeckin*, experimenting. Miss Owen's book makes evident the abundance of folk-lore and dialect remaining in Missouri; to the tales, its essential part, we shall return.

In the notice of the "Vision of MacConglinne, a Middle Irish Wonder Tale," edited by Kuno Meyer, contained in No. xx., by a clerical error the number of pages is given as liii, 21, instead of liii, 210. As the book is spoken of as a "little work," the mistake might give a false impression respecting the compass of this pleasing addition to Middle Irish literature.

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BLACKFOOT MYTHOLOGY.¹

THE Blackfoot Indian Confederacy comprises the Piegan, Blood, and Blackfoot tribes. Each tribe is located on its own reservation, and the three reservations are within the provisional district of Alberta. The separation of the tribes, the rapid settlement of the country by the white people, the death of many of the old chiefs, and the depressed spirits of the people have seriously impaired the purity of the folk-lore of the natives. The following fragments were gathered from the lips of the Blood Indians, as I sat in their lodges with note-book in hand. The younger members of the tribe could not be relied upon to relate these myths accurately. Those I have given have been repeatedly verified by the aged members of the tribe.

CREATION MYTH.

Napioa, the *Old Man*, floated upon a log in the waters, and had with him four animals: Mameo, the fish; Matcekûpis, the frog; Maniskeo, the lizard; and Spopeo, the turtle. He sent them down into the waters in the order named, to see what they could find. The first three descended, but never returned; the turtle, however, arose with his mouth full of mud. Napioa took the mud from the mouth of the turtle, rolled it around in the hollow of his hand, and in this manner made the earth, which fell into the waters, and afterward grew to its present size.

There was only one person named Napioa. He lived in the world when the people who dwelt with him had two heads. He did not make these people, although he made the world, and how they came upon the earth no one knows. The Bloods do not know where Napioa came from. They do not know whether he was an Indian or not. He was not the ancestor of the Blackfeet, but the Creator of the Indian race. He was double-jointed. He is not dead, but

¹ Paper read at the Third Annual Meeting, Cambridge, Mass., Dec. 29, 1892.

is living in a great sea in the south. He did not make the white people, and the Indians do not know who made them.

After he made the earth, he first made a woman. Her mouth was slit vertically, and he was not satisfied, so he closed it, and recut it in the same shape as it has remained till to-day. Afterward he made several women, and then he made several men. The men lived together, but separate from the women, and they did not see the women for some time. When the men first saw the women they were astonished and somewhat afraid. Napioa told them to take one woman each, but they were afraid. He encouraged them, and then they each took a wife.

Napioa made the buffalo. They were quite tame. He gave bows and arrows to the Indians and told them to shoot the buffalo. They did so; and as the buffalo were tame, they killed a large number.

ORIGIN OF THE WIND.

The stories differ. Some say that it is caused by a very large deer which dwells in the mountains; others, that there are large cattle in the mountains, who roar loudly and thus cause the wind to blow; and again others, that it is caused by a large bird flapping its wings in the mountains. The prevailing form is the following:

Napioa at one time had with him the wolf as his companion. He also had with him an owl, which he employed to look for things for him when it was dark. As he was travelling around he saw a lodge in which were a man and a woman. In this lodge were two bags; one contained the winter and the other the summer. He told the owl to look in and see what there was inside the lodge, and when he looked he saw the two bags. Napioa said that he was going to place some months in each bag, and make the summer and winter of equal length. He went inside, and the woman had a long piece of ice. He failed to accomplish his purpose. He came out of the lodge determined to gain possession of the summer and winter bags. He told the prairie chicken to steal the bags, and it got hold of the summer bag and escaped. Being pursued by the man and woman, the prairie chicken hid in the long grass. The man and woman cut the long grass to get the bag. The chicken clung close to the earth, and had part of the extremity of its body taken off. In the struggle the bag burst, and a very strong wind sprang up.

Some time after this, Napioa, having burnt himself, was anxious for a wind to blow to cool himself. He went up to the top of a mountain and began "making medicine," and the wind soon began to blow. It blew so hard that he had to hold on to the bushes, but they were torn up by the roots. At last he caught hold of a birch tree and firmly clung to it, so that by the force of the wind and his weight marks were left upon the bark of the tree.

THE BLOOD-CLOT BOY.

There lived, a long time ago, an old man and his wife, who had three daughters and one son-in-law. One day, as the mother was cooking some meat, she threw a clot of blood into the pot containing the meat. The pot began to boil, and then there issued from it a peculiar hissing noise. The old woman looked into the pot, and was surprised to see that the blood-clot had become transformed into a little boy. Quickly he grew, and in a few moments he sprang from the pot, a full-grown young man. The father and mother were delighted, but the son-in-law was angry and jealous. The name of the blood-clot boy was Kûtoyîs. The son-in-law was a lazy, bad-tempered young man, who made the old man hunt the buffalo, procure the wood, and carry the water. He had a lodge of his own, where he dwelt with his wife. When the old man brought in the meat he threw it down in his lodge; and no sooner had he placed it there than the son-in-law came and took whatever he needed, oftentimes leaving the old man and his family in want. The old man brought in wood and water for his family, and the son-in-law took what he wanted. Sometimes the old man and his family were compelled to suffer, because as he was old he could not work very hard, and all that he had was taken from him. The son-in-law would not hunt, but depended altogether upon the old man to support him. Kûtoyîs went out to hunt with his father, and he proved himself to be an expert hunter. He saw a fine fat buffalo cow, and he killed it. He procured abundance of meat for his father, and he carried it home for him. He would not allow the old man to do any work. He filled his lodge with meat. He then went out and got a large supply of wood and water. As Kûtoyîs and his father were walking together, they heard the son-in-law scolding. The old man was afraid. Kûtoyîs told his father not to be afraid. He told him to say to his son-in-law that he could not get any of the meat, wood, or water. If he threatened to kill him, he was to answer him in the same manner. The son-in-law came to the old man's lodge and began to remove the meat. The old man told him to leave it alone. He threatened to kill the old man, and the father-in-law angrily retorted that he would kill him. The son-in-law became very angry, and ran to his lodge for his bow and arrows. When he had procured them he returned, scolding and threatening; and as he reached the old man's lodge, Kûtoyîs, who had been hiding behind the lodge, sprang in front of the old man, and the two men fought. Kûtoyîs drew his bow and killed his brother-in-law dead. After his death the old man and his family had peace and abundance of food. The son-in-law had no distinguishing name. Kûtoyîs sought to drive out all the evil in the world, and to unite the people and make them happy.

The fathers and mothers in the camp told this story to their children to hush them to sleep.

NAPIOA.

Napioa is the Secondary Creator of the Indians. There are two kinds of stories told concerning him. One class reveals him in the character of a good man, and the other class as a bad man. He is not, however, a man, but a supernatural being, able to perform deeds which no human being could perform. The Indians do not know the manner of his birth, nor the place from whence he came. He is still living in a great sea away in the south. He made his home for a long time at the source of the Old Man's River, in Alberta, where may be seen the lake from which he drank, the stones which he threw along the ground when he was sporting, and the indentations in the ground showing where he lay. At the Red Deer River there is a high ridge, where there is a land-slide, down which Napioa slid as a toboggan slide.

One day, as he was travelling across the prairie, he saw a bird which threw its eyes upward, and said, "Tuhu!" As he came up to the place where the bird was, he said, "Let me see how you do that?" After being told to repeat this word and throw his head back, he felt quite elated. He was so much overjoyed that he threw his eyes up repeatedly. He was standing under a tree, and as he threw his eyes upward they were caught in the branches of the tree, and he lost his sight. He then went off alone. As he wandered on his journey he kept beckoning in different directions, so that if any one saw him he would receive help and find his people. A woman saw him throwing his arms about as if desiring some one to come to him, and at once she went and asked him what he wanted. He said, "Take me to the place where the people are." She took him and led him along by means of a stick, the woman going in front and Napioa following. He was afraid that she might leave him, so he tied a bell to her dress, that he might follow her should she try to escape. Nothing eventful happened until they crossed a river, when he inquired, "Are there any buffalo to be seen?" The woman answered, "Yes, there are some at the river now." He told her to point his arrow toward the buffalo, that he might shoot one. She did so; but he missed the buffalo, and then he shouted that the arrow did not belong to him. Again he commanded her to point an arrow in the right direction; but the buffalo were not killed, and again he asserted that the arrow did not belong to him. After several attempts he shot a buffalo, and then called out, "That was my arrow." He bade the woman skin the animal, cut up the meat, and bring it to the camping ground. While she was doing this he said

that he would put up the lodge. He sought the lodge-poles ; and as he brought them one by one, he failed to find those that he had already placed on the ground. He had quite a number of lodge-poles arranged here and there, but owing to his blindness he could not collect them. When the woman returned she asked him why he had so many poles, and none arranged in their proper places. "That you might choose the best ones," he replied. Thus was Napioa ever crafty, never allowing any one to say that there was anything wrong with him. The lodge being prepared, and supper ended, Napioa went to sleep. As he lay with his hair drawn over his eyes, the curiosity of the woman tempted her to lift the hair that she might see his face. As she slowly lifted his locks she gazed into the empty sockets from which his eyes had been torn, and suddenly seized with terror, she fled from the lodge and sped her way through the darkness. Napioa heard the bell, and springing from his grassy bed, pursued her, guided by the ringing of the bell. She ran in different directions ; but he was fast gaining upon her when she tore the bell from her dress, and as she threw it one way she ran in another direction, and thus escaped from the wiles of Napioa.

The dwellers in the Western lodges have many legends relating to places of historical interest in the country, and these throw a flood of light on the religious ideas, migrations, social and domestic customs, political life, and other matters of interest connected with the tribes comprising the Blackfoot Confederacy. Some of the legends are local, and when told by the aged men as they sit around their camp-fires, vary somewhat in detail according to the intellectual ability, inventiveness, and strength of memory of the narrator. I have listened to some of these legends as told over and over again for the past nine years, and I find that the young men are not able to relate them as accurately as the aged ; besides, as the country is becoming settled with white people, they are less disposed to tell to others their native religious ideas, lest they are laughed at because of not believing the same things as their superior brethren of the white race. As the children grow up they are forgetting these things, and the years are not far distant when the folk-lore of the Blackfeet will be greatly changed, and many of their traditions forgotten.

THE LEGEND OF SHEEP CREEK.

Napioa, the Old Man, the Secondary Creator of the Blackfeet, was travelling one day with the Kit-Fox, near Sheep Creek, which is located about twenty-five miles south of Calgary, in the Provisional District of Alberta. As they travelled together they saw a large rock, and Napioa felt constrained to make an offering of his robe

to it. He presented the robe, and, with the Kit-Fox as his companion, departed. He had not proceeded far upon the way, when perceiving that it was going to rain, he told his companion to return and ask the rock to give him back his robe, as he was afraid of being drenched with the rain. The rock refused to give the robe to the Kit-Fox, and then Napioa, becoming angry, said: "That old rock has been there for a long time and never had a robe. It has always been poor. I will go back myself and take away my robe."

He returned and took the robe by force, and then the rock became very angry, and followed them, determined to punish them. Napioa fled south toward High River, and the Kit-Fox, anxious for his own safety, hid in a hole in the ground. Napioa saw an old buffalo bull, and he called to him for help; but when the buffalo came to his rescue the rock ran over him and crushed him to death. Then two bears came to help Napioa, and they two were killed by the rock. Two small birds with very large, strong bills came to help him, and they attacked the rock, breaking off pieces from it as they suddenly pounced upon it and then flew upward. In a short time they killed the rock, and Napioa was saved. The Indians then named the stream "Oqkotoqseetûqta" (the Rock Creek, or Stony Creek), but it is called by the white people at the present day "Sheep Creek."

LEGEND OF TONGUE CREEK.

Tongue Creek is situated between Sheep Creek and High River, about nine miles south of Sheep Creek. In the distant past, Napioa was travelling in the vicinity of Tongue Creek, when he espied a band of elk sporting themselves on its banks. They came to a place where the bank was steep, and they all leaped down, seeking a sandy resting-place in the bed of the stream. Napioa reached the creek, and lighting a piece of wood, he threw the firebrand over the bank. The elk heard him, and asked him what he wanted. "Oh," said he, "I was laughing when you spoke to me, and I could not answer: but that is a very nice spot down there, and I want to go down, for there is an abundance of beautiful clean sand." When the elk saw the firebrand they became frightened, and rushing headlong over each other, broke their necks. A single young elk escaped; but Napioa said, "Never mind, there are many more elk in the country; that one can go." Napioa pitched his lodge and erected a pole with a flag upon it. He skinned the elk, filled his lodge with the meat, and made preparations to camp there and have a feast. While thus engaged, a coyote entered his lodge and asked him for something to eat, but he would not give any. He noticed that the coyote had on a necklace of shells, and said, "If you will give me that necklace, I will give you something to eat." The coyote replied, "I can't do that,

for this is my medicine [amulet], and it is very strong." "Well, I will run a race with you, and if you beat me I will give you some of the meat." But the coyote refused, and as he did so he held out a bandaged foot, and the two went on together, the coyote protesting that his foot was sore, and he could not run. He managed to get Napioa a long distance from the lodge, and then quickly unloosing the bandage from his foot, he ran back to the lodge. Napioa followed a long distance behind, shouting, "Save me some of the meat!" When the coyote reached the lodge he called aloud for his fellow-coyotes, who speedily came and devoured all the meat. Napioa had placed the tongues on the top of the pole, but a mouse ran up the pole and ate them all. When Napioa found that all the meat was gone, he said, "Then I shall have the tongues, for the coyote could not get them." But as he took down the remaining portions he threw them away, saying, "They are bad food." The Indians call this creek "Matsinawústam" (Tongue Flag), but the white people call it "Tongue Creek."

LEGEND OF RED COULEE.

There lies in a "coulee" near the Marias River, on the road that leads from Macleod to Benton, a large "medicine stone," venerated by the Indians belonging to the Blackfoot Confederacy. The "coulee" is named by the Indians the "Red Coulee." When the Blackfeet came from the north, the Snake Indians, who at that time inhabited the country, told the Blackfeet that there was a large medicine stone on the top of a hill, close to a ravine.

Several years after they were told this, a Blackfoot chief with fifty men went southward on the war-path. They all went to this stone, and the chief, being sceptical about the mysterious powers possessed by it, laughed at his men for exhibiting such childishness as to believe in it. In derision he hurled the stone down the mountain-side into the ravine and then departed. They engaged in a battle with some Indians in the south, and all of them were killed, only one man returning to tell the fate of his comrades. Ever since that time the Indians have called the place the "Red Coulee," and as they travel to and fro they never forget to go there and present their offerings, to insure safety in battle and protection by the way.

LEGEND OF THE RED STONE.

On the river flat at the mouth of one of the ravines at Lethbridge, and not many yards distant from the coal mine, lies a stone, which oftentimes I have seen painted and surrounded by numerous Indian trinkets which had been given to it by the Indians. The Blood Indians call it "Mikiotoûqse" (The Red Stone). Tradition states that

a long time ago a young man lay down beside this stone and fell asleep, and as he lay there he dreamed that the stone spoke to him and said, "Am I the Red Stone?" And the young man said, "Yes, you are the Red Stone." When he awoke he felt that this must be a mysterious stone that could thus converse with him, and he made offerings to it. Until the present day these offerings are made, the Indians believing that by giving to it reverence they will be blessed in all things that concern them in this life.

Among the Blackfeet there are several traditions which the writer was unable to obtain, as only a few of the older men possessed the knowledge sufficient to relate them accurately, and they seemed to be unwilling at the time to impart the information. The following were mentioned as myths of the people: the Myth of Asinakopi, or the Great Snake; the Great Bear Myth; the Lesser Bear; the Morning Star; the Man and Woman in the Moon.

There are also songs of historical importance, some relating to love, war, and one of traditional significance. The writer learned from Jerry Potts, a Piegan Indian, who is government interpreter, and from some of the Blood Indians, that there was a historical song which from the account given concerning it resembled the Song of Hiawatha. An aged chief named Manistokos, the Father of Many Children, was said to know it thoroughly, but never at any time was the author able to obtain possession of it. Joe Healey, a Blood Indian, who speaks English well, having lived when a boy with an Indian trader, who sent him to school, informed the writer that there were several secret societies among the Blackfoot tribes, the members of which had traditions of interest relating to their people. Only those who were initiated could obtain the revelation of these stories of mythological import. In relation to their social organization, the taboos of the gentes reveal facts of special significance to the mythology of the Blackfeet. The stories relating to the origin of the names of the gentes shed light upon the migrations and religious ideas of the people, but this phase of their traditions comes properly under the study of their social organization. Such names as Netsepoye, the people who speak the same language, the name of the Blackfoot Confederacy, Kaina, the name of the Blood Indians, the origin and significance of which is unknown, and Apikûnî, the name of the Piegans, are of traditional importance. The separation of the tribes in late years has modified their mythology, but the basis of the myths remains the same.

John Maclean.

ONONDAGA TALES.

GRANDMOTHER O-NE-HA-TAH, MOTHER OO-KWA-E, AND THE LOST BOY.

I HAD this story of the Lost Boy from the Rev. Albert Cusick, a native Onondaga, and the first part is very nearly as he wrote it out. The latter part he told me, and I took it down.

A long time ago, among the Onondaga Indians, were several families who went off to camp near the wildwood streams, where fish, deer, bear, otter, beaver, and other like game could be caught for winter use. These Onondagas, or People of the Hill, journeyed several days, and finally came to the hunting-grounds. The hunting-ground where they stopped was a very beautiful place, with its little hills and the river with high banks. Not far from their camp was a beautiful lake, with high rocky banks, and with little islands full of cedar-trees. When they came there it was in the moon or month of *Chut-ho-wa-ah*, or October. Some of these Indians made their camps near the river, and some near the lake. As it was quite early in the season for hunting, some of the Indians amused themselves by making birch-bark canoes. With these they could go up and down the river and on the lakes, fishing and trapping, or making deadfalls for smaller game.

In the party were five little boys, who had their own bows and arrows, and would go hunting, imitating their fathers and uncles. Among them was one much smaller than the rest, who was greatly teased by the older boys. Sometimes they would run away from him and hide themselves in the woods, leaving him crying; then they would come back and show themselves, and have a great laugh over the little boy's distress. Sometimes they would run for the camp, and would tell him that a bear or a wolf was chasing them, leaving the little boy far behind, crying with all his might. Many a time he sought his father's camp alone, when the other boys would leave him and hide themselves in the woods.

One day these little Indians found a great hollow log lying on the ground. One of them said, "Maybe there is a *Ta-hone-tah-na-ken* [rabbit] or a *Hi-sen* [red squirrel] in this hollow log. Let us shoot into it, and see if there is any *Ta-hone-tah-na-ken* in it." All agreed to this, and they began to take the little boy's arrows from him and shoot them into the hole; then the larger boys said to him, "Now go into the hollow log, and get your arrows." The little boy said, "No; I am afraid something might catch me." Then he began to cry, and was not at all willing to go into the log. The others coaxed him to do so, and one said he would get his uncle to make him a

new bow and arrows if he would go into the hollow log, and get the arrows they had shot there. At last this tempted the little boy. He stopped crying, got down on his hands and knees, and crawled into the log. When he had gone in a little way, he found one of his arrows, and handed it out. This gave him courage to go in a little farther. When he had advanced some distance in the log, one of the larger boys said, "Let's stop up the log, and trap that boy in it, so that he can't get out." This was soon agreed to, and the boys began to fetch old rotten wood and old limbs, stopping up the hollow, and trapping the little boy in it. When this mischief was done, the four boys ran to their camp, not saying a word about the little boy who was trapped in the log.

It was two days before the mother¹ and father began to notice the absence of their boy, for they thought he must have stayed over night with one of the others, as very often he had done; but the second day a search was begun, and the other four boys were asked whereabouts they had left him. They all said that they did not know, and that the last time they were out the little boy did not go with them. Then the entire camp turned out to join in the search, as now they knew that the boy must be lost. After they had hunted a long time he could not be found, and they ceased to look for him; they thought he must have been killed and eaten by a wolf or a bear.

When he was first shut up in the log the little boy tried to get out, but could not do it, as the chunks of rotten wood were too large for him to move. He could not kick or push them out. Then he cried for help, but no one came. There he was for three days and three nights, crying loudly for help, and now and then falling asleep. But on the fourth night, while he was in the hollow log, he thought he heard some one coming. He listened, and was sure he heard the crying of a very old woman and the noise of the tramping of human feet. The crying and the tramping came nearer and nearer to the log where he was. At last the crying came very close to him, and then he heard a noise, as though some one sat down on the log. Now he heard the old woman cry in earnest, and now and then she would say: "Oh, how tired I am! how tired I am! and yet I may have come too late, for I do not hear my grandchild cry. He may be dead! he may be dead!" Then the old woman would cry in earnest again. At last he heard a rap on the log and his own name called: "Ha-yah-noo! Ha-yah-noo! are you still alive?" Ha-yah-noo, or Footprints under the Water (for this was the name of the little lost boy), answered the old woman, and said that he still lived. The old woman said, "Oh, how glad I am to find my grandchild still alive!" Then she asked Ha-yah-noo if he could not get out; but he said

¹ In Indian usage the mother is spoken of before the father.

he could not, for he had already tried. Then said the old woman, "I will try to get you out of this log." He heard her pull at the chunks of old wood ; but at last she said she could not get him out, as she was too old and tired. She had heard him crying three days before, and had journeyed three days and nights to come and help her grandchild out of his trouble. Now this old woman was an O-ne-ha-tah, or Porcupine. She lived in an old hemlock tree near the spot where the boy was shut up in the log.¹

When Grandmother O-ne-ha-tah had said that she had to journey three days and nights, and now she could not help Ha-yah-noo out of the log, she was very sorry, and began to cry again. Finally she said that she had three children, who were very strong, and that she would get them to help her ; so she went after them. It was almost daylight when they came, and then Ha-yah-noo heard them pull out the chunks which stopped up the log. At last Grandmother O-ne-ha-tah said to Ha-yah-noo : "Come out now. My children have got the chunks out of the log. You can come out."

When Ha-yah-noo came out, he saw four wild animals around him. There was Grandmother O-ne-ha-tah and her three children, as she called them. They were Oo-kwa-e, the Bear ; Sken-no-doh, the Deer ; and Tah-you-ne, the Wolf. "Now," said O-ne-ha-tah, "I want one of you to take care of this boy, and love him as your own child. You all know that I have got to be very, very old. If I were younger I would take care of him myself."

Tah-you-ne, the Wolf, was the first one to speak. She said she could take care of the boy, as she lived on the same meat on which he fed. "No," said Grandmother O-ne-ha-tah, "you are too greedy. You would eat up the boy as soon as he is left with you alone." The Wolf was very angry. She showed her teeth, and snapped them at the boy, who was very much afraid, and wanted no such mother.

The next that spoke was Sken-no-doh, the Deer. She said that she and her husband would take care of the boy, as they lived on corn and other things which they knew the boy liked. Her husband would carry him on his back wherever they went. But Grandmother O-ne-ha-tah said : "No ; you can't take care of the boy, for you are always travelling, and never stay in one place. The boy cannot do the travelling that you do, for you run very fast and make very long journeys. The boy cannot stand it, and you have no home for him for the winter. Boys like this have homes." Then the Deer ran away, very happy, as though she were glad to be rid of the boy.

Then Oo-kwa-e, the Bear, said that she knew she could take care

¹ There may be an allusion to the name in this, for O-ne-tah (the Hemlock) means "Greens on a stick," and O-neh-tah (the Pine) means "Porcupines clinging to a stick."

of the boy, as she lived in a large stone house and had plenty to eat. She lived on meats and fishes, and all kinds of nuts and berries, and even wild honey, all of which the boy would like. She had a good warm bed for him to sleep on through the winter, and she was a loving mother to her children. She would rather die than see them abused. Then O-ne-ha-tah, or Porcupine (meaning "Full of quills"), said: "You are just the right one to take care of this boy. Take him and carry him home." So the Bear, like a loving mother, took the boy and brought him to her home. When they got there, Oo-kwa-e said to her two children, the Oo-tutch-ha, or Young Bears, "Don't play with him roughly, and he will be your kind little brother." Then she gave him some berries to eat, and they were all happy together.

The stone house was a cave in the rocks, but to the little boy it seemed to have rooms like any other house, and the little bears seemed to him like human children. They did not tease him, but lived in the most friendly way, and the old Oo-kwa-e was a very kind mother to the boy. It was now quite late in the fall, and the days became short and dark. Then Mother Oo-kwa-e said: "It is late and dark now. We had better go to bed." The nights were cold, but the bed was warm, and they slept until the spring.

One evening it thundered; for the bears do not wake up until the thunder is heard. It made such a noise that they thought the walls were coming down. Then the old Oo-kwa-e said: "Why, it's getting light. We had better get up." So they lived happily together for a very long time. She went out in the woods, going to and fro for food, and the children amused themselves at home.

Every now and then, through the summer, the Bear people would come in and say, "In such a place are plenty of berries." These would be strawberries, raspberries, or others, according to the season. Later they told of chestnuts and other kinds of nuts, of which they were fond. Then they would say, "Let us go and gather them." So the Mother Bear and the little Bears went, taking the little boy along with them; for they always expected a good time. The other bears knew nothing about the little boy. When they came near the spot, and he was seen, these would be frightened, and say: "There is a human being! Let us run! let us run!" So they would scamper off as fast as bears can, leaving their heaps of nuts or berries behind them. Then the old Oo-kwa-e would gather these up, she and her children, and take them home, which was a very easy way of getting plenty of food. Thus the boy became very useful to Mother Bear.

The boy lived with them thus for about three years, and the same things happened every year. In the third year Mother Bear said, "Some one is coming to kill us." Then all looked out, and saw a

man coming through the woods, with his bow and arrows in his hand, and his dog running all around looking for game. Then Mother Bear said, "I must see what I can do." So she took a forked stick, and pointed the open fork towards the man. It seemed to come near him, and appeared to him like a line of thick brush that he did not wish to break through. So he turned aside, and went another way, and they were safe that time.

Another day she again said, "Some one is coming towards us again, and we shall be killed." She put forth the forked stick again; but the man did not mind it, and came straight towards her stone house. The stick itself split, and there was nothing in the way. Then she took a bag of feathers and threw these outside. They flew up and down, and around and around, and seemed like a flock of partridges. The dog ran after them, through the bushes and trees, supposing them to be birds, and so the second man went away.

The days went by, and the third time Mother Bear saw a man coming. This time she said, "Now we certainly are all going to die." Then she said to the boy: "Your father is coming now, and he is too good a hunter to be fooled. There is his dog, with his four eyes, and he, too, is one of the best of hunters." Now when a dog has light spots over each eye, the Indians say that he has four eyes. So the man came nearer, and she tried the forked stick, but it split; and still the man and dog came on. Then she scattered the feathers, and they flew around as before; but the hunter and dog paid no attention to them, and still they both came on. At last the dog reached the door and barked, and the man drew his bow to shoot at anything that came out.

When the Mother Oo-kwa-e saw the man standing there, she said, "Now, children, we must all take our bundles and go." So each of the Bears took a small bundle and laid it on its back, but there was no bundle at all for the boy. When all were ready, Mother Oo-kwa-e said, "I will go first, whatever may happen." So she opened the door, and as she went out the man shot, and she was killed. Then the oldest of the Oo-tutch-ha said, "I will go next;" and as he went he also was killed.

The last little Bear was afraid, and said to the boy, "You go first." But the little boy was afraid, too, and said: "No; you go first. I have no bundle." For all the Bears tried to get their bundles between them and the man. So the little Bear and the boy at last went out together; but though the Bear tried to keep behind, the man shot at him first, and he was killed. As the hunter was about to shoot again, the boy called out: "Don't shoot me! don't shoot me! I am not a bear!" His father dropped his arrow, for he knew his voice at once, and said: "Why did you not call out be-

fore? Then I would not have killed the Oo-kwa-e and Oo-tutch-ha. I am very sorry for what I have done, for the Bears have been good to you." But the boy said: "You did not kill the Bears, though you thought so. You only shot the bundles. I saw them thrown down, and the spirits of the Bears run off from behind them." Still, the man was sorry he had shot at the Bears, for he wished to be kind to them, as they had been to his boy.

Then the father began to look at his boy more closely, to see how he had grown and how he had changed. Then he saw that long hairs were growing between his fingers, for, living so long with them, he had already begun to turn into a Bear. He was very glad when he took the boy back to his home, and his friends and relatives, and the whole town, rejoiced with him. All day they had a great feast, and all night they danced, and they were still dancing when I came away.

Bear stories of this kind seem to have been favorites among the Iroquois, and Mrs. Erminnie A. Smith relates three of them in her collection. Of such tales in general, she remarks that, "In nearly all of these, wherever the bear is introduced he serves as a pattern of benevolence, while many other animals, such as the porcupine, are always presented as noxious." Yet in the one most resembling the one just given, "The Hare and his Step-son," the man shuts the child in a porcupine's hole, and the porcupine rescues him, calling on the animals to feed him. The fox and the wolf, however, do not bear a good character, and snakes are invariably agents of evil.

The old story of "Valentine and Orson" has so delighted white children that it is no matter of surprise that Indians have enjoyed their own stories of lost boys nursed by bears. Perhaps the tendency of these animals to assume an erect position may have suggested to them a near kinship to the human race. To complete the present paper, a sketch may be given of the three tales related by Mrs. Smith. It may be premised that several incidents of the present story are found in all three of these, but not in each other.

The first she had from the Senecas of the Cattaraugus reservation. In this a young boy is missed from the hunting-camp, and all search proves vain. His friends think him dead, and go home. A bear takes pity on him, but changes herself into the appearance of a woman, and takes him home to live with her cubs, in her hollow tree. When the time for the return of the hunters arrives, she tells him of her device, and he is restored to his friends. He never kills a bear.

The next is quite different. A hunter is angry with his wife for secreting food, and makes her eat until she dies from its effects. Her new-born child he throws into a hollow tree, but takes good

care of his older boy. For him he makes a bow and arrows, and after a long time saw little footprints around his lodge. He made a second small bow and arrows, and soon found they were being used. He now saw a little child come from the hollow tree to play with his boy, and knew it was the infant he had thrown away. He had been cared for by a bear, whom the hunter treated kindly. The two boys afterwards went far westward to slay the great and hurtful beasts.

The third was told in Canada, and is a variant of the one I have related. A man hated his step-son, and persuaded him to enter a porcupine's hole. This he stopped up, leaving the boy a prisoner. He cried himself asleep, and when he woke up he was in a room with an old woman, who was the porcupine. He could not eat her food, and so she called the animals to a council to tell how he might be fed. "The fox said: 'I live on geese and fowls. I'll take him, but still he can't eat raw food.' The council decided that it was useless for him to assume the charge." All offered in turn, without effect. At last the bear spoke, and the child was left with her, all agreeing to help her gather nuts. After living several years in a hollow tree, they saw a man and dog coming. The tree was cut down, and the bear and her two cubs were killed. The hunter looked for another cub, but found the boy instead. He made noises just like the cubs. The hunter took him home, tamed and taught him, and gave him his daughter for a wife. Her mother, however, was angry because the boy brought home no bear's meat. At last he killed a bear, but it brought him no good luck. On his way home he fell on a sharp stick, which killed him at once.

In this tale the words of the fox are much like those of the wolf in the other. Some of the incidents differ much, and yet the common origin of the two is readily seen.

In New York the Iroquois stories are becoming increasingly difficult to obtain. They maintain their hold among the older people, but the younger ones find those which are quite as good among the literature of the whites. It is easy to see how our stories are adopted, and told in an Indian way; and Mrs. Smith has given some good examples. The Onondagas are not behind in following the spirit of the times.

THE FOX AND THE BEAR.

While the fox is the type of all mischief with the Onondagas, they seem to have few stories about him. One of these has been related by Mrs. E. A. Smith, and has modern features. In this she makes one story depend upon another, while they were related to me as distinct tales. I inquired particularly about this, and was assured that there was no connection. These are the tales I received:—

I. The fox saw some men carrying home a wagon load of fish, and

contrived to get upon it. At his leisure he quietly threw off one, and then another, until he was satisfied, and slipped off himself to eat them. As he was feasting on the last the bear came along, and asked about his good luck. The fox said he would show him how to get a good supply if he would go with him the next night. So they went on the ice till they found a hole, and the fox told the bear to put his tail in this that the fish might bite.

"Now," said the fox, "you are very strong, and must wait until a good many take hold of your tail." So the bear sat very still for a time; but when he shifted a little his tail was slightly pulled, for it was freezing to the ice. "Don't pull yet," said the fox; "more will take hold, and you will have a big haul. You are very strong, and must catch all you can." So the bear waited, and the next time he moved it pulled a little harder. "Not yet," said the fox; "more will take hold." But when the morning was come the fox ran to a house on the bank, and the dogs began to bark furiously. This frightened the bear, so that he pulled with all his might, and left his tail frozen to the ice. Then I came away; but the bears have had short tails ever since.

II. For some reason the bear and the fox fell out, and were going to fight a duel. The fox chose a cat and a lame dog for his seconds, while the bear had the wolf and the pig, but the wolf kept away. The bear and the pig came to the place first, both of them a little afraid, and the bear said he would climb a tree and watch for the rest. The pig hid under the leaves by a log. The bear said: "I see the fox coming. He has two men with him, and one is picking up stones to throw at us!" For when the dog limped, it seemed to the bear he was picking up stones. The cat, too, raised its tail and waved it around. When it did this the bear said: "Now I see the other man. He has a big club, and oh! how he waves it around! Lie down there! Keep still! They'll give it to us if they find us!" Then he looked again. "Yes, they're coming! they're coming! Keep still! keep still!"

So the cat came under the tree, and upon the log. The pig wanted to see, and tried to peep out; but when the cat saw the leaves moving she thought it was a mouse. Down she sprang in an instant, and had the pig by the nose. "Ke-week! ke-we-e-k!" he squealed and squealed, which scared the cat in turn, and she ran for the tree. The bear was so frightened when he saw her coming, that he let go his hold, fell from the tree, and was killed. Then I came away.

In this story the narrator imitated the squealing of the pig, etc., to the intense delight of the Indian children. It was thus a favorite tale.

NOTES ON ONONDAGA DANCES.

THE Onondagas still maintain what Albert Cusick called the Ghost Dance, but which is the annual Dead Feast, differing from the one ten days after death. It is managed by the women, and is held in May or June. The female society, O-kee-weh, makes the appointment and arranges details. The members of this society are termed O-nah-kee-weh. The spirits of their dead relatives, especially those who have died during the year, are supposed to be present throughout the feast. The living guests assemble from 9 to 10 P. M., and dance until sunrise, but have a midnight feast.

First of all there is a speech, and then men sing a chant in 3-4 time, accompanied by a large drum and a gourd rattle. The drum is somewhat like a small churn, with a head stretched across. It may be made of a keg, but was probably once a kettle, as the name, *ka-na-ju-we*, signifies a covered kettle. The first chant begins "Go-yah-ne na wa-ya-hen," etc., and one tune follows another with but a slight variation of the words, which are mostly without meaning, but *wa-ya-hen* refers to women. The women stand in a circle before the singers, keeping time. Then the women sing, and the men are silent; after which the women march around in a circle to the beat of the drum. The great Feather Dance follows, the men taking part in this and some others until midnight, when the feast takes place. At that time tobacco is burned, and the spirits of the dead are implored to give the living good and healthy lives through the year. Dances follow until nearly morning; and among these are the Snake, Fish, Bear, and Raccoon dances. The Raccoon is similar to the Fish Dance, but in the former all face around when the time changes. At the end the leader gives a whoop, and the music ceases.

Towards morning the women again form a circle before the singers, and nearly the same words and tunes follow as at first. Some of the words differ, and mean, "The morning has come; we will now all go home." Then all the women again march around in the council-house, and afterwards out and around it slowly. At this time two men carry the drum while another beats upon it. The women have something in their hands, and as one or another raises her arms the men rush around and try to get what she holds. All then return to the council-house, where a speech is made, and soup is distributed from the big kettle. Having received their portions, all go home. While this is an annual feast, it may be given at other times for the benefit of the sick, being prompted by the spirits of the dead.

Another feast, quite similar, and known as the Night Dance, is

often held at private houses, and is managed by women alone. The forms of the dance are a little different, and there is no midnight feast. This is also for the sick, and has similar tunes. It has some comic features. When the Indian boys hear of a meeting of this kind, they plan how they may steal "the head." At intervals the lights are put out for a few minutes, and then is their chance. One or more chickens are boiled or roasted, and are known as "the head" of the feast. Usually a kettle is placed in the middle of the circle of women, and the chicken is in the soup.

Albert Cusick told me his early experiences at two of these feasts, which will illustrate one prominent feature which I have mentioned. On one occasion the boys saw that there was no kettle in the circle, while there was a cluster of women about the pantry door. They understood the situation, but the door could not be passed. An active lad quietly made his way through the pantry window, found a pan with two roast chickens in it, secured some corn bread and other good things, and got off unobserved. The booty was carried to the green by the council-house, and eaten with a hearty relish; then the pan, with the bones, was slipped back into the pantry, and the boys, according to the old custom, began to caw, like crows. All seemed safe, however, and the others made fun of them. "You are all frauds. You have n't found the head. We have that safe." So the dances went on. A speech was made at the close. One head was to go to the speaker and the other to the singers.

But when they got there the cupboard was bare,
And so the poor singers had none.

A dance of this kind was held at the house of my old friend, Mary Green, one night. Her home was a good-sized log cabin, fairly furnished, and the feast was well attended. The boys ran around, imitating hungry crows, but with small chance of getting "the head." The circle of women remained unbroken around the stove in the centre of the room, and on the stove was a big kettle of soup, with "the head" in the midst of all. The soup was hot, and the kettle inaccessible. Several tried to crawl through the circle on their hands and knees, but failed. At last one got through in the dark interval, burned his fingers indeed, but put the chicken in a pail and successfully made off. The triumphant crows were soon heard again.

The great medicine is made in a society called Ka-noo-tah, of which I may say more at another time. For ordinary ailments simple remedies are used, but the Onondagas are easily satisfied when told that the white man's remedies may be best for the diseases he has introduced. When a man is bewitched, that is quite another thing. A

Tuscarora once came to Onondaga, who thought he was bewitched, and Abram Island prescribed for him. He took three tender shoots each of the waxberry, choke and wild cherry, and the green osier, and scraped off the bark. This was placed in twelve quarts of hot water, and almost boiled. This was to be used as an emetic for twelve days. On the last day Island came again, carrying away what was last thrown up, but soon returning with a woolly bear caterpillar on a chip. This he had found in the matter, and it was the witch charm. It was placed in a paper bag and hung upon the wall. They were told it would revive and then die again. In a few days there was a rustling in the paper, and the caterpillar was taken out dead, but looking as though soaked in water. After so thorough a cleansing the man got well, of course.

I am promised the old Onondaga songs, both music and words, but my informant that is to be takes his own time. I have said that these songs are mostly meaningless. Some have been translated quite poetically, which the Indians assure me have strictly no meaning, though their associations have almost poetic force, and so the thought has been given rather than the actual interpretation. As long as there is time and sound, the singer often cares little what the words may be, but this is not an invariable rule. I have seen four kinds of rattles, two of which are antique, — the turtle shell and gourd. Some are made of cow's horns, and once only have I seen a very ingenious one of bark. All are alike effective in dances and marches.

Some curious changes have come over the Onondagas of late. Heretofore the Green Corn Dance was held about as soon as green corn was fit for use, but some of the Indians have been giving exhibition dances at various gatherings, and found there was money in it. This year they deferred the feast until the autumnal equinox, having the principal dances on Sunday, September 24, 1893. In this case those who danced did not pay the piper, but the spectators did. As many as could be accommodated were admitted to the council-house, at fifteen cents per head; three dances were given, and then a new party was admitted. Of course this deprived the feast of all religious force, and made it a mere show; nor did it quite satisfy those who saw it.

A few days later the annuity of goods was delivered, a sight not without interest. So many Oneidas now live with the Onondagas that a large part of their annuity is distributed at the same time by the United States agent, Mr. A. W. Ferrin. The cotton cloth for the Oneidas was placed towards the west end of the council-house, and Henry Powliss, or Was-theel-go, "Throwing up pins," checked

off the Oneida list, while two chiefs measured off the cloth. Jaris Pierce, or Jah-dah-dieh, "Sailing Whale," checked the Onondaga list, assisted in the same way. This lot was placed in the centre of the house, against the south door. There was some interpreting, and the scene was quite interesting. The men looked much like any farmers, but the women were quite picturesque.

This mingling of nations is not without many effects. Thus the Oneida salutation, Sa-go-lah, "How do you do?" has quite taken the place of the different and longer Onondaga greeting, and other phrases and words are in common use. The Seneca snow snake, differing in some respects from the Onondaga, is quite as frequently seen.

Until recently I had never seen two women pounding corn in one mortar, but the two pestles rose and fell quite harmoniously. This may be frequent, for two men seized each his double-headed pestle, to be photographed on another occasion. The old pestle and mortar are still quite in favor with most families.

W. M. Beauchamp.

SCOTTISH MYTHS FROM ONTARIO.¹

IN a certain part of Ontario (my stories being true, I must be reticent as to localities and persons) the country is peopled with Scotch Highlanders from Glenelg. If, as is often said, Scotch people are superstitious, the Glenelg men are superlatively so. Every nook and every grassy plot in that famous glen is haunted, and weird tales belong to every family, high and low, handed down from father to son. The Glenelg men in Canada whom I knew still have the traditional tales, — the ancestral ones, I mean, — and are very willing to tell them : but I greatly preferred to hear them recount the uncanny doings of their own Canadian township. They are the third generation in this country. It is an old part of Ontario, — one of the oldest, I think, for in a long-discarded burying-ground I found inscriptions bearing date of the last century. Although so long here, and tolerably fair farmers, they are curiously backward, preferring in their daily life to talk Gaelic ; and it is even now very common to find children of eight without a word of English. Most of the very old people have only their native tongue. Their schools are so poor that it is difficult to believe one's self in Ontario, where the standard of education is so high. They are handsome people, — nearly all very tall and well-built, bearing a family likeness. The men have none of the farmer slouch so usual in most country places ; they are thorough Highlanders of the best type, and have the traditional grace and condescension of manner, even when speaking to an acknowledged superior. The impression of refinement is intensified by their speech. They came to this country understanding only Gaelic, had no schools until the present generation, and therefore received the whole of their education in church. Their speech is Scripture English, quaint, careful, and accurate. It was at first an astonishment to me, as my knowledge of rural life in western Ontario had prepared me to expect from farmers everywhere the horrible colloquialisms, nasal twang, and most wonderful idioms which perhaps some Montrealers have noticed in the townships, for it is the same there, I believe. It was a great pleasure to me to listen to the polished old English, and I soon recognized the cause, and was interested, and perhaps startled, to discover that the beautiful speech of one of the least progressive counties of Ontario is directly owing to the neglect of the government — in short, to their want of education.

It was not long before I discovered with deep, silent delight that the country-side was peopled with ghosts. It was never hard to give a turn to the conversation that would result in the recital of some-

¹ Paper read before the American Folk-Lore Society, Montreal Branch, 1893.

thing weird or horrible, told with the bare simplicity of the doings of the Witch of Endor, and not doubted in any particular by another than myself. I remember that this difference between them and me threatened to disturb my enjoyment. I am always uncomfortable if "in my company but not of it," and therefore always agree with every one unless positively forbidden to do so by a company too intense for a happy existence. In the present instance, as my infidelity was unsuspected, I was not hindered from assuming the sentiment of the hour as a garment which I heartily enjoyed wearing, and which soon belonged of right to me, — so much so, in fact, that when the first of the following stories was related in the deepening dusk in a most ghostly hollow behind a graveyard, it was I who, when deep-drawn breaths announced the finale, suggested that we arm ourselves with cudgels and hasten home across the fields. And we did it, too, no one laughing; it was not an hour for laughter. We walked in Indian file, following the cow-path, and I think that I surreptitiously held the coat-tail of the one who strode before me. And as we walked, we thought that we heard the malevolent and fatal tap, tap, tapping in the wood across the hollow. But this is anticipating the dénouement of my tale. Here is the story of —

THE HAUNTED GROVE.

A certain man whom it is safe to call Angus, as there was at least one Angus in every household, lived near the stage road that connected two large villages, which were, if I remember aright, about fourteen miles apart. His home was situated nearly midway between them, and about a mile from the aforementioned hollow. He seems to have taken more interest in the post-office than his friends whom I knew, and subscribed for and studied certain Montreal newspapers. For this he was pitied in the parish, and called "Poor Angus," for the general sentiment of the place was opposed to literature, and reading was considered a sign of mental weakness. He appears to have adhered, however, to the habit, whether from native independence or native imbecility, I cannot say. I have noticed that as a means of separating a man from his fellows, either strength or weakness, if sufficiently pronounced, is equally potent. So this man, following the bent of his nature, went twice or thrice a week to the post-office late in the afternoon, when the passing stage threw in a big leather mail-bag. The post-office was in a farmhouse, and to reach it he walked through the hollow with the unwholesome reputation. On the slope of the hill farthest from the post-office was a grove, not a dense wood, — just about half an acre of thinly wooded land, the trees being so far apart that you could easily get glimpses and peeps of the country beyond. I remember once admiring a pink sunset scantily visible among the dark trunks of those trees.

Well, one autumn afternoon Angus was ascending this hill on his way home with his newspapers, when in the grove on his right suddenly sounded the chopping of a tree. He stopped, interested at once. The grove belonged to a neighbor and cousin of his own, and it had been for very many years left undisturbed. I think it very possible that it was a "sugar bush," that is, a wood reserved for sugar-making, but of this I cannot be sure. But if my guess is right it would account for the surprise he felt at the cutting down of a tree there. He went to the fence, or rather stone dike, for that is one of the very few parts in which you find fields inclosed by stone dikes in lieu of fences, as in Scotland. The chopping continued, though he saw no one, and he moved along, expecting every moment to see man and axe. Finally he shouted. To his intense astonishment there was no reply, although it was incredible that he was unheard by a person in so near vicinity. As the echo of his shout died away, the chopping, which for a moment or two had been suspended, began again. A curious horror crept over the listener, and he looked no more, but made haste up the hill, and turning the corner was soon at home. He said nothing about the matter on this first occasion, and a few days later was again on the road returning from the same errand, when, lo! on the quiet air came again the same chop, chop, chopping. In telling it afterwards, he said that in his heart he made no fight against fate, but he just thought sadly of his worldly affairs, and wondered if things were in good shape for him to leave wife and little ones, for from that hour he confidently looked for death before another spring. He stood long listening, and when at last he went home he related the whole circumstance to his wife. Together they recounted it to friends, who went in parties and singly to the place, but heard nothing. They also thoroughly searched the little wood, arguing that chopping must leave signs behind in the shape of chips and disfigured trunks. But no, there was no mark of any kind in any part of the grove. Angus was now earnestly counselled to abandon his literary pursuits. He could not but own that he had received a warning, and he did own it, but contended that it was undeserved, and refused to be guided, as one might say, by a light that, as all admitted, shone with a lurid glare. He was exhorted to forswear the reading of vain and foolish lies; for with the acumen which surprised and gratified me so much, they even refused to regard our newspapers as mediums of information, recognizing instinctively their right to stand in the ranks of fiction. Their advice was in all points save one unheeded. With one voice they bade him, if he heard the warning again, to pursue his way as if he heard it not, looking neither to the right nor left. This counsel he followed, and the end shows the folly and uselessness of attempting to elude a menace which is — well, which is of this kind.

Angus continued to walk to and from the post-office, and when alone never failed to hear the mysterious axe at work in the wood. He never heard it unless alone, and it was never heard by any one else. Although the conviction that his death would happen before many months took firm hold of his mind, yet in time he became so accustomed to the thought and its cause as to go about his usual occupations with much of the wonted interest, and even to hear the sound of an axe, wielded by invisible hands, without experiencing agitation.

Weeks sped on and brought winter, and an unusual fall of snow. The stage-road became blocked, and vehicles left the highway to make a new track through the fields. For several months that winter the real road through the hollow was not used, and the snow, which drifted high in it, covered the dikes on each side. Temporary roads and footpaths made winding lines over the white plains on every hand. Angus now followed one of these roads, which ran parallel to the real highway, just the dike being between them, until he reached the grove, when he, with extraordinary and fatal hardihood, instead of remaining in it, used to leave it, and striking out at right angles to it, would walk through the grove, aiming directly for his own house, and greatly shortening his walk thereby. The trees had of course protected the place from wind; there had been no drifting, and walking was easy. He told it at home, and said with grim humor that the Man in the Bush seemed pleased that he would come that way, for his chopping was louder and gladder than ever before; and his wife repeated her counsel earnestly that he look only straight before him, and never stop, nor answer any sound, nor take heed in any way of that unholy work. "And," said the Angus who years after related it to me, "the Axe might well be merry when she bade him that way!" But Angus laid the advice to heart, and strode steadily through the grove, looking straight before him, and every day the Axe grew gayer and louder. He did not speak of it now. He was getting used to it, and the neighbors had ceased to think of it, the more easily because, as I have told, his literary tastes had separated this Angus from among them. So one day the owner of the grove and his sons went over to chop down one particular tree that, on the day when they had searched the grove in the autumn, had appeared to them to merit destruction. Perhaps it was a beech growing among maples, where it was not wanted, or perhaps it was a dead maple cumbering the ground. They began to chop. It was late in the afternoon. One said with a laugh, "It may be we are taking the tree that poor Angus' ghost has been working at so long." Perhaps the invisible man heard them. At any rate he did not chop that evening. It was only his cousin's axe that gave the good

strokes that poor Angus heard as he turned from the track to cross the grove as usual. The tree was swaying and shivering, and all but ready to fall. He had cut trees all his life, and he knew the sound of the stroke when the task was almost done ; but no goblin's trick would beguile him into turning his head. He looked neither to right nor left. Then the chopping ceased, and his blood nearly froze as he heard his own name shouted in tones of such horror that a familiar voice was unrecognised. Others caught up the cry. There was a din, the crashing of branches and sound of rushing feet, mingled with shouts of warning, and poor Angus fell, with the enormous tree upon him. When at last the burden was removed, and the crushed body borne home, there were men there who heard among the trees inhuman laughter, and knew that Something had lured poor Angus to his doom.

Another weird tale, that made a strong impression on me, I wrote down at the time, and called —

THE FATED FAGOT.

The title seemed very effective then, though now it strikes me as more alliterative than true, as it concerns a single stick and not a fagot at all. It was a round stick about five feet long, probably the trunk of a young ash tree brought home from the woods to serve some purpose as a pole. It lay forgotten in the back yard of a farmhouse close to a little village called L—. It was a fine strong pole about twice as thick as a man's wrist. The sun seasoned it day by day, so that it soon was no longer "green" wood, but wood that would have crackled well in the fire. But for whatever purpose it had been brought home, it seemed oddly forgotten. No use was made of it.

One day one of the young men of the family went to the "bush," spent an hour there, and returned with just such another long, straight sapling. He dragged it into the yard, and his eye fell on the first one. "There," said he, "I've had little to do spending my time seeking a pole, and this one ready to my hand all the while."

"Aye," said Mary his sister, standing in the doorway, "that is what I'm telling them. Since that pole was brought, father has taken a bar from the gateway, and Neil has cut down a young tree in the pasture, and you've been seeking in the bush, all of you wanting this same pole that's only lying in the way."

"Perhaps there'll be something the matter with it, Mary," her brother answered, ever ready to suspect black art; "any way, it is dry now, and I'll chop it for you, and it will soon be out of harm's way."

And Mary, bidding him do it at once, — for she was then wanting some firewood, — turned into the house.

The young man went, whistling, for his axe, and the pole would have been in half a dozen pieces in a few moments had not a neighbor hailed him from the road. Throwing down the axe, he went to the fence to speak with him, calling meantime to a little brother to gather sticks and chips for Mary. So Mary, or rather *Maari*, for they always pronounced the familiar name just as it is spelled in some of William Black's Scotch novels, cooked the midday meal, but not with the elusive pole of which she had intended to make a speedy end. But she did not forget it; on the contrary, it seemed to prey on her mind. As if fascinated, she would go out and look at it. She dragged it into the woodshed, that its destiny might seem more sure. She recommended it to the men of the family as being small and suited to the stove, but still it remained uncut. Sometimes they said that they could not find it, at other times it was forgotten. If just about to cut it, they were sure to be interrupted. Mary took the axe herself to chop it, one day, but a brother laughingly took it from her and sent her back to the house, promising to follow with an armful of sticks in a few minutes; but he failed to keep his word, for a young colt broke loose and needed his immediate attention to prevent its reaching the highway!

One morning a wagon drove up with a family party from a distance, come to spend the day. Mary welcomed them, and the little house was all bustle and noise while the visitors were being made comfortable. A dinner fit for the occasion must be prepared, and Mary sent her brother in haste to the woodshed that the oven might be heated at once. He came back with an armful.

"I would have cut the stick that vexes you so much, *Maari*," he said, "but it seems gone at last out of our way. Some one has cut it before me."

"No," replied the girl, "here it is." And as she spoke a weight seemed to fall on her spirits, for she did not smile again, but moved amongst her guests preoccupied and still. The pole was lying close to the kitchen door, along the path leading from the woodshed. The young man thinking it in the way and apt to make people stumble, took it to the shed and threw it in.

Dinner was over, and all the news discussed, and it was the middle of the afternoon when Mary was observed by some one of the family to be standing in the kitchen doorway alone. I think it was her mother who, wondering at her staying there so long, went to her. She was shivering violently, although it was pleasant weather, and she pointed her finger, without speaking, to the pole, which lay at her feet in the pathway again. One of the boys was told to go at

once and chop it in pieces, and Mary was kindly chided for her foolish terror. The visitors began to bestir themselves, for they had a lonely drive before them.

"I will leave the cutting of the stick until they are on the road," said Mary's brother; and he went to get out their horses and "speed the parting guests." Farewells were said in hearty fashion at the gate, and then the family hastened to take up their interrupted tasks, separating, some to one thing and some to another; and yet again the stick was forgotten.

The evening meal was late, and Mary was hurried. A little daughter of one of the neighbors, who was in, bustled about, helping. She flew in and out with chips.

"Shall I drag this pole out of the way, Maari?" asked the child.

"No," said Mary; "*it is too late.*"

And there at the kitchen door it remained, and Mary was pale and silent, her thoughts being elsewhere. That night they were roused from sleep by her cry for help, and when they went to her they found her sick unto death. A doctor was fetched in haste; it was cholera morbus, and hopeless, as he knew at once, and before the sun rose Mary was dead. The stick lay at the door, and one of the kindly neighbors, who were doing what was needful during the following days, lifted it and sawed it carefully in two to serve as rests for the coffin, by means of which the bearers could convey it to the grave; and thus the fated stick fulfilled its mission.

Another tale floats in my memory, enfolding the unwonted image of a —

BLUE BUTTERFLY,

which measured nearly four inches across the extended wings. The color and size suggest a moth rather than a butterfly, do they not? Whatever it was, it was sufficiently rare to attract a great deal of notice, but not of the scientific sort. An unknown object was sure to be regarded with suspicion; and this butterfly fluttered one July over a certain farm, secure from ill because of the awe with which it was regarded. It was constantly watched, and cautiously pursued. Its most innocent actions became weighty, and were subject to much misconstruction. Some one discovered by gruesome experience that the glance of its minute eye could convey a shudder. Its friendliness was suspected. Well, by an unfortunate coincidence, at this very time the churning of butter on this farm was not attended with success. This fact impressed my friends more than it did me, for I reflected grimly that their butter very generally was not a brilliant issue. This had resulted in my eating honey very extensively during my visits to them. However, I repressed any unkind thoughts on

the subject, and assisted with much pleasure in the discussion regarding the doings of the butterfly. It is, moreover, probable that what they complained of was not bad butter, but cream that would not be butter at all. This state of things had begun with the advent of the butterfly and continued in spite of everything done to counteract the evil influence too evidently at work. The community was aroused — *all but one person*. A certain woman who lived alone and refused to know her neighbors evinced no interest in our investigations. She knew of them, and sneered weird Gaelic sneers, which were translated to me, and at which I shook my head according to custom. This woman did not go to church, which was an extreme of wickedness all but unknown there. I do not know if she were insane or only original, but she was certainly at war with the sentiments of the community.

Well, for three weeks she scoffed, the butterfly fluttered, the butter "did not come," and we ventilated the subject, which naturally increased in interest and bulk. At the end of those three weeks one man set his teeth firmly, armed himself with a wet towel, and sallied out to meet the mysterious insect single-handed. This man was directly interested in the sale of the butter. He met the foe only a few yards from the house, and got the better of it at once by one fell blow. All gathered round to see it. I did not see it, and I never saw it living either. From description it was a beautiful specimen. When I heard of its death I was angry. I had not intended serious consequences to any of the actors in this idyl, and was indignant for an hour. At the end of that time I was startled to hear that the poor lonely woman had been found dead. Her body was discovered on the ground near her own door. It was seen by passers-by not twenty minutes after the butterfly's destruction, and her life had not been extinct much more than a quarter of an hour. Comment is needless, as was felt at the time, little being said, but much conveyed by nods and shaking of heads. As if to complete the chain of evidence, next day the butter came!

The particular characteristic of these tales appears to me to be their picturesqueness. They are more dramatic than "shop" ghost stories usually are, and the situations and accessories are romantic. I have some other stories of the superstitious kind gathered among a totally different "folk," and with two exceptions they have not seemed to me worth remembering. The two I except are interesting only by reason of the difficulty of arriving at any rational theory in explanation of them. They have no prettiness nor romance about them; they are simply *creepy*. But this is a digression, as I am not going to tell them now. I will just remark before returning to my

Glenelg friends, that in one of these two *difficult* tales of mine I was myself an active participator in the plot, and conversed at length with the ghost, — quite calmly, too, for I thought all the time that he was in the flesh. It is something to mourn over, that such an opportunity should present itself and be neglected, — an opportunity to “catch a ghost, and tame it, and teach it to do tricks,” and realize fabulous proceeds!

Well, to return. The lore of my Scotch friends was like themselves. I admired them very much. Sometimes certain persons and circumstances surround us when we are uplifted in soul, and we see them bathed in light, glorified, as it were, by roseate hues of our own conjuring. Knowing this, I was often afraid that I created the transforming light in which they appeared to me to move. It used, therefore, to give me great happiness when something would happen that proved the charm to be objective; as, for instance, when one of these unlettered men unconsciously reëchoed a sentiment from the mysterious thinker whom we call Thomas à Kempis, and almost in the same words enunciated the truth that of the mysteries of the supernatural “no one can with safety speak who would not rather be silent.” And they were silent, and profoundly reverent. These pretty goblin tales lack the element of “research,” and are not profane; they are only fantasies.

I have yet another to tell, and the telling of it gives me a sense of guilt, for it was given to me by stealth, having assumed such proportions that the recounting it was denounced publicly in church, the denunciation being accompanied by threat of excommunication. It is much the same as the Butterfly tale, and bears a striking resemblance to certain German wehr-wolf legends. It is not about a wolf, however, the chief actor being —

A BLACK DOG.

One harvest time, forty or fifty years ago (or perhaps more), in a certain farmhouse not a mile from the grove where poor Angus met with sudden death, very strange things were observed. Pails left at night in trim rows on benches ready for the morning milking would be found, when required, on the barn floor, or on top of a hay-rick, or in some other equally unsuitable situation. A spade might be searched for in vain until some member of the family, climbing into bed at night, would find it snugly reposing there before him. Pillows were mysteriously removed, and found sometimes outdoors at a distance from the house. Screws were removed from their places, and harness hung up in the stable was taken apart. The family were rendered materially uncomfortable, and did their best to become also immaterially miserable by searching for proofs of supernatural agency.

A great deal of proof was forthcoming; the matter was soon beyond doubt, and nothing else was talked about than the condition of things on this farm. Many speculations were afloat; every tiny occurrence was examined as possibly affording evidence in the matter. When a large black dog, evidently without owners, was observed to frequent the vicinity, the eye of the populace was at once upon it. It was shy, hiding and skulking about a good deal, and it was always hard to discover when sought. The owner of the land was strongly advised to shoot it, and the popular distrust was increased when he did one day fire at it without producing any visible results, the dog being seen a few hours later in excellent health. The interest excited was so great that when a "bee" was held on this farm for something connected with the harvest the attendance was immense, quite unusually so, and the neighbor women came in to help in the preparation of supper on an extensive scale. Some of the men made a long table of boards to accommodate the company. The women spread cloths and arranged dishes and viands. When all was ready, they regarded it with approval, pleased especially with the shining of the long rows of plates and the whiteness of the linen: then some of them took the dinner-horn and went out to give the signal to the men, who were at some distance away. The other women went to the cook-house, where in summer the kitchen stove stood, and the supper table was left alone. A few minutes later, when all gathered around it again, chaos reigned where order had been. The cloth was spotted with symmetrical shapes, a tiny heap of dust and sand was on every plate, and the knives were on the floor. The disorder was of a strangely methodical kind, the same quantity of dust being on every plate, while each knife was placed in the same position as his fellows. The men trooped in whilst the women were staring aghast, and great was their indignation.

"Give me your gun," cried one, "and I'll put in this silver bit with the charge, and see if it will not make an end of such work."

And just then the dog was seen prowling about at the foot of the yard near a thicket of bushes where he probably was often concealed. The gun was fired; it carried a silver bullet, and this time the aim was true, for all saw that the animal was shot. The day had been warm, and they were tired out, and did not go to make sure of results at once. They sat around the rearranged board for an hour or more before some of them sauntered down to see the vanquished enemy. They did not wonder at first to find no trace of a dog, as, like any other wounded animal, it was likely to creep into the thicket to die. But the thicket was small, and was soon explored on hands and knees. Nothing was there; and the body of that dog was never seen by mortal, although the search grew hourly more diligent and

thorough. And whilst they searched, there came a boy running from a stone house not far distant, bidding them to come over with him quickly, for grandfather was dead. "He dragged himself into the house," said the child, "as though he were hurt, an hour ago, and lay down on his bed, and now he is dead."

Friends hastened over, but were met at the door by the dead man's wife, terrified and weeping, but almost forbidding them to enter. For some unfortunate reason, the poor woman would not let them near the body, little knowing, I suppose, the suspicion in their minds and the construction which must inevitably be put on her demeanor.

This story concerns a man who is, I should think, grandfather and great-grandfather to a fifth of the population of that township, and it assumed such proportions that, as I have stated, mention of it was prohibited, long years afterwards, by a clergyman now living in the county of Bruce. It is to this day a little difficult for the descendants of the man who died that long-ago harvest-time to marry out of their own connection. If one of them should ever aspire to represent his county in parliament, the enemy will assuredly come to the front with the Black Dog.

Now, I have told such of the weird stories of that county as I best remember. I heard many more, but they are wholly or partially forgotten; fragments of them I retain. One is especially to be regretted because it was what is called well authenticated, having been noised abroad sufficiently to be noticed by some newspaper, which naturally produced an inquiry. It was considered in that region to be *the ghost story par excellence*. I was tempted to try and relate it at length in this paper, but found that I could not do so without supplying from fancy what would take the place of forgotten details. It is a story of a desecrated grave. I was shown the grave. The body of a young girl was stolen from it the night after burial, taken to a neighboring village and concealed in a tavern stable, the intention being to convey it next day to Montreal; but that very night the girl herself appeared in a dream to her father, telling him where her body then lay, naming the guilty parties, and giving a perfectly accurate account of the robbery, describing the road taken through fields, and a discussion that actually had taken place regarding the advisability of taking the coffin, that is, the possibility of such theft making prosecution easier in the event of discovery. The father roused friends, who accompanied him to the village, and the body was discovered in exactly the position described in his dream and recounted by him on their way thither.

Although I do not, in this or any such story, accept the supernatural theory, I cannot explain it. It has never been explained.

It belongs to a country peopled with unearthly shapes, the offspring of poetic natures, wholly uninformed, and possibly the conditions are favorable to "manifestations." "He who desires illusions," you know, "shall have them beyond his desire."

I am reluctant to leave the subject, there is so much to tell, for the writing of this paper has revived incidents that seemed quite forgotten. I would like to talk about a certain lonely carpenter shop, in which, before a death, the sound of plane and hammer used to be heard at night, and we were compelled to believe that the ghost of the sick one was, with officious if not indecent haste, making his coffin. As he was not yet a ghost, that is, not yet disembodied, there was a confusion of thought here. On some occasions he added to the nuisance by burning a candle which extinguished of its own accord if approached.

A personage whom they called the Evil One was not infrequently encountered by individuals in lonely places. I was accustomed to hearing of these meetings, and therefore was much surprised at the indignation shown against a certain young fellow of a frivolous disposition, who claimed to have had such an experience. I inquired of a clergyman, who knew the locality well, the reason of the young man's narrative being received with disfavor. He laughed very heartily while he explained that a visit from the Prince of Darkness was regarded as proof of the highest sanctity, and was therefore the privilege only of persons aged and of long-established preëminence in the church. The young man was disturbing the traditions.

I was a little shocked to hear of a repulsive superstition which I have read of as being peculiar to certain parts of England, — I mean a horrible vampire story given in explanation of the ravages often made in a family by consumption. I did not meet this superstition myself, but was told that it was among them. Consumption was rife among them; it seemed to be hereditary. They looked so remarkably robust, and yet fell so easily a prey to this disease, and it seldom lingered! It was nearly always a very rapid illness. These are sad memories. The matter always seemed so hopeless! In a sick-room superstition ceases to be either funny or graceful. I stood by sick-beds with a sore heart, knowing too well that the haste with which a doctor was procured would be fully equalled by the zeal with which his orders would be disregarded. They had faith in the physician, the man, but none whatever in his prescriptions. There were two doctors, whom I may call Dr. X. and Dr. Z. Each had his admirers, who vaunted his superiority.

I stopped one day on the road to inquire, of a man whom I met, after the health of some of his neighbors.

"Oh," said he, "they would soon be well if they would see Dr. Z. They'll be having Dr. X. all the time, and I do not see that they're gaining at all."

I said something in defence of Dr. X.

"Well, Miss F., I'll just tell a story that will let you know the difference between these two doctors," said my friend. "My father was once laid up very bad with a cold that he could not get rid of, and we sent for Dr. X., who gave him a phial of medicine. Well, next day our neighbor, John McM., came in, and seeing my father no better, he said, 'Oh, you should have had Dr. Z.; but I'll soon put that right for you.' Straightway he went back to his own house for a bottle that had been a year or two there, of Dr. Z.'s mixing. It had been in the house since his father died, but they were not sure that it had been some of his medicines. They had forgotten all about it, and the paper of writing had come off; so they did not know how much to take, but they just took the writing on Dr. X.'s bottle for a guide, and poured out a spoonful for my father, who began to mend at once, and was out at work in three or four days after."

This tale moved me so much that I went to the side of the road and sat down on a log to thoroughly take it in and fix it in my memory. When I believed that I had it safely, I asked gently, "Murdoch, what if it had been a liniment and poisonous?"

My friend drew himself up, his face aglow with faith in Dr. Z., and replied proudly, "Dr. Z. never gives poisons; he always gives healthy medicines."

But I am going from one story to another, and lengthening my "uncanny folk-lore" unwarrantably. To repeat myself, it is hard to leave these reminiscences.

Like the ghost of a dear friend dead
Is time long past.

But before closing I would like to say to those who speak of *authentic* ghost stories, that nothing will make one so thoroughly sceptical regarding them as entering into them heartily, and, so to say, assisting in their composition. I used to wish them true with all my heart. I earnestly desired to believe them, for I was lonely, and this supplied excitement; but being behind the scenes, I was unable to shut my eyes to their origin. On one occasion, when a man was relating to me a peculiarly attractive narrative, I perceived in it a flaw, or a lack of sequence which would be a weak place in his chain of evidence. I made a remark, a *sideways* remark, which I meant to serve as suggestion without showing that I saw the fault. I saw the idea take. He was excited, and did not realize that I had drawn his attention to the weak place, which he immediately bridged over, mate-

rially changing the story in doing so. He was an honorable man, who would have scorned a deliberate falsehood ; but scarcely an hour later I heard him retail the altered narrative and offer to give every detail on oath as perfectly accurate. He knew that I heard him, and in fact he appealed to me as having been the first hearer. He was entirely unconscious that I had assisted him to manufacture the most valuable part of the evidence. I did not confess. I think it wrong to spoil a good story. But I am quite certain that ghost-seers, even if they are mighty men who edit reviews, are not, and cannot be, reliable witnesses.

C. A. Fraser.

AN OTOE AND AN OMAHA TALE.

THE tales which follow were obtained in Nebraska, from an informant of Otoe extraction, married to an Omaha, and are given as nearly as possible in the words of the narrator.

THE CHIEF'S DAUGHTERS: AN OTOE TALE.

In the evening, in summer, upon a hot night two young girls, chief's daughters, lay on the ground outside their tents gazing at the sky. As the stars came out one of them said:—

"I wish I were away up there. Do you see where that dim star is? There is where I wish I might be." And she fixed her eyes upon the twinkling star that seemed to be vanishing behind the clouds.

The other girl said: "It is too dim. I wish I were up by that bright one, that large brilliant star," and she pointed to where a steady light glowed red.

Soon they were asleep and the brilliant lights in the blue above kept watch. In the night when they awoke each young girl found herself where she had wished to be. The one in the dim star was in the home of a brave young chief, and she became his bride and was happy. The beautiful star had appeared dim to her while she was yet upon the earth because it was so far, far away that she could not see its glorious light.

The girl in the bright star found herself in a servant's home, and was obliged to do all manner of work and to become the servant's wife. This star had been nearer the earth, and so it had seemed to be the larger and brighter star. When this girl found that her friend had gone to a beautiful star and become the wife of a chief, with plenty of servants to wait upon her, and that she was never permitted to do any work, she cried and cried because the change in her own condition seemed more cruel, and she was even obliged to live with a servant.

The girls were still friends and often met in the clouds and went out to gather wild turnips, but the chief's wife could never dig, her friend was always obliged to serve her. Whenever they started out an old man would say to them:—

"When you dig a turnip, you must strike with the hoe once, then pull up the turnip. Never, by any means, strike twice." After going to gather turnips many times and receiving always this same instruction the chief's wife grew curious, and one day she said to her friend:

"Why is it, they tell us to strike but once? To-day when you dig that turnip I wish you to strike twice. Let us see why they allow us to strike but once."

The servant struck once with the hoe and took up the turnip, then, as commanded, she struck with her hoe again in the same place. Behold a hole! She leaned forward and looked down. She saw her home. She cried to her friend. "Look! I can see through the clouds. See! there is our home."

The chief's wife looked also, and she saw the village and her home. The girls sat looking through the hole, and they longed to go home, and they sat weeping. An old man chanced to pass by, and he saw them and stopped and asked:—

"What is the matter? What are you crying about?"

And they answered, "Because we can see our home. We are so far away, we wish to be there, but we can never get there."

The old man passed on. He went to the chief and he told him that the girls sat weeping because they could see their home, and they wanted to go back to the earth.

The chief then called all his people together, and he sent them away to find all the lariats¹ that they could.

In the village, on the earth, every one had mourned for the chief's daughters, who had so strangely disappeared, and could not be found. It was a long time since they were lost; but the people still thought of them.

To-day in the village a great many people had come to see the boys and young men play. They used a ring² and a long stick, round at one end. One person would throw the ring in the air and at the same time another would try to send his arrow through it; the men would run swiftly and throw their sticks when they were near the ring, for the one who got most arrows through while the ring was still in the air was the winner. All the people were excited over the game and urging on the young men, when one of them happened to look up toward the sky.

"Why, look up," he called out, "something is coming down. Look! They are very large. Look at them!"

All who heard stopped and looked up, and others seeing them look, turned to see what it was. Many ran to the spot where these things were falling. Then the people found they were the lost girls.

The good chief in the dim star had ordered all the lariats knotted together and then he had wound them around the bodies of the two girls and dropped them gently through the hole in the sky to the earth, keeping tight the end of the rope until the girls reached the ground.

Joyfully the Indians ran before the girls to carry the news of their return to their sorrowful parents. One of the girls looked sad and

¹ A buckskin rope in those days.

² Five inches in circumference.

pitiful, the other looked happy as though she had been in some beautiful place.

STORY OF THE SKULL: AN OMAHA STORY.

A woman was walking along, she was proud because she had on her finest clothes, and she met another woman, who asked:—

“Where are you going, sister-in-law?”

“I am going off a long ways.”

“Let us go together, then,” said the second woman.

They walked on, and met a third woman, who asked:—

“Where are you going?” and when they answered her she said: “I am going also; let us go together;” and they walked along one after the other.

They met a fourth woman, who asked: “Where are you going, sister-in-law?” and she also joined them.

Walking in single file, the women came to a pile of bones where people had died.

The first woman kicked them with her foot, and, turning to the second woman, said:—

“These belong to you. Carry them.”

The second woman kicked the bones with her foot and said contemptuously to the third woman:—

“These are the bones of your relatives. Carry them.”

The third woman kicked them with her foot, and, turning to the fourth woman, said: “These bones belong to you. Carry them.”

And the fourth woman answered: “This is the skull of my sister-in-law. You should not be disrespectful. I will carry it along so that you shall respect it.”

The women wore a skin belted in at the waist, making a skirt of one part, and leaving the other long enough to cover the back and to draw over the head, and the last woman put it between her back and the blanket, saying: “I shall carry it.”

But after a time she wearied of carrying it, and she put it down by the roadside in a place where no one would molest it. But the skull followed them, singing:—

“There were four women passing along here. One of them is my sister-in-law.”

The women heard it singing, and ran. When they camped for the night the skull came up and destroyed the first woman. It bit her and she died.

When the three women awoke and found one dead, they fled from the skull, but it followed, singing:—

“There were four women passing along here. One of them is my sister-in-law.”

They ran away from it and camped for the night, but when they awoke in the morning they found another woman had been killed by the skull, so again they fled, but again they heard it singing:—

“There were four women passing along here. One of them is my sister-in-law.”

Next morning only one woman awoke, and the skull came up to her and said:—

“Sister-in-law, carry me again.”

She dared not refuse, and after they had gone a short distance the skull said:—

“Look among the trees until you find one where the raccoons have their nest. Then if you are hungry you shall have something to eat. Look for a certain tree, find the hollow place where the raccoon goes in to its nest and drop me in after it.”

The woman did as she was told and she dropped the skull in. It somehow killed the raccoon. After it had got to the bottom of the tree it called:—

“Cut a hole in this tree and let me out.”

The woman cut the hole; first she took the raccoon out from the tree, and then she took the skull out. She cooked the raccoon, then she took the stomach of the raccoon for a bag, and melted down the raccoon fat, put it in the stomach bag and sewed it up. She hid it from the skull; she had a purpose in doing this, and the skull did not know that she had done it, and she carried the bag with her. They stopped twice more during their journey; each time the woman did as the skull directed, and each time she made the bag and filled it and sewed it up, and the skull did not see her.

The fourth time the woman hunted for a very large tree, and when she had found it she dropped the skull into the hole and then ran off by herself. The skull called: “I have killed the raccoon. Now let me out.” No answer. Then the skull knew the woman had left, and said:—

“Wherever you go I shall find you and have my revenge.”

It commenced to gnaw a place in the tree to let itself out, and it took it a day and a half to make a hole large enough to get through. When it came out, it went along, saying:—

“Wherever you go I shall find you and have my revenge.”

By and by the woman heard the skull saying that, and she took the bag of raccoon grease and threw it at the skull; it went all over it, and it could not go on, and while it stopped to clean itself the woman ran on ahead.

But the skull caught up to her, and she heard it say:—

“Wherever you go I shall find you and have my revenge.”

Then the woman stopped and threw another bag at the skull, and it had to stop and clean itself.

The third time it caught up to her, and she threw another bag of grease at it. But the fourth time the woman went on till she came to a woods, but the skull could not reach the woods until the next morning for it had to cross a creek, and so it went back on the side of the hill and had to roll down and so cross the creek. The woman found an old man in the forest making bows and arrows, and she asked him to protect her from the skull, but he paid no attention.

"Brother, help me! Protect me!" But he took no notice of her.

"Uncle, protect me!" He paid no attention.

"Father, protect me from the skull!" He did not notice.

"Grandfather," she called, "Help me! Protect me!"

"That is the relationship," he said. He was an immense man, and his long hair was done up in a big knot on the back of his head. He told her to untie it and get in there, so she did so. And he told her to sit there and wait until he was ready. After a while he went on making bows and arrows.

Presently the skull came up and went round and round the old man, saying:—

"Old man give me my woman."

But the old man was silent. Then, said the skull:—

"Give me the woman I was running after."

But the old man would not answer.

When the skull asked for the woman the fourth time, the old man said:—

"I am tired of you." So he took a bow and broke the skull in pieces, and he said to the woman:—

"Get down and gather up these pieces. Pile them up, and set them on fire. After you set them on fire, whatever you see, don't you touch it. You will be punished if you do."

When the woman saw the fire going down she espied a comb.¹ She picked it up and hid it in her blanket, but it burned her side so badly that she died. The old man said:—

"I told you not to pick up anything, but you did so. I punish you. Disobedience brings its own punishment."

"Is that all?" I asked.

"Yes."

"When Carey told it to me, he said the old man hit the skull and

¹ The old Indian comb; it was made of wild oats, long grasses like thistles, sharp and black at the end. The Indians work these sharp ends through wool or cotton and cut off the sharp points, leaving the grass about two inches long, like bristles; then they take a piece of animal bladder, because it is soft, and tie the bundle of cloth together for a handle. This old mode of making a comb has gone; with the Indian's present opportunity of buying combs, such as we use, it is an impossibility, almost, to procure a specimen of these old combs.

it went into the air ; when it came down it turned into knives, forks, thimbles, threads, awls, wax, needles, and scissors. The man told the woman to come down from his hair but not to pick up anything that was on the ground ; if she did he would punish her. And the old man went off and sat down under a tree. She tried to pick up a pair of scissors ; when she did so her hands dropped off. That is the way Carey told it."

"Carey did not get it right. This is a very old story, and at the time it was first told we never knew of such things as knives, forks, awls, or scissors. Carey has added that, or some of the younger people have told it that way because they now use these things. But I have told it to you the old way, and that is the right way."

George Truman Kercheval.

EXHIBIT OF GAMES IN THE COLUMBIAN EXPOSITION.

PRIMITIVE Religions, and Folk-lore, including Games, are the subject of a special section in the Anthropological Building at the Columbian Exposition. This section, which is known as the "Section of Religions, Games, and Folk-lore," is located upon the main floor, where the exhibit occupies a series of cases on the south side and a line of flat cases which extend across the entire building.

Folk-lore is the name given to the material which has come down to us in the sayings and customs of mankind. Its study, for which no special name has been devised, is an important branch of the science of anthropology.

The chief object of the collection is to show things which illustrate folk traditions and customs. The field being a vast one, the collection has been practically restricted to the subject of games. The basis of the collection was formed in the Museum of Archæology of the University of Pennsylvania during the past two years. The University's collection has been supplemented by exhibits from individuals and the leading manufacturers of games in this country.

The objects are classified and arranged for comparative study, games of the same general sort being placed together. They are contained in twelve table cases running from the southernmost entrance on the west side to the corresponding entrance on the east side. Puzzles and the simple games of children commence the series.

CASE I.

PUZZLES, CHILDREN'S GAMES, MANCALA.

The ingenious objects which we designate as "puzzles" are represented by about one hundred and twenty-five specimens exhibited by the Museum of the University of Pennsylvania. They begin with a collection of East Indian puzzles "invented" by Aziz Hussan of Saharanpore, among which may be seen many types of puzzles that are common in Europe and America. The Chinese puzzles of wood, bone, and ivory follow them. Chinese puzzles, long a household word, are very limited in number. Those which are made for export are invariable in form, and consist of the familiar "Ring Puzzle," the "Geometrical Puzzle," and the "Dissected Cube." Their Chinese names are all descriptive, and the "Ring Puzzle," which they call "The Nine Interlinked Rings," was probably borrowed by Chinese from India. The number of types in the entire series of puzzles is surprisingly small. The one that was revived

some years since under the name of the "Fifteen Puzzle," and which was described by an English writer some two hundred years ago, has suggested a large group. "Pigs in Clover," an American invention, is the most recent addition to the world's amusements of this character, and its wide diffusion and popularity is shown here in a great variety of specimens from different countries.

Some of the simpler amusements of children are suggested by the objects on the north side of this case. Here are to be seen Mr. William Wells Newell's "Games and Songs of American Children," and "The Counting-out Rhymes of Children," by Dr. H. Carrington Bolton, two books which may be regarded as classical in their particular field. Mr. Pak Yong Kiu, of the Corean Commission to the Columbian Exposition, has furnished the following interesting addition to the collection of children's counting-out rhymes:—

| | |
|------------|------------|
| Hau al ta | Ku chi, |
| Tu al da | Pol ta, |
| Som a chun | Chong kun, |
| Na al da, | Ko tu ra, |
| Yuk nong, | Biong. |

The wide diffusion of the custom of using counting-out rhymes among children, and the general resemblance they bear to each other, present problems of curious interest.

Among the imitative games of children, there are few more interesting than the Toros or mock bull-fight of Spanish boys. A wicker mask from Madrid, representing the bull's head, which is used in this sport, is suspended beside this case, within which may be seen the toy *espadas* or swords and the *banderillos*. Tops are shown to be of great antiquity and of very general use over the earth. Their age is illustrated by a wooden top from the Fayum, Egypt, discovered by Mr. Flinders Petrie at Kahûn, belonging to 2800 B. C. They were common among the American Indians, north and south. A number of balls of baked clay and stone, which were whipped in a game on the ice, represent the primitive tops of the Sioux, while a more recent Sioux top of wood with a peg of brass shows foreign influences. Among the Omahas tops were called *Moo de de ska*, a name which Mr. Francis La Flesche says is not descriptive. The explorations conducted for the Department by Mr. George A. Dorsey in Peru have contributed several interesting specimens to this collection. Two prehistoric tops from Ancon are identical in form with the ancient Egyptian top, while another from an ancient grave at Arica is distinguished by a spindle, not unlike the modern tops of Japan. The use of pop-guns among the ancient Peruvians is also shown by two beautifully carved specimens of wood contained in a llama skin pouch, from an ancient grave in Cañete valley. Pop-

guns were used by many if not all of the American Indian tribes. Among the Omahas the children made them of willow branches, and then, by partly stopping one end, would convert them into squirt-guns. The toy squirt-gun sold in the Chicago shops is here shown beside the syringe from India used in the Hindu *Holi* Festival.

Jackstraws, which are known in England as "Spillikins" and in France as *Les Fouchets*, are next in order. The peculiar Chinese name appended to the Chinese specimens, "Eight Precious Things," suggests the probability that China was the country from which we derived them.

The remainder of this case is devoted to the implements for a game that holds an unique position among the world's games, and for which no place could be found in the series that follow. It is variously played with pebbles, shells, and seeds in holes dug in the ground, or upon a board with cup-like depressions. The game appears to be found wherever Arab influence has penetrated. It is very generally played in Africa, in Asia Minor, and in India. Two boards are exhibited, one brought from Jerusalem for the University Museum by Mrs. John Harrison of Philadelphia, and another from the Gaboon River in Africa. The Syrians in the Damascus house in the Turkish village in the Midway Plaisance know it under the name of *Mancala*, and it is a favorite game with the Chief of the Dahomey village, who frequently plays it with his son before his hut in the Plaisance. Among the so-called Dahomeyans this game is called *Madaji*, the board *adjito*, and the seeds which they use, *adji*. It is a game for two persons. As played in Syria, there are several forms of the game. One is called *lâ'b madjuni*, or the "Crazy Game." Ninety-eight cowrie shells are used, which are distributed unequally in the fourteen holes in the board, which is placed transversely between the two players. The first player takes all the pieces from the hole at the right of his row and drops them, one at a time, in the first hole on the opposite side, and so on, continuing around the board until the last one is let fall. He thereupon takes all the pieces from that hole and distributes them one by one as before, until, arriving at the last piece, he takes all the pieces again in his hands. This is continued until the last piece dropped either falls into an empty hole or completes two or four in the hole in which it falls. In the latter case the player takes the two or four for his own, as well as the contents of the hole opposite, and should there be two or four in the next hole or holes to the one at which he stopped, he also takes them with those opposite. The players continue in turn, and when the game is finished the one gaining the highest number of cowries wins. If a player's last piece falls in an empty hole, his turn is ended. Skill is of no avail in this form of the game, the

result always being a mathematical certainty, accordingly as the cowries are distributed at the beginning.

CASE II.

BALLS, QUOITS, MARBLES.

The antiquity of the ball as an implement of sport is attested by the balls found associated with objects used in other games in old Egypt, where it was known at least 4,700 years ago. Games of ball are common among savage and barbarous people, and ball games of Burma, Siam, India, and Japan, as well as those of the North American Indians, are suggested in this case. With the ball games are the sticks used in a widely diffused game which we commonly know as "Tip-cat." Tip-cat is played with a block of wood, about six inches in length, which is struck with a small club or bat and knocked into the air. The rules for playing are somewhat complicated, and as far as they have been compared, appear to be much the same all over the earth. The oldest specimen is from Kahûn, Egypt, of 2800 B. C. Tip-cat is known by the Syrians in the Plaisance, who have contributed the sticks they use in the game they call *Hab*. In Persia it is called *Guk tchub*, "frog-wood," a name given to it, like our name "cat," from the way the small stick leaps into the air. In China the game is called *Ta-pang*, "to knock the stick," and the Chinese laborers in the United States call the "cat" *To tss*, or "Little Peach." In Japan the game is called *In ten*; the small stick *ko*, "son," and the long one *oya*, "parent." In India the game is called *Gutti danda*; in Burma, *Kyitha*, and in Russian *Kosley*, "goat," a suggestive name like that of Persia and our own name, "cat."

The wicker baskets or *cestas* for the Spanish game of ball or *Pelota*, now so popular in Spain, are next shown, with the flat bat used by the Spaniards in ball games. A very ancient English bat for trap ball appears with them, and these are followed by the implements used in the current American and English ball games exhibited by Messrs. A. G. Spalding & Bros. of Chicago. Cricket, Baseball, Football, Golf, Polo, La Crosse and Lawn Tennis, Racket and Battledore and Shuttlecock, are displayed in order, and with the last are exhibited the Zuñi Indian and the Japanese form of this game and the Chinese shuttlecock, which is kicked with the toes. The tossing games comprise Jackstones, Cup and Ball, Grace Hoops, and Quoits, and ring games of various kinds, and include the iron quoits *Rayuelas*, used in Spain. The stone quoit games of the Zuñis, and of the Tarahumara Indians are also exhibited. The North American Indian forms of the Cup and Ball game comprise the *Ar-too-is*, or "match-making" game of the Penobscots, exhibited by

Chief Joseph Nicolai of Oldtown Me., and the Sioux game played with the phalangeal bones of the deer. The comparatively new game "Tiddledy winks" follows, leading up to a recent German game called the "Newest War Game," in which the men or "winks" are played upon a board upon which are represented two opposing fortresses. The games of tossing cowries and coins are next suggested, with the game played by Chinese children with olive seeds. Many natural objects are exhibited that are used by children in playing games resembling marbles, to which artificial objects they appear to lead. In Burma the seeds of a large creeper, the *Eutada Pursoetha*, are employed in a game called *Gohunyin*, one of the commonest forms of gambling known in that country. In Asia Minor, knuckle-bones of sheep, which are often weighted with lead, are used in the same manner, and in Damascus and the cities in connection with marbles. Marbles themselves, in the varieties known to commerce, are next exhibited.

CASE III.

BOWLING, BILLIARDS, CURLING, AND SHUFFLE BOARD.

The objects used to illustrate the games of Bowling, Billiards, and Shuffle Board were made for this exhibit by the Brunswick-Balke-Collender Company of Chicago, by whom they are displayed, and comprise miniature tables for these games of remarkable accuracy and beauty of finish. On the north side of the case may be seen the implements used in the game of Croquet as it is played at the present day. The first games of Croquet manufactured in the United States were made from an English sample in 1863. The Chicago Curling Club here displays a collection of representative objects, including three sets of Curling stones and the medals and trophies belonging to the club and its members.

CASE IV.

MERRELLS, FOX AND GEESE, CHESS, AND DRAUGHTS.

An attempt has been made to bring together as large a number as possible of the simple board games like Merrells and Fox and Geese, with the hope that they would throw light upon that much discussed question, the origin of the game of Chess. The Chinese, Korean, Japanese, and Siamese, Malayan and Samoan forms of several such games are exhibited. It is curious to note that the peculiar board used in the Japanese Fox and Geese game, called *Furoku Musashi*, or "Sixteen Soldiers," is the same as one from Peru for a similar game. The inference is that they are both of Spanish introduction, which seems to be confirmed by the statement that the Japanese game was first known in that country in the sixteenth cen-

ture. Merrells is displayed in a board made in the Damascus house in the Plaisance, where the Syrians call it *Edris*, and in a diagram obtained from Chinese laborers from Canton, who call it *Sám k'i*, or the "Three Game," as well as by European boards.

A Japanese board for that famous game which the Japanese call *Go* and the Chinese *Wei k'i*, or the "Game of Surrounding," follows. This is the game which is often erroneously referred to as chess, in China. The Japanese name of this board, *Go-ban*, has furnished the name which we have applied to the simple game of "Go Bang," which we also got from Japan.

A board and men for a highly developed game, somewhat like draughts, played by the Zuñi Indians of New Mexico, furnishes a striking object for speculation and research. The board is a square divided into 144 small equal squares, each of which is crossed by two intersecting diagonal lines. The moves are made one square at a time along those diagonal lines, the pieces being placed at the angles of the squares. Two or four persons play. They each start with six men, and their object is to get their men across to the other side and occupy their opponent's places, capturing as many of his pieces as possible by the way. A piece is taken by getting it between two others, as in the modern Egyptian game of *Seega*, and the first piece thus taken may be replaced by an extra piece belonging to the player who makes the capture, which may move on the straight as well as the diagonal lines and is called the "Priest of the Bow." This game, which was arranged and is exhibited by Mr. Frank Hamilton Cushing, is called *A-wi-thlák-na-kwe*, which he translates as "Stone warriors." Mr. Edward Falkener, in his work entitled "Games Ancient and Oriental," which he lent for exhibition here, has published a restoration of the ancient Egyptian game of *Senat* from fragments of Egyptian boards which have come down from 1600 B. C. The game as thus restored is in some respects similar to the Zuñi game, the men being taken as in *Seega* by getting them between two others. The Zuñi game, however, may be regarded as in advance of any other board game, even of our own civilization, until we come to the true game of Chess. Chess stands alone among games. We do not find the links that connect it with lower forms of board games, and the Indian game from which our own is derived almost without change is the source from which the many variants of the Chess game doubtless originated. Several of these offspring of the Indian Chess are shown in the north side of this case, including the chess games of Burma, Siam, the Malay Peninsula, China, and Japan. A Moorish board is exhibited with them, and European chessmen and boards follow. A finely carved ivory chess set represents the pieces that are made for export by the Chinese at Canton. Draughts, which

in the opinion of Mr. Edward B. Tylor may be regarded as a modern and simplified form of Chess, now follow, and here are shown two sets of interesting German draughtsmen of the eighteenth century.

CASE V.

AMERICAN BOARD GAMES, GAMES OF LOTS, LOTTO, CHINESE
LOTTERIES.

The games played on boards, like Merrells and Draughts, manufactured by Messrs. McLaughlin Brothers and E. J. Horsman of New York, and the Milton Bradley Company of Springfield, Mass., are found in this case. Many of them appear to have been suggested by the Oriental games such as are shown in the preceding collection.

These are followed by games of Lots, a class of games extremely common among the North American Indians. The Haida and other tribes of the northwest coast play with sticks which are painted and carved. According to Dr. Franz Boas the sticks are thrown down violently upon a hard piece of skin, and the object of the game is to pick out the unmarked sticks, which alone count. The designs on the sticks are of the greatest interest, and a set of plaster casts of a very finely carved set in the United States National Museum at Washington, which are displayed through the courtesy of Professor Otis T. Mason, exhibit these peculiarities. The wooden discs from Puget Sound are concealed beneath a mat, and the players endeavor to select a particular disc. Guessing games of various kinds were very general among our Indians. The two bones, one wrapped with thread, which were used by the Alaska Indians in such a game, are exhibited with similar bones from the Utes. They were held in the hands, the player guessing which contained the marked one. The balls of buffalo hair with which the Omahas play a similar game are also displayed, with the moccasins in which the object was sometimes concealed. These games were played with the accompaniment of songs. Miss Alice C. Fletcher exhibits the music of two of these gambling songs used by the Omahas, and in Dr. Washington Matthews' "Navajo Gambling Songs," a copy of which may be seen in this case, the songs sung in the game of *Késitce*, played with eight moccasins, in one of which a stone is concealed, are recorded. Among the Zuñis and Mokis, cups like dice cups were used to cover the ball. The Moki cups here exhibited have been used in a sacred game and then sacrificed with "plume sticks," as is shown by the small holes with which they are pierced.

Games can be made to throw much light upon the social and political institutions of many peoples. This fact is rendered conspicuous

in the implements for the Chinese lotteries which are shown in this series. They comprise the paraphernalia of the *Pák-kòp-piu* or "Game of the White Pigeon Ticket," the *Tsz' fá*, or "Character Flowering," and the *Wei Sing* or "Game of Guessing Surnames." In the first, the tickets are imprinted with the first eighty characters of the *Tsin tsz' man*, or Thousand Character Classic, one of the elementary text-books of Chinese children. In the second, the writer of the lottery assists his patrons in their effort to guess the hidden character, by an original ode, in which it must be in some way referred to.

The third is the game of guessing the name of the successful candidate at the Governmental Literary Examinations. Upon them all the peculiar literary traditions of the Chinese people have left their imprint.

CASE VI.

KNUCKLE-BONES AND DICE, DOMINOES, EVOLUTION OF PLAYING CARDS, CHINESE PLAYING CARDS, PARCHESI, PATOLI, AND KAB.

No method of appealing to chance is more common than that of tossing some object in the air and deciding the result by its fall. A coin is often used at the present day, and many natural and artificial objects have found currency for this purpose. Nuts, cowrie shells, and the knuckle-bones of animals have been used from the earliest times, and the last, the knuckle-bones, have become the parent of many of our modern games. The American Indians across the entire continent played a game with marked plum-stones and other objects which had many points of resemblance with games played by other people with dotted cubical dice. The specimens of such games here exhibited comprise the game played with marked bone discs in a wooden bowl by the Penobscot Indians of Oldtown, Me., contributed by Chief Joseph Nicolar; a set of marked plum-stones and the basket and tallies used by the Sioux, and a similar set of marked bone and wooden pieces, with the basket, from the Arapahoes. Among the Pueblo Indians of the southwestern United States blocks of wood are used in the same manner as dice, and among the Arabs of northern Africa numerical values are attributed to the throws made with four and six similar pieces of reed. In India, cowries are used. Sortilege is also practised with the implements that are used in games. In China, the cleft root stock of the bamboo is commonly employed in fortune-telling, and the blocks, which form part of the accessories of nearly all Chinese temples, may be seen upon the altar of the Chinese God of War, commonly appealed to by Chinese gamblers, erected in this Section. Knuckle-bones or astragali present a most interesting subject for investigation. From a prehistoric knuckle-bone of terra-cotta from Cuzco, Peru (No. 340),

in the collection of Señor Montes in this building it appears that they were used by the ancient Peruvians. The Peruvian Indians at the present day use four knuckle-bones as dice in a game. It is known in Kechua as *tava*, a word meaning four, which should not in the opinion of Señor Montes be confounded with the Spanish word for knuckle-bone, *taba*, from which he does not think it was derived.

Knuckle-bones were used in games in old Egypt, as was shown by the ivory specimens found with other gaming implements in the tomb of Queen Hatasu, B. C. 1600, and are constantly referred to by the Greek and Latin authors. Numerical values were attributed to each of the four throws, which among the Romans were designated as *Supinum*, *Pronum*, *Planum*, and *Tortuosum*, and estimated as three, five, one, and six. Among the Arabs, and at the present day throughout western Asia, the four sides receive the names of ranks of human society; thus among the Persians, according to Dr. Hyde, they are called *Duzd*, "thief," *Dibban*, "peasant," *Vezir*, and *Shah*, and so with the Turks, Syrians, Armenians, and other peoples. A pair of natural bones from the right and left leg of the sheep are commonly used, which among the Syrians of Damascus are designated respectively as *yizr* and *yemene*, "left and right." The transition from these *kabat*, as the Arabs call them, from *kab* meaning "ankle" or "ankle-bone," to the cubical dotted dice was an easy one. The same numerical values and social designations were attributed to four sides of the cubical dice, as are given to the knuckle-bones, and it is curious to note that the significant throws with cubical dice in China are those that bear the numbers assigned to the astragali throws. The modern East Indian dice which are exhibited will be seen from the arrangement of the "threes" to be made in pairs, like the natural astragali, and the pair receives in India the name of *kabatain*, the dual of *kab*, the name which is also applied to the pair of astragali. The Syrian dice used in *Towla*, or backgammon, are marked in the same way, as well as the Japanese dice used in the similar game of *Sugoroku* or "double sixes." A pair of ancient Roman dice which I purchased in Florence show that the Romans practised the same arrangement, and are especially significant. The invention of the cubical dotted die must have occurred at a comparatively early time. The oldest die of which I have any knowledge is displayed in this collection, a large pottery die from the Greek colony of Naucratis, Egypt, belonging, according to the discoverer, Mr. Flinders Petrie, to 600 B. C. The dice found in Babylonia and Egypt appear to have been associated with foreign influences.

Dice were carried over from India to China, where we find the next stage in their development. Here the twenty-one possible

throws with two dice are each given a name, and in the case of the double sixes, double aces, double fours, and three and ace, these names are those of the triune powers of Heaven, Earth, and Man, and the Harmony that unites them. This change in nomenclature, in which the social terms of Shah, Vizier, etc., were replaced with cosmical ones, is characteristic of the way in which China adapts and absorbs foreign ideas. A game with two dice remains the principal dice game in China at the present day. In it the twenty-one possible throws are divided into two series, one consisting of the throws $\frac{6}{6}, \frac{1}{1}, \frac{4}{1}, \frac{3}{5}, \frac{3}{3}, \frac{2}{2}, \frac{5}{6}, \frac{4}{6}, \frac{1}{6}, \frac{1}{5}$, called *man*, "civil," and the other, $\frac{5}{4}, \frac{6}{3}, \frac{5}{3}, \frac{4}{3}, \frac{5}{2}, \frac{4}{2}, \frac{3}{2}, \frac{1}{4}$, and $\frac{1}{2}$, designated as *md*, or "military." In the twelfth century, according to Chinese records, dotted tablets, *i. e.*, dominoes, were invented. Chinese dominoes consist of 21 pieces representing the 21 throws with two dice of which the 11 pieces of the *man* series are usually duplicated to form a complete set, which numbers 32 dominoes. In southern China, long wooden dominoes are employed. When paper was used instead of wood we have the playing card.

The subject of Chinese playing cards has been illustrated in an admirable and exhaustive manner by W. H. Wilkinson, Esq., H. B. M. Consul at Swatow, who has lent for exhibition a series of Chinese cards, dice, and dominoes collected at no less than fourteen different cities in China, from Peking on the north, and Tai yuan, down along the coast at Nanking, Shanghai, Ningpo, Wenchow, Fuchow, Swatow, Canton, to Hongkong. Cards are also shown from various places along the Yellow River, from Chung King eastward to Nanking. The cards in this collection are arranged according to the symbols or marks distinguishing them, which Mr. Wilkinson divides into four classes, according as they are derived:

1. From the sapek or cash, and its multiples.
2. Through dominoes from dice.
3. From the Chinese Chess game.
4. From other sources.

A very complete account may be expected from Mr. Wilkinson, who has displayed here what is doubtless the most perfect collection of Chinese cards ever exhibited. The miscellaneous cards in this collection are drawn from western China and bear some resemblance, according to Mr. Wilkinson, to the "Proverbs" and "Happy Families" of Europe and America. They include the cards based on a writing lesson, cards based on numbers, and cards based on a lucky formula.

Returning to the subject of dice, the special implements used in dice divination in India are shown, as well as illustrations of the methods employed in telling fortunes with dominoes in China and

Korea; these forming part of the material used in the investigation of the origin of dominoes. Japanese and Siamese dice are also exhibited with the East Indian and Chinese specimens, as well as dice made in various parts of Europe, comprising a pair of iron dice purchased at Perugia, which, although presumably modern, have the dots arranged with the 6-5, 4-2, and 3-1 opposite, like those of old Etruria, instead of the sums of the spots on opposite sides being equal to seven, as is otherwise general. With the dice are the spinning dice of various countries, including the East Indian *Chukree*, the Chinese *Ch'e me*, and the corresponding dice of Japan and Siam. A variety of dominoes are also displayed, including those of Korea, which are identical with those of China, and the Siamese dominoes, which were also borrowed from the latter country.

The pair of knuckle-bones appear to be the parent of many of that large class of games which Mr. Tylor describes as the "backgammon group." With reference to dice-backgammon the evidence in this particular is very direct, but the similar games played with cowries and wooden blocks, for which even a greater antiquity may be claimed, there is a likelihood of independent origin. Several games of the latter class from India, North America, and Egypt, types of which have been referred to by Mr. Tylor, are exhibited in this collection. The first, *Pachisi*, is the most popular game in India. It is played around a board, usually made of cloth, in the form of a cross, according to the throws with cowries. Six or seven shells are ordinarily used, and count according as the apertures fall. When long dice of ivory are employed, the game is called *Chausar*. This game was introduced from India into the United States, where it was first published in 1860 under the name of *Parchesi*, and has become very popular. Mr. Cushing has set up beside the *Pachisi* a Zuñi game, which the Zuñis call *Ta sho lí wé*, or "wooden cane cards," and which has many points of resemblance to the East Indian game. The moves are made according to the throws with wooden blocks three inches in length, painted red and black upon their two faces, around a circle of forty stones which is broken at the top and bottom, and the right and left, by four openings called the "Doorways of the four directions." This game embodies many of the mythical conceptions of the Zuñis. It is played by two or four players, who use colored splints to mark their course around the circle. These splints, which are placed at starting in the doorway to which they correspond, have the following symbolism: At the top, Yellow, North, The Wind, Winter. At the left, Blue, West, Water, Spring. At the bottom, Red, South, Fire, Summer. At the right, White, East, Seed or Earth, Autumn. The colors of the two wooden blocks symbolize the two conditions of man: Red,

Light or Wakefulness; Black, Darkness or Sleep. The throws with the blocks, which are tossed, ends down, upon a disc of sandstone placed in the middle of the circle, are as follows: 3 red count 10; 3 black count 5; 2 red and 1 black count 3; 1 red and 2 black count 1.

A count of three red gives another throw. When four play, the North and West move around from right to left, and the South and East from left to right. When a player's move ends at a division of the circle occupied by his adversaries' piece, he takes it up and sends it back to the beginning. It is customary to make the circuit of the stones either four or six times, beans or corn of the seven varieties being used as counters. This game forms one of the seven sacred games of the Zuñis, and its antetype, *Sho li we*, or "Cane Cards," is one of the four games that are sacrifices to the God of War and Fate. The sacred form of the game is called *Tein thla nah na tá sho li we*, or literally, "Of all the regions wood cane cards, and the blocks which are thrown in it bear complicated marks, consisting of bands of color on one side." In the sacred game, the players are chosen with great care with reference to their totem, and the region to which it belongs. A much more complete account of this game may be expected from Mr. Cushing himself, from the ample material which he has placed at my disposal. Side by side with *Ta sho li we* is the corresponding game as played by the Apache and Navajos, which has been set up by Antonio Apache. It lacks the color symbolism, but the principle is identical. The Navajos call it *Set tilth*, which Captain John G. Bourke, U. S. A., tells me should be transliterated *Tze-chis*, or *Zse tilth*, and means literally, "stone-stick." The circle of stones, he says, is called *Tze nasti*, "Stone circle."

Lieut. H. L. Scott, U. S. A., has contributed the implements for a similar game of the Kiowas, which is known as the "Awl Game." It is called by the Kiowas *Zohn ahl*, that is, *Zohn*, "creek," and *ahl*, "wood." A detailed account of it will appear elsewhere, furnished to the writer by Lieutenant Scott, who states that the Comanches have a similar game which they play with eight *ahl* sticks, which are two feet or more long.

These games are all similar to the Mexican Patoli, as described by the early Spanish chroniclers. A picture of the latter game from an early Hispano-American manuscript, reproduced from the original in Florence by its discoverer, Mrs. Zelia Nuttall, is exhibited in this connection. The method of play among the Aztecs is here shown, and it is curious to note that they used a diagram or board in the form of a cross, like that of the East Indian Pachisi. In the Malayan archipelago, a stone is placed in the centre upon which dice are thrown in games, as among the North American

Indians. Mr. Tylor has set forth the conclusions which may be drawn from these resemblances, but the matter is still open for discussion. Another game remains to be noticed, played with wooden blocks as dice: the Arab game of *Tab*, in which men are moved on a board according to the throws of four slips of palm. These slips, about eight inches in length, are left with one face of the natural color, and the other showing the whiter interior of the palm, these sides being called black and white respectively. The throws count as follows: 4 black, 6; 4 white, 4; 3 white, 3; 2 white, 2; 1 white, 1.

The implements displayed for this game were made in the Cairo street. No more curious ethnographical parallels are presented in the Exposition than that of the Arabs in the Plaisance, and the Navajos beside the South Lagoon, both playing these curiously similar games.

CASE VII.

BACKGAMMON, SUGOROKU, AND THE GAME OF GOOSE, EAST INDIAN, JAPANESE, AND SIAMESE CARDS.

According to Mr. Tylor, dice-backgammon makes its appearance plainly in classic history. The game of twelve lines (*duodecim scripta*) was played throughout the Roman Empire and passed on, with little change, through mediæval Europe, carrying its name of *tabulæ*, tables; its modern representatives being French *Tric trac*, English Backgammon, etc. Among the ancient Greeks *Kubeia*, or "dice playing," is shown by various classical passages to be of the nature of backgammon. The pearl-inlaid backgammon board here shown is from Damascus, where the game is known as *Towla*, "tables." A Siamese board exhibited by the government of Siam, with other games, through its royal commissioner Phra Surya, has departed little from the ancient type. Backgammon is known in China as *Sheung Luk*, "double sixes," and in Japan by the corresponding name of *Sugoroku*. The popular games, both in China and Japan, however, are not played with men upon a set board, but resemble the games with many stations, which are common in Europe and America.

The most notable of the Chinese games of this class is the one which is called *Shing kun to*, or "The Tables of the Promotion of Officials," a game which has been known to scholars, through Dr. Hyde's account, as "The Game of the Promotion of Mandarins." It is played by two or more persons upon a large paper diagram, upon which are printed the titles of the different officials and dignitaries of the Chinese government. The moves are made according to the throws with four cubical dice, and the players, whose positions upon the diagram are indicated by notched or colored splints,

are advanced or set back, according to their throws. The paper chart here exhibited was purchased in a Chinese shop in New York city. It was printed in Canton, and bears an impression about twenty-three inches square. This is divided into sixty-three compartments, exclusive of the central one and the place for entering at the lower right-hand corner. The latter contains the names of thirteen different starting-points, from *yan shang*, or "Honorary Licentiate," down to *t'ung shang*, or "student," between which are included the positions of *t'in man shang*, "astrologer," and *i shang*, "physician." These are entered at the commencement of the game by the throws of "three, four, five, six," three "fours," three "sixes," three "fives," three "threes," three "twos," and three "ones;" and then in the same manner double "fours," and so on down to double "ones."

The sixty-three compartments, representing as many classes of officials or degrees of rank, comprise three hundred and ninety-seven separate titles, of which the highest, and the highest goal of the game, is that of *man fá tin tái hok sz'*, or "Grand Secretary." This, however, under favorable conditions, can only be reached by a player who starts from a favorable point, advancement in the game being regulated by rules similar to those which actually regulate promotion under government. Thus, a player whose fortune it is to enter as physician or astrologer can only obtain promotion in the line of his service, and must be content with a minor goal, as he is ineligible to the high civil office of "Grand Secretary."

The dice are thrown into a bowl placed in the centre of the sheet, the players throwing in turn, and each continuing to throw until he makes a cast of doublets or higher. It is noticeable that "fours," as in Dr. Hyde's account, constitute the highest throw. A pair of "fours," according to the rules, is to be reckoned as *tak*, "virtue," and leads to a higher place than those of the other numbers. Sixes are next highest and are to be reckoned as *ts'oi*, "genius;" and in the same manner, in descending degree, "fives" are to be reckoned as *kung*, "skill;" "threes" as *léung*, "forethought;" "twos" as *yau*, "tractability;" and "ones," *chong*, "stupidity." The game is much complicated by being played for money or counters, which is necessary under the rules. By this means advancement may be purchased, degradation compounded for, and the winner of a high position rewarded.

The main point of difference between the game as it exists to-day, and as described by Dr. Hyde, is the number of dice employed, six being the number mentioned by him. The enlarged form of the diagram is of minor importance, as he himself says that the names of officials written on the tablet are many or few, according to the

pleasure of the players. With the game of *Shing kún* to may be seen a copy of Dr. Hyde's treatise, *De Ludis Orientalibus*, containing the reproduction of the chart of the game which he made in London 200 years ago. The names of titles of the Ming dynasty appear upon it, in curious contrast to those of the present Tartar domination. The two hundredth anniversary of the date of the imprimatur of this precious volume occurs on the 20th of September of this very year.

There is a very great variety of games of this character in Japan, new ones being published annually at the season of the New Year. Illustrations of the more formal game played upon a board divided into twelve parts are figured in the Chinese-Japanese cyclopædias. According to the *Kum mō dzu e tai sei*, the twelve compartments, called in Japanese *me*, or "eyes," symbolize the twelve months, and the black and white stones with which the game is played, day and night.

Italy contributes several forms of the dice game played upon a board having many stations. The oldest specimen in the collection, purchased in Parma, is a manuscript game bearing the title of *Oca Franchese*. Others printed in Florence bear the printed labels of *Giuoco dell' oca* and *Giuoco del Barone*, while late examples more fanciful, both in name and design, appear as *Giuoco del Tramway* and *La Battaglia del 48*. A French game is shown under its proper title as *Feu de l'oie*, beside which is placed a similar American game published as the "Game of Goose."

A number of packs of Oriental cards other than Chinese are contained in this case, among which are included several packs of East Indian Hindu cards which they call *Gungeefa*. They are all circular, varying in diameter in the different sets from $1\frac{5}{8}$ to $3\frac{1}{8}$ inches. One pack from Lucknow comprises eight suits, each composed of twelve cards, ten of which are "numerals," from one to ten. The two remaining cards are designated respectively as *Badsha* and *Sawar*. No satisfactory explanation has yet been afforded as to their origin.

The Japanese call the cards which are now current in Japan by the name of *Karuta*, a word evidently derived from the Portuguese *carta*. Those commonly used by gamblers, a pack of which is exhibited by Mrs. J. K. Van Rensselaer, are called *Hana Karuta*, or "Flower cards," and comprise forty-eight pieces, a number, it will be observed, identical with that of the present Spanish pack. They bear pictures, chiefly flowers, emblematic of the twelve months, four cards being placed under each. Their names are as follows: *Matsu*, "pine;" *Sakusa*, "cherries;" *Momidzi*, "maple;" *Butan*, "wild rose;" *Hagi*, Lespedeza; *Kiku*, "golden-colored daisy;" *Kiri*, Paulonia; *Fudzi*, Wisteria; *Soba*, "tiger lily;" *Ume*, "plum-tree;" *Yama*, "mountain;" and *Ame*, "rain."

The *Iroha*, or Proverb cards, also consist of ninety-six cards, half of which bear a picture and one of the forty-seven characters of the *Iroha*, or Japanese syllabary. Each of the other cards is inscribed with a proverb, the first word of which is written with one of the characters. There are several methods of play, the commonest being that of laying out all the picture cards face up. One of the older players reads the proverbs in turn, while the others endeavor to select the card from the table bearing the corresponding initial character. The *Uta Karuta*, or "Cards with songs," contain, according to Mr. Karl Himly, the well-known one hundred songs (*Hiyaku nin issiu*, 1235 A. D.), or the poems of the "Old and New Collection" (*Ho kin schiu*, 905 A. D.). The picture cards have the pictures of the poet or poetess, with the commencement of the poems. The rest is on the corresponding cards. The game is the same as that played with the *Iroha Karuta*.

CASE VIII.

AMERICAN BOARD GAMES PLAYED WITH DICE.

The first of American board games played with dice is said to be the "Mansion of Happiness." This game is said to have been published in 1852, and copied from an English game. Thirty-three specimens of similar games published in this country are exhibited. They form a small part, however, of the entire number.

CASE IX.

TAROTS, TAROCCHINO, AND MINCHIATE. TYPES OF ITALIAN CARDS.
MANUFACTURE OF PLAYING CARDS.

The question of the origin of playing cards in Europe, whether they were introduced from the East, or an independent invention in France, Italy, or Germany, has been the object of much discussion. It may be regarded as conclusively settled that playing cards were invented in China in the twelfth century, and in view of the remarkable similarities between the card and card games of China and those of Europe which have been brought to light by Mr. Wilkinson, it may be profitable to suspend further consideration of the matter until the results of his studies are made public. Italy appears to be the oldest home of the playing card in Europe, and the earliest Italian packs are said to be those which the Italians call Tarocchi. Several types of these cards are found in Italy. According to Willshire these games are known as the *Tarots* of Venice or Lombardy, the *Tarocchino* of Bologna, and the *Minchiate* of Florence. The first of these, the old Venetian 'Tarot, he regards as the parent of all. The sequence consists of 78 cards, *i. e.*, of 22 emblematic cards of Tarots proper, and 56 numeral cards made up of 16 figures or court cards, and 40 pip cards. The 22 Tarot cards bear emblematic designs

which appear to be borrowed from a series of prints which are known to collectors as the *Tarocchi* of Mantegna or the *Carte di Baldini*. The emblematic cards in the Venetian series usually bear the following inscriptions: 1. La Bagattel. 2. La Papessa. 3. L'Imperatrice. 4. L'Imperatore. 5. Il Papa. 6. Gli Amanti. 7. Il Carro. 8. La Guistizia. 9. L'Eremita. 10. Ruot. della For. 11. La Forza. 12. L'Appeso. 13. . 14. La Temperan. 15. Il Diavolo. 16. La Torre. 17. Le Stelle. 18. La Luna. 19. Il Sole. 20. Il Giudizio. 21. Il Mondo. 22. Il Matto.

No name is placed upon the 13th, which usually bears a skeleton with a scythe, representing "death."

The second game, the *Tarocchino* of Bologna, though a direct descendant of the ancient Venetian tarots, is not so old as the third game, or *Minchiate* of Florence. The chief characteristic of the *Tarocchino*, its name a diminutive of *tarocchi*, is the suppression in it of the 2, 3, 4, and 5 of each numeral suit, thus reducing the numeral cards from 56 to 40. This modification of the tarot game was invented in Bologna, early in the fifteenth century, by Francesco Fibbia, Prince of Pisa, an exile in that city, dying there in 1419.

The third game is the *Minchiate* of Florence. It is more complicated than the Venetian game, twenty additional cards being added to the emblematic series. A pack of modern Venetian tarot made in Milan, which are remarkable for their beautifully engraved and painted designs, a pack of modern *Tarocchino* from Bologna, and a pack of seventeenth century *Minchiate*, are displayed in the south side of this case. All of these cards are in current use in different parts of Italy.

The suit marks of Italian cards consist of money, cups, swords, and clubs, called *danari*, *coppe*, *spade*, and *bastoni*. The four court cards of the numeral suits are known respectively as *Re*, King, *Regina* or *Reina*, Queen, *Cavallo*, Knight, and *Fante*, Knave. The regular cards, as opposed to those which include the emblematic series, are distinguished by certain peculiarities in the designs of the court cards in different parts of Italy. The distinctive cards of Florence, Milan, and Naples are exhibited in this case, together with several interesting packs upon which all the designs, except an indication of the value at the top, have given place to texts designed to afford instruction in history, geography, etc. A remarkable pack of this character, exhibited by Dr. G. Brown Goode, of Washington, is in manuscript and is intended to teach geography.

According to Chatto, on the earliest cards he had ever seen the figures had been executed by means of stencils, this being the case both in the cards of 1440 and those known as the Stukely cards. There are exhibited in this case the stencils, brush, and unfinished

card sheets from a card maker in Florence, who still practises this ancient method of manufacture. The cards on the south side of this case, which in common with all others not specially mentioned are exhibited by the University of Pennsylvania, represent the cards made at the present day in no less than eighteen Italian cities by some twenty-nine makers. They were collected for the University Museum by Mr. Francis C. Macauley of Florence. The cards of Florence, Bologna, Modena, Parma, Piacenza, Ferrara, Padua, Treviso, Udine, Novara, Turin, Sesia, Bergamo, Brescia, Genoa, Perugia, Naples, and Bari are included in the collection, in which an opportunity is afforded to observe the peculiarities of the cards of the different Italian cities. A distinctive character of the marks of the numeral suits of *spade* and *bastoni* is the mode in which they are interlaced or connected together in place of standing separately or apart. It is interesting to note that in the cards made in and for southern Italy this peculiarity does not exist, they being almost identical with the cards made in Spain.

The cards of Austria succeed those of Italy. The pack exhibited from Trent is like those of Italy, but the distinctively German cards predominate among those made in Vienna and the northern cities.

The suit marks of old German cards consist of hearts, bells, leaves, and acorns, which they call respectively *Herzen* (*roth*), *Schellen*, *Laub* (*grün*), and *Eichlen*. The court cards of the German pack are usually three in number, the peculiarity of the true German pack being that the queen is omitted and an upper valet or *Obermann* put in her place. They consist of the *König* or "King," the *Obermann*, and the *Untermann*.

Tarocchi cards are found in Germany under the name of *Taroks*, and a number of Tarok packs manufactured in Austria appear in this collection. Special names appear on their labels, as *Trieste Tarok*, *Kaffee Tarok*, etc., and the tarots proper bear a variety of emblems and designs different from those of Italy. They are usually numbered at top and bottom with Roman numerals from I. to XXI.

Willshire has pointed out that the Italians early suppressed the emblematic cards in a game which was termed *Trappola*, in which the true tarots were abolished, as likewise the three, four, five, and six of each numeral suit. This game, he states, was still in vogue in Silesia when Breitkopf wrote (1784). An interesting Austrian pack of this character is shown under the name of *Trappolier Spiel*, in which the shape as well as the suit marks of the Italian tarots are displayed.

The German cards manufactured in Germany are prefaced by a series of reprints of German cards of the last century exhibited by Mr. Macauley. They were obtained by him through the courtesy of

the Bavarian National Museum in Munich, for which they were made from the original blocks of the old Munich card makers that have been conserved in the Museum.

CASE XI.

GERMAN CARDS (CONTINUED), SWISS, DANISH, SWEDISH, AND RUSSIAN CARDS. SPANISH, MEXICAN, AND APACHE CARDS.

The collection of cards made in Germany comprises 53 packs, consisting chiefly of the current cards manufactured by card makers in Munich, Altenburg, Frankfort a. M., Berlin, Leipzig, and Breslau. Among these is an extremely beautiful pack by B. Dondorf of Frankfort, with pictures suggesting the four quarters of the globe, after designs by Haussmann. Toy cards, patience cards, comic cards, trick cards, and cards which are labelled "Gaigel cards" appear, as well as cards made for special games, as the *Hexen* or "witch" packs. Many of the cards manufactured in Germany are seen to bear the French suit marks of *Cœurs*, *Carreaux*, *Piques*, and *Trèfles*, or "hearts," "diamonds," "spades," and "clubs," instead of the old German suit marks, and the court cards correspond at the same time with those of France and England. There are a number of packs with French suit marks, which bear pictures of Swiss scenery and costumes. The cards made in Switzerland are from Schaffhausen and Geneva, and comprise a variety of designs, including those which are especially designated as Swiss cards, German cards, and German Taroks. Belgium is represented by a German tarot pack, and imitations of English cards made for Oriental markets. Three packs of this character are shown, which were sent from Johore, in the Malay Peninsula, with another pack from Beirut, in Syria. The Russian cards in the collection, contributed by Madame Semetchkin, the representative on the Russian Commission of the "Institutions of the Empress Marie," are similar to modern French cards. The manufacture of playing cards in Russia is a monopoly of the state, and the revenues accruing are devoted to the support of the great charitable institution of which Madame Semetchkin is the distinguished representative.

Tarots or Tarocchi cards are not used in Spain, nor are they found among Spanish cards. The regulation Spanish pack now consists of 48 cards of four suits, called respectively *Dineros*, "money," *Copas*, "cups," *Bastos*, "clubs," and *Espadas*, "swords." The numerals run from one to nine, the ten being replaced with the *Caballo*. The court cards comprise the *Sota*, or "knave," the *Caballo*, or "knight," and the *Rey*, or "king." Cards manufactured at Victoria, Burgos, Madrid, Barcelona, Valencia, Cadiz, and Palamos are displayed. Great antiquity has been claimed for cards in Spain, and

it has been urged that this is the country through which Europe received cards from the East, but heretofore no Spanish cards of assured date earlier than 1600 have been known, and material evidence has been lacking. There was exhibited at the Columbian Historical Exposition in Madrid in 1892-93, a sheet of cards made in Mexico in 1583, which has been preserved in the Archives of the Indies at Seville, Spain, and which throw light upon the origin of Spanish cards. A copy made in water-colors by an artist in Madrid is shown in this collection. The original consists of an uncut sheet of about 11 by 17 inches, and bears on the back a pen and ink inscription with the date 1583. The face displays an impression from a wooden block of 24 cards each 2 by $3\frac{1}{2}$ inches. They are colored in red, blue, and black, and represent the court cards and aces of the suits of money, cups, clubs, and swords, and ten numeral or pip cards of the suit of swords. There are but three court cards for each suit, instead of four as in the present Spanish pack. The marks of the numeral suit consist of crossed swords, instead of being arranged as on the Spanish cards now current, and strongly point to the Italian affinities of early Spanish cards.

Side by side with this early Mexican pack is a colored plate representing leather cards made by the Indians of South America, and an original pack of leather cards used by the Apaches. From the arrangement of the swords on both of these sets, which were copied from cards introduced by the Spaniards, it appears that they were initiated from the present type of Spanish cards. Such is not the case with the corresponding marks on a pack of native cards from the Celebes, which are also exhibited. Their Spanish origin is clearly indicated by their number, 48, and by the devices, which still bear a faint resemblance to those of Europe. The clubs and swords on both are represented by crossed lines which confirm the impression created by the Mexican pack. The Japanese "Hana Karuta," or "Flower Cards," are also shown here, as another pack of Oriental cards derived from those of Spain or Portugal. Their number, 48, and their name, *karuta*, from the Portuguese *carta*, clearly suggests their origin.

CASE XII.

FRENCH, ENGLISH, AND AMERICAN PLAYING CARDS. FORTUNE-TELLING CARDS, DR. BUZBY, AUTHORS, AND MISCELLANEOUS CARD GAMES.

Tarocchi cards are called Tarots in France, and the French tarot pack is similar to the Venetian. The earliest specimens of French Tarots exhibited bear the name of Claude Burdel and the date 1751. There is direct historic proof that France possessed cards at a very early time in the accounts of the Treasurer of Charles VI., A. D. 1392. The earliest pack of French cards in this collection is one of which I

have not been able to determine the date. It bears the name Pierre Montalan on the Knave of Spades and Claude Valentin on the Knave of Clubs. A variety of modern French packs are shown, including those made with Spanish suit marks and special cards for various games. The French suit marks reappear on English cards, and according to Willshire it is most probable that cards made their way into England through France. He states that the time is not known, but that we are safe in believing that cards were not in use in England until after the reign of Henry IV. (1405), and that they were certainly employed before 1463. The English cards here displayed consist entirely of those of the present day, but this deficiency in historical packs is compensated for in part by Lady Charlotte Schreiber's folio volume on English and Scottish, Dutch and Flemish cards which she has loaned for this collection. The great work, of which this is but the first volume, contains fac-similes of the cards in Lady Charlotte Schreiber's private collection, and reveals the wealth of historical suggestions to be found upon playing cards, and their value, as thus collected, to the antiquary and historian.

America early received playing cards from Spain, and Spanish cards are still made and imported into Spanish American countries. In the United States English cards were naturally adopted. No very early packs are shown, but some interesting cards are found in the North American series, including a variety of cards with patriotic emblems of the time of the Rebellion, as well as caricature cards of the recent political campaigns. The collection closes with the souvenir packs of the Columbian Exposition at Chicago. Mrs. J. K. Van Rensselaer's work, entitled "The Devil's Picture Books," a copy of which is exhibited, contains many interesting particulars concerning cards and card playing in America. Several interesting card boxes are shown in this collection, with specimens of the old-fashioned "fish" or card counters of mother-of-pearl, among which are some that belonged to Robert Morris, the financier of the Revolution. Treatises on American card games, exhibited by Messrs. Dick & Fitzgerald, conclude the series of playing cards proper.

Among the notions concerning the origin of cards in Europe is one that they were first introduced by the gypsies, who used them in fortune-telling. It appears that they were early used for divinatory purposes in Europe, but according to Willshire their employment in fortune-telling gradually declined among the upper classes until the middle of the eighteenth century, "though it was prevalent, no doubt, among the lower grades of society frequenting fairs and the caravans of mountebanks. About 1750 divination through cards again became popular in Paris, at least, for in 1751, 1752, and 1753 three

persons were publicly known as offering their services for this intention." According to certain writers, the emblematic figures of the tarot cards are of very remote origin, stretching back as far as the ancient Egyptians, from whom they have descended to us as a book or series of subjects of deep symbolic meaning. The discovery and explication of the meaning of the tarots employed in modern times was claimed by M. Count de Goebelin in 1781, who in his "Monde Primitif analysé et compare avec le Monde Moderne," gave a dissertation on the game of Tarots, in which he states that the tarot pack is evidently based on the sacred Egyptian number seven, and reviews the tarot emblems in detail.

The probable origin of the 21 tarot cards has already been suggested in connection with Chinese cards, and it is not surprising that the astrological notions associated with Tarots should find parallels in the speculations of the Kabbalists, who attached similar notions to the dice throws as are now found associated with them in China, from whence the 21 Tarot cards doubtless came to Europe. An explanation is therefore found for some of the resemblances upon which M. de Goebelin lays such stress. His fancies, however, never subjected to very severe examination or criticism, were seized upon by a perruquier of Paris of the name of Alliette, who combined with his ordinary occupation the practice of cartomancy. He read the dissertation of Count de Goebelin, and, thereby enlightened, changed the letters of his name and prophesied under the name of Etitillia. His writings furnish the basis of most of the treatises now extant upon the subject of fortune-telling with cards, and his name is found associated with several of the modern French tarot packs published especially for fortune-telling, in the present collection. During the exciting periods of the first Consulship of Napoleon I., there lived, according to Mr. Willshire, a well-known diviner named Madame Lenormand, whose predictions gained great repute. Her name, with that of Etitillia, appears on the French cards here exhibited, as well as on those made in America. Several French and German fortune-telling packs of an amusing character are to be found in the present collection, as well as others published in the United States, which are designed solely for purposes of amusement.

The entire northern side of this case is devoted to the card games other than regular playing cards, which owe their existence to the prejudice against cards or to the demand for simple and instructive amusements for children and young people. Mr. Milton Bradley has contributed some interesting notes on the history of such games in this country. In 1843 Miss Annie W. Abbott, a clergyman's daughter of Beverly, Mass., offered to Mr. Ives, a publisher of Salem, Mass., a card game which she called "Dr. Buzby." This game, which was

the first of its kind, was reluctantly published by Mr. Ives and met with an astonishing success, no less than 50,000 copies being sold in the following year. It will be remembered by many of the parents of the present day as among the earliest games ever learned and possibly played upon the sly through fear of reprimand. A pack of the original Dr. Buzby cards will be found at the beginning of this collection. The game of "Authors" was originated by a young man living in Salem, helped by some of his female acquaintances. The method of play was copied from "Dr. Buzby," but it contained an element of instruction and profit not found in the older game. He took it to a local publisher to see if he could have ten or a dozen packs printed, as it was too much work for him to print them. Mr. Smith, the publisher, saw the possibilities of the game and told him if he would let him make them, he would supply his needs gratis, to which he consented. This was in 1861, and the sale of this game has since been wonderful. Many modifications and improvements of the original game are shown in the collection.

Soon after the publication of "Dr. Buzby," a teacher in a young ladies' school in Salem devised a game of letters which has since become popular under the various names of "Spelling Puzzle," "Word Making and Word Taking," "War of Words," "Anagrams," "Logomachy," "Words and Sentences," etc. The publications of the Milton Bradley Company, McLaughlin Bros., and E. I. Horsman are here exhibited, and no less than 78 different card games are displayed. They are classified in groups according to the methods of play, which, in spite of the ingenuity displayed in the designs of the cards, are relatively very limited in number, the ideas in the main being derived from games already played with regular playing cards.

The collection has received many additions since its installation, notably a very complete series of Zuni games from Mr. Cushing, and a series of Malayan and Chinese games from H. H. the Sultan of Johore, through Mr. Rouncesville Wildman, as well as an extremely important collection of East Indian games from the Provincial Museum, Lucknow, and of Burmese games collected by Mr. C. S. Bayne, Rangoon, both through the courtesy of the Honorable Charles H. T. Crosthwaite.

Stewart Culin.

NOTES AND QUERIES.

FOLK-LORE AT THE COLUMBIAN EXPOSITION. — If the Anthropological Building has been late in completion, the display is now most interesting. The value and curiosity of the archæological exhibits will first attract attention; but those more closely connected with folk-lore are well worthy of notice. An account is elsewhere printed of the cases devoted to the presentation of objects used in games. A very curious and complete exhibition of objects connected with Chinese worship in America is made by the Archæological Department of the University of Pennsylvania; and the curator, Mr. Stewart Culin, shows in his own name an interesting gathering of books used by the same people in this country. The place which toys may be made to take in museums illustrating folk-lore is well shown by a collection of toys representing Chinese and Japanese musical instruments by the same exhibitors. Mr. G. F. Kunz of New York exhibits a collection of precious stones, or valuable objects, employed as amulets, or with superstitious purposes. The Australian display contains illustrations of the Bora initiation ceremonies, and that of Africa representations of disguises employed in sacred rites not yet explained. As connected with mythology, the totem poles and carvings of the Haida of British Columbia will be observed. In the Government Building, Mr. Frank Hamilton Cushing has constructed a model of a Zuñi priest engaged in the celebration of the creation-myth. Outside of the exhibition buildings, the Midway Plaisance offers a continued spectacle of various life. The Javanese theatre is especially to be mentioned, as worthy of description and study.

THE ANTHROPOLOGICAL CONGRESS. — In the end, the plan of this Congress was so far altered that the arrangement in separate sections was abandoned. The Congress devoted to Folk-lore but one afternoon, on August 29, given to the Collection of Games in the Anthropological Building, and one morning, August 31, when a certain number of papers were presented. As these papers will hereafter appear in the proceedings of the Congress, it will not be necessary here to give an account of them. The attendance at the Congress, as at most of the scientific congresses, was limited; but the occasion was found pleasant by those who took part. Persons desirous to obtain the printed proceedings may send the subscription price (\$5.00) to Mr. C. Staniland Wake, Department of Ethnology, Columbian Exposition, Chicago, Ill.

ALDEGONDA, THE FAIRY OF JOY. AN ITALIAN TALE. — In a well-written editorial, or leader-review, in the "London Chronicle," of the book entitled "Rabbit the Voodoo," by Miss Mary Owen, the writer, in referring to my introduction to the latter work, intimated that I could probably not distinguish between what was American Indian and original Negro superstition or tradition, because savage races have the same bases of custom and belief. This view, like many others current among theorizing folklorists, is to a great extent deceptive. What were the absolute beginnings

of anything in Nature, only Omnipotence can tell, — yet this is what folklorists for the most part seek, trying to dig a well with a needle, and neglecting what is for the time being their proper work, — namely, identifying, with given phases of culture, what belongs to each.

A tradition, when it has received color, and, as one may say, size and form, so that it manifestly belongs to a certain *cultus*, has to the mere beginnings, which men hunt so zealously through variants, exactly the same proportion as some beautiful cathedral to its deeply buried foundation or crypt. I have with my own eyes seen an English clergyman demolish the greater portion of a very fine and well-preserved Perpendicular church, because he had unfortunately dug out of the whitewash a solitary little, old, and unornamented Early English window, or rather peep-hole. The whole church was forthwith “restored” into Early English! He will not idly read this tale — *non modicam ex hoc demetes frugem* — who will reflect that any grubber can collect out of books and pile up variants, but that to grasp the grandeur and glory of tradition and to feel its spirit is the real mission of learning.

I have been lately reminded of this manifest impression of time on the form of a legend by examining several traditions which had been collected for me, in Florence, by a woman alluded to in my “Etruscan Roman Traditions.” She is ever impecunious, and when reduced to living on air, like the wolves of François Villon, waylays me in the road, when a few francs change owner, and a promise is passed that traditional folk-lore shall be collected and written, as an equivalent. Then my agent goes about, among old women, into Florentine slums, and out into peasant homes, and anon delivers to me sheets of note-paper on which, in very pronounced Tuscan, is written a tale or two, *cosa* being given as *chavusa*, and many words divided, the first half tacked to its predecessor, and the last half to its follower, as certain worms, when dissected, amicably unite with pieces of their neighbors.

When I lately met my collector, she was, by her own account, going full speed to utter ruin, — *ad inopiam, velis remisque properat*, — with all sail set. She had been cited to be fined by the police, her landlord had warned her for a month’s arrears, all her clothes were in pawn, — she had in the world only a cent, and that was counterfeit. Result — five francs surrendered, and a week after sundry writings received.

One of these was called Oldegonda (Aldegonda), the Spirit of Joy. That there might be no mistake, the writer had put a real ivy leaf in the MS., partly to serve as an object lesson, and partly to aid in conjuring the Spirit, or in attracting her favor. And thus ran the legend of Oldegonda, *la fata della Ellera (allegria)*, or the Fairy of Joy: —

Oldegonda, or Aldegonda, fairy of the country (*della campagna*), was found in a field when but a few days old. One day a contadino, passing by a forest, discovered a little animal which clung to his leg, and this creature was a hedge-hog, which led him to a mass of ivy, in which he found sleeping a beautiful little infant girl. Taking it home to his wife, he bade her treat it as their own child, and also be kind to the little animal, — che non

le maneba altro che la favella, — who needed only speech to show a human soul.

But the woman disobeyed her husband, and was wont to kick the hedge-hog, and neglect Aldegonda, as the foundling had been called. For the woman had a daughter of her own, who grew in ugliness with every year, even as Aldegonda grew in beauty and gentleness, so that the former hated the latter with all her heart. And one day, when they were in the woods, the little hedge-hog led Aldegonda to the piles of ivy, where she sat in state. But the daughter of the peasant, seized with jealous rage, that the hedge-hog was only attentive to the other, cried, —

Siete due stregone !
 Tu sei le bella strega
 La strega dell' ellera !
 E tu spinone,
 Tu sei il stregone !

Ye be sorcerers twain, I trow :
 Beautiful witch of Joy be thou :
 And thou, great beast with many a thorn,
 A wizard, same as I am born !

Saying this, she seized the hedge-hog and threw him into the stream.

Now the hedge-hog was a young prince who had been cursed by a sorcerer or witch to remain in the form of an animal, until some one should cause him a violent death. With his fate was linked the love of Aldegonda. Therefore, when he sank into the water, the spell was broken ; he rose, and gained the green bank of the forest, as a beautiful youth in splendid attire. And addressing the peasant girl, he said, —

Thou among witches
 Shalt be the most malignant,
 Thou who couldst never do one good action
 Shall be an accursed cat,
 But my beautiful Aldegonda
 Shall be the lovely fairy,
 The Fairy of Joy,
 (And he who wishes a favor)
 Shall call her with these words :

O beautiful Aldegonda,
 Fair fairy of Joy !
 By all which thou didst suffer !
 For the time of twenty years,
 From these peasant women,
 As did thy hedge-hog lover,
 Now that this is over,
 And he is thy husband,
 Bestow, I pray, a favor !
 As with this leaf of ivy
 I make a sign of the cross,
 Which thou wilt surely grant !
 I beg thee of thy grace,

Make my love return unto me!
 Which thou wilt not deny;
 I pray for luck in my home,
 Which thou also wilt not deny.

And the sign of the cross must thus be made thrice, and the invocation every time repeated.

This tale, I may observe, is not of the popular traditional type of Grimm and Perrault, but belongs to the dark lore current among witches and sorcerers, in which the story, although always ancient, is a mere frame for the ceremony and incantation. The marked difference between these narratives and mere *märchen* is very striking, because the former are in all cases guarded jealously, as profound and even awful secrets or formulas. I know an English lady of Italian life, *i. e.*, one born of Anglo-Italian parentage — who has for a long time been “in with the witches,” and she has never yet been able to get her most intimate *strega* to converse on sorcery, or repeat a line of a legend, except in the open air, far away from profane hearing. One reason for this is that all such stories, especially the incantations, are generally sung. This is done in a very peculiar tone of voice. It sometimes requires years to get the right intonation which renders a certain incantation effective. Therefore, if one were to be heard singing *alla strega*, or in witch tunes, to a young lady, there would be a “difficulty.”

Charles Godfrey Leland.

FLORENCE, ITALY, 1893.

THE BURIAL OF THE WREN. — I inclose a version of the song of the wren, a little different from the one printed in a recent number of the Journal. The variant is contributed by a young Irishman from Skibbereen. But why is the wren called the “king of all birds,” and what is the meaning of the song?

Mrs. Lucien Howe, Buffalo, N. Y.

The wren, the wren, the king of all birds,
 St. Stephen's day it was caught in the furze;
 Although it is little, its family is great.
 Cheer up my landlady and fill us a treat,
 And if you fill it of the best,
 In heaven I hope your soul will rest;
 But if you fill it of the small,
 It won't agree with the wren boys at all.
 Sing holly, sing ivy, sing ivy, sing holly,
 To sing a bad Christmas is all but a folly.
 On Christmas day I turned the spit,
 I burned my fingers, I feel it yet;
 Between the finger and the thumb,
 There lies a big blister, as large as a plum.
 I hunted my wren five miles or yon,
 Through hedges, ditches, briars, and bushes I knocked him down.
 So here he s, as you may see,
 Upon the top of a holly-tree.

With a bunch of ribbons by its side,
 And the Cork boys to be her guide.
 Shake, shake, shake of the box,
 All silver and no brass,
 Up with the kettle and down with the pot,
 Give us our answer, and let us begone.
 Come now, mistress, shake your feathers,
 Don't you think that we are beggars ;
 We are the boys came here to play,
 So give us our money and let us go away.

[As to our correspondent's request for information, reference may be made to the discussion of J. G. Frazer, in "The Golden Bough," (Lond. 1890), ii. 140 f. The custom has been prevalent in France, as well as in Great Britain and Ireland. In the Isle of Man, on Christmas Eve, the wren was hunted, killed, and fastened on the top of a pole. It was then carried from house to house, the bearers, meanwhile, chanting an appeal similar to that above given, at the same time collecting money. The wren was then laid on a bier and buried with much solemnity. The rite, according to another account, is described as taking place on St. Stephen's Day (December 26th). The bird, in the latter case, was hung in the centre of two crossing hoops, decorated with evergreen and ribbons. In the song, reference is said to have been made to boiling and eating the bird. The money collected appears to have been employed for a feast at night. English and Irish usages were substantially identical.

As to the significance of the custom, it is only clear that it must have been a survival of a sacred rite. Mr. Frazer gives Asiatic parallels, but these are not very close, nor indeed are the accounts complete or sufficient. His own conclusion is that the custom is the remains of a pastoral sacrament, in which the animal god is killed and sacramentally eaten. That the wren has in some degree a sacred character is made probable by the superstitions relating to the bird. But the whole subject is obscure.]

W. W. N.

MODERN ADDITIONS TO INDIAN MYTHS, AND INDIAN THUNDER SUPERSTITIONS. — The following remarks were made by the undersigned at the Annual Meeting, 1892 :—

1. On Mr. W. W. Newell's paper, entitled Examples of Forgery in Folk-Lore: (a) Some of the myths obtained from the Omahas and Ponkas bear marks of European origin, *e. g.*, one of the Orphan who had a magic sword and two magic dogs ; rescued a chief's daughter from a water monster ; cut off heads of monster, took the seven tongues home ; black man got heads, claimed chief's daughter as wife ; was detected and killed ; Orphan won chief's daughter (Contra. to N. A. Ethnology, vol. vi. pp. 108-131.) Some of the writer's Omaha informants were French half-bloods. (b) There have been modern additions made to myths. An Omaha stated that he made up part of the myth of the Big Turtle who went on the warpath. (c) When the writer was revising his material before preparing his article on "Omaha Sociology," he was furnished by one of the tribe (a

prominent ex-chief, now dead,) with several riddles, that appeared in "Omaha Sociology" as genuine Omaha riddles. Not until 1888 did he learn by accident that the riddles in question were versions of some that the children of his informant had read in "The Youth's Companion" (!) The informant was not a man to tell a wilful lie.

2. Remarks on Miss Alger's papers, one being, Survival of Fire-sacrifice among Indians in Maine: (a) When the first thunder is heard in the spring the Thunder Being is invoked by the Omaha and Ponka Indians. In the case of the former people, the Black Bear people go to the mysterious war tent of the Elk people, whom they assist in the invocation of the Thunder Being, whom they call "Grandfather." When the Black Bear people of the Ponka tribe invoke the Thunder Being on such an occasion, they say, "Ho, Grandfather, by your brandishing (your club) you are frightening us, your grandchildren, who are here. Depart on high." (b) The chief of one of the two Kansas war gentes, Pa-haⁿ-le ga-qli, gave the writer a copy of his mystic war chart, saying that in the middle should appear a representation of fire, but he dared not make it unless he had fasted and prayed for several days, lest he should be struck by lightning. (c) No respectable Omaha girl dare walk alone. She must go with another girl, when not accompanied by her mother or some other near relation. Any man, not a near kinsman, who spoke to young girls that he chanced to meet, was sure to be punished. (d) With reference to the *worm* killed by the Thunder, compare the Dakota belief as to the conflicts that have occurred between the Unkteqi or Water powers (the Waktceqi of the Winnebago) and the Wa-kiⁿyaⁿ ("Flying Ones") or Thunder Beings. These water powers (the males) are supposed to dwell in rivers, while the females inhabit streams that exist beneath the hills. (e) The legend of the Moose Woman resembles two Omaha myths: In that of the Chief's Son and the Snake Woman, the latter person warns her husband against courting another woman; when he does so, she disappears. In the story of the Man who had for his wives a Buffalo Woman and a Corn Woman, the Man pursues his fleeing Buffalo wife and her son; when he reaches a river, he takes a magic plume from his hair, blows on it, and, as it is wafted across the river, he becomes the plume, reaches the other bank, overtakes his wife and son, and finally recovers them. (See "Popular Science Monthly," September, 1893.)

J. Owen Dorsey.

WRITING TO THE RATS. — A member of my family remembers a case of writing to the rats. It occurred in Lunenburg, Mass., perhaps fifty years ago. One day a neighbor of my grandfather's came in and triumphantly announced that at last she was going to be free of the rats; she had written to them. Her letter was as follows: "If you don't leave this house, I'll get a cat." It seems to me as amusing, in its way, as that of the Maine man. It might be called a telegram to the rats, for these were exactly her words. The proclamation was posted up, I believe, in the cellar.

H. D. Rolfe.

ITALIAN FOLK-LORE SOCIETY. — In a private letter, Professor A. de Gubernatis states that by the month of November he expects to secure the five hundred subscribers necessary for the execution of his project of an Italian folk-lore society. In Calabria, Apulia, and Sardinia, especially, his appeal has been responded to. Her Majesty Queen Marguerita has particularly interested herself in these researches; and the minister of public instruction has issued a circular which recommends to professors and teachers the study of popular traditions. The society is to issue a journal, entitled “*Rivista delle tradizioni popolari italiano*,” and also a series of volumes, to be known as “*Biblioteca del folk-lore italiano*.” The annual subscription will be twelve lire (\$2.40); members will be permitted to obtain volumes of the “*biblioteca*” at a reduction of fifty per cent. Local directors will be appointed in the various districts of Italy; every three years a congress, entitled “*Congresso Nazionale dei Folkloristi italiani*,” will be held with a view of discussing questions which relate to Italian folk-lore. Subscriptions should be sent to Angelo de Gubernatis, *Presidente Onorario, Professore nell’ Università di Roma, Rome, Italy.*

BIBLIOGRAPHICAL NOTES.

NOTES ON PUBLICATIONS RECEIVED.

IN the next number of this *Journal*, notice will be taken of the important publications, in the field of American mythology and tradition, which have appeared during the past half year. At present it will be possible only to offer remarks on publications entitled to comment, dealing with other than purely American subjects.

In a treatise entitled “*Böhmische Korallen aus der Götterwelt*,” Dr. F. S. Krauss discusses, in a humorous vein, apocryphal additions to the material of Slavic and Lithuanian mythology. “*Bohemian corals*” are imitations; but, as the writer remarks, these imitations had a considerable value, until in latter days they have themselves become the subject of imitation. There is a manufacture of folk-lore, parallel to the production of primitive implements. In some cases these spurious additions have been the products of misunderstanding. An amusing case is the comment of an expert in Celtic tongues on the inscription “*Encina*,” subscribed in uncial characters on a Gallo-Roman statuette, or rather on the engraving of the statuette. The inquirer, connecting the word with the Old Irish “*ec*,” death, presumed *Encina* to have been the designation of a Celtic Fate. In point of fact the name was the signature of the engraver. Among wholesale manufacturers of mythic material, Dr. E. Veckenstedt receives an apparently merited castigation. The latter has treated of eighty-two personages of Lithuanian mythology; of these forty are said to have been taken from the unreliable work of Lasicki, the other forty-two to be “*original*.” Pretensions of Croatian and Bulgarian enthusiasts, anxious to exalt the antiquity and independence of their national life, are rebuked by Dr. Krauss. Of wider scope is the review of a work of Dr. G. Krek, pro-

fessor of Slavic philology in the University of Graz, entitled "Einleitung in die slavische Literaturgeschichte." Dr. Krauss comments on the errors of method, with which the attempt is made to determine the original character of a race by philological discussion, and observes: "He (Dr. Krek) is not aware that the Slavic-speaking peoples are mixed races, which arose at the earliest about the beginning of our era, out of populations in a state of political dissolution, and which began to develop themselves on the ruins of the culture of these populations." (Page 104.)

A very beautiful and excellently executed collection of popular Sardinian love-songs is furnished by E. Bellorini. The editor has prefixed a bibliography, and a preface containing an account of the forms of the verse. A literal prose Italian version is appended, while explanatory notes treat of difficult words and printed parallels, good indexes completing the work. The songs are divided into two classes, dialectically called "motos" and "battorinas," each class being arranged in sections according to topics. The "moto" is a peculiar stanza, in lines usually of seven syllables, containing a theme or history (*istèrria*), and a refrain (*torrada*), the latter relating, not directly to the theme, but to the feelings of the lover. Suppose the theme to consist of three lines, the first of these is repeated to form the first verse of the refrain, with which the fourth line of the refrain rhymes, while the second and third lines rhyme with the two remaining lines of the theme; and the refrain is thrice sung, so that each line of the "history" alternately begins a verse, while the other lines of the refrain are altered in place, and repeated. This, at least, is one of several ways of forming the "moto." The "batterinas" consist of four lines, generally of eleven syllables, of which the first and fourth rhyme, as also the second and third. The first class of songs are preferred by women, the second, chanted to the guitar, are usual among men. The theme is not very closely connected with the refrain, and is often of an obscure and mystical character. The following are examples of the "moto:" The silver bird—Who flieth and doth not fall—with golden wings.—The silver bird—Thou art in my heart—Though a hundred approach. Another: On a snowy mount—An angel hath descended—To make peace in war.—On a snowy mount.—Heaven and earth took a pledge—When they made thee. A third: On the brink of the well—There is a stone—Inscribed with letters of gold.—On the brink of the well.—To give thee my heart—Because of thy desert—is my desire. The author makes just remarks on the age and character of the songs. The language is that of the dialect, here and there qualified by literary influences. There is nothing to prove any great antiquity of these productions, which continue to be composed. It is to be hoped that Mr. Bellorini may be able to continue his work, and publish the popular Sardinian songs relating to other subjects, a task for which he has shown himself admirably qualified.

"The Cries of London," sixty-two in number, with wood-cuts, were printed in 1799. Mr. A. Certeux, having come across this rare little work in Switzerland, has reprinted it with the original illustrations, accompanied by a French translation. A few notes give comparisons with cries of Paris.

What lends especial value to the book is a bibliography of the principal works on the cries of Paris, containing about fifty titles. This literature begins with the thirteenth century, Guillaume de la Villeneuve having written at that time his "Les crieries de Paris." In 1887 V. Fournel published a work on the Cries of Paris, which had a considerable success. It would be interesting to learn what information exists concerning the street-cries of England, outside of the book here reissued.

Under the title of "Mélanges de Traditionnisme de la Belgique," A. Harou offers gleanings of the beliefs and superstitions of Flanders, arranged as referring to astronomy and meteorology, the human body, popular medicine, animals, birds, plants, etc. A certain number of legends, formulas, and nicknames are added. The work is in part from printed sources, and is to be regarded as a suggestion of a more complete and systematic collection, rather than as filling the place of an exhibition of Belgian superstition. It goes without saying that many of the items have parallels in English folk-lore.

The richness of Finland in the material of folk-lore is well calculated to awaken the envy of collectors in other regions. The Swedish population in Finland has its share in this survival, having kept with great faithfulness its ancient character. According to the opinion set forth by Julius Krohn, the popular Finnish poetry of the Kalevala has adopted essential elements of Scandinavian mythology, while it has also been argued that folk-tales and popular melodies have passed from the Swedes to the Finns. However this may be, there is now a considerable literature devoted to the folk-lore and dialect of the population in question. A Society for the Study of Swedish Dialects in Finland, founded in 1874, is now in possession of large collections of songs, melodies, proverbs, and tales, as well as of a great mass of dialectic words. The literature of Swedish folk-lore in Finland is the subject of a bibliographical notice of E. Lagus, the citation of titles being accompanied with a descriptive notice of the books. The series begins in 1892 with the work of A. I. Arvidsson (*Svenska Fornsånger*), and includes about forty books or articles.

In a treatise on the subject of hieroglyphic calendars, "Les Calendriers à Emblèmes Hiéroglyphiques," A. Certeux describes and examines portable calendars of the fourteenth century, a mural calendar in wood of the fifteenth, a Breton carved calendar of the fifteenth, etc. Observations are also made on an Aztec calendar, a Norse Runic calendar, etc. In the course of his remarks, the writer offers observations on the different divisions of time adopted by different races. The references are exclusively to French sources.

In a discussion of "The Thyrsos of Dionysos and the Palm Inflorescence of the Winged Figures of Assyrian Monuments," read before the American Philosophical Society, Dr. C. S. Dolley of Philadelphia, Pa., considers that the drunken and riotous characteristics of the mysteries were probably an addition to the original cult. The primitive use of the thyrsus was that of a wand to be tossed about in the dance, a use to which the stalks of the giant fennel were adapted, the festoons representing the

bindweed naturally attached to the fennel. With this garlanded rod was combined, as he thinks, the date inflorescence found on Eastern monuments, which was altered into the cone-like tip of the thyrsus, and by error identified with the pine-cone.

Dr. K. Weinhold, examining the various forms of the tale of the man who is turned into an ass, as recounted in Apuleius and in various German and Indian *mährchen*, comes to the conclusion that the story was originally a novelette and not an alteration of a myth. He inclines to believe it original in Greece or Asia Minor of antiquity, and thence to have been diffused eastward and westward, and offers some remarks on the theory of transformation, as often mentioned in folk-tales.

The twenty-fifth volume of the "Journal of the China Branch of the Royal Asiatic Society" consists of a new instalment of the "Botanicum Sinicum" by E. Bretschneider, the first or general part having appeared nearly ten years before. The present volume deals with Chinese names of plants occurring in the Chinese classics and other ancient Chinese works, and their botanical identification. Plants mentioned in the dictionary "Rh ya" (sixth century B. C.) are divided into herbaceous plants and trees, and those mentioned in other works into cereals, vegetables, cultivated cucurbitaceous plants, textile plants, tinctorial plants, water plants, various herbaceous plants, fruits, and bamboos. The information from literature, thus brought together, contains a great variety of instruction respecting food, customs, costume, ritual, and the like. Mention of rites seems usually provokingly inadequate, as in the allusions to the use of rice as sacrifice for spirits, of the peach-wand feared by demons, of the male elm pierced with an elephant's tooth and plunged in water as injurious to the spirits of the water, to the "shi" divining plant, the stalks of which were used in divination, etc. In appended general remarks, Dr. Bretschneider observes that the Chinese have never shown any inclination for exploring nature from a love of knowledge, nor any trace of a scientific tendency. Conspicuous is the absence of names of plants having powerful poisonous properties. Medicinal plants appear to have been known only to a few collectors, who kept their information strictly secret, a concealment which led to substitution and confusion. Appended are minutes of meetings in 1890 and 1891. These contain a brief report of a paper by Dr. J. Edkins, entitled "China Thirty-five Centuries Ago," in which the writer sets forth his opinion that the true foundations of Chinese civilization were laid in the third millennium before Christ. He considered that in the Chow period (800 B. C.?) religious usages of a more polytheistic form were adopted in profusion, and the people in their customs deserted the simplicity of ancient life. This position was criticised by Dr. E. Faber, who remarked on the want of any reliable information respecting early Chinese civilization, and the worthlessness of Chinese chronology and literary criticism.

In a beautifully illustrated article, contained in the publications of the United States National Museum, Romyn Hitchcock treats of the "Ancient Burial Mounds of Japan." Without touching on the strictly archæological

matter, we may notice the account of the ancient practice of burying the retainers of a prince standing upright around his grave, an interment in which the partially buried persons seem to have been left to perish and be devoured by wild beasts. The custom was changed, according to Japanese records, in the first century of our era, and the devotion of the living man succeeded by images, examples of which are figured in the article.

In the same report, Mr. Hitchcock gives an account of Shinto mythology, the sources being especially Basil Hall Chamberlain's translation of the *Ko-ji-ki* (A. D. 711?) and the review of E. M. Satow on the writings of Japanese scholars. Casually, Mr. Hitchcock makes observations on the connection of modern Japanese folk-lore with the old mythology; thus the dance of Usume before the cave of the Sun-goddess is represented by the pantomimic "kagura," danced by young girls at the temple of Ise and elsewhere. The mask of Usume is frequently seen in Japanese homes.

The interesting exhibit of New South Wales in the Columbian Exposition displays a mass of material calculated to illustrate native customs and life, including a set of views showing the different parts of the initiation ceremony called the "bora." To accompany the exhibit, the New South Wales Commissioners have caused to be printed a handbook called "The Aborigines," compiled by Dr. John Fraser of Sydney. This excellent treatise gives in conversational style a variety of information respecting the habits, ceremonies, ideas, food, habitations, and costume of the "black fellows," as the race has ungracefully been called. It is difficult to speak with patience of the absurdities and calumnies of the numerous writers who have represented this people as raised but one degree above the animal. It would appear, on the contrary, that the social and moral status of the Australian does not greatly differ from that of the wilder Africans. In spite of his cannibalism, and his low powers of numeration, on which a very unjustifiable emphasis has been placed, the native is yet a highly intelligent person, admirably adapted for his own method of life. Particularly to be noted is the account given respecting religious beliefs and observances. Dr. Fraser perceives that the "Karabari" or corroborrees, the native dances, are, in part at least, religious usages, although Australian students of the native tribes have not as yet fully penetrated their secrets. Without doubt some of them will be found to be religious ceremonials, accompanied by an elaborate mythology, in that respect resembling the dances of other "primitive" races. It is on the practices of the "bora" that most light has been thrown: here we have the construction of mound-circles, the occasional erection of monoliths or carved pillars, the setting up of a sacred pole, the participation of women not admitted to the secret rites, the presence, as it would seem, of ancestral deities, severe trials of constancy, the reception of a sacred name, final emblematic painting with white, probably also a regular system of instruction in tribal religion, mythology, and ethics. Instead of being void of religious feeling and ideas, as many observers, including the late traveller Lumholtz, have described him, there can be no doubt that the Australian is a person continually influenced by religious conceptions. It seems a pity that such names as "Hamites"

and "Shemites," with corresponding ethnological speculations, should appear in this treatise, in which, however, these dubious theoretical elements have no important place.

A brief paper by Hon. Richard Hill, "Notes on the Aborigines of New South Wales," is somewhat superficial in character. The writer does not understand that a belief in "evil spirits" must necessarily include a religious faith and worship, but bears testimony to the natural chivalry of the natives. The writer mentions that in case of a duel, or "fighting to the death," as it is called, each of the combatants invites the other to strike, the orthodox challenge being "hit me first," each at the same time offering his head to be struck.

Rev. W. W. Gill's observations on "The South Pacific and New Guinea," also printed for the Exposition, contains notes on the Hervey Islands, South Pacific, annexed by Great Britain in 1888. The observations on ideas and customs, although conceived in the unsympathetic spirit of the missionary, is of great interest as indicating the rich mass of material, and the profit to science which must ensue from a proper record of native traditions. Baptism, marriage, death, the spirit world, etc., are themes of comment. We hope hereafter in this Journal to find room for extracts. The ethnographic interest of the writer may be measured by his naïve remark that the prayers used in incantation are "happily lost"! Of ceremonial religion the notes give no account, although the existence of a ritual is clearly implied; but the presence of a faith full of mysticism, and parallel to the beliefs of European antiquity, is everywhere indicated.

The Hungarian journal, "Ethnologische Mitteilungen aus Ungarn," directed by A. Herrmann, after a most honorable record, was obliged to suspend publication in its second volume. This periodical has now resumed issue, the Archduke Joseph assuming responsibility for its continued appearance. Dr. Herrmann will be assisted by Dr. H. von Wlislöcki, Dr. A. Katona, and others. This publication will deal with the ethnography and folk-lore of the Magyars and connected races, and will also become the organ of the Gypsy Folk-Lore Society, which has ceased to publish an independent journal. An address prefixed to the new volume of the journal, signed by C. G. Leland and D. MacRitchie, recommends the "Ethnologische Mitteilungen" to the reception of all persons interested in Gypsy research. Price seven francs; subscriptions may be addressed to A. Herrmann (Budapest, 1, Szent-György utcza, 2).

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UNCLE REMUS TRACED TO THE OLD WORLD.¹

It has long been recognized that some of the tales of Uncle Remus bear a strong resemblance to stories current in various parts of Africa and among the Indians and negroes of Brazil, and that others have their parallels in the mediæval animal epics and fables, or in modern European folk-lore. Harris has mentioned quite a number of kindred tales from Africa and Brazil; Warren has compared the Roman de Renart and several European folk-tales given by Cosquin; Crane, Owen, and Vance have commented on the tales in a more general way; yet none of these writers nor, so far as I am aware, has any one else ever attempted to treat the question of the origin of the tales of Uncle Remus systematically. The following remarks propose to give an outline of such a systematic treatment of the tales, while a full discussion of the question will appear in a separate memoir of the American Folk-Lore Society, probably in the course of the coming year. I hope to *prove* that the majority of those tales was imported from the Old World, and to *make it probable* that the others have come from the same source.

The foreign origin of the tales cannot be surprising. For why should the negroes of the South not have brought their folk-lore with them from Africa, and retained it, even in spite of the loss of their native languages? Why should their white masters, or rather the children or mothers of their white masters, not have transmitted to them some of their own European tales and fables in exchange for their quaint stories from Africa? How insignificant, on the other hand, must have been the influence of the few Indians with whom they came in contact, compared to the former two agencies? If it seems, therefore, altogether probable that the tales of Uncle Remus should be of African and European rather than of American origin, the question arises, in what case a story is of such a character that its occurrence in two different countries necessarily points

¹ Paper read at the Fourth Annual Meeting, Boston, December 28, 1892.

to a common source. The answer is in case it is distinguished by oddness or complexity. For the more general and the more simple a story is, the more likely it is that it was invented in several places independently; the more characteristic and the more complex it is, the more probable it is that its occurrence in various regions is due to dissemination from one common source. I will illustrate this by examples. We can easily understand, for instance, that a woman in India and another in Europe should deceive their husbands by the same device, but we cannot imagine that the wolf and the rabbit should in Africa and America independently reach the conclusion that they had better kill and sell their grandmothers. It is possible that people in Europe and people in Africa independently hit upon the idea that one animal may carry another, but it is impossible that both the African negroes and the natives of this continent should have devised independently that a weak animal brags to a lady that a strong animal is his riding horse, and that the weak animal actually succeeds in saddling and bridling the stronger one and riding it past the home of his lady love. If, then, oddness and complexity are sure proofs that the occurrence of the same story in different regions is due to dissemination from one common source, we have gained a starting-point for our investigation. Applying this principle to the stories of Uncle Remus, we may safely say that all complex or odd stories that have their counterparts in the Old World must have been carried thence to this country. The reverse is impossible, because the tide of migration has steadily been going westward, and because the few negroes who during the last thirty years have gone back to Africa cannot have caused a diffusion of American tales through that continent. If it can be proved, however, that many complex and odd stories undoubtedly came from Africa and Europe, or, in other words, if it can be shown that there has been a strong influx of folk-lore from the Old World into the New, it is possible to go one step farther and to assert with Dr. Boas, that also less odd and complex stories, nay even separate motives or parts of stories that occur both here and there, were not devised twice independently, but carried to this continent along with the rest.

These premises being granted, the examination of some of the stories can begin after a word has been said on the change of actors that occurs along with the dissemination of the tales from land to land and continent to continent. The leading topic of most animal tales, at least outside of India, is the victory of cunning and craft over stupidity or brute force, the same idea which in the realm of human tales is embodied in the victories of dwarfs over giants or men over demons. There are everywhere examples of quite a number of animals getting

the better of a considerable number of others, but generally one or two are prominent among the victors and rarely more among their victims. In India the jackal is the cunning animal "par excellence," while the hare ranks next to him; their principal victims are the lion and the tiger. In the mediæval animal epics, and almost everywhere in the folk-lore of Europe, the fox is the cunning animal, and his opponent is most frequently the wolf; only in Scandinavia and Southwestern Finland, in a few Russian and Transylvanian tales, and in some episodes of the epics, it is the bear. In Africa either the jackal or fox, or the hare or the tortoise, distinguish themselves by their cunning; their principal victims are the lion and the wolf or hyena. In Brazil the cotia, a species of tortoise, constantly gets the jaguar into trouble. In our country we all know how Brer Rabbit and Brer Tarrypin victimize Brer Fox or Brer Wolf, or how Compair Lapin and Compair Torti play their pranks on Compair Renard or Compair Bouki. It is not a matter of small interest that the word "bouki," now used in the South for "bouc," he-goat, is the term which in the Woloff language in Western Africa signifies hyena. It is another link in the chain of evidence that not only the plots of the majority of the stories, but even the principal actors, are of African origin. Brer Rabbit is the most famous hero in the whole realm of animal tales. He does not only get the credit for the pranks of the hare and the jackal in Africa and the feats of Reynard the fox in Europe, he shares also the glory of "Le Petit Poucet" in France, little Ali or Mr. Taba in Western Africa, and the Hlakanyana or Uthlakanyana of the Kaffirs; nay, if Mr. Jacobs be right, he stands in the story of the "Wonderful Tar Baby" for no less a personage than the great founder of the Buddhistic religion himself. No wonder, then, that Brer Rabbit does outrank everybody else, and that he is "a constant menace to the rest of the settlement."

I proceed now to the examination of some of the tales, and mention first a number of those whose African origin is by their oddity and complexity placed beyond all doubt. The narrow compass of this paper makes it necessary for me to confine myself to their principal traits.

In the Nights with Uncle Remus, Brer Fox puts Brer Tarrypin in a sack, takes the sack home with him and throws it in a corner. Brer Rabbit, who has been watching him, induces him to leave his house, frees Brer Tarrypin, and puts a hornet's nest in the sack in his place. When Brer Fox comes back and opens the sack, the hornets fly out and almost sting him to death. In Theal's "Kaffir Folk-Lore," a cannibal puts a girl in a sack and takes her to his home. The brother of the girl persuades the cannibal to leave the house, frees his sister, and puts a swarm of bees in her place. When the cannibal returns and opens the sack, the bees come out and take his life.

In the Nights with Uncle Remus, Brer Wolf, with horns made of sticks, assists an assembly of the horned cattle. When he is recognized, Mr. Bull makes a dash for him. — With the Kaffirs, the jackal, with horns made of wax, is present in an assembly of the horned cattle. When he is found out, the lion, who presides, makes a dash for him.

In the Nights with Uncle Remus, Brer Fox has put his dinner in the corner of a fence and is engaged in nailing shingles on his roof. Brer Rabbit, who is hankering after the dinner, offers to assist him in his work, and assists so effectually that he nails not only many shingles, but also Brer Fox's tail to the roof. When he sees that his enemy is well fastened, he goes down and helps himself to the dinner. — With the Kaffirs, the hyena, who is in the possession of some meat, is engaged in building a house. The fox helps her in her work, sews the hair of her tail to the roof, and takes the meat.

In the Nights with Uncle Remus, Brer Rabbit persuades Brer Wolf's grandmother to get in a kettle of boiling water to be rejuvenated. — When she is cooked he puts her hide on and passes for her till the children discover what has happened. — With the Kaffirs, Hlakanyana puts a human grandmother into a kettle to rejuvenate her. Afterwards he dons her clothes and passes for her until the sons discover her flesh in the kettle.

In the tale of Harris, Brer Rabbit, pursued by Brer Wolf, hides under a leaning tree. When he is discovered there, he calls out that the tree is falling, and prays Brer Wolf to hold it up till he brings a prop. Brer Wolf holds up the tree, Brer Rabbit does not return. — In Southern Africa, the same story is told of the jackal and the leopardess. The jackal asks her to support an inclining rock till he brings a prop.

With Harris, the weasel keeps eating the butter of the other animals. Little Wattle Weasel fools, one after another, the animals set to guard the butter until Brer Rabbit binds it by its tail. — With the Kaffirs, a fabulous animal, the Inkalimeva, keeps eating the grease of the other animals. It fools those set to guard it in the same way as in the American story, till the hare binds it by its tail.

In the Nights with Uncle Remus, Benjamin Ram frightens Brer Wolf and Brer Fox away from his house; the first time Brer Wolf comes alone; the second time Brer Fox is tied to him and dragged along on the flight. — With the Hottentots, the very same story is told of the ram, the leopard, and the jackal.

In the Nights with Uncle Remus, Brer Tarrypin persuades Brer Mink to dive with him and to see which of them can stay longest under the water. He who wins twice out of three times is to get the fish Brer Mink has just caught. In the first match Brer Tarry-

pin wins honestly, but in the second he quickly eats the fish while Brer Mink is under the water and does not dive till his opponent is about to come up. On coming up himself, a good while later, he claims the victory and accuses Brer Mink of having made away with the stake into the bargain. — With the Kaffirs, the dwarf Hlakanyana challenges a shepherd for a diving match. The stake is some birds they have caught together. In the first trial Hlakanyana wins fairly; during the second, however, he eats the birds while the shepherd is under the water, and afterwards charges him with what he did himself.

The resemblances among the stories mentioned thus far are so close that Harris might be accused of having manufactured his on the African patterns, were he not supposed to be a reliable and honest man. In the case of the following tales the similarities are for the most part not quite so close, though still beyond doubt.

In the South, Brer Rabbit betakes himself to the old Witch Rabbit, complaining that he has no longer sense enough. The Witch Rabbit tells him to catch a squirrel in a sack. After he has accomplished this and caught a rattlesnake besides, she tells him that he would be the ruin of the whole settlement if he got more sense. — With the Woloff, the hare comes to the Creator desiring to become more cunning. God asks him to catch some sparrows in his calabash. After he has done this, God tells him to go off, for if he complied with his request, he would upset the world.

In the Night with Uncle Remus, Brer Wolf is tied to the supposed dead body of the Witch Rabbit and dragged by her into a river. — With a tribe near the Red Sea, the fox ties the hyena to the dead lion, and the hyena, supposing that the lion is alive, plunges with him into a river.

In this country, Brer Rabbit makes Brer Fox take a wasps' nest for a grape, and Brer Fox tears it to the ground. — On the Island of Mauritius, the hare passes a wasps' nest off for a bell and induces the Couroupas to pull it down.

In Uncle Remus, Brer Rabbit induces Brer Bear to put his head in a bee hole, so that he perishes. — In the formerly Egyptian Sudan, the jackal ties the hyena with three feet to a tree and has it put the fourth in a bee hole. Thy hyena perishes from the stings of the bees.

In America, Brer Rabbit makes Brer Wolf take the setting sun for a fire and sends him after it; — in Bornu, the weasel sends the hyena on the same errand.

In the South, Brer Rabbit causes Brer Fox to get on a tree to eat of the wonderful white muscadines. When Brer Fox wants to jump down from the tree, Brer Rabbit offers to catch him, but

in the moment when he does jump, he pretends to have a thorn in his foot and lets him strike the ground so hard that he cannot walk for a long time.— In Africa, the fox induces the hyena to get on a cloud in order to eat white fat. When the hyena is ready to jump he offers the same excuse with the thorn, and she strikes the ground so hard that since that time her right hind-foot has been smaller than the left.

In the South, Brer Rabbit, caught in stealing, and about to be punished for it, induces Brer Bear, Brer Fox, or Brer Possum, on various pretexts, to take his place and suffer his penalty.— In the formerly Egyptian part of the Sudan, the fox plays the same trick on the hyena; near the southern part of the Red Sea, the jackal plays it on the hyena, or a poor man on a shepherd; among the Haussa in Western Africa, the jackal again victimizes the hyena.

In Uncle Remus, Brer Rabbit causes Brer Wolf, who pretends to be dead, to lift up his leg or grin in confirmation of it;— on the shore of the Red Sea, the raven succeeds in the same game on the fox.

Both in this country and in Africa the rabbit or hare manages to drink during a great drought against the will of the other animals,

In the South, Brer Rabbit builds a steeple, hoists Brer Wolf up with a plough line, and pours hot water on him.— In Africa, the jackal builds a steeple, hoists up the lion, and throws a hot stone into his jaws. Even the variant of this story, in which the victimized animal is hoisted up a tree and the cord cut, so that it falls, is found both here and in Africa.

In America, Brer Rabbit is forbidden to touch the places where the mosquitoes bite him, but manages to do so after all by telling a story about the spots on the skin of his grandfather.— With the Woloff in Western Africa, the monkey must not scratch himself, but finds an excuse for doing so by telling a story about the spots where he was wounded in war.

In the Nights with Uncle Remus, Brer Rabbit ties Mr. Lion to a tree;— with the Hottentots and in the Sudan, the fox or jackal ties him.

In the South, the Lion hunts with Brer Rabbit and wrongs him;— in Africa, the lion exhibits the same injustice towards the fox.

In this country, Brer Tarrypin defeats Brer Bear in pulling by tying the rope to a root under the water.— On the Island of Mauritius, the hare challenges both the elephant and the whale, but instead of pulling himself, he ties one end of the rope to the elephant and the other to the whale, and has them do the pulling. That the Southern version originally resembled the African more closely is made likely by the fact that in two versions from Brazil the cotia

makes two others do the pulling. Probably an example of the complete form may also be found in this country, and merely has not come to my notice or that of Mr. Harris.

In Uncle Remus, Brer Fox introduces himself and Brer Rabbit into a cow to cut a beef supply. At the occasion of their second visit Brer Rabbit, unmindful of Brer Fox's warning not to touch the heart, cuts the heart strings and the cow falls dead. Brer Rabbit hides in the gall, Brer Fox in the maul. When the men open the cow Brer Rabbit escapes, but Brer Fox is killed. — Among the tribe of the Temne in Western Africa the story is told nearly in the same way, only that the spider and Mr. Taba are the heroes, and the spider is not killed but merely flogged; but it is flogged so hard that the number of its legs increases to eight. Besides this version, the only one that corresponds in almost every particular to the story of Uncle Remus, there is found both in Africa and in Europe quite a variety of stories in which an animal or a dwarf enters a cow, an elephant, or a beast of prey. Whatever the exact relation of the various European and African variants to each other may be, certain traits that are especially prominent in the Southern story occur in Africa only; there alone the animal or dwarf enters the cow or elephant voluntarily, there alone the warning with regard to the heart is found.

With the wonderful Tar Baby story I will take leave of Africa. Perhaps there have been collected more variants of it in this country, in Canada, in the West Indies, and in Brazil than of any other story. It is well known that in this country the fox or the wolf makes a Tar Baby, to which Brer Rabbit's hands, feet, and head are stuck one after another, or first his head and then his limbs. On the Bahama Islands, an elephant devises the Tar Baby; in Canada, a Frenchman forms it. In Brazil, an old woman or man makes a wax baby, and puts it either on a tree or on the ground. A monkey gets stuck on it, like Brer Rabbit in this country. On Mauritius and in one South African version there is no tar or wax baby, but the tortoise puts glue on its back, and the hare or the jackal gets stuck on it limb after limb as heretofore. In another South African variant, finally, a man puts lime on his fence, and it is on it that the jackal gets stuck limb after limb and at last with his tail. This version is without doubt obscured, because it is quite unnatural for a jackal to talk to the fence as the prisoners of the other versions speak to the tortoise or the baby. If Mr. Jacobs is correct in seeing the source of this story in the jataka of Buddha and the demon with the matted hair, the American version would be more original than any of the African quoted.

Among the stories that can be traced to Europe I treat first a few

of those which have their counterparts in modern folk-lore, then some of those which have literary variants or are derived from literary sources.

In Uncle Remus, Brer Rabbit is patching up a roof with Brer Fox and Brer Possum. Three times he pretends to be called home, but each time he runs to the bucket of butter he possesses in common with his companions, and eats one third of it. To discover the thief they lie down to sleep. Brer Rabbit, however, stays awake and rubs some of the butter on his paws on Brer Possum, and has him convicted for the theft. — This story is most common throughout Northern and Western Europe, and has been carried thence to Siberia and both Northern and Southern Africa. The actors are most frequently the fox and the wolf or bear. The fox pretends generally to be called to a baptism, and the names of the children indicate the amount of butter or honey he has eaten.

In two other Southern stories, Brer Wolf destroys a number of houses belonging to animals of the same family or even to the same animal, but he perishes in forcing his entrance into the last. In the one the animals are pigs, and Brer Wolf is burnt to death as he drops down the chimney; in the other they are Brer Rabbit and his children, and Brer Wolf is scalded to death in a chest. — The same story is found throughout the greater part of Europe. Mr. Cosquin gives variants from Italy and Spain, England and France. The animals attacked are pigs, lambs, geese, and chickens; the aggressor is, as far as I am aware, always the wolf.

In the Nights with Uncle Remus, Brer Rabbit warns his children not to let Brer Wolf come in while he is gone and not to open the door for any one that does not sing a certain rhyme. Unfortunately Brer Wolf overhears the rhyme, and after some futile attempts succeeds in getting into the house and eating all of the young rabbits. When Brer Rabbit discovers his misfortune he requires the animals to submit to a fire test, and Brer Wolf perishes in it. In the story that follows upon it we find the same plot with other actors and another conclusion. The little girl of a negro woman is swallowed by a snake. The snake is killed and cut open by the mother, and the child is restored to life. — Mr. Cosquin, in his "Contes populaires de Lorraine," gives variants of the same theme from almost every country of Europe. It is generally the goat that suffers from the wolf, and the wolf perishes in one of the two ways indicated by the two American forms.

In three of the Southern tales, Brer Rabbit makes away with a cow or a team of horses left in his keeping, and covers up his theft by cutting off the tails and planting them in the ground. — Again Mr. Cosquin gives variants of this trick from the various parts of

Europe from Sicily up to Norway. The animals stolen are generally pigs, but one of the German variants has an ox, and a Russian a horse.

In *Uncle Remus*, Mr. Jack Sparrow has something on his mind. Brer Fox is lying stretched out on the ground pretending to be deaf in one ear and unable to hear out of the other. Mr. Jack Sparrow flies first on Brer Fox's tail, then on his back, thereupon on his head, and finally on his teeth, and that is the last of him. — In Russia, exactly the same story is told of a travelling cake, and though no European versions with the fox and the sparrow have come to my notice, such must surely exist.

In the *Nights with Uncle Remus*, Mr. Benjamin Ram, the fiddler, is engaged to furnish the music at a party given by Miss Meadows about Christmas-time. He loses his way and happens into the house of Brer Wolf. While Brer Wolf and his wife are preparing to kill him, he strikes up a tune which frightens them so terribly that they make a break for the swamp. — This tale seems derived from the story of the fiddler in the wolf's pit found in Transylvania and other European countries. A ram fiddler is so odd a conception that it must have had its prototype in a real fiddler.

I now proceed to mention some of the stories which have their counterparts and sometimes their origin in the fables and epics of the Middle Ages. In *Uncle Remus*, Brer Rabbit gets into one of the two buckets of a well, and in it goes down to the water. After a while Brer Fox, who has seen him disappear, creeps up to the well, and wonders what he is doing down there. Brer Rabbit replies he is fishing and advises him to mount into the other bucket. As Brer Fox's bucket is going down Brer Rabbit's comes up. The owner of the well is informed of Brer Fox's presence below and helps him out. — In Europe, this tale is always told of the fox and the wolf. The earliest version is found in the "*Disciplina Clericalis*," translated by Petrus Alfonsi from the Arabic in the beginning of the twelfth century; others in the *Roman de Renart*, *Reinhart Fuchs*, the fables of Odo of Sherington, and elsewhere. Odo's version may be considered the prototype, though not the source, of the American form.

In *Uncle Remus*, Brer Fox advises Brer Rabbit to catch fish with his fine bushy tail. During the night, while Brer Rabbit is fishing, his tail freezes in the ice, and comes off when he tries to pull it up. That is how Brer Rabbit lost his fine bushy tail. — The oldest versions of this tale occur in the various epics and in the so-called *Fabulæ Extravagantes*, Caxton's English translation of which has been reprinted in Jacob's *Æsop*. In all of these it is the wolf that loses his tail; more original are the modern Finnish versions with the bear.

A little less close is the resemblance in the case of two other stories. In the one Mr. Man comes along with a wagon full of money. Brer Rabbit asks him for a ride, flings out all the money, and gets off when Mr. Man notices his loss. In the other, Brer Fox feigns death on the road in hopes that Mr. Man may pick him up and throw him among the provisions in his wagon. Twice Mr. Man takes no notice of him; the third time he fetches him such a lick with his whip-handle that he forgets all about playing dead. — In the epics the fox feigns death, is thrown on a load of fish, flings them out and jumps off. The wolf, who tries the same game, is severely beaten. Both episodes, especially the former, probably came into the epics from the folk-lore of the time; they are living in the folk-lore of most European countries to-day, and have been carried even to Southern Africa and to this country.

In another story, Brer Rabbit and Brer Fox meet, both equally hungry, just when Mr. Man is passing by with a big piece of beef. Brer Rabbit puts out after Mr. Man, asking Brer Fox to follow him in hailing distance. He makes Mr. Man believe that his beef is no longer good, but that it would recover its freshness by being pulled with a long string through the dust. Mr. Man complies with this. Brer Rabbit manages to untie the beef and to fasten a rock to the string instead. Brer Fox secures the meat. — In the *Ysengrimus*, the *Roman de Renart*, and *Reinhart Fuchs*, the wolf and the fox see a peasant passing by with a ham. The fox pretends to be lame and thereby induces the man to lay down the ham. The wolf devours it. Though the American version differs in regard to the manner in which the cunning animal obtains the meat from the man, it is clearly derived from the others.

Of special interest is the second story in the *Nights with Uncle Remus*. Brer Rabbit ties Brer Fox to the tail of the sleeping horse, and then arouses the horse. Brer Fox receives a terrible kick on his stomach, and would have received many more had not the second broken the string by which he was tied. — According to the ordinary correspondence we must look in Europe for a story in which the fox ties the wolf to the horse's tail. Such a story is actually mentioned, though not given in full, in the *Roman de Renart*, and thus it may be that the tale in *Uncle Remus* is the only version extant of the Old French adventure. The episode of the fox and his wife who tie themselves to the supposed corpse of the donkey differs considerably.

Scarcely less curious is the story of how Miss Cow falls a victim to Brer Rabbit. Sis Cow has refused milk to Brer Rabbit. As Brer Rabbit cannot have the milk, he asks her to knock down some persimmons for him. Sis Cow complies with this, but as the per-

simmons are perfectly green she keeps butting the tree till she runs her horns through the stem and cannot pull them out again. When Brer Rabbit is satisfied of her helplessness he goes home for his family and his milk-buckets, comes back and milks the cow. On the next morning Sis Cow succeeds in freeing herself and puts out after Brer Rabbit. Brer Rabbit hides in the briars by the roadside so that only his big eyes are visible. Sis Cow asks Brer Big Eye whether he has not seen Brer Rabbit, and follows the direction which Brer Big Eye, that is Brer Rabbit, gives her. — Perhaps it will hardly seem credible that this story is a variant of the episode in the epics where the fox does violence to the female wolf, or rather of the fable of Marie de France, in which the female bear remained hanging in some bushes and has to suffer violence from the fox. Nevertheless the general elements of the first part of the American story and of Marie's fable correspond closely. In both, a large female animal is asked a favor by a small male animal and refuses it; in both, the female animal gets stuck in a tree or some shrubs and the male animal takes the favor denied. If further proof is needed, the modern Finnish and Russian versions of the adventure furnish it. After the hare has done violence to the female fox, as the fox does to the female bear in the fable of Marie, he makes himself unrecognizable by rolling in the mud or blackening himself. The female fox asks him what has become of the hare without having any idea that she is talking to him.

Time does not allow me to treat at great length the rest of the stories that may be traced to literary sources in Europe.

The story of Mr. Lion who, in spite of the warnings of Mr. Steer, Mr. Horse, and Jack Sparrow, went to give Mr. Man a thrashing, but is caught in a tree and beaten himself, answers to one of the *Fabulæ Extravagantes*. Here a young lion wants to see the man, and in spite of similar warnings is beaten to death. The motive, with the wedge found in the American story, occurs both in the epics and in the folk-tales of Europe.

The incidents connected with the division of the witch-rabbit strongly recall the episodes of the division of the prey in the *Ysen-grimus* or in *Æsop*.

The motive that Brer Wolf seeks protection from his pursuers with Brer Rabbit and that Brer Rabbit accords this protection, but only in order to scald him to death, is akin to the episode in the *Roman de Renart* and in northern folk-lore, where the bear implores the peasant to protect him from his pursuers and the peasant grants this protection, but avails himself of this opportunity to rid himself of his enemy.

The proposal of Brer Rabbit to sew up Mr. Dog's mouth and the

failure to carry it out, after it has been approved by the assembly, contains the principal trait of the fable in which the mice and rats decide to attach a bell to the cat's neck, but fail to do so.

The story where Brer Possum pledges himself to stand by Brer Coon, yet leaves him in the lurch and feigns death in the hour of danger, looks like a reversed version of the fable of the two friends who were surprised by the bear, a fable which is found in Noah Webster's spelling-book, and on that account has been enjoying the widest circulation in the South.

This ends the examination of the tales which have come to the negroes from their white masters. We have had occasion to notice that they have undergone greater changes than the tales from Africa, yet that is nothing but natural. The African tales were merely transferred to another soil, the European changed both climate and race.

I cannot stop to mention the few motives which may be derived from Europe or from Africa with about the same degree of certainty, — sometimes the same Indian tale was carried to both continents and often European tales taken to Africa, — but I proceed at once to an enumeration of the stories to which I have found no parallel whatever in the Old World. They are the following:—

- N. U. R. 5. The story of the deluge brought about by the crawfish.
- N. U. R. 11. How Mr. Rooster lost his dinner, and why the chickens are always scratching.
- N. U. R. 21. Animals coasting down a smooth rock induce another, which does not know how, to do the same.
- N. U. R. 33. The guinea-fowl assist the cow against the lion and become speckled.
- N. U. R. 66. Two animals try which of them can remain longest without food.
- U. R. 7. An animal in a hollow tree deceives another which is guarding the hole.
- N. U. R. 1. Brer Fox mistakes some white laundry for Miss Goose and tries to run off with it.
- N. U. R. $\frac{1}{2}$ †. One animal burns another in a hole which is supposed to contain honey.
- N. U. R. 17. One animal gets another into trouble by burning off some grass.
- N. U. R. 61. Brer Rabbit runs off with Mr. Dog's shoes.
- N. U. R. 64. Brer Buzzard, who trusts in the Lord, gets the self-confident Mr. Hawk for his breakfast.
- N. U. R. 70. Brer Rabbit robs Brer Fox's fish-trap.

Of the twelve stories and motives here mentioned, the last seven do not require particular power of imagination, and may simply have

been transferred from the everyday life of the American Negroes to the sphere in which the animals move. Only the first five suppose some creative talent, but as two of them have been found in Brazil also, and a third by the presence of the lion points to Africa, it would not be strange at all if they were of foreign origin too. In that case, each and every story and characteristic motive in Uncle Remus and the Nights with Uncle Remus might be traced to the Old World.

I cannot close without paying a tribute of admiration and gratitude to the memory of the great German folk-lorist who was taken away from our ranks in the course of last summer. Reinhold Koehler, librarian in Weimar, the town of Schiller and Goethe, had not only the vastest and surest knowledge of folk-lore of any scholar living, but he was at the same time one of the most unassuming and kindest of men.

He was so modest that even the friends of his youth among his fellow townsmen had no conception of the unique place he occupied among folk-lorists. German or foreign scholars, experienced men or inexperienced youths, always found a kind helper in him.

I never saw him in his vigorous days, but perhaps the memory of the sufferer which I have carried with me proves even a greater treasure to me. His eyes had lost their lustre, his hands were trembling, he could not rise from his chair, and could speak only with difficulty. Nevertheless he accepted me, the stranger and the novice, inquired of me about my work and my parents, and assisted me with his own books and those of the Grand-ducal Library not only while I was in Weimar, but also afterwards.

It is a matter of keen regret that the one man who embraced the whole vast field of folk-lore more than any other should have passed away without having written a work that would sum up the present state of knowledge in our science, and serve as a trusted guide in its great labyrinth. Yet there is one consolation. Reinhold Koehler never read a book without filling it with valuable notes, and the man who in future will undertake to write the work we need will find the best assistance in Koehler's books. They will not be scattered nor carried off to other places, but they will forever remain a special part of the Grand-ducal Library of Weimar, which their owner served faithful unto death.

A. Gerber.

DEMONIACAL POSSESSION IN ANGOLA, AFRICA.

THE following information is obtained from the verbal communication of Mr. Heli Chatelain :—

A black servant, named Jeremiah, who accompanied me to America, belonged on his father's side to the Mbacca, and on his mother's to the Mbamba. Before coming in contact with Europeans, he had been subject, at irregular intervals, to the possession of a certain spirit, the name and individuality of this particular demon being supposed to be discoverable by the kind of gestures and actions performed by the person under his influence. In this condition, Jeremiah would rush to the woods, climb trees, and howl, the spirit being apparently a dweller in the forests. After the arrival of the missionaries, this tendency entirely disappeared, to his great relief. Of the reality of the spiritual possession, however, he continued to be profoundly convinced, conceiving that it stood on the same foundation as any other fact of experience. While the patient is in this state, he is addressed as if he were the spirit himself, and his utterances are conceived to be those of the demon. It might happen that a possessed person would feel called on to prophesy, that is, to speak in the name of the demon, and in such case he might express himself in a remarkable way, using words the sense of which is understood, but which are not employed save in prophetic utterance. Great reverence is paid to persons in this state, as representing the spirits, and their advice and counsel may be followed. It may be added that belief in the fact of such possession is not confined to Africans, many priests in Angola entertaining a firm assurance of the real existence of the demons. Padre Cavazzi, the author of a valuable work relating to Angola, writing in the seventeenth century, relates his own encounter with a goat locally worshipped, in whose aspect he saw the expression and fury of the fiend himself. A fetish, so-called, is merely a means of coming in contact with these spirits, and acquiring power over them, in the same manner as in sorcery a hair of a person, or some other article belonging to him, must be owned in order to acquire control over that individual.

FOLK-LORE FROM IRELAND.¹

I.

THE statements which follow, relating to certain customs and superstitions of Ireland, were related to me by Katie —, now living in Washington, but born in Roscommon County, Connaught, where she lived for twenty years. The family to which she belongs is one of more than ordinary intelligence, one brother being a priest of the Roman Catholic Church, another a student preparing for the priesthood. Katie herself has taught school, though only for one term in consequence of loss of hearing. I have given her own words, taken down as she spoke, without any attempt at explanation or discussion. I wish it were possible also to exhibit the honesty and fervor that shows itself in her words and gestures. She assures me that these superstitions are universal among her people, and continue to influence their thoughts and actions.

Equally honest and fervent was Josephine of Covan, Ireland, who seemed delighted in giving me all that came to her mind of her childhood. But alas, this suddenly came to an end; my collection of folk-lore was concluded. Katie informed me she must give no more. She had been upbraided for having communicated so much. "You have no right to tell any one how we live and what we do in poor old Ireland," her friend told her. Katie seemed troubled about this, and was very desirous of making it up to me by being extremely kind in many ways, and telling me of her American friends in Baltimore. This was kind of her, but my folk-lore was left amid the green hills and beautiful lakes of Erin.

Ellen Powell Thompson.

WASHINGTON, D. C.

FESTIVALS.

Christmas. — This day of all others was a glorious one. Radiant joy beamed from the faces of all, and everybody felt extremely happy. I now firmly believe nothing can harm me on this day. My mother used to teach us, as long ago as I can remember, that the bad spirits were shut up in hell on Christmas and not allowed to roam on the earth, all people and everything being surrounded by good spirits. All good Catholics know this is true, for they feel it, through every fibre of their being. The windows of our house are large, but the panes of glass are small. A burning candle is placed in each pane on Christmas Eve. Four very large candles, a yard long, are lighted on the table. These candles are all lighted again on Christmas night, and again on "small Christmas night," which is

¹ Paper read before the Women's Anthropological Society, Washington, D. C.

the eighth night. These lights are to make earth more like heaven, radiant with light and beauty, and to honor the birth of Christ.

Easter. — On Easter Sunday the sun dances in the heavens at sunrise. We children used to be up early on this morning, and were always repaid for so doing by looking at the sun, which surely did dance in the sky; after which all went to mass, for during Easter-time every one must confess his sins, and if a person dies without making this Easter confession he is not buried in consecrated ground.

I don't know whether the sun dances in America, for I have never been up to see.

Hallowe'en. — Hallowe'en, the 1st of November, is All Saints' Day. We called it November Day and November Night. Besides the usual prayers and devotions, we used to play tricks on this day. My mother used to place a tub nearly filled with water in the middle of the floor; in it she put several dozen apples, having punched a piece of coin into a number of them; any one who could pull one of these apples out of the water with his teeth would be entitled to it, with the coin it contained. Often some one would be richer by a gold piece. This was rare fun, and we did not mind getting drenched, which all were sure to do.

Fruit not gathered before November Night was not considered fit to eat; it is said the fairies spoil it. And it is a fact that the fruit does really wither on that night. We girls used to melt lead on this night and pour it through a keyhole into a dish of water. If cattle were formed of the lead the girl would marry a farmer; if a ship or boat, a sailor would be her husband, the lead on the water always indicating by its form the trade or profession of the girl's future husband. Each girl must melt her own lead and pour it into the water, otherwise the sign will fall. Another trick was to place three saucers on a table, one containing clay, the second water, and the third a gold ring. A girl was blindfolded and taken to the table and allowed to touch one of these saucers. If the hand was placed on the saucer of clay, she would die before she became an old maid; if placed on the one with water, she would never marry; if the gold-ring saucer was touched, she would marry very soon. I once touched the one with water; so my fate is sealed.

In keeping Hallowe'en Night we had merry times. Just at closing day we girls were sent out of the house, one at a time, first filling our mouths with water, which was held there until we had walked around the house three times. If one heard the name of a man during her walk, it would be the name of her future husband.

On this night, also, a girl is taken, blindfolded, into a cabbage patch, and allowed to touch a cabbage with her hand. If she places

her hand on a large firm head, her husband will be a large fine man. If, however, she touches a half-grown, crooked, unhealthy head of cabbage, her husband will, like it, have an unhealthy, crooked body and nature.

May Day. — May Day, the 1st of May, is dedicated to the Blessed Virgin, and is held sacred, as well as being a day for merry-making. We have a May-pole of ash, and dance about it, and a May Queen, whom we crown with wild flowers, selecting the most beautiful girl from the school for queen. On this day we never take ashes from the hearth, and the dust swept from the floor is never taken out of the door until the following morning; to do either would surely bring bad luck to the household before the year passed. Grandmother cut branches from the round-berry tree and put about the churn on this morning. This acted as a charm on the cream, as the butter would come quickly, and it would be hard and sweet though the day might be very warm.

If, on May Day, one should roll on the dew-wet grass before sunrise, and should remain there until the sun has dried the body, the sun will not burn, nor will the flies bother that person during the entire summer of that year. I am the only one in our family who did this, and with no fear of the sun's hot rays, or of the torturing flies, I enjoyed the summer days, saying, —

I have washed in water that never run,
And wiped on a towel that never was spun.

Twelfth Night. — On Twelfth Night, rushes are gathered and cut into pieces six inches long. These we dipped into tallow several times. A cake of cow-dung is then placed on a table, one of the rush tapers, of which there should be twelve, being put in the centre and the others arranged in two rows around it: but we used just the number represented by our family, being usually fifteen or sixteen, a taper being named for each person, the one in the centre having my father's name. These were all lighted at the same time. The one that burned out soonest told its tale of sorrow, for the person for whom it was named must die soonest.

We all knelt around these burning tapers and said our rosaries.

St. Bridget's Day. — The 1st of February is held sacred to the memory of St. Bridget, the Patroness of Ireland. The girls dress up a broomstick or churn-dasher in white. One of the taller girls heading the group, holding the figure in white high up, they go from house to house saying, —

Little Miss Bridget, dressed in white,
Asks for money in honor of the night.

This figure is called by a name meaning "Young Bridget." At

sundown all go to one of the houses (having invited the young men) and have a royal time, consisting of kissing plays and refreshments, the latter being ale or beer and hot cakes made of flour, sour milk, and soda, baked on a frying-pan over the coals on the hearth.

In my home on this day a cross, made of straw woven over sticks, is placed on the rafters overhead and allowed to remain until it is replaced by a new cross the next year. My oldest brother used to make this cross in honor of the Patroness, for good luck during the year.

The Lark is held sacred to the memory of St. Bridget, but why this is so I do not know. If it sang early in the morning of the 1st of February the day was sure to be fair; and when this bird sang early, long, and loud, soaring to the very heavens, we used to say, "St. Bridget is looking down upon us."¹

St. John's Day. — On St. John's Day, the 23d of June, we built an immense bone fire in the field, made of turf and furze sticks, and then placing all the bones we had collected for six months in the centre. This was made to flame up, by great live coals brought from the kitchen fire. When my grandmother was living we used to say our rosary kneeling around the fire. Father and mother never joined us, but said their rosaries in the house. I remember I was always so full of laughter on this occasion that it was hard for me to put my mind on my beads, and was often made to stand close to grandmother until prayers were over. When the fire had burned low we used to run through it many times. This was great fun, and lasted until late at night.

St. Martin's Day. — On St. Martin's Day, the 11th of November, we used to have for dinner four roosters, which were killed the day before by cutting a vein in the back of the neck, the feathers having been carefully removed from the spot. Each fowl is then held firmly in the hand with the head down, and the blood allowed to drop in each corner of a room. While my grandmother lived, the blood of "St. Martin's roosters" was spilled in the four corners of each room in the house. After her death the kitchen was the only room thus protected. The roosters were always black ones, — in fact, we had no other kind; and roosters of any other color were thought to be worthless for the purpose, — or indeed for any purpose.

St. Patrick's Day. — St. Patrick's Day, the 17th of March, is, after Christmas and Easter Sunday, greatest in importance; greater than all others for music, because St. Patrick is the Patron of Ireland, and exercises a special supervision over music; hence every band plays

¹ Mooney, in his *Holiday Customs of Ireland*, says: "the Lark is held sacred to the memory of St. Bridget because it used to wake her to prayers every morning, and if heard singing on her day it presages good luck and fine weather."

on this day, and every man and boy who can make a noise on any kind of a drum or musical instrument joins the band. This music usually heads a procession — the green flag flying along the line — marching to the music of

All praise to St. Patrick who brought to our mountains
The gift of God's faith,
The sweet light of his love.

This anthem is also sung in all the churches in the morning.

My father never failed to drown the shamrock on this day. Going to town, he invited those he wished to treat into a whiskey store and asked for this beverage, which was brought in a glass, or bowl, called St. Patrick's Pot. The bit of shamrock pinned to his coat lapel he removed, and dipped it into the pot with a flourish of the hand, and again placed it on his coat, after which each drank of the whiskey that had drowned the shamrock. You may be sure few men get home sober on this night. Men and boys wear the shamrock on the coat or hat; the women and girls wear the shamrock or green ribbon.

St. Stephen's Day. — It is considered lucky to have been born on St. Stephen's Day, the 26th of December, though why I do not know. Any one abstaining from eating meat on this day, in honor of our first martyr, will not catch any contagious disease during the year. We never ate any meat on this day, and consequently never were afflicted with infectious diseases.

On Christmas Day boys from ten to twenty years of age catch the wren in the furze hedge, — for it is said to be blind on this day, — and early the next morning they carry these little prisoners in a box or basket from door to door, asking for money to bury the wren. One of the boys, dressed like a clown and plying a fife or horn, heads the procession, the others calling out or singing: —

The wren, the wren, the king of all birds,
On St. Stephen's Day he was caught in the furze.
Up with the kettle, and down with the pan,
Give us an answer and let us began.

Any one refusing to give money, for which the boys always ask, was punished by having the wren buried by his door. This would bring bad luck to the inmates of his home. On the night of the same day the boys, using the money collected, would have a jollification, the older ones usually going to town and getting on a spree.¹

¹ Letitia McClintock gives a legend of the wren, which may here be cited: "During one of the rebellions a party of Protestant soldiers, weary from the hardships they had endured, lay down to rest in a glen, the sentinels also being

Whitsuntide. — Whitsuntide is the last three days of May. During this time all should be careful not to go near a stream or body of water, as there is great danger of being drowned.

A neighbor of ours was drowned during these days in crossing a stream, — though it was late in the third day. His impatience cost him his life.

We used to sprinkle the house with holy water on each of the three days to keep off the "farrs" [?]

In homes where the inmates are perfectly good, the Holy Ghost descends into their midst.

LEGENDS.

The Ass as a Sacred Animal. — Joseph and Mary fled into Egypt with the infant Jesus on an ass. Since that date the ass has had a cross on its back. This same ass returned to Nazareth seven years later with them on its back, travelling in the night, since which time it has been the wisest of all animals; it was made sure-footed for Christ to ride on his triumphal entry into Jerusalem, and it remains the most sure-footed of all beasts. The ass and cow are looked upon as sacred, because these animals breathed upon the infant Jesus in the manger, and kept the child warm. Old women sprinkle holy water on these animals to drive away disease. I have known sickness driven from great herds of cattle on farms by this means.

The Flight of Joseph and Mary. — My mother told me, that as St. Joseph and Mary the Virgin were passing by trees laden with ripe fruit, Mary asked Joseph to reach her some of the fruit. He neglected to do so, when the fruit came within her reach, by the bowing down and breaking of the branches.

St. Joseph and Mary asked permission to cook food in a certain house, when they were very weary and hungry. The family who refused them this privilege soon became extremely poor; since this event poverty befalls those who refuse the poor the privilege of cooking on the hearth.

Black Beetle. — The black beetle is the worst of all animals. Any one killing it on any day of the week save on Friday will be forgiven the sins of the week. If he kills it on Friday he will be absolved from all his sins of seven weeks. But it is not an easy matter to kill this vigorous little fellow, for he can run quite as fast as he can overcome with sleep. The rebels advanced softly, hoping to surprise them, when a wren tapped three times upon the Protestant drum, awakening the drummer boy, and the assailants were ignominiously routed."

Mooney says also: "Various stories are current in Ireland to account for the cruelty shown the wren on this occasion, the one commonly assigned being that the wren gave the alarm to an army of invaders by perching upon a drumhead and thus awakening a sleeping sentinel just as the Irish were on the point of surrounding them."

fly. When on the ground, he hides under leaves, stones, or even in the dust, at the approach of his enemy. Then he can see a great distance, and from all sides of his little head, while he hears the least sound.

When killing him we used to say words which mean, "Yesterday, yesterday, yesterday, you thief," for it was the black beetle that told the Jews when looking for our Saviour that He passed yesterday, yesterday, yesterday.

"*Clock*" and *Crocodile*. — I have heard my mother tell the story of the clock and crocodile many times. Some days before our Saviour's Passion some Jews passed by a field where a man was working. They asked him when Jesus passed that way. The man did not answer. A crocodile, standing by, said, "Yesterday, yesterday." The clock was also close by, but said nothing. Since then the crocodile has had a sting on the end of its tail, but the clock has always remained harmless. The crocodile is feared by all, and is killed when possible. Any person who kills it on Saturday will have his sins of the past week forgiven him. When the crocodile is crushed, its odor is like an apple. It is said — but I don't know whether it is true — that this animal ate the core of the apple Eve threw away, — hence its odor when killed.¹

Devil Insect. — Any one who kills a *diavul* (devil) before it has time to turn its tail will be forgiven seven sins, for it is said, while Judas was on his way to betray Christ, he met many "diavuls," all of them turning their tails in the direction Christ had gone.²

Tinkers. — Tinkers are very much despised, and are beggars usually. It is said that no one could be found but a tinker who would nail Jesus to the cross.

Healing Springs. — Our Lady, the Mother of Christ, appeared to two shepherd children, brother and sister, three times in the same glen. These children were good. Our Lady told them how to continue good by offering many prayers to her daily. In this glen, on the very spot where the meeting occurred, there sprang up out of the ground a bubbling cold spring with healing properties, and during all the passing years many hundred people were cured of disease simply by tasting of its waters.

My brother believes he was cured of consumption by drinking this "Lord's water," and he knew of many sick who were made well by drinking it. He also was the means of healing others in Ireland, for he used to bring bottles of it home every year. There is a spring or fountain in the grounds of St. Aloysius Church, which has the

¹ From the description Katie gives of the crocodile, I suppose a scorpion is meant.

² From the description, the same insect called by Katie a crocodile.

same power to cure disease, and is said to flow from the Lourds' spring in France whose water has cured many. I know a girl who recovered her sight from the virtue in this water administered by a sister.¹

The Priests of Glen-da-lough.—Seven sons were once born at one birth. The father, being extremely poor, placed these seven infants in a hamper on his back and started to the river to drown them, saying, "These children of mine had better die now than live to starve as their poor mother and I are doing." He met a priest, however, who told him to give the babes to him, saying, "I will adopt them, educate, and make good men of them." They all became good and great priests. Seven churches were built in a group at Glen-da-lough in memory of these brothers. At the death of each he was buried in one of these churches.

This story is in one of my school readers, and the picture of the seven churches is given also. My mother has told me of people taking a pilgrimage to the churches of Glen-da-lough, where, if they confess their sins, they will instantly be forgiven.

The Lakes of Killarney.—There is a city buried under the lakes of Killarney, that was drowned many, many years ago by a woman who went for water in the night to the public well or spring. Forgetting to lock the well, it overflowed and drowned the city in one night.

Many believe that the music so often heard on these lakes comes from the singing spirits of the drowned city.

But my brother told me the story of St. Kevin, who went to an island in the middle of these lakes to live, that he might spend his life in prayer. A maiden very much in love with him followed him, clinging to him and begging for his love. In his desperation he wrenched her clinging arms from him and threw her into the water. As she was sinking he said calmly, "God rest her soul." Instantly these words resounded in music, vibrating on the waves across the lakes; and ever since music dwells in these waters.

MIRACLES.

Guardian Angel.—An old lady who lived in our neighborhood and attended our church went early one morning to say mass. Finding the church locked and turning toward home, she met a man who told her to go back, the church was open. She did so, and lo, the

¹ Katie went to this fountain, and drank that she might be cured of her deafness. She was loath to talk of it, after several weeks, though still believing in the legend of the fountain and the good sister who gave her the cup filled with its clear liquid. "Your faith is not great enough, my child," she had told Katie; and so she is waiting, and asking to have greater faith given her.

door was wide open. She told her priest, who assured her that the person whom she thought was a man was her guardian angel.

Supernatural Horseman.— A girl whom I knew of wanted to become a nun. Her parents being opposed to it, she determined to go from home in the night-time and find her way to the nunnery. When some miles on the road, she met a man on a white horse, who asked her where she was going. On being told, he said, "Ride with me and I will take you to the very door." She accepted the offer and was taken to the spot, when the white horse and his rider disappeared.

Image of St. Joseph.— The statue or image of St. Joseph carried on the person will protect the person from a watery grave. A priest whom I knew well once quelled a fearful storm at sea simply by having with him a little figure of St. Joseph, and thus saved all on board.

Husbands obtained by Prayer.— I have known many women to get husbands by praying nine days. "These prayers are addressed to St. Joseph, because he was a model husband ; and husbands obtained in this way are always perfect.

FAIRIES.

The Fairs.— "Got in the fairs" is the expression regarding a person who has a desire to live with the fairies. It is an illness, and has complete control of the person. I knew a girl about twenty-four years of age who had "got in the fairs." If left alone she would attempt to go to them ; so she had to be watched night and day. A man who was a friend of the family watched with her one night and fell asleep. The girl, looking for her opportunity, rushed off, getting down from her room to the outer door. Here a man caught her just in time to prevent her from going out, and said to her, "You came down here, — now you must go back." But of course she was powerless to do so ; and the man had to call others to help him carry her to her room.

This disease is often incurable. Doctors can never do anything for these creatures ; the priest is the only one who can. I knew of a woman who had been ill a long time with this disease. The doctor said when called, "She has death, I can do nothing for her." Her priest was called, and he had only to pray fifteen minutes to cure her.

There is a village about two miles from my home the name of which means "the back of the fire." At this village a fire always burns at night, but never in the daytime ; not even smoke can be seen in daylight. I have seen this fire many times in the middle of the night.

A long time ago there was a limekiln on this very spot, and some one was killed by being thrown into the pit. Ever since, the fairies have surrounded this place at night, ready to lead others to the pit. No one would think of going to this spot at night, for it would be at the peril of his life.

Forths. — Forths are the places where infants are buried who die before they are baptized. Fairies surround these burial-places and throw their spell over all who dare venture on these grounds. One passing through a forth is almost sure to become bewildered and lose his way home; and if one falls down on the haunted ground he will surely die. The son of a friend of ours, a boy ten years old, fell — or was tripped up by a spirit — while crossing the corner of a forth that joined his father's farm. On reaching home in great fear he told his mother he would die because he had been "tripped up" by the fairies in crossing the corner of the forth. His mother beat him well, hoping to cure him in this way. The beating did not save him, however, for he died within one week, and was very ill during the intervening time.

Spirits. — A man brought a priest to the home of an ill friend one night. As they approached the house the priest said, "Let us hasten, for I see the spirits of the woman's dead children." Yet he did not know the woman. These spirits were in the shape of small bright lights. The man and priest reached the bedside of the woman just in time to say the last rites of the church with her before her spirit joined those of her children.

Will-o'-the-wisp. — The will-o'-the-wisp is the spirit of a man who a long time ago was banished from both heaven and hell because he had greatly offended both God and the Devil. For punishment he is made to wander on earth in the night. He never came very close to our house, though I have seen his light many times at a distance, which flickered like a lighted candle in the open air, being about the same size. He is fond of leading people astray.

Not all see this light, or spirits of any kind, owing to the time of one's birth. My mother was born in the night; hence she could never see spirits. My father was born in the day, and was able to see all kinds of ghosts. I was born in the morning; so I have been able to see many strange things at night and in the daytime. I once saw men passing each other in the clouds with bayonets on their shoulders. My brother and father said there was going to be war, and so it proved.

THE PÁ-LÜ-LÜ-KOÑ-TI: A TUSAYAN CEREMONY.

THE present article is one of a series in continuation of those already published on the ceremonials of the Tusayan people. The attention of the senior author was first called to the observance of which it treats by a reference in Bourke's "Snake Dance." He later received additional information of it from a letter from Mr. T. V. Keam. The junior author has observed it several times, but in 1893 he remained at Walpi and made the observations here recorded. He found that it is an annual ceremony, with many of its incidents varying according to the methods of the kiva intrusted with its presentation, which passes in yearly rotation to each of the five kivas of Walpi. A brief description of portions of this ceremony was published anonymously by some other observer in the "Philadelphia Telegraph," "New York Tribune," and later reprinted in the "Boston Daily Traveller." This account is in the main correct, although incomplete, and highly valuable as observations of another eye-witness of this curious rite. The description of the ceremony in other kivas in other years is reserved for a final account of this observance. The present preliminary article has for an object to give an idea of the observance in 1893. Explanations and discussion have been reserved for a more detailed consideration, when the Tusayan ceremoniology will be treated in a comparative way.¹

Sunday, February 12th. This preliminary ceremony is called *ü'-yi lá-lau-wá*, plant doing, the planting.

About seven o'clock, as forewarned, the observer went down into the Na-cáb-kiva and saw the initial preliminaries of the *Pá-lü-lü-koñ-ti* or *Üñ-kwa-ti*,² as the assemblages for this ceremony are more prop-

¹ These observations were made under the auspices of the Hemenway Expedition in the winter of 1892-3. An account of the following Tusayan ceremonials has thus far been published: "A Few Summer Ceremonials," *Four. Eth. and Arch.* vol. ii. No. 1; The *Lá-la-kon-ti*, *Mam-zraü-ti*, and *Na-ác-nai-ya*, or the September, October, and November ceremonials. See *American Anthropologist*, April, July, 1892; *Journal of American Folk-Lore*, October, 1892. Articles on the following subjects are in process of preparation: The Snake Dance, The Walpi Flute, *Po-wá-mú*, and *So-yaluñ-a*, all of which have been studied by members of the Hemenway Expedition.

² *Üñ-kwa-ti* — the second or following dance, *i. e.* the dance following the "*Powámú*," from *Üñ-ki*, second or follower, and *ti-ki-ve*, a ceremonial dance. Four days before the new moon, the *u-cu* (whistling) *Miü'-i-ya-wu* (moon), but it could not be distinctly elicited whether these four days before the new moon were the prescribed time for the corn planting ceremony. But I suppose it is prescribed, at least it is in direct contrast with the preceding or *Po-wá-mú* ceremony

erly called. The kiva chiefs (Ü'ü-wa and Mó-mi) and fifteen or more other members came down into the kiva after having eaten their supper at their own houses. They brought basins, boxes and other vessels in their hands, but usually concealed under their mantles or blankets, and several also had gourds and earthen bottles of water. About sunset two or three of the younger members of the kiva secretly brought quantities of sand in their blankets from the mounds or foothills at *kwi-ni-wi*¹ or northwest side of the village. The bringing of the sand from the northwest is in contrast with the *Po-wá-mú*, during which all the sand for bean-planting was taken from the foothills on the southeast. Note that the plants themselves, beans and corn, are also contrasted. Each man also brought two or three ears of corn, of the same kind, but the typical eight different kinds of corn were noticed among the different members.

HOPI CORN.

| | | |
|---------------------------------|-----------|-----------------------|
| <i>Si-kyatc</i> (<i>ka-ü</i>) | | yellow. |
| <i>Ca-kwa</i> | | blue. |
| <i>Pa-la</i> | | deep red. |
| <i>Ku-etca</i> | | white. |
| <i>Ko-kom</i> | | black. |
| <i>Ta-wak-tci</i> | | sweet. |
| <i>A-va-tca</i> | | speckled, all colors. |
| <i>Wi-uk-ti</i> | | pink or lake. |

Each man shelled his own corn into the corner of his blanket or some other convenient receptacle, and then filled his box, or other vessel, with sand to within an inch or so of its top. He then moistened the boxful of sand and sprinkled its surface as densely as possible with kernels of corn. He took from a heap of sand that had been moistened and laid in the corner enough to quite fill the box, covering the kernels of corn and pressing the sand down firmly, smoothing the surface. The planting had no apparent element of solemnity, as the men were jesting and laughing from beginning to end. After the corn had all been planted and well watered in the

in which the priest began the planting in the kiva, four days after the new moon. Another contrast is that in the *Po-wá-mú* they continued planting additional vessels with beans for four days; in this they only planted on two days, this evening and on the following day, when they also planted a few vessels with beans.

¹ The four Hopi cardinal points, which, as elsewhere shown, do not correspond with the true N., W., S., E., are probably determined by the points on the horizon of sunrise and sunset in the summer and winter solstices. The first point is determined by the notch on the horizon from which the sun sets in the summer solstice; the second by its setting in the winter; the third by its rising in winter; the fourth by its rising in summer. These four points have thus only an indirect relationship to the cardinal points N., W., S., and E.

boxes and vessels of all varieties, they were placed on the floor and ledge at the west end of the kiva, just as the beans were placed in the preceding feast.¹ After all was finished, every one smoked *pí-ba* (native tobacco) in the clay pipes, and then "*Pa-ha'-no* (American) *pí-ba*" in paper cigarettes. No songs, prayers, nor aught else of a ceremonial nature took place, although some of the elders said that the pouring of water upon the planted corn really expresses a prayer, "for thus we hope rain will come copiously after our corn is planted in the fields." The planting² was finished about 8.30 P. M.

Nothing of a ceremonial nature occurred in any other Walpi kiva, nor in those in Sitcomovi or Tewa. Last year there were two exhibitions of *Pá-lü-lü-koña*, — one by the Tewa of the *Pén-de-te* kiva, the other by the *Wi-kwál-obi* kiva of Walpi; but this year there was only one.

Thursday, February 16th. From the 13th to 23d, the evening assemblies in the kiva are called *to-kílh-ta*, nights.

The corn was just peeping through the sand in the vessels in *Nacáb-ki* this morning. In four days more it is presumed the corn will have grown as high as the width of the hand. And then the Village Orator will privately announce the *Yüñ-yó-ma-ni*.³ For four days after the assembly, or until the afternoon of the fourth day, the members of this kiva will observe the usual fast, abstaining from salt and flesh, and preserve continence.

The *Na-na-mu-i-na-wa wuñ-pa-ya*, the racing nodule kickers, a group from each kiva, went in procession to the valley on the west side of Walpi, and ran around the mesa to the east side; each group kicking one or more stone nodules. This occurred on the afternoon of the 12th, and something of this nature occurred every day after this date.

Friday, February 17th. The members of the *Tci-vá-to-ki* have decided to exhibit during this ceremony (on some night yet undetermined) the *Hú-hi-yan* (bartering) *ka-tcí-na*, during which they barter the *tí-hu(s)* (figurines) they have made to the women spectators for *pí-ki* (paper bread), *kwíp-dosi* (sweet corn-meal), etc., and they began carving the *tí-hu(s)*⁴ in the kiva to-day.

¹ *Po-wá-mú*.

² The corn thus planted furnished the plants set in the little clay pedestals before the *Pá-lü-lü-koña* screen on the culminating night of the ceremony, *q. v.*

³ *Yüñ-yó-ma-ni*, when we will assemble; no announcement in public of any *ka-tcí-na* celebration.

⁴ The *tí-hu* were made from *pá-ko* (*pa-hu*, water; *kó-hu*, wood) the root of the cottonwood.

This evening a little before sunset several young men, from the different Walpi kivas engaged in the *na-na-mu-i-na-wa* (foot race), but without kicking a nodule; it was a trial of speed between individuals and was keenly watched by the elders and others on the mesa. The race took place in the east valley; and they approached the mesa past Ta-wa-pa (Sun spring), running up the rocky foothills and halting on the sheep corral terrace.

Saturday, February 18th. The *Kü-üñ-ü o-wa* (stone nodules used in the race) have been near the fireplace in all the kiva(s) since they were laid there on the 12th, excepting of course when they were taken out to the valleys by the runners. To-day about eleven o'clock in the forenoon there came from the Tewa *pén-de-te* an uncostumed man¹ running, with a bundle of ox hoofs attached to his girdle. He went to all the kiva(s) on the mesa, announcing that there would be a race, which occurred this evening around the usual course a little before sunset. Nothing of a ceremonial nature occurred in any of the kivas except such as were connected with *na-na-mu-i-na-wa* and the making of *tí-hu(s)* in the Tci-vá-to-ki.

February 24th; *Cüc-tá'-la*, i. e. first ceremonial day.²

¹ This herald is called *Na-na-mu-i-na-wa tu-au-nü-ma*, plural terms; the first is derived from *mü-í-na*, to flow; the courses of this series of races being along the lines of drainage, prayer is thus expressed that rainfall may fill these courses to an overflow. The second term is from *á-au-na*, to tell.

² The nomenclature of the ceremonial days or nights is a very perplexing subject and is not yet satisfactorily made out in its details. The priests consulted on this subject had several names for the ceremonial days which all recognized as correct. They represented the days by four groups of kernels of corn, each group arranged in four rows. The kernel at the left end of the row was called *Ti-yuñ-a-va*, and was pushed away with the remark that they did not count it. They then counted seven kernels for nights, and the eighth kernel they said was called *Yü'ñ-ya*, but it also they did not count. The next kernel was *Cü-tá'-la*, the first day. Their nomenclature of days would then be,

1. *Yü'ñ-la*.
2. *Cüc-tá'-la*, first day.
3. *Luc-tá'-la*, second day.
4. *Paic-tá'-la*, third day; also called *pá-ho-la-lan-wá*, and *tók-tai-yü'ñ-ya*, i. e. open-eyed or sleepless assembly, as on this night all the priests gather and sing.
5. *Na-luc-tá'-la*, fourth day, but more prominently named *ké-kel-kü-kü-yi-va* (*ké-les*, novices, emerge). This is likewise called *Nüc'-ni-ca*, food (flesh) eating. The taboo of food ends this day.
6. *Cüc-tá'-la*, first day, also *soc-ka-hí'-mü-í*, all do nothing.
7. *Kó-mok-to-tó-kya*, wood-gathering day.
8. *To-to-kya*, sleeps (reduplicated, plural of *tó-kyo*). The last night the priests pass in the kiva. This was also called *tók-tai-yü'ñ-ya*.
9. *Ti-hü-ni*, we will personate; *ti-ki-ve-ni*, we will dance.
10. *Ó-vek-ni-wa*, holiday. Purifications performed on this day, but all serious ceremonies have ended.

In the Moñ-kiva fourteen or fifteen men were carding and spinning cotton with which to make the strings attached to the feather prayer emblems. On the ledge at the west end of the kiva were a number of *Ka-tci-na* masks in various stages of preparation.

At eight P. M. the observer went into the Na-cáb-ki, where the members told him that the *Pá-lü-lü-kon-ki-hú* (screen) would not be displayed in the daytime lest some of the curious peeping children might chance to see it. They said, "Wait a while longer till we are sure all the children are in bed, then we will hang up the screen and continue its re-decoration which was begun last night. We are anxious that you should see it."

About eight priests went around the village uncostumed, but carrying bells and ox hoof bundles in hand, also most of them wore grotesque masks. Returning to the kiva in about half an hour, they knelt on the hatchway and growled and jangled their bells. The kiva chief went up the ladder, standing on it with his body half above the hatchway. He spoke with them and they talked of their long journey here, and told him among other things that they would be back again to-morrow night. They thus went around¹ to all the kiva(s). They all spoke in loud tones so that the women and children in the surrounding houses could hear them.

Before starting, one of the Na-cáb-ki members informally said, "Come lads, let us go around (*Ta-ai-kü-kü-i-ni-wi-cai*)," and about a dozen began to put on their mantles while Mó-mi and another elder passed them out grotesque masks from among the vessels. The Village Orator, who is a member of this kiva, went with the group masked, and probably he was the one who made the announcement to the kiva chief standing in the hatch. After returning, some one proposed a song, and after a while they all sang *Ta-cáb-ka-tcin-tá-wi* (Navajo *Ka-tci-na* Song) which was monotonous, with little melody, and interminably long.

There were twenty-nine men in the kiva, and all except two stripped, fastened tortoise-shell rattles to their right legs and a few got gourd rattles which they held in right hand, and standing around three sides of main floor, they danced and sang the *Ta-cáb-ka-tci-na* song quite informally. Several young persons in the ranks

In abbreviated ceremonials, and in all *Ka-tci-na* exhibitions, there are five days, viz:—

1. *Yü'ñ-ya.*
2. *Cüc-tá'-la.*
3. *Ko-mók-to-tó-kyá.*
4. *To-tó-kyá.*
5. *Tt-hü*, personations; *ti-ké-ve*, dance.

¹ Called, as at last ceremony, *Kü-kü'-i-ni-ya* footing in a circle; sinistral circuit; visiting the kiva(s) but without entering them.

occasionally laughed and chaffed each other. The song was a rehearsal to secure uniformity in time in the step, which is not a complicated one, but mainly the monotonous beat of the right foot.¹ As they stood in file, they lifted the arm so as to overarch the head of the companion in front. Those who were to personate women formed a second or rear rank across the west end of the chamber. After this dance they rested a while and while seated, some of the elders around the fire sang. After this song, all smoked (partly informally) then Mó-mi said, "*Ta-ai*," come, "let us set *pá-lü-lü-koñ-ki wu-nup-tci-na* (upright)." Several got *tu-tyük-pi(s)* (whistle, but this term applied to these gourds² which are really a sort of trumpet), others unrolled the screen and set it upright at the west end of the kiva; others got the serpent effigies, and with the trumpeters went behind the screen. A member of this kiva then assumed the mask of *Ha-hat-i-wuh-ti* and took a tray of meal; another placed an effigy of the serpent around his neck and both stood in front of the screen. All except the trumpeters sang. The heads of the serpents were thrust through the openings closed by the sun emblems, and *Ha-hat-i-wuh-ti* cast meal upon them.³ This lasted but a few minutes.

The serpent figures were then all brought to the fireplace and laid on the floor, on the west side, with their heads turned toward the fire and quite close to it. The elders all sat around and smoked, and two or three of them prayed for rain. The effigies were then placed back carefully on the screen, which had been rolled up, and the men made ready to sleep. The ceremony was finished between ten and eleven o'clock.

February 25th; *Lü-c-ta'-la*, second day.

This morning the men renovated masks in the Na-cáb-ki. An opportunity was given to examine the effigies and screen.⁴ The covering of the *Yü'-a-mu* (their mother) and one of the *pá-lü-lü-koñ-ho-ya* (young ones) is of deerskin. They were all originally covered with deerskin, but since deer became scarce, the covering is now re-

¹ One measure with four staccato beats, the other strains two. In turning, the right hand is lifted high as the head, the arm half extended.

² There were ten of these gourds from six to twenty inches long, each with a hole at the large end and one at the smaller, all decorated alike. Black on the upper half with two white parallel marks, and bird track marks similar to those on a Snake kilt. The latter is single with a pair of the former on either side.

³ The *Pá-lü-lü-koñ-a* are all her children, and she feeds them with meal and "gives them food as a mother suckles a child." *Ha-hat-i-wuh-ti nób-na yú-am yó-yoñ-wi-na*.

⁴ The *kt-hu* (curtain) is called *Pá-lü-lü-koñ-kwetc-kyá-bá*, cotton cloth, "white fabric."

newed, when necessary, with cotton cloth of Hopi weaving. The protruding eyes are stuffed with seeds, as are the globular eyes of all *ka-tci-na* masks.

In Moñ-kiva there were thirteen *Hokya-añak* masks resting on the ledge. These were all newly whitened. There were also several "false face" masks, also newly whitened, hanging on the walls. As usual they told the observer to wait until they were decorated before he made a drawing of them. They had also brought the drum which was used last night, and numerous gourd and tortoise rattles hung on the walls. At noon food was brought to this kiva, of which all the members partook. There was no *pi-ki*, but roasted corn, meat, mint, and water in which to dip the meat. The same bundle of mint was nibbled by all.

In the Wi-kwál-obi kiva nothing ceremonial took place, and only two or three men were there. In the Ál-kiva one was weaving a woolen blanket, and another was weaving a woman's mantle. In the Tci-vá-to twelve or more members were decorating *ti-hu(s)*.¹ They said that on the culminating day the public exhibition would be given by the men of the Moñ and Wi-kwál-obi combined, as there are very few members of the latter. The Na-cáb-ki will perform by themselves, and the Ál-kiva and Tci-vá-to together. The two Sitcomovi kiva(s) will consolidate, and the two in Tewa will unite together.

About ten P. M. the men of Na-cáb-ki brought out their serpent effigies and laid them with heads close to the fire. All sang *Pá-lü-lü-koñ-ta-wi* for five minutes. Then the cloth screen was unrolled and suspended from a roof beam, while, as last night, several men went behind it, some to blow the gourd (*tu-tyük-pi*), others to manipulate the six effigies (*pá-lü-lü-koñ-ülh*).

Each of the serpent effigies is manipulated with a stick called the "back-bone," about thirty inches long and something over an inch square, which is perforated near one end to admit of two short rods being thrust through crosswise. The head of the effigy is of gourd, with an annular collar of corn husk tied to its base, which in turn is securely fastened with strings to the cross rods at the end of the "back-bone." The other end of this stick is then passed in through the neck end of the tubular body, which neck end is tied to the collar at the base of the head. The tail of a hawk is also fastened around the upper part of this collar, the feathers about vertical and radiating.

¹ The *ti-hu* was first coated over with a white clay solution, over which when dry colors were laid on as usual with a yucca brush. Seeds of appropriate kinds were chewed for saliva to mix pigments, just as if for a ceremonial *ka-tci-na* mask. Colors used are white, black, green, yellow, and red.

A loop at the large end of the tubular body is slipped over the manipulator's shoulders and his right arm is inserted in the body, his hand grasping the "back-bone."

In front of the screen, the man who performed with the *á-miim-ná-ya-wi*, or struggling one, took up this effigy, which differs from the others in terminating with a flattened tail, instead of a hoop. He attached the false arm shown in sketch to his left shoulder, thrust his real arm into the hollow interior of the effigy, and the false arm apparently grasped it around the outside.

This manipulator was a capital actor, and the life-like struggle with the serpent which he imitated was really surprising. The serpent which he held was manipulated as if constantly struggling to escape, or to embrace the serpent projecting through the screen on the end next to where the manipulator stood, which was on the north side of the kiva. When the screen had been unrolled, side poles were fastened through loops to keep it in place, and there was a small hole just above each sun disc to enable the manipulators to guide the movements of the effigies. There was also a long pole or roller on top and another at bottom. The men with the *tu-tyük-pi* behind the screen trumpeted, *i. e.* they were supposed to imitate the dreadful sounds (voice) peculiar to *Pá-lü-lü-koñ-üh*. The sounds were to announce his presence, and those in front also emitted growling, rumbling mutterings. All were naked save the scanty covering of a breech-cloth. When all was ready, those in front began another *Pá-lü-lü-koñ-ta-wi* (song), and at the first note all the six serpents were thrust through the six *Tá-wa* (sun) discs, which were merely fastened on their upper periphery to the screen, about in its centre and arranged equidistant across it, and for a few measures the serpents were moved in and out in time with the song. One of the men of this kiva personated *Ha-hat-i-wuh-ti*, wearing her typical mask and a woman's costume, and stood with a tray of prayer-meal on the (spectator's) left of the screen. He passed along in front of the projected, dancing serpents, and stooping down, held his breasts to each, and each serpent in turn placed its lips against the mammæ, imitating the action of a mother¹ suckling a child. The movements of these serpents were not stiff and jerky, and not at all mechanical, but extremely life-like and vivid. The *Ha-hat-i-wuh-ti* then passed in front of the screen again, holding the tray of meal before each serpent, and each of them dipped its head in the tray as if eating the meal offered. This is the "*nób-na*," food-offering, during which she blesses the serpents in her customary falsetto. The song was changed to a faster measure and became a stirring march tune.

¹ She is the mother of all *Ka-tct-na(s)*.

The serpents apparently struggled occasionally with one another, but they are then said to be embracing and dancing, and in the main their movements kept time with the songs. Several elders from other kiva(s) were present, sitting beside the fire, who occasionally prayed and cast prayer-meal upon the heads of the serpents.

During all this time the trumpeting continued behind the screen and the *á-müim-ná-ya-wi* continued its struggles in the hands of the manipulator. As this second stirring song ceased, the serpent effigies were withdrawn and the hinged sun emblems closed and the screen was at once rolled up and laid on the floor in front of the growing plants.

Late this evening, some youths returned with spruce boughs from Kic-yú-ba, a sacred spring in the mountains, about thirty miles northwest from Walpi.

February 26th, *Pat-tok to-tó-kya*, the ceremonial designation of this day is a plural term, literally, "Third Sleep," but it is also called *Kó-mok-to-tó-kya*, wood-gathering day.

On this day the *Pá-lü-lü-koñ-ki-há* (screen) was thoroughly repainted, the general outline being approximately followed, but some slight modifications in details were introduced. In the evening there was singing, and at night the screen drama was repeated.

February 27th, *to-tó-kya*, sleeps, all the sleeps.

In the morning the young men of Na-cáb-ki donned the *Ta-tcúk-ti*, knobbed masks, and each took a handful of meal and went to *Pa-la-tyuka*¹ and cast it towards the San Francisco mountains, praying for moisture and snow. Before leaving the kiva they carefully pulled up all the beans by the roots and made them into small bundles tied with yucca strings. All the bean vessels were emptied of sand and carefully hidden from the children, but the corn was undisturbed. After praying at Red Cape they came back through Walpi with the customary wild shouts of those who personate the *Ta-tcúk-ti*, and made gifts of bean bundles to the little girls. The women afterwards chopped up these plants, prepared them in stews and carried them with other feast-food to the kiva(s).²

The seven serpent effigies were suspended in Na-cáb-ki from the roof and their tubular bodies were repainted. Numerous *pá-lü-lü-koñ-pa-ho(s)* (ordinary blue *pá-ho(s)*) were made by the elders in the forenoon to be deposited at Ta-wá-pa and at the shrine of *Má-sau-wá-h*.

¹ Red Cape, the southwest point of East Mesa.

² At sunrise about all of the members of the Tci-vá-to kiva arrayed themselves as *Ta-tcúk-ti*, cast meal towards the sun, at Kú-yá-o-ki, and made gifts of dolls to the *Ma-man-tu*, "young girls," of Walpi.

The two kiva chiefs of Na-cáb-ki made numerous *na-kwá-kwo-ci* of eagle breast feathers, to be fastened to the *pá-lü-lü-koñ-ki-hú* and other serpent paraphernalia. The making of the prayer emblems was finished at about eleven A. M. In the Ál-kiva there was no ceremony, but the masks of *Ta-cáb-ka-tcí-na* were decorated.

At one P. M. nearly all of the Na-cáb-ki had made each one or more *na-kwá-kwo-ci*, which were later in the day fastened to the serpent effigies and to the figures and emblems painted upon the screen.

Some portions of a ceremony were not observed in this kiva at about this time, during which *pá-ho(s)* were sent out to be deposited in shrines. The serpent effigies were still hanging across the main floor, having just been painted.

A *ca-kwa* (blue) *pá-ho* was fastened to the back-bone stick of each effigy close up at the cross-head end, and beside each paho was fastened a small bit of buckskin, in which was a quartz crystal and some typical seeds. The different parts of the effigies were then fastened together, as described on a previous page, and laid at the west end of the kiva upon the rolled up screen. A feast consisting of *pí-ki*, mutton, goat, flesh of various kinds, etc., etc., was then brought to the kiva by the women.

At three P. M. a man from Moñ-kiva personifying *Má-sau-wáñh*, came dancing through Walpi with a hobbling movement, singing snatches of a song. He was masked and wrapped with a rabbit skin rug and went to all the kiva(s), beating the entrance with a bush of *Bigelovia graveolens*. He danced frantically round and through the blaze of greasewood which some women were burning for charcoal, and entered Na-cáb-ki where the *Co-yó-hím Ka-tcí-na* were being arrayed.¹

At 7.30 nineteen men arrayed themselves in the Na-cáb-kiva and whitened their bodies with clay, making a white spot on each cheek. They let down their hair, and as it was cold most of them put on some of their ordinary clothes, but all except the leader wore the *á-tu-u* (white mantle with scarlet borders). Two of the eldest, one of whom personated *Ha-hat-i-wuh-ti*, took up the *pó-o-ta* (tray) with the *pá-ho(s)* and tray of prayer-meal; seven others each took one of

¹ A little before sunset fifteen men of the Na-cáb-kiva, in typical costumes, personating some of the principal deities of the Hopi Olympus, walked in a processional group to each of the nine kiva(s) on the east Mesa. The cloud deities asperged the women upon the house terraces, cast water upon each kiva entrance, and shot the resilient lightning down each kiva hatchway.

But an intelligent statement of the characteristics and conventional costumes of this group would compel a long digression, and as its movements had no direct bearing upon the screen drama, and being a complete exhibition in itself, it will be treated in a separate description of the *Co-yó-hím Ka-tcí-ná-mú*, the all-*Ka-tcí-na(s)*.

the serpent effigies, and ten youths each a gourd trumpet, and one of the lads also carried an orange ware vase. The two elders led, followed by the seven men bearing the effigies, and the ten youths. The procession filed down the mesa to Ta-wá-pa.

On passing down into the basin of the spring, the leader Ü-ü-wa, who was the kiva chief, sprinkled meal, making a connecting trail from the south edge of the basin, along the east and north sides of the pool, and up as close to the west edge as the mud would permit. Those following with the serpent effigies, beginning at the east side of the pool, laid the effigies down close to the edge of the water, along the north side. The youths placed their gourd trumpets on the meal trail, upon which also were the serpent effigies. All then sat on the north side facing the south. The leader as he went down, sprinkling meal, deposited the five *ca-kwa* (blue) *pá-ho*, and one *hotom-ni* (feathers tied at intervals) *pá-ho* (which were all that the tray contained), and these he thrust in the mud at the west side of the pool, setting them in a row fronting the east.

The leader of the procession bore the *ko-pí-tco-ki* (cedar bark slow match), which was carried in the afternoon by one of the *Co-yó-him Ka-tci-na*. It had been lighted at the kiva fire before the procession started, and the fire was smouldering in the bark. Mó-mi (kiva chief), an effigy bearer, lit a pipe by this torch and gave it to the leader who made the usual response, smoked a few puffs and passed it to the next man on his right. Mó-mi then lit another pipe and passed it also to the leader, and the two pipes passed down the two lines, in which they had arranged themselves when sitting down, the elders in front, next the pool, the youths behind them.

After all had smoked, the leader prayed and each of the nine elders followed in succession. The ten youths did not pray, but each took his trumpet and, stepping one stride into the pool, stooped over, and placing the bulbous end to his mouth, with the small orifice on the surface of the water, trumpeted three or four times. Each of the youths then dipped up a little water in his trumpet and poured it into a vase.

The effigy bearers then dipped the tip of the serpent head and the ends of the hawk tail plumes in the pool, and the leader said a short prayer and started back up the trail. The effigy bearers shouted the peculiar *Ka-tci-na* whoops as they went, and the youths sounded their trumpets.

Passing up the mesa by the narrow stair trail, when the leader reached the edge of the cliff he began sprinkling meal and threw some across the kiva, where the rest of the Na-cáb-kiva men stood arrayed in *Ka-tci-na* costume (*Pa-wík*, *Ta-cáb*, *Cá-la-ko*, and others). Three of them uncostumed had the *Pá-lü-lü-koñ-ki-lü* rolled up, and

as soon as the procession arrived they passed down into the Moñ-kiva with it. A blanket was held by two men between the ladder and the fireplace to conceal the placing of the screen from the spectators, women and children who quite filled the upraise. The procession then went down into the kiva, and the six serpent effigy bearers and the ten youths went behind the screen, these preparations occupying not more than three minutes. The blanket was then withdrawn from before the fire, and the screen was seen in position suspended from the roof near the south end of the kiva. Ten costumed *Ka-tci-na(s)* stood in line, five on the west and five on the east side of the kiva. *Ha-hat-i-wuh-ti* arrayed as a shabby old woman, and wearing her appropriate mask, stood in front, holding in her hand a pouch of prayer-meal. The manipulator of the struggling serpent also stood in front, on the west side, costumed as *Cá-la-ko Ka-tci-na*, and holding the struggling effigy under the false arm, as already described. All the growing corn had been plucked up by the roots while the procession went to Ta-wá-pa. The sand on which the screen had rested on the Na-cáb-kiva floor was mixed with water, and formed into fifteen or twenty little cones, into which the plucked up corn plants were inserted. When the blanket was withdrawn these were all seen on the floor close to the screen, arrayed with some regularity in rows like a corn-field.

The chorus, standing on east and west sides of the kiva, began singing the *Pá-lü-lü-koñ-ta-wi*, and the serpent effigies were projected through the screen "dancing" to the measure of the song. The drama was the same as noted in the Na-cáb-ki on the former nights, except that now all the participants were in costume, and toward the end of the songs the "mother" effigy knocked over all the corn plants. The blanket was again held up, concealing the act of removing the screen, and at the same time the Ná-ya-wi actor hastily climbed the ladder. One of the old men gathered up the plants which were left on the floor and distributed them among the women and girls. This same "screen drama" was then successively exhibited in each of the Walpi kiva(s).

Immediately after the exhibition in Moñ-kiva there came down into it the members of the Moñ and Wi-kwál-obi kiva(s), who danced and sang, personating the *Ho-kyá-añ-ak-tcina*. The Ál-kiva people followed, personating the *Ta-cab-ka-tci-na*, these were followed by the Tci-vá-to-kiva members, personating *Ta-tcúk-ti* (knobbed *Ka-tcina*), who escorted two *Hu-hi-yan* (barter) *Ka-tci-na(s)*. These two brought each one *tí-hu* at a time, and danced to the song of the *Ta-tcúk-ti*, holding high in the hand a *tí-hu*, basket, or other object. The women and girls ran out upon the main (ceremonial) floor of the kiva, and after sportive struggles with the *Ka-tci-na(s)* took the

objects from them. After all the *tí-hu(s)* which they designed for this kiva had been disposed of, the group filed out, leaving one of their number, who was disguised as an old woman and who bore a large bag on her back. All the women and girls who had been successful in getting some object from the barter *Ka-tcí-na* carried out into the main floor the choice edibles which they had brought, and giving them to the "old woman" in payment, received her thanks.

After these came a few men from the "corn mound kiva" of Sitcomovi, three of whom were disguised as old women, who performed a good burlesque of a seldom observed ceremony, called *O-wa-kül-kú-tü* (stone-implement-people). Another one represented the "disc hurler," a female personage of the same ceremony, who also threw some small baskets among the spectators, as that character does when this ceremony is seriously performed. Then came the men of the "oak-mound kiva" of Sitcomovi, personating the *Ta-cáb-ka-tcí-na*.

Next there came from the "nook"-kiva of Tewa fifteen men arrayed as old women, with grotesque whitened masks, carrying a bundle of willow in each hand; they filed around so as to occupy three sides of the main floor and faced inward, bending and bowing and moving their hands up and down; they sang a good-humored domestic satire, causing much laughter. One of their number walked up to the fireplace and stooped over it, while another from the opposite side moved across the room and imitated a person flogging the stooping one with willow. This was repeated several times by different pairs of performers. The exhibitions ended at 11.30 P. M. with the personation of the Tewa *Añ-ák-tcí-na* by the members of the "court" kiva of Tewa.

February 28th. Several different terms are indiscriminately applied to the culminating day of a ceremony; *tí-hü-ni*, we will personate; *tí-ki-ve-ni*, we will dance; and *pi-gám-no-ve*, pudding feast.

The ceremonies of this day consist of many *Ka-tcí-na* exhibitions and elaborate *Tcu-kú-wím-kya* and *Pai-a-kya-mâ* performances.¹ The men of the Ál-kiva and Tci-vá-to personify the *Ta-cáb-ka-tcí-na*, those of Tewa the *Añ-ák-tcí-na*. *Ta-cáb-ka-tcí-na* were also personified by men from the kiva(s) of Sitcomovi and Tewa.

Just before dawn a kiva chief planted the upper part of a small spruce tree in the Walpi pillar court. It is called the *ka-tcí-num sa-láb-u-yi*² (the spruce tree of the *Ka-tcí-na(s)*), and represents a tall

¹ There were certain phallic observances, information about which can be learned by consultation with the authors.

² Planting of this tree, called *Sa-láb-tcu-ku-ki-ni*, and it was obtained at Pa-kí-yi-bi, a spring some distance north from here, but this side of Kic-yu-ba.

spruce, although this miniature is not more three feet high. Upon its boughs were fastened numerous *na-kwá-kwo-ci*, made by the kiva chiefs and other elders, and at its base was placed the customary *ca-kwa* (blue) *pá-ho*.

The *Ta-cáb-ka-tct-na(s)*, which appeared at eight A. M., were from the Tci-vá-to and Ál-kiva, where they had consolidated for better effect in numbers, conjointly using the Ál-kiva in the decoration of their masks.

There were fifteen male and eight female personators, each exhibition lasting about twenty minutes. They retired in procession and reappeared from time to time in their dances and pantomimes, and all of the other kiva groups gave similar public exhibitions during the day. The drama of the *Tcu-kú-wñn-kya* was of a most elaborate nature. Their performances will not be described here, but were instructive in the light of their primitive nature.¹

As soon as the "screen drama" had been exhibited in all of the Walpi kiva(s) on the night of the 27th, the participants at once took off their costumes, rolled up the screen, disjoined the effigies, and wrapped all the paraphernalia in old cloths and deposited all these objects in a secluded chamber of a dwelling-house in Walpi. Each of the men who handled an effigy during the drama, before he laid it away, detached the *ca-kwa pá-ho* from its back-bone, which *pá-ho* he placed in his own field a day or two after the ceremony.

J. Walter Fewkes and A. M. Stephen.

NOTE. — The etymology of *Pá-lü-lü-kañ-ûh* is obscure. Although we find the penultimate syllable sometimes pronounced as if written as in the text *kañ*, and sometimes more like *kañ*, the latter conforms more closely with the etymology of other words, and is probably more correct. With the true spelling, *Pá-lü-lü-kañ-ûh*, the elements would be *pa* (syncopated *pá-hú*, water), *lü-lü* (onomatopoetic, sound of rushing water), *kañ* (to strike down with ripeness, *tük'-di*, as the mother snake strikes down the corn), and *ûh* (the one). *Pü-vyü-kañ-ûh* is from *pyün-ük'-i-na*, to strike with a war-club, *pü-uwül'-cuñni* (nodule, dangling, tied). We find the same element in the elided form, *Pü'-ü-kañ-ho-ya* (the youth who strikes with a war-club), War God.

¹ The planting of the tree and its connection with *Ka-tct-na* ceremonial dances will be later discussed in connection with Nahuatl celebrations.

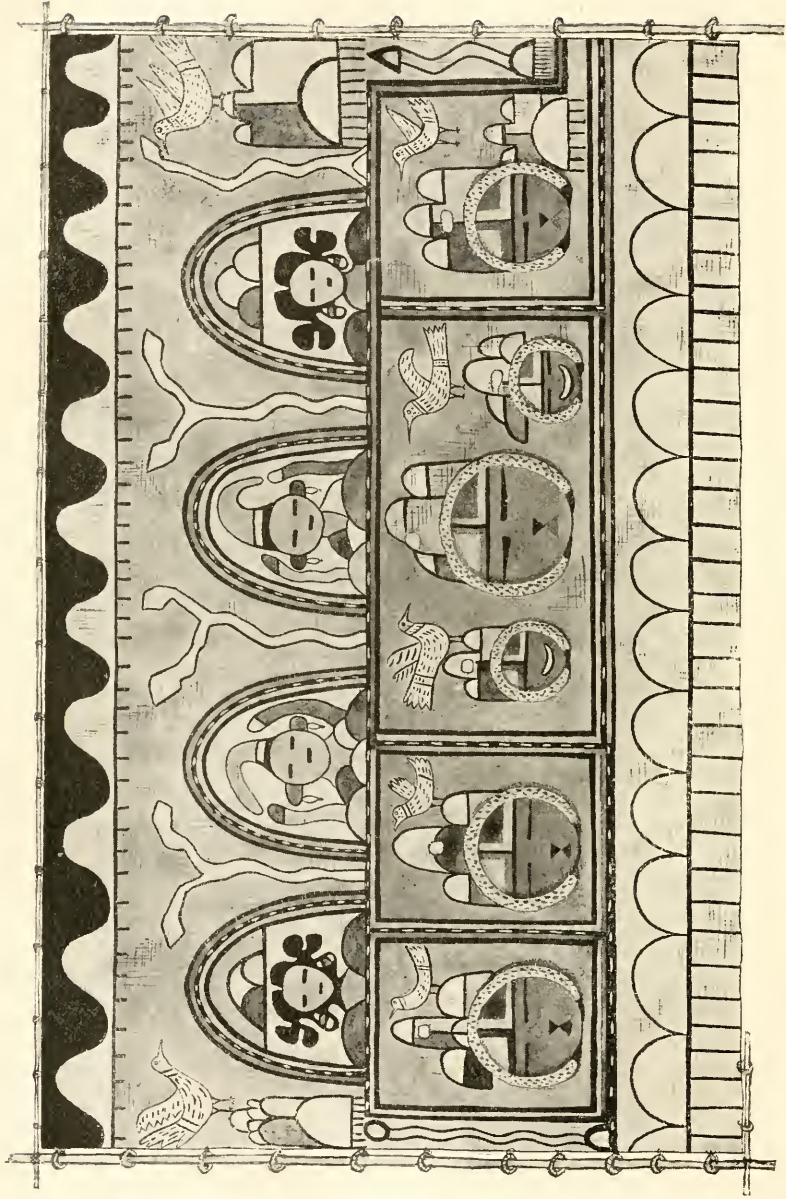


PLATE I. — THE SCREEN.

EXPLANATION OF THE PLATES.

PLATE I.

The *pá-lü-lü-koñ-ki-hu* (house). This screen is of thick cotton cloth, woven by the Hopi; it is of two pieces sewed together, and measures nine by five and a half feet. Each of the six discs is of deerskin stitched to a willow hoop and surrounded with a braid of corn husk. There is a small hole in the screen above each disc, enabling the manipulators behind it to see the movement of the effigies.

The four larger discs are called "sun pictures," the two small ones "moon pictures;" the largest sun disc is twelve inches in diameter, the other three are nine inches, and the two small discs are six inches in diameter.

The figures in the panels on the upper part of the screen are surrounded with rainbows, with lightning between each panel. The two in the centre depict *Có-tok-ü-nuñ-wá*, the heart of the sky; the two snake-like figures rising on either side of his head from the clouds are thunderbolts, and the figures in the two outer panels depict the female complemental personage associated with this deity.

The bird figures surmounting the conventional clouds all represent the same bird, the *pá-tsro*, water-bird, *i. e.* the snipe.

On the upper periphery of each of the discs, and at each of the panel figures, numerous *na-kwá-kwo-ci* were attached by men from all the kiva(s) on the East Mesa.

PLATE II.

FIG. 1. Effigy of *Pá-lü-lü-koñ-üh*. The head is of gourd, black above, white below; lips red; teeth white. Eye black with white band. Horn of gourd blue or green (imitation of turquoise). Around neck there is an annulet from which arises a tuft of feathers. The largest effigy is forty-four inches long, and is called *Pá-lü-lü-koñ-üh yü'-a-mu* (their mother), and has four udders on each side. The three other large effigies are called *Wu-ya-ka Pá-lü-lü-koñ-üh* (broad), and the two smaller (two feet long) are called *Tcái-ho-ya*, the young. The upper part of each body black, the lower part white, with one red longitudinal stripe and one green stripe with glittering *ya-lá-ha* (specular iron) sprinkled over the black. Alternate red and green spots occur along the lower part of the body.

FIG. 2. The head of the snake effigy.

FIG. 3. Head and body of effigy.

FIG. 4. The "back-bone" and its method of attachment to the head of the effigy.

FIG. 5. False arm of cotton cloth, stuffed with grass and stained flesh-color, used in manipulation of the snake effigies.

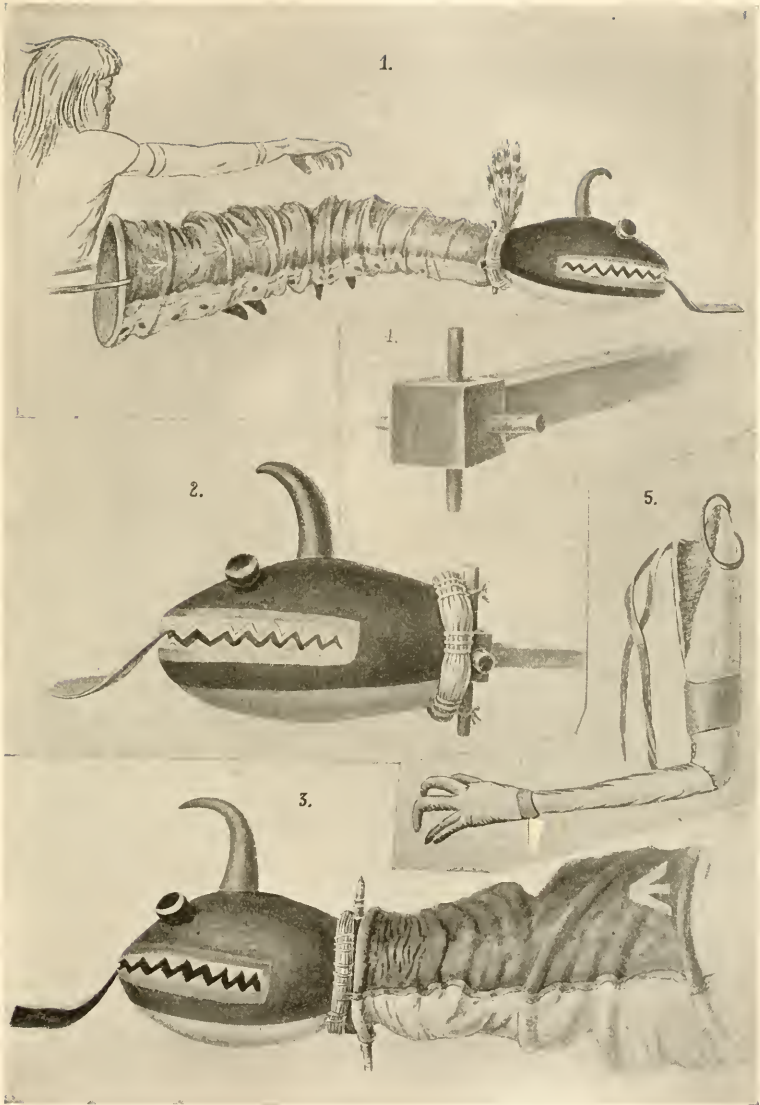


PLATE II.—SERPENT EFFIGIES.

A WOMAN'S SONG OF THE KWAKIUTL INDIANS.

A LITTLE before noon on the 3d of September of this current year, 1893, I sat in the lodge of the Kwakiutl Indians, from Vancouver Island, on the Columbian Fair Grounds, Chicago. Close at my right knee sat Duquayis, chieftainess of the tribe, a bright-looking, cheerful, responsive young woman of about twenty-two years of age. She was nursing her baby, a strong healthy-looking child. On the other side of me sat another young woman, whom she had called to sing with her a woman's song of the tribe, for my especial benefit. I had quite got into the good graces of Duquayis, and indeed, as I believe, of the whole tribe, as many as were on the grounds. The chieftainess had not been willing to believe, at first, that any white man could sing the songs of the tribe correctly; but after I had taken her and her husband, with the interpreter, to a room in Music Hall where there was a piano, and had played and sung with the Indians for an hour some half dozen or more of the songs I had been collecting, she was evidently ready to acknowledge not only that the white man could master the Indian songs, but that the harmonized piano version was very delightful. I ought, perhaps, to say that I do not pride myself on either my voice or my singing, and that the pleasure which my transcription of the songs gave to Duquayis and the other Indians was clearly due to the fine quality of tone of the piano, and to my bringing out explicitly the natural harmonies which were plainly implied or embodied in the songs, but which had heretofore appeared but dimly to the Indian consciousness, from the tones of the chords having been heard successively and not simultaneously.

At any rate, I had won the good-will of Duquayis; and although I had been warned that woman's songs were very difficult to get, I found the young chieftainess ready and willing to oblige me when I called that morning and asked for a woman's song. With much laughter and pretty half bashfulness the two young women seated themselves on either side of me and began this song, clapping their hands for accompaniment.

No. 1. Song of the Chieftainess at the Potlatch.

Ya ah iya ah yi Ah - yi ah yi ah yi

Hand clapping:



No. 2.

Song of the Chieftainess, harmonized.

Ped.

At first they were evidently a little abashed. They began at a low pitch, sang quite softly, and the intonation of the lowest tone was somewhat uncertain. I noted down the song as fast as I could; but, as they sang faster than I could write, I soon had to ask them to repeat a portion of it. Then I sang it with them, which seemed to afford them a good deal of amusement, whether because of the phenomenally unpleasant quality of my voice, or because of my peculiar pronunciation of the words, I could not determine. However, I was determined to get the song, so I did not mind their fun, or, rather, I smiled and laughed good-naturedly with them and sang away with as much assurance as if I had felt myself competent to take Alvary's place in "Siegfried." Considering how short the song is, it required a good deal of time to get it down. My principal object was to note down the music; but this did not at all satisfy Duquayis. She insisted that I must sing the words which she sang, not improvised musical syllables of my own, as I began doing. So the words had to go down, just as they were, although I afterwards found that they had no meaning to her, and were only musical syllables chosen for the sake of euphony. Both the women became extremely interested in what we were doing and eagerly corrected all my errors of pronunciation, clapping their hands and laughing gleefully when I had done it to their satisfaction. When it was all done, James Deans, the old Scotchman who represented the British government there and had been interpreting for me, turned to me and said, very impressively: "You must know, sir, that Duquayis has just done you the greatest honor in her power. She has not only given you a woman's song; she has given you her own particular song,—the song of the chieftainess, which she alone sings at the potlatch. This song is extremely old. It has been handed down, exactly in its present shape, for nobody knows how many generations."

This was the last of my work on the grounds of the great Exposition. Other duties claimed my attention : so I bade farewell to my Indian friends with a feeling of sadness such as I could by no means have anticipated a few weeks before, regretful that I should see their faces no more.

The song I have here recorded gives occasion for some comment. First, it is to be noted that it implies a natural harmony, precisely as does our own civilized music. The first measure implies the major chord of G. The second not only implies, but actually embodies the major chord of C, with an added sixth ; the effect of which, however, is rather that of an accented by-tone. The third measure implies the chord of F major, while the fourth is most naturally harmonized with the chord of C. Curiously enough, while these three chords, C, F, and G major, are the decisive chords of the key of C major, the course of the melody is such that one can hardly avoid the impression of the song being in two keys, the first clause in G, with its close in the Subdominant, and the second clause in F, with its close in the Dominant. This is another illustration of the truth that tonality depends not so much on *what* chords are used, as on *how* they are used. This song shows that one may even take the Tonic, Subdominant, and Dominant chords of any given key and so group them that the Tonic shall fail of its natural preponderance and the tonality appear doubtful. How old this song is, nobody knows ; but it would seem clear that it must have originated at a time when the perception of tonality was very feeble, and the Indian mind did not yet demand musical coherence beyond the limits of a single clause. Within the limits of the clause, however, and, for that matter, between the two clauses, the harmonic relations of the melody are perfectly clear. The chord of C in the second measure is related to the G chord in the first measure as under-fifth. Again, the chord of F in the third measure is related to the C chord, which precedes it, as under-fifth. Then the melody returns to G, implying the C chord. Thus the melody is coherent enough at each successive point, only fifth-related harmonies being implied. But it does not give the impression, as a whole, of having the chord of C major as its real centre of gravity. The feeling for tonality would seem to be still wavering and uncertain. I have often noticed similar phenomena when studying Indian songs. The primitive mind certainly works in accordance with the laws of acoustics, which are universal, and primitive melody always runs on harmonic lines ; but the musical sense of primitive men often seems to be satisfied with short views of harmonic relations, frequently losing sight of the Tonic with which a song starts, and shifting the centre of gravity to some nearly related chord.

I have said that the intonation of the lowest tone of the song was at first doubtful. This circumstance may seem important; but I know of no good reason for attaching any more significance to it than we do to the false intonations we may hear in any prayer-meeting or other gathering of our own people where there is concerted singing without the guidance of an instrument, especially where those who sing are musically uneducated. In order to test these two women, I purposely sang the tone a fourth below; they shook their heads, most positively. Then I sang the tone a fifth below, just as I have written it; they nodded and smiled, evidently just as positive that I was now singing the correct tone as they were before that I was wrong. Up to this point they had not yet sung this tone once so that I could be sure of it. But from this point on, they sang it unmistakably, beginning the song, however, at a higher pitch than at first. Their voices were clear and pleasant in quality, and there was no wavering of intonation anywhere. I attributed the doubtfulness of the lowest tone at the beginning to its being too low for the natural compass of their voices. But whether this was the true reason or not is a matter of comparatively little importance. The really important question is what tone they *meant* to sing, and on this point there can be no doubt whatever. The song as given is exactly as they meant and sang it.

It is a very easy matter for those who are not musicians to be misled in the matter of Indian singing. The real music is often obscured by false intonations and also by unfamiliar peculiarities of tone-quality. But let us not forget that there is no such thing as music, either to the civilized or the uncivilized man, unless the tones of which it is composed are in some well-defined relation to one another. The savage does not emit a series of unrelated tones, and call the aggregation music, any more than we do. However dim his perception of tone-relation may be (and it must be remembered that he has not even the beginnings of a science of music, not so much as a notation), the perception must naturally be there, or there could be no bond of unity in his songs. And what he perceives must be the natural relations of tones, — the relations which exist in the physical nature of tone itself. He must perceive these relations by virtue of the correlations of his auditory apparatus with the physical laws which make the sounds emitted by his voice what they are. In short, the natural laws in accordance with which all music is made are universal, — the same for men of all races everywhere. And the laws, physical, physiological, and psychical, which determine the nature of music and of musical perception ordain that the first principle of Unity in music is Tonality, the relation of a given series or combination of tones to a Key-note or Tonic. The tones most

nearly related to the Tonic are those belonging to its chord. Then come those belonging to the chords most nearly related to the Tonic: the chords of the over-fifth (Dominant) and of the under-fifth (Subdominant), the relative minor chord of the Tonic, then the relative minors of the two fifth related chords, and so on to chords of other degrees of relationship. And in strict accordance with these natural laws, we invariably find the primitive man making melody along the lines of the Tonic and its nearest related chords. In studying some hundreds of primitive folk-songs I have not found a single exception. Folk-music is always harmonic, exactly as civilized music is harmonic. *Scale* is not the fundamental thing in music. The real foundation of all music, the world over, is *the Tonic and its chord*. The sooner we grasp this idea, and realize that all aberrations from harmonic pitch are merely incidents of imperfect training or incomplete experience, or can easily be accounted for in some way which does not in the least impair the integrity of the music as founded on the universal laws I have tried to set forth, the better it will be for our science.

There may be those, perhaps, who think the Indian discriminates smaller intervals than we do; but this, I am profoundly convinced, is a complete mistake. The uneducated ear of the primitive man is not *more*, but *less* discriminating than ours which have passed through a course of training. And this very lack of power to discriminate differences of pitch, due to lack of trained perception, is at the bottom of by far the greater number of the aberrations from true harmonic pitch which are so frequently to be heard in Indian singing. There are other causes also. It frequently happens with Indians, as with our own people, that an interval is missed because it is difficult for the voice of the singer. I have known Indians, in trying to sing the interval of an octave upward, where the upper tone was high and difficult for the singer's voice, to miss it by a semitone, without seeming to be aware of it. In the case of one song (No. 24 of those recorded in "A Study of Omaha Indian Music," by Miss Alice C. Fletcher, Mr. Francis La Flesche, and myself), the Indians habitually did this between the first and second parts of the song. Both Miss Fletcher and myself recorded the second part of this song in the key of G, just as the Indians sang it; although the first part was in the key of A flat. I had puzzled a good deal over what the abrupt change of key might signify to the Indian mind. One day I was playing it for an Indian, and he was singing it with me. He had always begun the second part with D, a major seventh above the E flat with which the first part ends. It occurred to me to test him by starting the second part with E flat, thus bringing the second part into the same key with the first. I

did so, without letting him know what I was doing. He sang with the piano, without hesitation. At the end, I asked him whether it was entirely correct as we had performed it; he assured me that it was. A second and then a third experiment gave the same result. I then informed him that we had been singing it differently from what he had ever sung it before, and showed him the difference. He was very much astonished and puzzled. As we were walking afterwards, I heard him singing it under his breath, and every time he gave the interval of an octave where he had formerly sung a major seventh. In the face of even one such fact as this, who will dare affirm that the Indian perception of pitch is nicer and more discriminating than our own? But I have made many similar experiments, any one of which is sufficiently convincing. One such, particularly, I remember, made in companionship with Dr. Franz Boas, on these same Vancouver Indians, who were under his charge. In brief, the Indians sang the tone G twice in succession. I played it with them with the chord of G, and they assured us that we had it correct. Then they sang it again, repeatedly, *substituting F sharp for the first G*. Dr. Boas and I looked at each other, but said nothing. I played it as they sang it, with the chord of G as before, and they again assured us that our piano version was entirely correct. So it was, in both cases. I am firmly persuaded that the explanation is to be found in a native sense of harmony which, of course, they could not explain, even to themselves. The feeling for the chord of G, which was the natural one, dominated all other perceptions in their minds. As the use of the upleading bye-tone, F sharp, did not in the least impair the effect of the chord, either for them or for us, they made no distinction between the harmonic tone G and the bye-tone which led up to it.

In this same session with the Indians, both Dr. Boas and myself were puzzled by the persistency with which the Indians sang a certain G nearly a quarter-tone flat. Dr. Boas afterward discovered that it resulted from the attempt to sing the F sharp as a short bye-tone before the G, the resultant of the two tones being about half way between them. Again, I have known Indians to sharp or flat from the effect of emotion. This is generally true in their love-songs, I think, and sometimes occurs in religious songs also.

I affirm once more that, in all primitive songs which I have studied, the predominating tones are harmonic, as clearly and plainly as in our own civilized music. If we fail to recognize them as such, it is because of the accidents of imperfect performance or the obscuration of them by noisy accessories; not because the music differs in its essential characteristics from the most civilized music we know.

John Comfort Fillmore.

FIFTH ANNUAL MEETING OF THE AMERICAN
FOLK-LORE SOCIETY.

THE Fifth Annual Meeting of the American Folk-Lore Society was held in Recital Hall, Montreal, P. Q., on Wednesday and Thursday, September 13 and 14, 1893.

The Society was called to order at 11 A. M. by Prof. D. P. Penhallow, Second Vice-President.

In words of welcome, delivered on the part of the Montreal Branch, as President of that Branch, Professor Penhallow spoke of the extent of the field open to folk-lore research in Canada, and the necessity of placing on record traditions and customs which have descended from the earliest days of the French colony, and which are daily becoming more difficult to record. In the works of early Canadian writers is fortunately contained valuable information concerning the usages and ideas not only of the early French, but also of the Iroquois and other Indian tribes. In Canada the conditions have been such as to bring about complicated modifications of original Indian traditions, incident to their contact and alliances with the French. At a later period a large Scottish element was introduced and rapidly absorbed, while the rapid growth of the English population, and the interchange which is the rule in these latter days of easy migration, more or less modify what was once peculiar. The speaker mentioned the presence, within a few miles of the city of Montreal, of descendants of the Iroquois, from whom linguistic and ethnologic information is still obtainable. He alluded to the manner in which the history of the town was interwoven with the earliest records of Canada. It was from this point that Cartier surveyed the broad expanse of trackless forest and fertile plain, and saw at his feet the village of Hochelaga, where at a later time, through the enterprise of missionaries, was founded the beautiful city of Montreal.

The Chairman read the following letter from the President of the Society:—

CLINTON, ONT., *September 9, 1893.*

MY DEAR SIR, — I regret very much that the condition of my health will prevent me from attending our annual meeting and expressing in person, as I have already done by letter, my acknowledgment of the high honor conferred upon me in my election to the presidency of the Society. In saying this I may take the opportunity of adding my congratulations on the remarkable progress and prosperity of our Society during the brief term of its existence. Few of us, I think, were prepared to expect such a rapid growth of interest and influence as its proceedings have already called forth. And perhaps even to its earlier members (unless I am too hasty in

attributing my own shortsightedness to others) the full extent of the field on which we have entered is only by degrees becoming apparent. This, however, in the present era of rapidly expanding knowledge, is not at all surprising.

Our curt and pithy Anglo-Saxon expression, "folk-lore," which has had such general acceptance of late years, far beyond the limits of English-speaking communities, is only an abridged form of the title which is "write large" by our brother-students of Latin Europe as the "science of popular tradition." Under either title, it must rank as one of the youngest of sciences. While popular tradition itself is as old as the human race, its scientific study may be said to have commenced with the present generation. One of its earliest votaries, even before it had acquired a name, was my late distinguished friend, the Hon. Lewis H. Morgan, who was able, by his admirable study of Indian traditions, to bring to light the marvellous history of the Iroquois League, — a disclosure which has had momentous results both for mental philosophy and for ethnology. I see with pleasure that so eminent an authority as Herbert Spencer has not hesitated, in his "Principles of Ethics," to accept Morgan's statement that "the great object of the confederation was peace, — to break up the spirit of perpetual warfare which had wasted the red race from age to age." And I learn with equal satisfaction by a recent letter from my esteemed friend, the Rev. W. M. Beauchamp, that his inquiries have satisfied him of the correctness of the opinion which I have maintained, on the authority of Iroquois traditions, that the justly venerated author of this confederation, the far-famed Hiawatha, was not, as some have thought, a mythological being or a poetical creation, but really an aboriginal statesman and law-maker, a personage as authentic and as admirable as Solon or Washington. The important bearing of these conclusions on our estimate of the mental and moral endowments of primitive or uncultivated man is too clear to require explanation.

Recent discoveries in ethnology have immensely expanded the field of research which is open to the science of popular tradition, or folk-lore, on this continent. It is now known that the number of aboriginal linguistic stocks, or families of languages in America, entirely distinct from one another in words and grammar, exceeds one hundred and fifty, which is more than twice the number known to exist in all other parts of the globe. And ethnologists are now satisfied that the people of each linguistic family have, or had originally, their own distinct mythology, as well as their own peculiar social organization, customs, arts, and legends. How much of this store belongs to folk-lore is evident; and how actively the inquiries into this branch of knowledge have been prosecuted of late, the pages of our Journal will show. But not less important, and hardly less extensive, is the field which we gain from the effect of that strong political gravitation, the attraction of liberal institutions, which brings to our shores members of all the races of the Old World, and presents them here, with their peculiar traits and beliefs, to the keen search-light of a brilliant scholarship.

Such, as it seems to me, are the happy conditions under which our labors have been commenced, and which promise to our Association and its affili-

ated societies a long and useful career in their efforts to contribute to the progress of that "science of man" which is now acknowledged to be the foremost of all the sciences.

Believe me to remain, with high esteem,

Very faithfully yours,

HORATIO HALE.

W. W. NEWELL, ESQ., Secretary American Folk-Lore Society, Montreal.

Mr. K. Boissevain was appointed to act as Local Secretary.

The Permanent Secretary read the report of the Council adopted at its meeting.

During its sixth year the American Folk-Lore Society has continued to present a steady, if not rapid, increase in numbers and usefulness.

In the last Annual Report mention was made of the recommendation of a Committee on Rules and Incorporation of the Society appointed in 1891. The Committee came to the conclusion that the purposes of the Society could best be served by obtaining a special act of incorporation from the Legislature of Massachusetts. During the present year such an act has been obtained, conferring special privileges on the Society, of a character not before granted by the Legislature of the State, allowing the Society to hold its meetings wherever it may seem most advisable, without thereby affecting the legal character of the action taken at such meetings.

During the past year the number of local branches has been increased by the organization of a branch in New York city. This branch begins its career with every prospect of usefulness, being at present represented by about one hundred members in the general society, in addition to Associate members not appearing on the roll of the Society. In the course of the next year it is expected that additional branches will be formed, experience having proved this to be the only way in which sufficient support can be obtained for the operations of the Society.

The membership list, in the course of the year, has been increased by about one hundred names, the number appearing on the books of the Secretary being about five hundred and sixty.

For several years proposals have been made for printing a series of monographs on folk-lore, to be entitled "Memoirs of The American Folk-Lore Society." The first of these volumes, bearing the name of "Folk Tales of Angola," collected and edited by Mr. Heli Chatelain, late of Loanda, Africa, is now passing through the press, and will be ready for delivery by the end of the year.

This collection, which includes the native Kimbundu text, as well as a literal English rendering, and which is illustrated by copious linguistic and ethnographic notes, will be contained in about three

hundred printed pages of the size of the *Journal of American Folk-Lore*. The material is absolutely new, no gathering of Angolan tales having hitherto been made, and will be found of service to students of comparative folk-lore, as well as a useful illustration of West African life and thought.

It is proposed immediately to follow this work with two others, namely, a collection of French dialectic tales of Louisiana, by Prof. Alcée Fortier, of Tulane University, New Orleans, and a comparative study of Afro-American animal tales, by Prof. Adolf Gerber, of Earlham College, Richmond, Ind. The relation of the subjects will bring into connection these three treatises tending to elucidate the obscure questions concerning the origin and history of these tales, so closely allied in all times of civilization and in all regions of the world.

Other works are offered to the Society in a state to justify immediate publication ; and the volume of important material thus ready for the printer, and depending for its appearance on the decision of the Society, is the best evidence of the necessity for the existence of the organization, and constitutes the strongest appeal for its support and enlargement.

In order to meet the large additional expense which must result from carrying out the scheme indicated, the Committee on Publication, at the last Annual Meeting, presented a plan, including the formation of a class of subscribers, who should pay annually ten dollars, and who should be entitled to receive all publications of the Society. In response to the communication of this plan to members, through the mails, a number of such subscriptions have been received. It has been thought wise that such subscriptions should apply to the year 1894, covering all dues for that year. The attention of members of the Society is earnestly called to this manner of sustaining its enterprises. If the number of members of the Society can be raised to one thousand, and the number of subscribers of this class to at least one hundred, the Society will have at its disposal adequate means for its work of publication. Such enlargement, with the present membership, ought not to be difficult of accomplishment. It will be observed, in case the proposed system is carried out, and as many as three, or even four, numbers of the *Memoirs* shall appear annually, that the subscribers will receive an ample return for their outlay.

It is proposed that single copies of the *Memoirs* shall be furnished to members at a price below that for which these will be offered to the public.

The Constitution adopted at the last Annual Meeting proposed the election of twenty-five Honorary Members, whose names are to

be presented to the Society by the Council at any Annual Meeting. The Council will propose only a partial list of names, in order to allow vacancies to be filled at subsequent meetings.

The Council would call attention, as has been done at every Annual Meeting, to the work in the field of aboriginal American mythology and tradition, as that part of the labors of the Society which is most important, and which can least bear being deferred. The discoveries made in these investigations, during the last few years, have been so remarkable, that it may be said with confidence in no part of the world has so much been done toward the elucidation of difficult problems of psychology and primitive worship. These successes intensify the demand for more extended research, and for an application of more generous energy. Every year which goes by, without the fuller improvement of the unsampled opportunities open to inquirers in the American field, constitutes a loss to all posterity of information absolutely needed for the composition of the history of ideas, and for tracing out the lines of human development. A future time will be desirous to devote thousands of dollars to researches, for which it will then be too late, but which can now be promoted by the expenditure of hundreds. In the direction of research, as well as in that of publication, there is an absolute necessity for the wider activity of this Society. It thus becomes the duty of every one of its members to see that everything possible is done in order to enlarge the number of inquirers, and to preserve the vanishing knowledge, the loss of which will hereafter be the subject of keen regret.

On motion, the Report was adopted.

The Chairman read the act of incorporation, as follows —

[CHAP. 389.]

AN ACT TO INCORPORATE THE AMERICAN FOLK-LORE SOCIETY.

Be it enacted, etc., as follows:—

SECTION I. Frederick W. Putnam, Daniel G. Brinton, Otis T. Mason, Horatio Hale, William Wells Newell, John H. Hinton, Franz Boas, H. Carrington Bolton, Alexander F. Chamberlain, Stewart Culin, J. Owen Dorsey, Alice C. Fletcher, J. Walter Fewkes, Alcée Fortier, George Bird Grinnell, David P. Penhallow, and their associates, the officers and members of the society known as The American Folk-Lore Society, their associates and successors, are hereby made a corporation by the name of The American Folk-Lore Society, for the purpose of collecting, preserving, and publishing the folk-lore mythology and legends of the American continent, and for the further and incidental purposes of receiving, purchasing, holding and conveying real and personal property; with all the duties and privileges and subject to the restrictions, duties and liabilities set forth in the general

laws which now are or hereafter may be in force and applicable to such corporations.

SECTION 2. Said corporation may have and hold by purchase, grant, gift or otherwise, real estate not exceeding fifty thousand dollars in value, and personal estate not exceeding one hundred thousand dollars in value, and said corporation may hold its meetings without the Commonwealth.

SECTION 3. Any two of the corporators above-named are hereby authorized to call the first meeting of the said corporation at any time during the year eighteen hundred and ninety-three, by notice thereof by mail to each member of the said society.

SECTION 4. This act shall take effect upon its passage. [*Approved May 26, 1893.*] [Statutes of Massachusetts, chap. 389.]

A committee was appointed, consisting of Mr. John Reade, Mr. H. Carter, and Mr. W. W. Newell, to nominate officers for the ensuing year, and report on the following day.

The Chairman read a list of nominations for Honorary Members, as approved by the Council.

No other business coming up, the session was concluded.

In the afternoon, at 2 P. M., the Society met to hear and discuss papers. The following papers were offered:—

Dr. John Reade, Montreal, P. Q., "Canadian Folk-Lore."

J. M. Lemoine, F. R. S. C., "On the Origin of Some Popular Oaths."

Heli Chatelain, late United States Commercial Agent at Loanda, Africa, "Some Causes of the Retarded Development of African Civilization."

At 8 P. M. the Montreal Branch invited visiting members to an entertainment, of which the programme was as follows:—

8 P. M. 1. A paper by Mr. H. Beaugrand, entitled "Indian Writings and Hieroglyphics," illustrated by lantern views. 2. Old Canadian Folk Songs, under the direction of H. St. Pierre. 3. Lantern Views of Street Criers, with the Street Cries reproduced by Phonograph. 4. General Conversazione.

On Thursday, September 14, the Society met at 10 A. M. The Committee on Nominations having made a report, the following officers were elected for the year 1894:—

PRESIDENT: Prof. Alcée Fortier, New Orleans, La.

FIRST VICE-PRESIDENT: Washington Matthews, Surgeon and Major, U. S. A., Fort Wingate, New Mexico.

SECOND VICE-PRESIDENT: J. Owen Dorsey, Washington, D. C.

COUNCILLORS (to serve for three years): Dr. A. F. Chamberlain, Worcester, Mass.; Prof. M. M. Curtis, Cleveland, Ohio; Prof. F. W. Putnam, Cambridge, Mass.

CURATOR: Stewart Culin, Philadelphia, Pa.

According to the Rules, the Secretary, Treasurer, and six Councillors hold over.

The Chairman reported the nominations for Honorary Members, as made by the Council, and thirteen Honorary Members were elected, as follows :—

John Batchelor, Hakodate, Japan ; Prof. D. G. Brinton, M. D., University of Philadelphia, Pa. ; Prof. J. C. Coelho, Lisbon, Portugal ; Henri Gaidoz, Paris, France ; G. Laurence Gomme, London, England ; Horatio Hale, Clinton, Ont. ; Dr. Jean Karlowicz, Warsaw, Poland ; Dr. F. S. Krauss, Vienna, Austria ; Dr. Kaarle Krohn, Helsingfors, Finland ; Dr. Giuseppe Pitrè, Palermo, Sicily ; Major J. W. Powell, Washington, D. C. ; Paul Sébillot, Paris, France ; Prof. Edward B. Tylor, Oxford, England.

The meeting proceeded to the additional papers on the programme, as follows :—

William Wells Newell, Cambridge, Mass., "The Study of Folk-Lore, its Material and Objects."

Dr. A. F. Chamberlain, Worcester, Mass., "Mythology of the Columbian Discovery of America."

Mrs. Fanny D. Bergen, Cambridge, Mass., "Dextral and Sinistral Circuits."

Mrs. Ellen Powell Thompson, Washington, D. C., "Notes on Irish Folk-Lore."

Prof. Adolf Gerber, Richmond, Ind., "Brer Rabbit riding on Brer Fox to his Lady-love, a comparative Study."

"Five Short Louisiana Folk-Tales, Dialect, and Translation," Prof. Alcée Fortier, New Orleans, La.

The selection of time and place for the Annual Meeting of 1894 was left to the Council.

On motion of Dr. A. F. Chamberlain, a vote of thanks was passed to the Montreal Branch, for its courtesy.

The meeting then adjourned.

NOTES AND QUERIES.

INDIAN DOCTRINE OF SOULS. — (See the paper of Dr. Franz Boas, "Doctrine of Souls and of Disease among the Chinook Indians," vol. vi., 1893, p. 39.) Dr. Matthews tells us that some of the Hidatsa believe that each human being has four souls in one, while the Assiniboin think that each person has but one soul. A belief in several souls for each human being has been found among the Dakota tribes, and furnishes an explanation of the unwillingness (in the past) on the part of many Dakotas to have their pictures taken. Among the Dakotas one soul stays in the lock of hair that the female kindred of a deceased man preserve until the ceremony of the ghost lodge takes place (see "Teton Folk-Lore," in "Amer. Anthropologist," vol. ii. No. 2, April, 1889, pp. 145-148). A Kansa told the writer that when one of his tribe, named Hosasage, died in 1881, the father-in-law of the deceased, Wakanda by name, approached the corpse and removed the *ghost* (see "Kansa Mourning and War Customs," in "Amer. Naturalist," vol. xix. pp. 670 *et seq.*). The Kansa tribe do not believe in one "happy hunting ground" for all the dead. Their true belief as to the future life is explained thus: "When one of our tribe dies here, in the Indian Territory, his or her ghost returns to our former village at Council Grove, Kansas. The souls of those who died at Council Grove returned to the next preceding village on the Big Blue; and from that point on to the Missouri and down that stream is a series of ghost villages."

J. Owen Dorsey.

WEATHER AND MOON SUPERSTITIONS IN TENNESSEE. — I find the following notes in my diary, entered on the afternoon of the last "ground-hog day;" that is, on February 2, 1893.

"The morning was ominous because it seemed to betoken a clear, bright sky. But fortunately the sky soon became overcast, and was decidedly cloudy at the critical moment, that is, at high noon, the stated time for the ground-hog's appearance; so that he could not see his shadow. Had he seen it, he would have retired precipitately to the winter quarters whence he came, curl himself up therein and resume his intermitted torpor, to await in happy unconsciousness the end of the six weeks' extension of the reign of the ice-king. In such case, the die being cast, we should have had to look forward despondingly to a dreary interval of retarded buds and prolonged discomfort.

"But these blessed noontide clouds have saved us this cruel disappointment of our cherished hopes. The ground-hog was not dismayed by the appearance of his shadow, and so will not retreat to his hermitage, but at once emerge into active life from his two or three months' sleep. In consequence, the back of winter is broken."

The ground-hog superstition is widely prevalent in this country, both north and south, among all classes of our population, of foreign birth and native, cultured and illiterate, many believing it as firmly as their own existence. A few days after making the entry above quoted, I asked how the

ground-hog knows, after his long slumber, when the second day of February arrives ; or, if he is astir, how he knows when the hour of noon comes. The answer was, that the fact of his appearance on this day is well established. Certainly this is the case in the opinion of the adherents of the theory ; and that too with such accuracy that there is never any need of the cautious modification of the almanac, " The day before or the day after."

Nor is the well known fact that if the sun shines, with the thermometer say at sixty degrees, on the 2d of February, at noon, then the six weeks following will inevitably exhibit a succession of broken skies, pinching winds, and disjointed weather, to be referred to the ordinary connection of cause and effect.

We are to consider this belief in the infallibility of the ground-hog, not as isolated, but as a part of what might be termed an extended system of superstitious notions, the variety and prevalence of which exceed all estimation. What a vast array there is of credulous moon-observers, who scrupulously conform to the phases of the moon, as essential to all their affairs of business. They will not have a roof placed on a building, nor their pork salted down, nor corn, beans, fruit-trees, or anything which bears its produce above ground, planted in " the dark of the moon," nor have a fence put up, or potatoes planted, or anything which yields edibles beneath the soil, in the " light of the moon." It would be labor lost in all such cases ; for the roof would curl and crack open ; the fence would sink into the ground ; the pork would rise out of the brine, even if weighted down ; the vines would refuse to climb the supports or yield fruit, but would heedlessly run straggling about among the weeds ; the esculent roots would disdain to bulb, and become spindly and worthless ; in short, disaster would ensue in all directions, by " taking the moon crosswise," through negligence or wilfulness.

The same principle — I suppose it is a principle — extends, as some think, to wheat and other cereals, so that the sowing of these is imperatively dominated in the same way as the planting of vegetables or the culture of vines ; and even during the cutting of the ripened grain, or the mowing of hay, the moon must be propitious, or the final result will in some way be adverse to the wishes of the proprietor.

It is also a very particular matter to look at the new moon when it appears in the west. It must not then be seen, for the first time, through the branches of a tree, nor over the left shoulder. Otherwise, an observer may well apprehend that he will be " moonstruck " in some fashion to his disadvantage.

As to weather omens, any forms there are currently approved and practically applied. Nor are these confined to the uncultured classes.

If it rains on Easter Sunday, it must of necessity rain for seven weeks, or, as some say, for a period of seven Sundays, the exact order, apparently, not being fully settled.

If rain falls on Monday, this must be followed by rains occurring on two other days of the same week.

The first three days of December have a quality whereby they furnish the

types of the prevailing weather for December, January, and February. And the first twelve days of January control the year in like manner.

If it has been rainy for some days, and then clears off in the night, this change, however promising, is wholly unreliable. The weather is not to be considered as settled until the clearing up process is repeated in open day, after which only the condition can be permanent.

Among the great mass of household superstitions may be mentioned a few by way of illustration. If a dish-cloth is dropped on the floor, a visitor may confidently be expected on that day. If a cock crows in the open door, the same result will follow. If any one at table by mistake take an article of food while he has a supply of the same article on his plate, a visitor is at hand who will come hungry.

Dr. Johnson analyzed his dreams in order to discover the undercurrent or bent of his waking thoughts; so we may analyze, in some degree, even the most absurd or grotesque superstitions, to find on what they are based or from what they arise. If we do this, we shall find that the basis and texture of superstition consist in the following ideas and convictions: that man's destiny is influenced, and in part determined, by hidden powers above and around him; that he is not, therefore, in his own absolute care and keeping; that the controlling forces, whatever they are, under which he lives, can foreshadow the future and reveal objects and events to come; that they thus far transcend the limits of human intelligence, which can hardly see anything in advance, and "knoweth not what a day may bring forth."

J. C. Wells.

CHATTANOOGA, TENN.

BURIAL OF THE WREN. — (See No. xxii., 1893, p. 231.) In reference to the old English custom of the Burial of the Wren, and the discussion relating to this ceremony, in which we have been greatly interested, it may be said, on the authority of Dr. J. Walter Fewkes, that a corresponding rite still exists in Tusayan pueblos, namely, the Burial of the Eagle, a description of which might elucidate the English custom, and of which he hopes hereafter to obtain an account.

A NEGRO BALLAD. — The following rhyme was obtained from an old colored woman in Albemarle County, Va.: —

1. Olde woman, she do me so, —
How wow wow!
Old woman, she do me so, —
How wow wow!
Hooray blow! how wow wow,
Hooray blow! how wow wow!
2. She saddle me, bridle me, —
3. She boot me and spur me, —
4. She ride me a fox-hunting, —
5. She ride down hillside, —
6. Old b'ar he clamp me, —

Several nonsense verses follow. The refrain is repeated with each verse.

The following is a plantation song from an old nurse : —

Way away, way away to the wild goose's nation,
All the niggers have to work on the sugar plantation ;
Where it 's sometimes sweet and sometimes sour,
Every nigger has to work his own half hour.

Oh, the ladies they use the bergamot's spawn,¹
The nigger has a sweet scent the moment he 's born.
I play upon the banjo, I practise on the horn ;
The music 's in the nigger Jim as soon as he was born.

Randolph Meikleham.

ALBEMARLE COUNTY, VA.

NOTE. — The first of the foregoing pieces may be a fragment of a song relating to magic, in which the person speaking is supposed to have been metamorphosed by a witch. — ED.

NOTES ON OLD NEW ENGLAND CUSTOMS. — In reading your articles on the manners and customs of former times, I am reminded of certain things which may perhaps be of interest to your readers.

Mrs. M. F. Hoagland.

200 WEST 52D ST., NEW YORK, N. Y.

1. KEEPING SATURDAY NIGHT. — Fifty years ago, and even at a later date, the good New Englanders kept Saturday night, taking the evening meal before sundown, and so having the work "done up." Just as the sun set behind the western hills, the household disposed itself to reading and quiet, but when Sunday evening came, and the sun had gone down, if there were young women in the family, their beaux came, a circumstance always causing the evening to be looked for with pleasant anticipation.

2. USE OF FENNEL IN CHURCH. — Last summer I visited a church where during my childhood a very tall man and a very small woman occupied the front pew, he leading the singing with unction, while she quietly chewed the fennel, now and then passing a sprig to a neighbor less fortunate than herself ; perhaps in order to help them keep awake during the long prayer, which often consumed an hour, or the longer sermon, which frequently required two hours in delivery, more especially if the minister was expatiating on some doctrine. Most of the congregation had come long distances, and therefore waited through a short recess for the afternoon meeting, which gave the good dames an opportunity to sift the gossip of the neighborhood.

3. CHURCH CHOIRS. — These were an interesting feature, consisting of a great bass viol, with from fifteen to thirty singers. When such a choir sang "Before Jehovah's Awful Throne," there was awe and reverence among the worshippers, even although among the singers there might be a quarrel as to who should take the first seat.

4. STOVES IN MEETING. — During the winter, a very prominent object

¹ According to Webster's Dictionary, gardeners call underground roots *spawn*; the sweet-flag has a pungent, aromatic root.

was the foot-stove, on which the women rested their feet in order to keep them warm. It was no unusual thing to see a woman sit during service with her foot-stove in hand, and pass it to another at a distance of three or four seats. As stoves were not in use in churches, many amusing incidents happened at their introduction. In the history of the town of Litchfield, Conn., I find this record : —

“Opposition had been made to the introduction of a stove in the old meeting-house, and an attempt made in vain to induce the society to purchase one. Seven young men purchased a stove and requested permission to put it up in the meeting-house on trial. Consent was obtained. It was ready for use on the first Sunday in November. It being a warm, pleasant day, it was thought best not to light the fire.

“These young men were at the church early, as the historian records, ‘to see the fun.’ The stove stood in the middle aisle. People came in and stared. Deacon Trowbridge had been persuaded to give up his opposition. He shook his head, however, as he felt the warm air from the stove, and gathered up the skirts of his great-coat as he passed up the broad aisle to the deacon’s seat. Another old farmer scowled and muttered at the effect of the heat. One woman took her seat, and, after fanning herself, fainted entirely away. One good brother stood, and holding out his hands to warm them, rubbed them together to show how he enjoyed the heat. There was not, nor had there been, a fire in the stove; and when on Monday morning it was rumored that such was the fact, the opposers succumbed, and this was the means of reconciling the congregation to the use of a stove in church.”

5. SECOND-DAY WEDDING. — In Connecticut, and in New York, the bringing home of the bride was called a “Second-day Wedding;” in New Jersey, an “Infair.”

6. FUNERALS IN PENNSYLVANIA. — In Pennsylvania it was formerly the custom, when a death occurred, for men to be sent out in various directions within a circle of from fifteen or twenty miles radius, in order to “warn the people” to attend the funeral. Hundreds would often assemble, and the day was made one of feasting, many of the neighbors assisting the bereaved family to bake the meats, fry the sausages, and make the rusk and cake.

7. EPITAPHS. — An amusing feature of New England life in the early days was the epitaphs that were put upon the tombstones.

In an old burying-ground near Litchfield are found the following. I give the style as far as is possible : —

Mr James Tryon
Mrs Ruth 1st wife
of above
Mrs Patty second wife of above.

Stop my friends and take another view
The dust that moulders here
Was once alive like you.

Here lies our babes we once adore
They 've gone and cannot come no more,

Twas God that called them to depart
They was the darlings of our heart.

Beneath this stone lies children five
Endearing objects when alive
Though long in silence here the're lain
They certain will revive again.

This stone
is erected to the
Memory of Will-
iam Sey-mour
son of Capt Sam-
-uel Seymour &
Rebeker his
wife, who Depart
-ed this life the 30th day
of December — A. D.
1797 aged six.

Here lies the
Body of Mr Lew-
is Collens 3^d son
of Timothy
Collins Esq^e who
died July y^e 16th
A. D 1753 in y^e 24th
year of his age.

Having had 13 children
101 Grand children
274 Great Grand children
22 Great great grand children
410 Total.

BRIDE-STEALING IN NEW ENGLAND. — (See the paper of Mrs. Alice Morse Earle, "Old-Time Marriage Customs in New England," No. xxi., 1893, p. 97.) With reference to the article of Mrs. Earle, may be compared the poem of Mrs. Emma Willard, entitled "Bride-Stealing, a Tale of New England's Middle Age," read at Farmington in 1840, from which I subjoin extracts.

The historical poem followed the exercises of the day, which included another poem from the pen of the same authoress, entitled "Our Father," and an oration by Rev. Dr. Porter of New Milford, the occasion being the celebration of the Second Centennial Anniversary of Farmington, Conn.

Now all the wedding guests were met, . . .
Then cake went round and other matters,
Handed on well scoured pewter platters.
Well shone his whitest teeth on black,
The Ensign's negro, good old Jack.
Borrowed at need, the only waiter
Save Norton's Tom, who brought forth platter ;
Or what 's that lordly dish so rare
That glitters forth in splendors glare ?
"Tell us, Miss Norton, is it silver ?
Is it from China or Brazil — or" —
. . . Quoth the good dame, " 'T is a tin pan,
The first made in the colony,
The maker Pattison 's hard by —
From Ireland in the last ship o'er."
. . . Next skreaked the tuning violin.
. . .

The bridegroom liked it not at all,
 Just bent his form the time to show,
 As beaux and ladies all do now. . . .
 His eye upon young Burnham fell,
 He watched him close and read him well ;
 Among his set detected signs,
 Then warned his bride of their designs.
 "Beware," he whispered, "Burnham's gang.
 Villain, one day he 'll surely hang.
 They mean, my gentle love, to steal thee,
 Be silent, nor let looks reveal thee ;
 Still keep by me and fear no harm,
 Beneath the shelter of this arm."
 She said, " I *will* obey, not *must*.
 Thy arm, thy head, thy heart I trust."
 Burnham approached. "Should he have pleasure
 With the fair bride to lead one measure ?"
 "Sorry she was, but truth be spoken,
 The heel tap from her shoe had broken.
 Yon ugly chink upon the floor
 Had snapped it off an inch or more."
 With look displeased the youth withdrew
 Much doubting if she spoke him true.
 To Mercy Hart away he posted,
 Who came and thus the bride accosted :
 "Oh, Tabby, come along with me,
 I 'll show you something rare to see."
 "Indeed, dear Mercy, I can't go,
 My stay lace" — and she whispered low.
 "Well, then, Miss Lee, if you can't come
 And see your friends, we 'd best go home."
 In vain — she could not tempt the bride
 To quit, like Eve, her Adam's side.
 Now came the parting good-byes on,
 Lee whispered few words and was gone,
 And in a short five minutes more
 By movement quick, she gained her door,
 Drew fast the bolt, but straight pursue
 With riot the confederate crew.
 One mounted on fleet steed was near,
 The bride, when stolen, off to bear.
 Now at the door with shout and din,
 They called aloud to let them in.
 "Quick, open, or the door we break."
 Down falls the door with crash and crack,
 What saw those graceless felons then ?
 A timid woman, no, a man —
 Aye, more than man he seemed to be,
 As armed with club, stood Isaac Lee ;
 Darted his eye indignant fire,
 Thundered his voice with righteous ire.
 "Back, villains, back, the man is dead
 Who lifts a hand to touch that head."

They stood aghast, a moment gone,
 Mad and inebriate all rushed on.
 "Seize him," cried Burnham, with a scoff,
 "While I take her and bear her off."
 Ere the word ended, down he fell:
 Lee's giant blow had lighted well,
 And quick and oft those strokes descended;
 And when that battle fierce was ended,
 Three men lay on the floor for dead,
 And four more, wounded, turned and fled.

Dead they were not, but bruised full sore,
 The bride and bridegroom bending o'er
 With care and cordial, life restore,
 Others came, too — the wounded raised,
 And Isaac's valor loudly praised.
 None thought him made of such true stuff,
 But hoped the rascals had enough,
 All said 't was right, and south and north
 Abjured *Bride Stealing*¹ from henceforth.

In the preface of the publication, it is stated that "the events, the localities, and the personages were all strictly real, and Ensign Hart and little Sammy no other than the grandfather and father of the authoress."

Emily E. Ford.

97 CLARK ST., BROOKLYN, N. Y.

PROPOSAL FOR FOLK-LORE RESEARCH AT HAMPTON, VA.—We take pleasure in printing the following address, issued by a teacher in the Hampton School, who is also a member of The American Folk-Lore Society. The task of collecting negro traditions, promoted in part by students of the negro race, cannot fail to be as interesting in results as beneficial to the persons engaged in the work.

To graduates of the Hampton Normal School and all others who may be interested:

DEAR FRIENDS, — The American Negroes are rising so rapidly from the condition of ignorance and poverty in which slavery left them, to a position among the cultivated and civilized people of the earth, that the time seems not far distant when they shall have cast off their past entirely, and stand, an anomaly among civilized races, as a people having no distinct traditions, beliefs, or ideas from which a history of their growth may be traced. If within the next few years care is not taken to collect and preserve all traditions and customs peculiar to the Negroes, there will be little to reward the search of the future historian who would trace the history of his people from the African continent, through the years of slavery, to the position which they will hold a few generations hence. Even now the children are growing up with little knowledge of what their ancestors have

¹ "To steal the bride, was for a party of young men, accompanied by some young women, to carry her off, take her junketing about to neighboring taverns, and bring her home the next day. It was a coarse jest, and not unfrequently a malicious one, got up by some disappointed rival."

thought or felt or suffered. The common school system with its teachings is eradicating the old, and planting the seeds of the new, and the transition period is likely to be a short one. The old people, however, still have their thoughts on the past, and believe and think and do much as they have for generations. From them, and from the younger ones whose thoughts have been moulded by them, in regions where the common school is as yet imperfectly established, much may be gathered that will, when put together and printed, be of great value as material for history and ethnology.

But if this material is to be obtained it must be gathered soon, and by many intelligent observers stationed in different places. It must be done by observers who enter into the homes and lives of the more ignorant colored people and who see in their beliefs and customs no occasion for scorn or contempt or laughter, but only the showing forth of the first child-like but still reasoning philosophy of a race reaching after some interpretation of its surroundings and its antecedents. To such observers every custom, belief, or superstition, foolish and empty to others, will be of value and will be worth careful preservation. This work cannot be done by white people, much as many of them would enjoy the opportunity of doing it, but must be done by the intelligent and educated colored people who are at work all through the South among the more ignorant of their race, teaching, preaching, practising medicine, carrying on business of any kind that brings them into close contact with the simple, old-time ways of their own people. We want to get all such persons interested in this work, and to get them to note down their observations along certain lines and send them into the editor of the "Southern Workman." We hope sooner or later to join all such contributors into a Folk-Lore Society, and to make our work of value to the whole world; but our beginning will be in a corner of the "Southern Workman," and we have liberty to establish there a department of Folk-Lore and Ethnology.

Notes and observations on any or all of the following subjects will be welcomed:—

1. Folk-tales. The animal tales about Brer Fox and Brer Rabbit and the others have been well told by many white writers as taken down from the lips of Negroes. Some of them have already been traced back to Africa. Many are found existing with slight variations among Negroes and Indians of South as well as North America. These, with other stories relating to deluges, the colors of different races, and natural phenomena of various kinds, form an important body of Negro mythology. Any additions to those already written out and printed, or variations on those already obtained, would be of great value.

2. Customs, especially in connection with birth, marriage, and death, that are different from those of the whites. Old customs cling longer about such occasions. The old nurse, who first takes the little baby in her arms, has great store of old-fashioned learning about what to do and what not to do to start the child auspiciously upon the voyage of life. The bride receives many warnings and injunctions upon passing through the gates of matrimony; and the customs that follow death and burial tend to change

but little from age to age. What was once regarded as an honor to the dead, or a propitiation of his spirit, must not be neglected, lest the dead seem dishonored, or the spirit — about which we know so little after all — wander forlorn and lonely, or work us ill because we failed to do some little thing that was needful for its rest. And so the old ways linger on about these events of our lives, and through them we may trace back the thoughts and beliefs of our ancestors for generations.

3. Traditions of ancestry in Africa, or of transportation to America. Rev. Dr. Crummell, in his eulogy of Henry Highland Garrett, says of that great man, "He was born in slavery. His father before him was born in the same condition. His grandfather, however, was born a free man in Africa. He was a Mandingo chieftain and warrior, and, having been taken in a tribal fight, was sold to slave traders, and then brought as a slave to America." If this tradition was preserved for three generations, may there not be others that have been handed down from father to son and from mother to daughter through longer descents? The slavery system as it existed in the United States tended to obscure pedigrees and blot them out entirely by its brutal breaking up of all family ties, but if only here and there such traditions are still found, they are worth preserving, as tending to throw some light upon the derivation of the American Negroes.

4. African words surviving in speech or song. Here and there some African word has crept into common use, as *goober*, for peanut, which is manifestly the same as *ngooba*, the universal African designation for the same article of food. Are there not other words, less common, which are African? Do not children sing songs, or "count out" in their games with words which many of us have taken for nonsense, but which really form links in the chain that connects the American with the African Negro? Do not the old people, when they tell stories, use expressions sometimes that are not English, and that you have passed over as nonsense? Are there not songs sung by the fireside, at the camp-meeting, or at work or play that contain words, apparently nonsensical, that make a refrain or chorus? If there are, note them down, spelling them so as to give as nearly their exact sound as possible, and send them in with a note of how they are used.

5. Ceremonies and superstitions. Under this head may be included all that can be learned about beliefs in ghosts, witches, hags, and how to overcome supernatural influences; how to cork up a hag in a bottle so that she cannot disturb your slumbers; how to keep her at work all night threading the meshes of a sifter hung up in the doorway, and so escape her influence; how to detect or avoid conjuring or magic in any form; how to escape the bad luck that must come if you turn back to get something you have forgotten, or if a crow flies over the house, or if your eye twitches, or if any of the ten thousand and one things occur which in the minds of the ignorant and superstitious will bring bad luck, if the right thing is not done at once to avert the evil influence.

6. Proverbs and sayings. From the time of King Solomon until now there have always been embodied in proverbs many bits of sound wisdom that show the philosophy of the common people. The form that the prov-

erbs and sayings take depends largely upon the habits and modes of thought of the people who made them. Thus a collection of the proverbs of any race must show many of the race characteristics and the circumstances of life which surround them. Joel Chandler Harris, in his "Uncle Remus' Songs and Sayings," has given a series of Plantation Proverbs that show the quaint humor, the real philosophy, and the homely surroundings of the plantation Negroes. A few specimens from his list may call attention to what we mean. "Better de gravy dan no grease 't all." "Tattlin' 'oman can't make de bread rise." "Mighty po' bee dat don't make mo' honey dan he want." "Rooster make mo' racket dan de hin w'at lay de eig." In Mr. Harris's book the Georgia Negro dialect is carefully preserved, but that is not necessary for our work, though adding to its value when it can be done well.

7. Songs, — words or music, or both. The Hampton School has been at some pains to note down and preserve many of the "Spirituals," which are probably the best expression, so far attained, of the religious and musical feeling of the race, but there are innumerable songs of other kinds which have never been taken down here. One of the earliest methods of recording and preserving historical or other knowledge is through the medium of rhythmic and musical utterance. The Iliad of Homer, the great historical psalms of the Hebrew poets, the Norse Sagas, the Scotch, English, and Spanish ballads, were but the histories of the various races moulded into forms in which they could be sung and remembered by the people. In the absence of written records or of general knowledge of the art of reading, songs are the ordinary vehicle of popular knowledge. A few years ago I was listening to the singing of some of our night students. The song was new to me and at first seemed to consist mainly of dates; but I found, as it went along, and interpreted itself, that it was a long and fully detailed account of the Charleston earthquake, in which the events of successive days were enumerated, the year being repeated with great fervency again and again in the chorus. Are there not other songs of a similar character that take up older events? Are there not old war songs that would be of permanent value? Are there not songs that take up the condition and events of slavery from other than the religious side? Are there any songs that go back to Africa or the conditions of life there? What are your people singing about, — for they are always singing at their work or their play, by the fireside or in their social gatherings? Find out and write it down, for there must be much of their real life and thought in these as yet uncollected and unwritten songs.

There are many other lines along which observation would be of value for the purpose of gaining a thorough knowledge of the condition, past and present, of the American Negro. Are there any survivors of the later importations from Africa, or are there any Negroes who can say to-day, My father, or mother, was a native African? If there are, talk with them, learn of them all they can tell you, and note it down. Are there any families of Negroes, apparently of pure blood, characterized by straight or nearly straight hair? If there are, do they account for it in any way? What proportion of the colored people in the district where you live are of mixed

blood? Give the number of pure and mixed blood. What proportion having white blood have kept any traditions of their white and of their Negro ancestry, so that they know the exact proportion of white to Negro blood? How many have traditions of Indian ancestry? Reports on all these subjects would be in the line of our work.

And now, having shown as fully as possible within the limits here set down, what it is that the Hampton School desires to do through its graduates and all other intelligent Negroes who are interested in the history and origin of their own race, we would say in closing that we should be glad to enter into correspondence with any persons who wish to help in this work, and to receive contributions from all who have made or who can make observations along the proposed lines of investigation. Correspondence with prominent men of both races leads us to believe that we have the possibility ahead of us of valuable scientific study; that in this age, when it is hard to open up a new line of research or add anything to the knowledge of men and manners and beliefs that the world already possesses, we, if we labor earnestly and patiently, may contribute much that shall be of real and permanent value in spreading among men the understanding of their fellow-men, as well as in the furnishing materials for the future historian of the American Negro. Is not this worth doing?

Correspondence in regard to this matter may be addressed to

Miss A. M. Bacon.

“SOUTHERN WORKMAN” OFFICE, HAMPTON, VA.

RECORD OF AMERICAN FOLK-LORE.

ALGONKIAN. BLACKFOOT. — The book of 1892 is Mr. G. B. Grinnell's "Blackfoot Lodge Tales" (New York, 1892), which is rich in myth and kindred lore (see this Journal, vol. vi. pp. 77-79).

The volume of the "American Antiquarian" for 1893 (xv.) contains articles on Blackfoot star-myths, by Mr. M. N. Wilson: 1. The Pleiades (pp. 149, 150); 2. The Seven Stars (pp. 200-203). The Pleiades are little boys who ran away in a fit of vexation and became stars; *Ursa Major* consists of seven boys who were chased away by their elder sister.

CHEYENNE. — The "Folk-Lorist" (Chicago) for July, 1893, has notes by H. R. Voth on "Cheyenne Funeral Rites."

OTCIPWE. — The most important contribution to our knowledge of Otcipwe mythology and folk-lore is the invaluable work of Dr. W. J. Hoffmann, "The Midē'wiwin, or Grand Medicine Society of the Ojibwa," in the "Seventh Annual Report of the Bureau of Ethnology" (Washington), pp. 149-299.

PENOBSCOT. — In the "Popular Science Monthly," xliii. 651, 652, Miss VOL. VI. — NO. 23. 21

Abby L. Alger publishes the legend of "Grandfather Thunder," and in vol. xlv. pp. 195, 196, a myth of the Creation.

APACHE. — The most valuable study in the mythology of this people is undoubtedly J. G. Bourke's "The Medicine-men of the Apache," in the "Ninth Annual Report of the Bureau of Ethnology" (Washington), pp. 451-617.

BRITISH COLUMBIA AND THE NORTHWEST. — The contribution of the year to our lore of the tribes of this region is Dr. Franz Boas's detailed and exact encyclopædic lore, "Sagen der Indianer in Nordwest-Amerika," which continues to appear in the "Verhandlungen der Berliner Gesellschaft für Anthropologie." In 1892 are treated the Cātłoltq (pp. 32-62), Tlāāmen (pp. 62, 63), E'ēksen (pp. 63-65), Pentlatc (pp. 65, 66), Nutka (p. 383), Lēkwiltok (pp. 383-388), Nimkisch (pp. 388-407), Kūēqsōtenōq (pp. 407-410); in 1893, the Kwakiutl (pp. 228-240), the Tlātłask'oala (pp. 241-256).

KOOTENAY. — In the "Report of the British Association for the Advancement of Science," 1892 (Edinburgh Meeting), Dr. A. F. Chamberlain presents the results of his work amongst the Kootenay Indians of southeastern British Columbia and northern Idaho (pp. 545-615). The article appears also as the "Eighth Report of the Committee on the Northwestern Tribes of Canada, with an Introduction by Horatio Hale" (71 pp. 8vo). Pages 31-36 are devoted to a brief synopsis of Kootenay mythology and folk-lore, chiefly abstracts of animal tales. The Deluge myth and the stories of "Seven Heads" and "Lame Knee" invite comparison with those of other races. The coyote is the chief actor, as with some more southern tribes.

In the "Popular Science Monthly" for November, 1893, the article entitled "Some Characteristics of Northwestern Indians" (pp. 823-831) treats of the ethnology and mythology of the Kootenays and Shushwaps, based upon Chamberlain and Dawson. In "Am Ur-Quell," vol. iii. No. 9, Dr. A. F. Chamberlain publishes "Der Wettlauf; Eine Sage der Kitōnāqā" (How the Frog deceived the Deer in a Race).

CALIFORNIAN. — In the "Overland Monthly," vol. xxi. (1893), pp. 146-155, 389-399, Helen M. Carpenter writes "Among the Diggers of Thirty Years Ago," giving some interesting items of their social life. The "American Anthropologist," vol. v. pp. 351-361, contains an article by F. V. Colville, on the "Panamint Indians of California," in which civilization, industries, etc., are considered. Vol. vi. of the same journal contains (pp. 377-380) a detailed description of "Piñon Gathering by the Panamints," contributed by Mr. B. H. Dutcher.

IROQUOIS. — Rev. W. M. Beauchamp's "The Iroquois Trail" (Fayetteville, N. Y., 1892) contains many folk-lore and mythological data (see this Journal, vol. v. pp. 261). In the "American Antiquarian," vol. xiv. pp. 344-349, the same author treats of the "Early Religion of the Iroquois."

CHEROKEE. — In "Am Ur-Quell," iv. Bd. (1893), S. 37-39, Mr. James Mooney treats of "Indian Doctors," a subject thoroughly studied by him in other places, and in connection with his most important contribution, "The Sacred Formulas of the Cherokees," in the "Seventh Annual Report of the Bureau of Ethnology" (Washington), pp. 306-395.

KLAMATH. — Dr. A. S. Gatschet's "Klamath Indians of Southwestern Oregon," forming parts i. and ii. of vol. ii. of the "Contributions to North American Ethnology," contains, especially at pp. 1-197 of part i., a large amount of valuable and interesting folk-loristic and mythological material (see this Journal, vol. v. pp. 252-255).

NAHUATL. — In the "American Anthropologist" for July, 1893, Dr. J. W. Fewkes has an article on "A Central American Ceremony, which suggests the Snake Dance of the Tusayan Villagers" (pp. 285-306). The paper is based upon Sahagun's description of a ceremony of the Nahuatl, together with a hitherto unpublished native text. On this festival of the water pancakes Dr. Fewkes makes some valuable remarks, and prints the texts in question, besides which the plate given in Sahagun is printed in colors, together with snake pictures from the Maya Codex Cortesianus. Dr. Fewkes concludes that the "facts here recorded look as if the Hopi practise a ceremonial system of worship with strong affinities to the Nahuatl and Maya."

NAVAJO. — To the "American Anthropologist," vol. vi. (1893), No. 3 (pp. 345-362), Mr. A. M. Stephen contributes an interesting article on the "Navajo." Land and people, life, land tenure, architecture, house dedication, family customs, marriage customs, taboo, arts, mythology, religious ceremonies, medicine, present transitional conditions, are all treated of.

In the "Journal of the Anthropological Institute" (London) Miss H. W. Buckland discusses some "Points of Contact between Old World Myths and Customs and the Navajo Myth entitled 'The Mountain Chant'" (vol. xxii. (1893), pp. 346-355).

In the "Eighth Annual Report of the Bureau of Ethnology" (Washington), J. Stevenson discusses in detail the "Ceremonial of Hasjelti Dailjis and Mythical Sand-paintings of the Navajo Indians" (pp. 229-285).

PUEBLOS. TUSAYAN (MOQUI). — In the "Proc. Amer. Assoc. Adv. Sci.," 1892 (pp. 258-270), M. C. Stevenson has an interesting paper on "Tusayan Legends of the Snake and Flute People." Somewhat detailed accounts are given of The Snake Drama, The Origin of the Snake Ceremonial, The Origin of the Flute Ceremonial. The writer concludes: "The flute ceremonial is the dramatization of the migrations of the Flute people, their encounter with the Snake people, and the grand finale when the director of the Flute people brings the rams, and in return the director of the Snake people declares he shall be master over the land every alternate year. . . . The snake drama bears no relation to the flute drama, except

in so far as they are both vain ceremonials; but in the flute drama, both the Flute people and the Snake people appear."

In the "Bulletin of the Essex Institute," vol. xxiv. Nos. 7-9, Dr. J. W. Fewkes treats at length of "The Wa-wac-ka-tci-na, a Tusayan Foot Race" (pp. 113-133). The characters, masks, etc., are described in detail. The same author, in the "American Anthropologist," vol. vi. (1893), pp. 363-375, under the title, "A-wa-to-bi; an Archæological Verification of a Tusayan Legend," deals with the Indian stories of the mined pueblo of A-wa-to-bi. Another contribution to the mythology of the Pueblo Indians is the article of Mr. A. F. Bandelier, "The Montezuma of the Pueblos," in the same journal, vol. v. pp. 319-326. The conclusion arrived at is that the "Montezuma of New Mexico is, therefore, in its present form, a modern creation." In the "Journal of American Archæology and Ethnology," vol. iii., Mr. Bandelier has also a valuable study, "An Outline of the Documentary History of the Zuni Tribe" (pp. 1-115). Useful for reference in connection with mythological and sociological study is V. Mindeleff's study of Pueblo architecture, Tusayan and Cibola, in the "Eighth Annual Report of the Bureau of Ethnology" (Washington), pp. 1-228.

In the "Journal of American Archæology and Ethnology," vol. ii. (1892), Mr. J. G. Owens, whose early death is much regretted, has a detailed description (pp. 161-175) of "Natal Ceremonies of the Hopi Indians;" and in the "Folk-Lorist" (Chicago), July, 1893, is an account of a "Hopi Doll," by A. M. Stephen.

In the "Journal of American Archæology and Ethnology," vol. ii. (1892), pp. 1-159, Dr. J. W. Fewkes, under the title, "A Few Summer Ceremonials at the Tusayan Pueblos," gives us part of "a true story of the religious ceremonies of these Indians."

In the "American Anthropologist," vol. v. (1892), pp. 217-245, Dr. J. W. Fewkes and A. M. Stephens discuss the "Mam-zrau-ti," a Tusayan ceremony.

In the "American Naturalist," vol. xxvii. (1893), C. L. Webster, in an article, "Among the Cliff-Dwellers," describes a mummified child.

SIOUAN. — Important to folk-lorists and mythologists is Rev. J. Owen Dorsey's "The Tcegiha Language," forming vol. vi. of the "Contributions to North American Ethnology," published by the Department of the Interior, Washington. The volume contains the tests and explanations of many important and interesting myths (see this Journal, vol. v. pp. 255-257). In the "American Anthropologist," vol. vi. 1893, the same writer has a note on "The Rising and Falling of the Sky in Siouan Mythology."

OMAHA. — In the "Papers of the Peabody Museum," vol. i. (1893), No. 5 (vi, 152 pp.), Miss A. C. Fletcher discusses "Omaha Indian Music." The article is accompanied by "A Report on the Structural Peculiarities of the Music," by J. C. Fillmore.

YUCHI. — In the "American Anthropologist" for July, 1893, Dr. A. S. Gatschet contributes (pp. 279-282) "Some Mythic Stories of the Yuchi In-

dians,"—the origin of the dry land (the widespread myth of the diving animal or bird); how the land was first made (quite Algonkian in general aspect: perhaps the Yuchi have been influenced since their location on the Arkansas by the tribes of that stock); sun myths; why the cedar-tree is red-grained (the ending calls up the cognate Cherokeean myth).

ESKIMO. — The exhaustive paper of Mr. John Murdoch on "The Ethnological Results of the Point Barrow Expedition," in the Ninth Ann. Rep. of the Bur. of Ethn., pp. 19-441, contains many items of folk-lore and mythology.

ONOMATOLOGY.

ALGONKIAN. — In the "Brooklyn Daily Eagle Almanac, 1893," Mr. W. W. Tooker discusses "Indian Names of Places in Brooklyn" (pp. 58-60), the principal words investigated being *Merechkawikingh* (the Indian village which the Dutch found near Red Hook), *Rinnegackonck* (the Navy Yard's old name), *Gowanus* (name of an old plantation), *Ihpetonga* (a name supposed to have been bestowed by the Indians upon Brooklyn Heights, but which, Mr. Tooker tells us, is a Chippeway term which Schoolcraft gratuitously unloaded upon the locality). In the "Long Island Magazine" for September, 1893 (pp. 51-54), Mr. Tooker discusses "Supposed Indian Names of Places on Long Island," showing what transformations such familiar words as *Oak-neck*, *Hog-neck*, *Wainscott* have undergone. As in the case of Mr. Tooker's previous papers upon Indian Names, these essays are marked by careful and conservative etymologizing.

In the "American Anthropologist," vol. vi. (1893), pp. 409-414, the same writer discusses the ethnology and philology of the "Kus-karawaokes of Captain John Smith," and contributes to the "American Antiquarian," vol. xv. (1893), pp. 286-291, an interesting and suggestive article on "The Name Susquehanna, its Origin and Significance."

KOOTENAY. — In the same periodical and number, Dr. A. F. Chamberlain writes of "The Name of the Kootenay Indians."

NAHUATL. — In the "American Antiquarian," vol. xv. 377-382, Dr. D. G. Brinton analyzes acutely the words "Anahuac" and "Nahuatl."

GENERAL. — The paper on "North and South American Aboriginal Names," in the "Popular Science Monthly," vol. xlv. pp. 81-84, is somewhat antiquated and unscientific. The author's attempts to connect *Orinoko* with *Roanoke*, New England *Chicopee* and South American *Chicapa*, *Peoria* and *Peru*, are not to be countenanced. *Canadian-agua* and *Nottas-agua*, if the first is for *Cananadaigua* and the latter for *Nottawasaga*, can have nothing in the world to do with each other. Vance, L. J., "Folk-Lore Study in America," in "Popular Science Monthly," vol. xliii. (1893), pp. 586-598; Wood, C. E. S., "Famous Indians, Portraits of some Indian Chiefs," "Century" (New York), vol. xlvi. (1893), pp. 436-445; Peet, S. D., "The Borrowed Myths of America," in "American Antiquarian" (Chicago), vol. xiv. pp. 336-343; Keller, H., "The Magic of the Red Men," in "North

American Review" for November, 1893, pp. 591-600 (brief notes on "Medicine-men," Pawnee, Moqui, etc.); Chamberlain, A. F., "Ueber Zauber mit menschlichem Blut und dessen Ceremonial Gebrauch bei den Indianern Amerikas" (three articles), in "Am Ur-Quell," vol. iv. (1893), S. 1-3, 34-37, 64-66; also, "Sagen vom Ursprung der Fliegen und Moskiten," *ibid.*, S. 129-131 (treats, among others, of such legends amongst the Algonkians, Kootenay, Iroquois, Cherokee); Read, W. E., "Indian Traditions of their Origin," in "Overland Monthly" (San Francisco), vol. xx. (1892), pp. 577-584).

LOCAL MEETINGS AND OTHER NOTICES.

MONTREAL. *Monday, October 9, 1893.* The first regular meeting of the season was held at the house of Mr. H. Beaugrand, first president of the Branch, Professor Penhallow, the President, in the chair. The paper of the evening was an account of "The Fall of Hochelaga," contributed by Mr. Horatio Hale, and read, in the absence of the author, by Dr. John Reade.

It is well known that when Champlain reached the place where Montreal now stands, the little Indian fortress that Jacques Cartier had found there some sixty years before had disappeared, as had also the kindred settlements lower down the river. What became of this Indian population? The question had long been asked in vain, but traditions that have come to light furnish a reasonable answer. In studying the languages of the Canadian tribes, Mr. Hale visited the Wyandots of Anderdon, on the Detroit River, the last feeble remnant of the only tribe which retained, in Canada, the speech of the once famous and powerful Huron people. Crushed by the Iroquois in the desperate struggle of which Parkman in his "Jesuits in North America" has given a narrative of thrilling interest, they had taken refuge for a time among their Algonquin friends, the Ojibways, on the shores of Lakes Michigan and Superior. Returning eastward after a time, they settled on the island of Michilimackinac, whence at a later day, descending through Lakes Huron and St. Clair, they occupied lands on both sides of the Detroit River. About the middle of the present century the majority of them accepted lands in the Indian Territory, where, strange to say, they had for neighbors a band of their ancient enemies, the Senecas. A small number of them still clung to their Canadian homes; and from Joseph White, — in his own tongue Mandarong, the "Unwilling," — the chief of this band, a man of marked intelligence, and, in spite of his name, of frank and genial nature, Mr. Hale obtained much information touching the history, customs, and beliefs of his people. Mandarong had once visited his kinsmen at Lorette, and compared traditions with them. These traditions agreed in assigning for the primitive home of the undivided race the northern banks of the St. Lawrence, near the Atlantic coast. Chief Mandarong told Mr. Hale of the origin of the war which resulted in the dispersal of the Huron-Iroquois. The two communities were living together, but without intermarriage, which had been forbidden, when an Iro-

quois brave transgressed the interdict and afterwards aggravated the offence by slaying his Huron wife. Her kinsmen, to avenge her fate, slew an Iroquois, and a general quarrel ensued. It was in this conflict that Hochelaga fell, and the tribes along the river, whose chiefs were vassals to the Hochelaga overlord, were dispersed. The closing scenes to the long and sanguinary feud are described in the pages of Parkman, and from that animated description the reader may imagine the incidents that preceded, accompanied, and followed the fall of Hochelaga. Mr. Hale brought forward independent data to confirm the accounts of Peter Clarke and Joseph White (Mandarong), which, in the main, agree with each other. He quotes the testimony of the late Sir D. Wilson, based on what F. X. Picard, the Huron chief, had communicated to him, and explains the expression generally accepted as indicating an indigenous or autochthonous origin, as really meaning "from down stream." In summing up his paper, of which the foregoing is a brief outline, Mr. Hale dwelt upon the value of traditional evidence which had hitherto been underestimated by book-worshipping historians, and cited the island groups of the Pacific as striking instances of a chain of witnesses extending back, not for generations or centuries merely, but for millenniums.

At the conclusion of the paper a discussion, begun by the chairman, was carried on by several of the members, especially Mr. Beaugrand, who spoke of his personal acquaintance with Mr. Picard and other chiefs of the Hurons and Iroquois of this province, and dwelt especially on the evidences of language for the truth of Mr. Hale's theory. In order to compare the tribal dialects of the seventeenth century with those of the existing remnants of the Huron-Iroquois stock, he placed before the meeting the works of the early missionaries, explorers, and adventurers, as well as the lexicons of Bishop Baraga, Father Lacombe, and Abbé Cuoq. Among the rarer volumes exhibited were the works of Lescarbot, Sagard, La Hontan, Hennepin (1698, dedicated to William III.), Bacqueville de la Poeherie, Le Beau, Reveillard's edition of Le Tac's "Histoire Chronologique," and a beautifully bound quarto Charlevoix (1744). Among more recent works shown were Abbé Maurault's "Histoire des Abenaquis," a book of *cantiques* for the use of the Lake of Two Mountains mission, and "Le Vieux Montreal," in which several old sites were identified. The remainder of the evening was passed in conversation, and in the inspection of a collection of objects of archæological interest.

Monday, November 13. The Branch met at the house of Mrs. A. R. Macdonnell, 1160 Dorchester Street, the President in the chair. After the Secretary, Mr. F. E. Came, had read the notes of the preceding meeting, a discussion followed regarding the programme for the year. A paper by J. M. Le Moine, F. R. S. C., on the "Origin of Some Popular Oaths," was read, Mr. Le Moine dealing mainly with French forms of courtly and plebeian swearing.

LOUISIANA. *Monday, November 13.* The Louisiana Branch held its first meeting of the season in Tulane Hall at 3.30 P. M. After the reading of the minutes of previous meetings by the assistant secretary, Mr. E. Fos-

ter, the President introduced Dr. Büchner, curator of the government ethnological museum at Munich, a gentleman who was on a visit to New Orleans for a few days previous to going to Mexico for scientific research, and who has probably seen as many varieties of the human race as any one living.

Dr. Büchner then gave the members a most interesting lecture on what he had seen amongst the African tribes, and, in opening, remarked that he had hoped, instead of giving a lecture, to have had the pleasure of hearing one, and in the absence of any notes, his memory would have to serve him. He said that he was first sent out to Africa in 1878 by the German exploration fund to explore the middle basin of the Congo region. Lunda was the principal kingdom which he visited. The kingdom, the lecturer said, had since been swept away. Its government was a peculiar one, it having been divided into two distinct estates: the one having at its head Muati-amvo, which each successive king took; the other a gynocracy in every respect, governed by a queen, whose name was always the name of the state, Lukokessa. These two heads were not married to each other, each governing separately. The subjects of both belonged to the Bantu family, from which had been recruited the whole of the negroes in America. The two estates were distinct, although mixing. The king's succession lay in his nephew, and the queen's in her niece. The lecturer said that he was not permitted to penetrate any farther north than Lunda, and out of a guard of one hundred and twenty men, with which he started from Angola, only twelve remained faithful, the deserters alleging that their enemies were anthropophagi, which he, the lecturer, did not believe.

The Bushmans and Hottentots were quite distinct from any other of the African races, and presented many features which were extremely interesting. The Bantu language, he said, was spoken from east to west, and travelling, on this account, was not at all difficult. Its greatest peculiarity was in the use of the prefix instead of the suffix, as in European languages. The race included the Matabeles, of which he had a poor opinion.

The negro was, to him, a very interesting subject, and, in his opinion, the Kaffir was the finest specimen of the uncivilized races with which he had met, the American Indian being only a degenerate specimen. The women were not, as is supposed, slaves, as in many communities, but enjoyed many prerogatives, and in the history of all the tribes were to be found instances where the women had left the tribe until their demands had been complied with. The negroes, as a whole, were very socialistic. There was no private property in Africa except the king's. They were very musical, but their music was mostly in the nature of a dole. The lecturer said that he had collected many of the tales as told around the campfires during the three years he had resided in the country, while engaged in the study of ethnology. He had come to the conclusion that the negro had no religion, as we know it. His god was quite another being. His belief was a polytheism made up of kobolds, devils, and the power of remedial fetishes. He had never been able to combine his system into one harmonious whole, and this was the worst side of the negro. Every clever man was a sorcerer, and after every death of a chief the sorcerer was

searched out and put to death, because death could not take place except through his influence. The negro was not cruel, on the whole. He had been struck with the fact that the negro of the States was a much darker man than his African brother. There was really no black race, and the native of the Malaccan peninsula and the hill tribesman of Siam were darker than the Africans, among whom he had seen some as light as the Chinese.

In concluding his lecture, Dr. Büchner said that he had remarked some of the songs sung by the whites in the cotton presses here, which were evidently of African origin, and he impressed on the members the advisability of having these written down.

Professor Fortier, in thanking the lecturer, also impressed this fact on the audience, and wished that the members would take it in hand before they disappeared altogether. He mentioned that the national society placed much stress upon the value of the folk-lore of the African races, and mentioned that the first monograph would be one derived from purely African sources, and the second one, on the folk-lore of Louisiana, largely derived from the same source.

BOSTON BRANCH. *Friday, October 20.* The Branch met at the house of Mr. W. W. Newell, Brattle Street, Cambridge. The committee appointed for the purpose of reporting new by-laws for the Branch made their report, and the proposed rules were adopted. These will be printed by the American Folk-Lore Society, together with the by-laws of other branches, in a pamphlet descriptive of the operations and plans of the Society, which will be sent to all members. Officers of the branch were elected (to serve until the annual meeting in April, 1894) as follows: President, Professor F. W. Putnam; Vice-Presidents, Mr. Dana Estes, Dr. J. Walter Fewkes; Secretary, George P. Bradley, M. D., U. S. N.; Treasurer, Arthur G. Everett; Advisory Committee, Miss A. L. Alger, Mr. Montague Chamberlain, Mrs. David H. Coolidge, Mrs. W. B. Kehew, Mr. W. W. Newell, Mrs. B. L. Robinson.

Friday, November 17. The monthly meeting was held at the house of Dr. Clarence J. Blake, 226 Marlborough Street, Boston, Mr. Dana Estes presiding. The presiding officer made a brief address to the society on the opening of its sessions for the season, in which he alluded to the late World's Fair as connected with the objects of the Branch, remarking the educational value of many of the Midway Plaisance exhibitions, and particularly observing that some of the more objectionable features of these shows, dances, etc., were not representative of the countries of the performers, but had been learned since their arrival, to cater to the supposed tastes of the public. The new by-laws were read and adopted. Papers from members of the Branch being in order, Dr. George P. Bradley read a short notice of a sailor superstition connected with the burial of the dead at sea.

Remarks were made by Dr. Blake (who gave information concerning an analogous superstitious custom, namely, staking down the bodies of suspected Vampyres in certain parts of the Austrian empire) and by Dr.

Fewkes, who remarked on the significance of tying the feet of the dead together. The Rev. Dr. F. B. Allen read, for Miss Alger, a paper on children's street songs, as observed in this city, giving many entertaining examples, and distributed copies of the journal of the Episcopal City Mission, "My Neighbor," containing the above songs. Miss Yerxa read a version of a fairy tale obtained from Irish domestics. Dr. Fewkes delivered an address on the prayer-offerings, or *Bahos*, of the Moquis, examples of which were exhibited.

One of these images, mainly consisting of feathers of a certain kind, each comprising some emblem, and which is supposed to be the carrier of the prayer or message to the Great Snake, or Great Water (the Ocean), had been intrusted to the speaker on the occasion of his leaving the tribe to go to the coast. Among other interesting points, it was observed that the two sexes were indicated in these figures, the measurements of which are taken from different parts of the human body, adapted in size to the dignity of the divinity to whom the prayer is addressed; the green color is emblematic of the west, and is hence used prominently, as the "Great Water" lies in that direction. The use of the sacred meal and honey in the consecration was noticed, and the question of the possible significance of the use of the latter, as derived from the bee, a speedy and direct carrier, was noticed. The use of a four-stranded string, emblematic of a breathing line, which was stretched out in the supposed direction of the divinity, was alluded to; also the use of the turkey-feather, supposed to be stained by dragging in the mud, and the connection of the Turkey with the Great Snake in the myth. The carrying of suitable presents or offerings from the seashore to the tribe was mentioned; such as shells, water-worn wood, etc., and, most successful of all, a horseshoe crab, which was at once identified by the Indians with the Giant Tadpole of their legend; the ceremony of its consecration was described; it was placed upon an altar and sprinkled with meal and honey; *pahos* were made and placed on the back of the crab, which was finally left with the tribe, to their great joy.

It was mentioned that a conch shell was very acceptable, as the sound heard on holding it to the ear was believed to be the voice of the Great Snake, or sea, as in our childish belief.

CAMBRIDGE BRANCH. This Branch was formed November 21, the meeting for organization being held at the house of Dr. B. L. Robinson, 38 Arlington Street. Mr. W. W. Newell pointed out the field existing in America for the collection and study of folk-lore. Mr. Tisdale spoke of the opportunity for collection in Canada, among fishermen of the lower St. Lawrence. Mr. Fernald mentioned his experience among the French population of upper Maine, as an isolated and simple community. Miss Yerxa alluded to the traditional lore possessed by domestic servants, especially from Ireland, while Mr. Schofield spoke of the relation of folk-lore to mediæval literature. A committee was appointed to draw up rules, and a president and secretary elected.

December 5. The Branch met at the house of Mrs. J. B. Warner, 153 Brattle Street. Organization was completed by election of officers and the

adopting of by-laws. Professor A. R. Marsh of Harvard University spoke of the relation of folk-lore to literature, the study of comparative literature, in our day, having taken the character of a science, seeking for the origin and explanation of literary themes, which, as it was considered, were often to be sought in the popular imagination. Professor J. Y. Bergen described the collections which had been made by Mrs. F. D. Bergen, consisting of many thousands of items; he treated also of the connection of folk-lore with general psychologic and biological problems.

Officers of the Branch: President, Mr. A. R. Tisdale; Vice-President, Miss Helen Child; Secretary, Mr. M. M. Fernald; Treasurer, Mr. F. W. Robinson; Executive Committee, Miss Sarah Yerxa, Miss G. S. Shaler, Mr. W. H. Schofield. The membership consists of about thirty persons, chiefly graduate students of Harvard University.

NEW YORK BRANCH. — The November and December meetings of this Branch will be reported in the next number.

IN MEMORIAM. — FRANCIS PARKMAN. The loss of the most eminent of American historical writers has called forth so many expressions of affection and honor, that it will here be necessary to do no more than mention his name, as an original member of The American Folk-Lore Society. His work illustrates the manner in which the best history, using material from all quarters, becomes also the best literature; and it especially serves the cause of folk-lore in showing how all information, serving to illustrate the ideas and character of aboriginal races, has also a relation to the history of the immigrant race.

LIEUT. FLETCHER S. BASSETT, U. S. N. By the sudden death of Lieutenant Bassett, at Chicago, October 19, is taken away one of the most hard-working and energetic persons interested in the organization of American folk-lore. His first work, "Legends and Superstitions of the Sea and of Sailors," 1885, was a collection of maritime folk-lore; a second edition appeared, under the title of "Sea Phantoms," in 1892. In 1892 Lieutenant Bassett became the Secretary of the Chicago Folk-Lore Society, the organization of which was in great measure due to his services. In connection with this society he published, in the same year, "The Folk-Lore Manual," an index of the themes included in this study, and acted also as editor of "The Folk-Lorist," the organ of the society. He also directed and organized the International Folk-Lore Congress of the Columbian Exposition, the success of which was chiefly due to his own labors and devotion.

BIBLIOGRAPHICAL NOTES.

BOOKS.

- SEVENTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY to the Secretary of the Smithsonian Institution, 1885-86, by J. W. POWELL, Director. Washington, Government Printing Office. 1891. Pp. xli, 407.
- EIGHTH ANNUAL REPORT. Washington. 1891. Pp. xxxvi, 298.

These magnificent volumes justify the statement heretofore made in this Journal, that in no part of the world, during the past few years, have contributions to the knowledge of primitive culture been so important as those made in America.

The Seventh Report includes a map of the territories occupied at the time of the discovery, by the several Indian families. Colors are used to represent different stocks, that is to say, races whose languages possess no lexical connection. Of these independent families, Major Powell, in his accompanying treatise, numbers fifty-eight. The eye of the eastern observer will fall with particular attention on the vast Algonquian tract, extending from Newfoundland to the Rocky Mountains, and from Hudson's Bay to Tennessee, with an offshoot in Arkansas; thirty-six principal tribes (and consequently languages) are enumerated, of which some of the names are preserved in our appellations: Cheyenne, Delaware, Illinois, Massachusetts, Miami, Micmac, Mohegan, Montauk, Narragansett, Ottawa, Pamlico, Powhatan, the survivors of the stock now numbering almost one hundred thousand. With surprise, also, it will be noticed how, while Europe offers relatively few stocks absolutely distinct in language, the Pacific slope from the thirty-fifth to the forty-fifth parallel presents more than twenty. Only secondary in importance to the descriptive work are the observations of the director, who points out the essentially sedentary character of aboriginal life, the limitation of the population and its causes, the inapplicability of the Malthusian law to Indian existence, the effect of the socialistic conditions of the kinship system, and the consequences of the system of witchcraft belonging to Indian religions.

The work of Dr. W. J. Hoffmann, on "The Midē'wiwin, or 'Grand Medicine Society' of the Ojibwa," occupies one hundred and fifty pages (pp. 149-300). This description has a value which cannot be overestimated, applying as it does, in a measure, to Algonquian ritual in general. We think it will be useful to give a brief sketch of the initiation into this secret society, the rites of which are in fact a religion, affecting Indian life with an intensity even greater than that which the religion of civilized nations exercises, inasmuch as it directs all actions and determines the entire fortune of life.

The first great event in the life of an Ojibwa youth is his first fast. In the seclusion of the forest he obtains visions, revealing to him his spiritual genius, and determining his future career. It may be that the man'idō or spirit which appears to him is connected with the society of the Midē', and turns his thoughts in this direction. He therefore consults a Midē'

priest, and states his desire. If the priest approves his resolution, after consultation with his confraternity, he gives advice in regard to preliminaries, and an instructor is assigned, whom he must remunerate with proper fees, and whose lessons, including education in ritual observances, traditions, songs, the medical properties of herbs, extend over several years. The time having arrived, he enters a sweat-lodge built near the sacred lodge, and prepares himself by purifications of several days. After ceremonies in the sweat-lodge, the candidate, carrying presents, and followed by his preceptor and other priests, makes four circuits of the lodge of the *Midē'*, and, after depositing his gifts, is conducted within. An important part of the ceremony consists in shooting into the body of the candidate the *Mi'gis*, or sacred shell, to which is attributed the power of bestowing life. For this purpose the celebrant makes a pretence of shooting, with his medicine sack, the magic shell into the body of the applicant, on which the youth falls apparently lifeless; the priest then withdraws from his mouth the shell, which the applicant has previously been instructed to retain there. On the removal the candidate gradually revives, but falls again when the shell is put within his lips (not being yet qualified to endure the spiritual power). Being touched with the medicine sacks, he comes to himself, and is now regarded as symbolically raised from the dead, and a member of the *Midē'*. He distributes presents, receives the gift of a medicine sack, and is now able to impart the power. A feast is held at the expense of the new member, traditions are related, and miracles recounted. The new member sings *Midē'* songs in praise of his transcendent state and his acquisition of the strength which renders him superior to the disturbing influences of the evil spirits who have attempted to bar his progress. Such is the reception of the first degree of the *Midē'*; there remain three other degrees, to be obtained only after the interval, in each case, of a season necessary for accumulating the requisite offerings, this necessity of payment being not merely due to the love of acquisition on the part of the initiated, but to the belief that a medicine or charm, for the employment of which no return is made, loses its power; in other words, to the sense that what costs nothing is worth nothing. The later initiations, in principle, resemble the earlier, being indeed regarded as a repetition of the consecration and multiplication of the power. The knowledge and force of the candidate increasing with each application of the *Mi'gis*, he acquires power over things animate and inanimate, becomes able to heal the sick and raise the dead, to render himself invisible, and pass from place to place at will, to predict the future, and direct the actions of one who consults him, to avenge himself on his enemies, and destroy life by his charms. It is to be expected that in the rites we should meet with the usual feature of dramatization of myth and supposed assumption of supernatural personality. Thus, in attaining the fourth degree, the candidate finds himself opposed by all the malevolent *Man'idōs*, panther, turtle, fox, etc., who have already obstructed his way. In order to progress, therefore, it is necessary that he be aided by the benevolent bear spirit, who comes to his support, and with whom he becomes identified, in this character proving able to rout his supernatural enemies.

To the different degrees belong their respective emblems, that of the fourth degree being a cross, red and green above, and below painted on the four sides with the colors of the respective quarters. The Jesuit fathers took this cross for the Christian emblem.

The short songs, or sentences, sung at the rites, and given by Dr. Hoffmann, possess that deeply symbolical character which is to be expected. Noticeable is the truly religious feeling of these, the inheritance or composition of the different *Midé'*. "I am using my heart." "We are liking to one another" (*i. e.*, the spirit and the *Midé'*). "My medicine is the sacred *Man'idō*." "I brought life to the people" (by the gift of rain). "I am crying, my colleague, the great spirit, he sees me crying."

A most remarkable feature of Dr. Hoffmann's account is the representation of sacred mnemonic records, on birch-bark, belonging to the different priests. In these is to be noticed, at the end of the fourth degree, an angular pathway, symbolical of the path of life after initiation; the points at which the priest is liable to diverge from the pathway of rectitude are indicated by oblique projections, branching to the right and left. At the end is an ovoid figure, signifying the end of the world, or of the existence of the individual, marked with vertical strokes, denoting the number of years of membership. Of the many singular characteristics of the religion, for such it is, we cannot speak farther, but recommend a perusal of the treatise.

The concluding part of the volume is occupied by the remarkable work of Mr. James Mooney, on "The Sacred Formulas of the Cherokees," which has already been noticed in this Journal.

The eighth report is occupied chiefly with the work of Victor Mindeleff, "A Study of Pueblo Architecture in Tusayan and Cibola" (pp. 14-228). This discussion, though belonging primarily to archæology, exhibits the close connection of that science with tradition, migration legends of the Tusayan *gentes* being used as an aid to exploration.

The writer remarks that the material of the present essay, together with studies hereafter to be published, will illustrate the evolution of an important type of primitive architecture, which, under the influence of the arid environment, has developed from the rude lodge into the many-storied house of rectangular rooms.

In another article, by James Stevenson, "Ceremonial of Hasjelti Dailjis and Mythical Sand-painting of the Navajo Indians," is exhibited, with beautiful illustrations, the order of a Navajo healing rite, lasting nine days and nights, and described with detail.

The ninth report, just at hand, will be noticed in the following number.

OLD RABBIT THE VODOO AND OTHER STORIES. By MARY ALICIA OWEN. Introduction by CHARLES GODFREY LELAND. Illustrated by JULIETTE A. OWEN and LOUIS WAIN. London: T. Fisher Unwin, Paternoster Square. 1892. 8vo, pp. xv, 310.

A brief review of this volume appeared in the "Journal of American Folk-Lore" for April-June, 1893, in which it was said that the stories recorded by Miss Owen, instead of being variants of the negro lore made

familiar by Mr. Harris, much more closely resemble the type of Indian tales. The present writer has compared the stories with those which he has collected from the Indians, and the results are now given.

In the story of the Bee King and the trees (p. 16, etc.) it is said that trees could talk as well as beasts. This is the belief of the Teton Dakotas, as related in "Teton Folk-Lore" (*"Amer. Anthropologist,"* April, 1889, p. 154). Tree cults have been found among various tribes, not only those of the Siouan stock, but also among the Athapascan tribes in Oregon. On p. 20 is an account of the witch who had a Snake husband, on p. 109 we are told of a Bear who fell in love with a girl, and on pp. 283-288 is a story of Panther-women. Among the Indians, judging from their folk-lore, it was not regarded as very wonderful for animal people to fall in love with and marry human people. Thus we find among the Siouan tribes, stories of a man who married a Snake woman, one of a girl who had a Grizzly Bear lover, and who finally became a Bear herself, another of a woman who had a Bear lover, and still another of the Snake man who assumed human form at will. On p. 22 "Big Angy" objects to telling any stories until there is a frost. Omahas and others have objected to telling their myths except in winter, lest they should be bitten by rattlesnakes. The belief in 'Thunder land (see p. 25) may be found among more tribes than those of the Algonquian family. In the myth of the man who had a Snake woman as a wife, the hero crosses a river and reaches the abode of the Thunder people who then dwelt upon this earth. In another Siouan myth, the chief's son and his followers are entertained in a cave (on this earth) by four Thunder men, as related in "*Contr. to N. A. Ethnology,"* vol. vi. The story of "Lil Dove's Son" (p. 25) resembles some Indian tales which have been published, but nothing like it has been found so far by the present writer in Siouan mythology. The Dakotas and cognate tribes do not seem to regard the woodpecker as a conjurer. But a Red Bird (the scarlet tanager?) does figure in several stories. He carries off the sister of the four brothers, makes a home for her beneath a lake, and assumes human form at will. In the Osage sacred traditions, a male red bird gives the people human souls in the bodies of birds, and a female red bird gives them human bodies. (See "*Sixth An. Report Bur. of Ethnology,"* "Osage Traditions.")

The story of the fight between Woodpecker and Blue Jay is capital (pp. 60-65). The present writer has enjoyed it all the more because he once lived on a plantation, and knew negroes who used such language. Ole Woodpecker and Ole Gran'daddy Rattlesnake (p. 104, etc.) would be, in Indian mythology, the Ancient of Woodpeckers and the Ancient of Rattlesnakes. In the Biloxi myths, the name of almost every character ends, in -na, *tcetka* being an ordinary rabbit, but *Tcetka-na*, the Ancient of Rabbits. Among the Siouan tribes, "grandfather" and "grandmother" are terms of respect which are applied to superhuman beings. In the story of the Rabbit and Gopher (pp. 147-156), the Rabbit acted the part which belongs to *Ishtinike* of the Omahas and Ponkas, and *Ikto, Iktomi*, or *Unktomi*, of the Dakotas; for in Siouan mythology the Rabbit is generally a beneficent character, the deliverer of the human race, while *Ikto* or *Ictin-*

ike is generally maleficent, who is finally killed by his opponent the Rabbit. On p. 183 it is said that the Rabbit made a manikin by wrapping a rabbit skin around a pawpaw limb. Mr. Leland considers this as the probable original of the Tar Baby. So far the Tar Baby has been found among the Biloxi Indians of Louisiana, but not among the other tribes. The manikin reminds one of the magic bag of rabbit's skin used by the Rabbit in his contest with the Muskrat, as told by the Omahas and Iowas.

In the story of "De Gol'en Ball" (pp. 185-189), will be found many examples of rhythm, though the story is printed as prose. In this respect it equals certain passages in "Lorna Doone." The examples referred to in the former begin at the bottom of p. 186, each consisting of eight syllables. Several counterparts of the Rabbit in the fire (p. 204) appear in Indian myths. Thus, in the myth of the Man who had two wives, a Buffalo Woman and a Corn Woman, the Man had several contests with his Buffalo mother-in-law, one of which consisted in enduring great heat, the Man was cool but the old Buffalo woman fainted from the heat. On pp. 205, 206 is an account of a contest between the Rabbit and the Sun, reminding us of the Omaha myth in which there was a trick played on the Sun person by the Rabbit, who suffered in turn for his conduct. On pp. 270 and 305 the Thunder Bird is identified with the eagle; but in Siouan belief there are several kinds of thunder-birds, named after the eagle, hawk, pigeon, etc.

This is the first indication of the existence, among Missouri negroes, of tales so closely corresponding to Indian narratives. It is therefore to be regretted that the recorder has not indicated with precision the persons from whom the tales were obtained. It would also have been better if no abstracts had been given, the literary form of these abstracts being of necessity somewhat misleading to the general reader. In future publication of her material, Miss Owen will no doubt rectify these imperfections in her interesting work. It is also desirable that further collection should be made in neighboring districts, in order that the history of these variants of Indian tales may be traced with exactitude.

J. O. D.

CHINESE NIGHTS' ENTERTAINMENT. Forty stories told by almond-eyed folk, actors in the Romance of the Strayed Arrow. By ADELE M. FIELDE. Illustrated by Chinese artists. G. P. Putnam's Sons, New York and London. *n. d.* 8vo, pp. ix, 194.

The authoress of this interesting contribution to folk-lore has had exceptional advantages for collecting folk-tales in China, having resided there about twenty years, coming in contact with the common people through her manifold duties. She is known to Oriental scholars as the author of the voluminous dictionary of the Swatow dialect. In the above work she gives the results of her lighter studies in folk-lore; the forty tales have been heard or overheard by the authoress, as they were told in the Swatow vernacular by persons who could not read. They and their kind furnished mental entertainment for the authoress during many nights when travelling in a slow, native boat, or sitting in a dimly lighted hut, with almond-eyed women and children of the Kwangtung province, southern China. The

stories, which have not been previously told in English, are strung as beads on a thread, through a romance entitled the *Strayed Arrow*. The folk-tales vary in length from less than one page to six pages, and are on a very great variety of topics; some are merely amusing for the quaint imagination they contain, others are moral tales, others are supposed to account for some natural phenomenon, or peculiarity of a particular animal. Some are evidently intended to entertain children, others for the instruction of adults. A specimen tale is that of the *Moon-cake*, which, being short, we quote entire:—

“A little boy had a cake that a big boy coveted. Designing to get the cake without making the little boy cry so loud as to attract his mother’s attention, the big boy remarked that the cake would be prettier if it were more like the moon. The little boy thought that a cake like the moon must be desirable, and on being assured by the big boy that he had made many such, he handed over his cake for manipulation. The big boy took out a mouthful, leaving a crescent with jagged edge. The little boy was not pleased with the change, and began to whimper, whereupon the big boy pacified him by saying he would make the cake into a half moon. So he nibbled off the horns of the crescent and gnawed the edge smooth; but when the half-moon was made the little boy perceived that there was hardly any cake left and he began to snivel. The big boy again diverted him, that if he did not like so small a moon he should have one that was just the size of the real orb. He then took the cake and explained that just before the new moon is seen the old moon disappears. Then he swallowed the rest of the cake and ran off, leaving the little boy waiting for the new moon.”

Some of the stories have a strong reminiscence of Grimm’s tales, others are peculiarly Chinese in tone.

The authoress works into the *Strayed Arrow* considerable folk-lore in an incidental manner. Thus, the pupil’s dress, which indicated that he had been bereaved of a parent within twenty-seven months, is casually described in full (p. 30). Chinese proverbs are also occasionally introduced; one on the title-page is: “Spoken words vanish, written words endure.”

The book is beautifully printed, on extra heavy paper, illustrated by reproductions of sketches by native artists, and clothed with an ornamental cover. It is well calculated to entertain older children, and is, besides, a valuable contribution to folk-lore.

H. Carrington Bolton.

FIRST DAYS AMONGST THE CONTRABANDS. By ELIZABETH HYDE BOTUME.
Boston: Lee & Shepard. 1893. Pp. 286.

In this little volume, Miss Botume, appointed in 1864 a teacher of freed people at Beaufort, S. C., gives an account of her experience in the Sea Islands. This simple and interesting sketch is to be considered as one in that series of local memoirs which are needed to serve as documents for tracing the wonderful history of the effects of emancipation, an event which the author, with pardonable emphasis, calls the greatest in the history of

the world. The story is not written with the object of illustrating the folklore of Southern negroes, yet, as dealing with racial character, has a connection with this subject. In some cases we are given glimpses which keenly excite curiosity; for example, the mention of the state of mind of negroes at the time of secession, of their suppressed mental activity, secret intercommunication, and expectation of a new future. The description of the manner in which negro refugees flocked to the rivers, in order to reach the government steamers, carrying with them their effects, would be as true of Virginia as of South Carolina. A painter could find no more picturesque or pathetic subject; yet it is an illustration of the truth of Miss Botume's remark concerning the indifference of the great mass of Americans to this section of recent history, that, so far as we know, these wild scenes, now tragic, now humorous, have never been depicted. In spite of the natural doubts, terrors, and continuous difficulties of the situation, it is certain that the progress of the negro race in the Southern States is extraordinary. We must content ourselves here with brief allusions to certain of the passages of Miss Botume's book which are connected with folk-lore. Mentioning her difficulties with her dusky pupils, with regard to names, she speaks of "basket names," not explaining the term, which appears to denote the temporary and variable appellations given to children. She also speaks of the constant use of "bubber" (brother), "titty" (sister), "nanna" (mother), "mother" (grandmother), and "father" (leader in church and society), which made it appear as if all her pupils belonged to one immense family, a relic no doubt of tribal African life. She observes the customary manner of designating time, clocks being unknown: "When the first fowl crow." — "At crack o' day." — "W'en de sun stan' straight ober head." — "At frog peep." — "When fust star shine." — "At flood tide," or "ebb tide," or "young flood." — "On las' moon," or "new moon." At the present time is added "quarterly meeting." Very striking, as an illustration of a common human tendency to the deification of benefactors, is a statement of the desire of negroes in 1867 to vote for Grant as the representative of Lincoln, and the belief that the latter still lived. "They tried to kill him; they 'sassernated him, but him lib forever. W'en him dead for sure, then all us dead sure. T' aint no use for we to try more."

W. W. N.

CUSTOMS AND FASHIONS IN OLD NEW ENGLAND. By ALICE MORSE EARLE.
New York: Charles Scribner's Sons. 1893. Pp. 387.

In this volume, the author, whose pleasing work on the Puritan Sabbath has already been noticed (vol. iv. p. 356), continues the same line of inquiry, examining child life and domestic service, holidays and festivals, food and raiment, travel and diversion, as well as marriage and funeral usages. Part of her chapter on marriage customs has already appeared in this Journal (pp. 97-102 of the present volume). Only a small part of the treatise consists of folk-lore; a record of local ideas and habits would indeed be interesting, but for such representation material does not exist, no adequate reports being preserved in print. The religious principles of the early settlers of New England involved abandonment of the picturesque holiday

customs still preserved in Great Britain ; yet if a correct account could be given of the folk-lore of such a town as Marblehead, it would be found that a store of songs, tales, and superstitions remained, even pixies, goblins, and supernatural monsters being supposed to haunt the neighborhood. Mrs. Earle remarks that Puritan influence had abolished Christmas. An anecdote may be added in illustration : when, at the beginning of the present century, the master of the Latin School in Boston asked his pupils what was the day, no one could tell that it was Christmas. Yet in the last century (as the writer has learned by oral tradition), the old English mumming play was performed in the streets of the same city. It must not be forgotten that continual immigration led to assimilation ; in Boston, as Mrs. Earle remarks, the fashionable part of the community kept up dancing and card-playing with fervor. In many respects, the colony was, like all colonies, imitative of the metropolis, and retentive of fashions even after they had passed away in London. The early prosperity of the bookselling trade bears the most eloquent testimony to the intelligence of the newly settled population. Mrs. Earle observes the predominance of sermons among publications of the first century ; but this could not be otherwise, no passion except the religious impulse being sufficiently diffused and general to serve as the basis of trade. Just as the persecution of witches has led to absurd criticism (such cruelty being only the expression of superstition belonging to the whole civilized world), so the habit of "bundling" has led to ignorant reproach ; the truth being that this survival belonged alike to England, Wales, Holland, and Germany, and will be found, in the writer's opinion, to go back to much deeper roots than has hitherto been assigned, depending, not on the convenience of petty houses or of a rigorous climate, but on a prehistoric conception of marriage altogether different from that which now prevails. It would be interesting, if it were possible, to ascertain how much the rigor of the climate and of the life of New England contributed to the formation of a distinctly new type of character, and when appeared the American, as distinct from the English, personality ; but such growths are of necessity obscure. To us Americans the seventeenth century is what to Englishmen is the early Middle Age ; it is the period of the founders ; and as a thing is to be considered great, not because of its own natural character, but in consequence of its fruits, no attention is excessive which can be given to the period in which was laid the foundations of so mighty a structure.

W. W. N.

CONGRESSES AT THE COLUMBIAN EXPOSITION. The proceedings of the Anthropological Congress are understood to be in course of publication. With regard to the International Folk-Lore Congress our information is less satisfactory. It is to be hoped that an abstract may appear of the many valuable papers presented, in case the whole material be not included in a separate volume.

The Index of Journals, usually given in this department, must be reserved, and will be included in No. xxiv.

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