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SECOND ANNUAL MEETING OF THE AMERICAN
FOLK-LORE SOCIETY.

THE Second Annual Meeting of the American Folk-Lore Society was held at New York, in Hamilton Hall, Columbia College, on Friday and Saturday, November 28th and 29th, 1890.

The Society was called to order on Friday, at 11 A. M.

The President, on taking the chair, introduced Dr. JOHN S. NEWBERRY, of New York, as prepared to offer a welcome to the Society on the part of Columbia College.

Dr. NEWBERRY observed that he intended to make no elaborate address, and that his remarks would be entirely informal. There was an affiliation between Columbia College and every other institution which was a colaborer in efforts to improve and elevate popular taste. In the case of folk-lore, there was especially an educational work to be performed. Much had already been done to demonstrate its value as a source of history, and the assistance which it might offer to psychology; but it would take some time to accustom the public to the proper estimate of its importance. Those who had paid attention to the subject would recognize the value, as historical data, of the stories, legends, and traditions which appear to float through the popular life of all countries, and which exhibit a common origin. Such persons would see that the largest part of the life of humanity exists only as folk-lore, and that such survival is the only record of literature before letters. Even the trifling remains still preserved among civilized peoples were of great possible value in furnishing material for comparison; while any one who had anything to do with primitive races understood how much their traditions could offer toward rendering possible the history of civilization. Whoever succeeded in impressing on the public the possible service of folk-lore would do a good work; and Columbia College was glad to offer a cordial welcome and coöperation in this task.

The Society proceeded to the transaction of business, the first business in order being the report of the Council, such report having been adopted at a meeting of the Council held previous to the Annual Meeting.

REPORT OF THE COUNCIL.

The Council of the American Folk-Lore Society, in presenting their Annual Report, have satisfaction in expressing their conviction that the Society stands on a basis much more solid than at the conclusion of the second year of its existence, when it could hardly be said to have passed the experimental stage.

The work already accomplished by the Society, both directly in the way of publication and mediately through the influence it has been able to exert, is sufficient to render it no longer necessary to justify the existence of the organization.

It may be confidently affirmed that no branch of American historical research offers a field for original investigation comparable to that presented by the traditions, rites, beliefs, and customs of the aboriginal races. On the other hand, the rapidity with which these tribes are penetrated by the ideas of civilization is strikingly illustrated by the movement now in progress among Indian tribes of the United States. Every year, by increasing the difficulty of research, adds to the likelihood that many problems of primitive religion and usage will, in consequence of deficiency of information, remain permanently unsolved, a failure which, again, must of necessity obscure the comprehension of more advanced developments of human intelligence. It is therefore greatly to be desired that to the task of collection should be devoted an energy in some degree commensurate with its importance, and that labors in this direction should be extended and systematized.

As respects other branches of the work, especially observations concerning immigrant races, the material already printed in the publications of the Society has been sufficient to demonstrate the various interest of the subject, the width of the field open to the collector, and the manner in which existing habits and beliefs serve to explain history.

In their last Annual Report, the Council recommended that provision be made for more extended publication; and authority was accordingly granted to arrange for such undertaking. It appears to the Council that the time has now arrived for carrying into effect this proposition. It is designed, accordingly, to undertake the publication of a Library of American Folk-Lore, of which two volumes may annually be issued. In accordance with the Rules, no member will be required to procure these volumes; but any member who so

desires will be allowed to subscribe for them at a greatly reduced price. It is intended that the matter annually printed should at least equal in bulk the size of the Journal ; while it is proposed that a subscription of two dollars in one year, in addition to the three dollars required to be paid by members, or a total annual payment of five dollars, shall entitle a member to receive all the regular publications of the Society.

The Council are confident that the plan thus outlined will not be defeated by lack of sufficient support. The most easy way to secure success is the enlargement of membership ; and they are of opinion that with a certain degree of personal effort on the part of members, the present membership can easily be doubled.

The establishment of local chapters or branches has also been recommended. This plan has, during the year, been carried out with success in Philadelphia and Boston ; and the Council believe that the beginning thus made will be continued in the formation of other local organizations.

In conclusion, the Council wish to congratulate the members on the opportunities of usefulness which seem to be offered to the Society.

On motion, the report was adopted without discussion.

The report of the Secretary was read, as follows : —

During the current year, the membership of the Society has exhibited a gratifying increase, the number of members whose names appear on the roll of the Society being four hundred and thirty. A considerable number of applicants have not yet completed membership.

Nothing has as yet been done in the way of organizing a library, although a number of journals are regularly received by way of exchange. These might, at the close of the year, be bound and offered for the use of members, care being taken to insure their prompt return.

During the year 1889 the Secretary also acted as Treasurer. His account for this year stands as follows : —

<i>Receipts.</i>	
328 subscriptions for 1889, at \$3.00 each	\$984.00
21 " " 1888, " "	63.00
Single copies, etc.	3.00
Total receipts for 1890	<u>\$1,050.00</u>

Expenses.

Paid to Houghton, Mifflin & Co., for manufacturing and distributing the Journal	\$907.88
Other expenses (circulars, stamps, etc.)	117.72
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Total expenses for 1889	\$1,025.60
Balance carried over	\$24.40
Balance on hand, January 1, 1889	80.12
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Balance in the treasury, January 1, 1890	\$104.52

The above account represents the sums which passed through the hands of the Secretary. Messrs. Houghton, Mifflin & Co. received from sales, during the year 1889, and credited to the Society, in part payment of the expenses of the Journal, the sum of \$307.00, which should be added both to the receipts and expenses as above given, in order to obtain the total amount, thus making the annual receipts \$1,357.00, and the expenses \$1,332.60.

On behalf of the Editor of the Journal, and of the Editorial Committee, a report was presented to the following purport:—

The principle on which the Journal of American Folk-Lore was founded, and according to which it has hitherto been conducted, is, that preference be given to unpublished original matter, and that compilations and theoretical discussions, while by no means to be neglected, should nevertheless occupy a secondary position.

It may, perhaps, be considered as a justification of this method of selection, that the pages of the Journal, as is considered by the Committee, contain a considerable mass of new information calculated to cast light on the complicated problems of myth and usage. With the recent impulse which seems to have been given to ethnological research in America, it may confidently be expected that studies of the ideas and traditions of our aboriginal races will become more minute and detailed, as would be natural to expect in a branch of research so fruitful and important.

As regards observation in the field of the English folk-lore of the United States and Canada, as well as in the kindred field of the collection of negro folk-lore, the chief difficulty encountered arises from the small number of the members of the Society in those districts in which the material exists in most abundance. It is greatly to be desired that membership should be extended in the regions in which such opportunity is especially found.

Our great cities, bringing together, as they do, a various population recruited from every part of the globe, give occasion for studies in which information is to be obtained not only on the printed page,

but at first hand and from living persons ; and examination of the ideas and customs imported by such immigrants will continue to furnish material for the pages of the Journal.

It would be easy to point out deficiencies of the Journal, as well as to suggest directions in which additional interest and variety might be sought, did means exist for expansion.

The Journal now exchanges with many European special journals relating to this department. This system of exchange it is hoped to extend and complete.

In conclusion, the Committee wish to express their obligations to the small band of special students to whom ethnological studies in America have hitherto been left, and whose unselfish devotion alone has rendered it possible to conduct a journal devoted to exploration in the various fields of unwritten tradition.

Respectfully submitted.

FRANZ BOAS,
D. G. BRINTON,
T. F. CRANE,
J. OWEN DORSEY,
W. W. NEWELL,
Committee.

On motion, a committee was appointed for the nomination of officers for the ensuing year. At a later period in the day the committee, through Mr. STEWART CULIN, made their report, and, a ballot being taken, the following were elected officers for 1891 : —

President, OTIS T. MASON, Washington, D. C.

Council, FRANZ BOAS, Worcester, Mass. ; H. CARRINGTON BOLTON, New York, N. Y. ; DANIEL G. BRINTON, Philadelphia, Pa. ; T. FREDERICK CRANE, Ithaca, N. Y. ; JAMES DEANS, Victoria, B. C. ; J. OWEN DORSEY, Washington, D. C. ; ALICE C. FLETCHER, Nez Perces Indian Agency, Idaho ; ALCÉE FORTIER, New Orleans, La. ; VICTOR GUILLOÛ, Philadelphia, Pa. ; HORATIO HALE, Clinton, Ont. ; MARY HEMENWAY, Boston, Mass. ; CHARLES G. LELAND, London, England ; JOHN S. NEWBERRY, New York, N. Y. ; F. W. PUTNAM, Cambridge, Mass.

No other regular business coming up, the Society proceeded to receive papers, communications. The President called on Miss ALICE C. FLETCHER, who had lately arrived from Montana, to give some account of observations made by her with respect to the religious excitement now prevailing among several Indian tribes in the United States. The substance of the remarks of Miss FLETCHER on this subject will be found below.

Dr. BOAS remarked that similar excitements had often been observed. Such a movement, attended by much enthusiasm, had oc-

curred among the natives of the west of Greenland at the beginning of the present century, when at the outset a prophetess appeared and converted an entire settlement. What was known as the "dancing disease," which occurred in Europe during the Middle Ages, constituted a similar phenomenon. There was a revelation to an individual, and the excitement spread from Aix-la-Chapelle as far as Italy. There was a similar craze now in progress in Siberia, where the natives fall into ecstasies and see visions. He did not attribute these crazes to a great extent to politics, — they are a disease; but considered them as a nervous disease.

Prof. D. S. MARTIN remarked that a frequent tendency to ideas of this kind appeared among oppressed or subjected races. A curious instance of this fact was recalled to his mind by the present discussion. Shortly before the outbreak of the Civil War, there arose a "craze" among some of the negroes in Kentucky, which caused quite an excitement for a short time. They had heard something of General Frémont, and conceived a vague idea of him as a great, wonderful person who would in some way bring about their freedom. The story took the form that he was to come with an army of followers, and appear for their deliverance on Christmas night. While they were in this state of excitement, a flood occurred in the river; and the negroes explained it very satisfactorily by the theory that Frémont and his men had come, and were awaiting the proper time for their appearance, concealed under the water at the bottom of the river!

Prof. A. L. RAWSON observed that the Bedawins of Syria, Arabia, and Egypt had told him similar stories, in which the expected Messiah was said to be Ali, or Hassam, or Hakim, or Faker-ed-Din, according to the locality of the tribe of those who pretend to faith in Mohammed, and Aishenoor (The Life Light), or Aish Kober (The Great Life), among the pagan Arabs. In all cases the notion was that some irresistible, kindly being, who had formerly lived and ruled among them, would come the second time and deliver them from their oppressors, the dominant Turkish race. Many of the pagan Arabs looked for a deliverer who would restore a mythical golden age of long ago.

It would be a valuable work for some one to collate and compare these Messiah stories, if the inquiry extended no farther than the Bedawins and our American Indians. The similarity between these two races is remarkable, both in the sentiment and the substance of the tales.

Dr. D. G. BRINTON remarked that the belief in a coming Messiah was not introduced to the Indians through Christian teachings, but was an integral part of their ancient mythology. This is illustrated

by the words of Montezuma at his first interview with Cortez. He told the Spanish captain that the Aztecs looked forward to a deliverer to come from the East. The Lenape Indians have the same faith. It is seen in their tribal name, which, according to Rev. A. S. Anthony, should be translated "The Man will come," *i. e.* The Restorer or Deliverer.

The Society then adjourned for lunch at the Buckingham Hotel, provided by the courtesy of citizens of New York.

The afternoon session was opened at 2 P. M., the first paper presented being that of Prof. O. T. MASON, entitled "The Natural History of Folk-Lore." (This paper will be found printed below.)

After several members had expressed their interest in the paper, Prof. H. C. BOLTON read a letter of an amusing character, received by him from Mr. WALTER LEARNED, of New London, containing remarks on the language used by railroad employees. (See Notes and Queries, below.)

Mr. A. F. CHAMBERLAIN, of Clark University, read a paper on "Nanibaju among the Ojibways and Mississaguas." (This paper will be found printed below.)

Professor RAWSON remarked that in 1867 he had published an account of a trip to the Pictured Rocks of Lake Superior, with many pictures, one of which is a view of the so-called Pulpit from Chapel Beach. An Indian who lives on Grand Island, a few miles from the Pictured Rocks, said that the name was incorrect, and that the true name is the grave of the Nanibaju, or Good Spirit, who was expected to wake one of these days, and call all Indians to a great war dance, when the white man would melt like the snow before the braves.

On the north shore of Lake Superior, near Pigeon River, a high bluff is named the Seat of Nanibaju, and the site of his former council fires is shown to the visitor. It is said that when he comes he will build a beacon fire on that rocky point which will paint the sky red from the big water toward the sun-rising to the big water toward the sun-setting.

Mr. GEORGE BIRD GRINNELL said that these stories are of especial interest to him, since they are very much like various tales current among the Blackfeet of the Northwest, with whom for some years he had been closely associated, and many of whose stories he had collected with a view to putting them permanently on record.

Among the Blackfeet, however, the hero of this story bears a name different from that used in Mr. Chamberlain's paper. He is called "Nā'pi," and is the second god of the Blackfeet system of religion. They say that he is the Creator. He made the mountains, the prairies, and the rivers. He created the animals and the people. Prayers are addressed to him as often as to the sun. Notwithstanding all

his power, Nā'pi is often a most malicious and foolish person, and many stories which exemplify these characteristics are told of him. At the same time, he is the chief character in a number of stories almost exactly similar to those contained in Mr. Chamberlain's interesting paper on Naniboju.

In answer to questions, Mr. Grinnell said that the Blackfeet of whom he spoke were the true Blackfeet of Algonquin stock, and that the word "Nā'pi" meant, when applied to this god, old man. The primary signification of the word is "white," as Nā'pi Kuán, that is, white man.

Mr. STEWART CULIN, of Philadelphia, read a paper on "Children's Street Games," as played in Brooklyn, N. Y. (This paper will be found printed below.)

Remarks on this paper were made by several speakers. (See Notes and Queries, below.)

A paper was read by Mr. LOUIS VOSSION, of Philadelphia, on "The Nat-Worship among the Burmese." (This paper will be found printed below.)

Professor MASON expressed a high opinion of the value of the paper, on which remarks were made by others of those present.

Dr. FRANZ BOAS, of Worcester, Mass., made a communication on "The Dissemination of Tales among the Natives of North America." (This paper will be found printed below.)

The Treasurer of the Society, Mr. HENRY PHILLIPS, JR., having offered his resignation, in consequence of engagements incompatible with serving in such capacity, Dr. JOHN H. HINTON, of New York, was elected Treasurer, to serve for the unexpired remainder of the term of five years (dating from 1889).

At the evening session, Mr. WILLIAM WELLS NEWELL, of Cambridge, Mass., presented an account of "The Practice of Conjuring Noxious Animals as surviving in the Folk-Lore of New England."

Prof. DANIEL S. MARTIN, of New York, read a communication entitled "Survival of Superstitions among the Enlightened."

Dr. H. C. BOLTON, of New York, gave an account, illustrated by projections of original photographs, of "Some Hawaiian Pastimes." (The remarks made by Dr. Bolton will be found printed below.)

Dr. JOHN S. NEWBERRY exhibited lantern slides relating to a proposed paper on the ancient history of American civilization, the reading of which was prevented by the lateness of the hour.

At 10.30 P. M. the meeting adjourned to reassemble on Saturday, at 10 A. M.

The President mentioned the meeting of the International Folk-Lore Congress, which it is proposed to hold in London, about September 20, 1891, and where it is hoped that a representation from America may be present.

He also announced that, in accordance with a vote of the Council, the price of the Journal to subscribers who were not members of the Society would henceforth be fixed at \$4.00 per annum, instead of \$3.00 as at present; an exception, however, would be made in the case of libraries and societies, which would be allowed to subscribe, through the publishers, on the same terms as hitherto.

The first paper read was by Prof. THOMAS WILSON, of Washington, the subject being "The Amulet Collection of Professor Belucci, Florence, Italy, and how it came to be made."

Remarks on this paper were made by Messrs. H. C. BOLTON and MONCURE D. CONWAY.

Mr. MONCURE D. CONWAY stated, with reference to the use of saints' images on medals for fits, that in some parts of Protestant England, where saints' charms would be too "papistical," silver coins were substituted; and these, in Norfolkshire, are contributed by the friends of the sufferer, and fused into a ring, which is worn for fits. In colonial America, the silver changed to prosaic iron. An iron ring was inefficaciously placed on Patsy Custis, George Washington's adopted daughter, when she suffered from fits, at Mount Vernon.

Rev. J. OWEN DORSEY read a paper on "Siouan Cults." (This article will be printed by the Bureau of Ethnology.)

Remarks were made by Dr. BRINTON and Miss FLETCHER.

Mr. CHARLES F. COX, of New York, read a paper on "Faith Healing during the Sixteenth and Seventeenth Centuries," of which the following is an abstract:—

There is no absolutely new form that superstition can assume. It long ago passed its highest point of evolution, so that species of this genus do not now originate. Such varieties as occasionally seem to arise anew and flourish for a while are merely reappearances of the ancient stock, greatly weakened in character and with a decidedly reversionary tendency.

In illustration of this fact, it is the purpose of this paper to bring together, in brief summary, the historical evidence that manias, similar to the recent craze for mind-cures, faith-cures, and "Christian science," were prevalent during the sixteenth and seventeenth centuries, more particularly in England.

This state of things was due more to Paracelsus than to any other one person, though he himself was a product of the supernaturalism of the times, and in his character epitomized the spirit of the age. The mystical element which he introduced into the practice of medicine continued to dominate the profession for nearly two hundred years.

Although he is generally regarded as the originator of the whole system of chemical medicine, he taught that both vegetable and mineral preparations were to be used largely as means for the awakening and directing of the curative power of faith. For the same purpose he made common use of amulets, philters, and magical salves. He is credited with the invention of the "*sympathetical ointment*," which was employed as a cure for wounds by applying it to the weapon which had caused the hurt, instead of to the wound itself.

His teaching and practice were adopted and advocated, fifty years after his death, by Van Helmont in Brussels, and Fludd in London. Spirited controversies arose as to whether the magical ointment operated beyond the presence of the patient and without his cognizance, and whether it acted by natural or by supernatural influence. The weight of opinion was in favor of what is now called "absent treatment," and on the side of a natural operation directed by the beneficent Creator. But a contest was long waged over the purity of doctrine held by the different branches of the Paracelsian school, one charging another with having corrupted the master's teaching and with transmitting a spurious practice. One of the ingredients in the "weapon salve" was moss grown upon a human skull, and the question which divided the schools was whether the moss was to be taken only from the skulls of hanged persons, or whether that from the skulls of those slain or broken on a wheel was equally commendable.

After a while the philosophy of the subject underwent so great a change that a simple, dry, inorganic powder took the place of the complex unguent of animal substances. Thus came about the celebrated "*Power of Sympathy*," concerning which Sir Kenelm Digby delivered his "Discourse in a Solemn Assembly at Montpellier," in 1657, and in support of which he related many remarkable cases of miraculous cures. The "weapon salve" was applied to the instrument which caused the injury, but the "Power of Sympathy," which appears to have been common green vitriol, exerted its beneficial effect through contact with anything containing blood of the injured person, as, for example, a portion of his stained clothing. According to Digby's narrative, however, there is abundant evidence that the patient knew of the mode of treatment and of its progress, and that mental suggestion was a necessary element in the cure.

The avidity with which the sympathetic powder was sought after by all classes of people was merely one of the signs of the times. Every sort of mysterious curing was in vogue, and the regular practice of medicine was in danger of being supplanted and exterminated. With the faith-healers, all pretence of physical agency was then dropped, and even the simple solution of vitriol gave way to the laying-on of hands and stroking.

The sovereigns of England had for centuries been accustomed occasionally to apply a supposed remedial influence through the touch of the royal hand. But now the mania for supernaturalism laid its irresistible grasp upon the king himself, and forced him into an extensive and elaborate conduct of the business usually given over to the professional physicians. An imposing function was carried out at stated intervals, at which crowds of eager invalids, whose expectations of relief had been raised to fever-heat by previous examinations and registrations, were admitted to the presence of his majesty and the chief officers of state, and, after taking part in a solemn religious service, especially appointed for such occasions, and conducted by the court chaplains, were severally presented to the king by his attending surgeons, and, kneeling, received not only his healing touch upon the affected part, but also a golden amulet strung upon a silk ribbon, which was hung about the recipient's neck. In this way, Charles II., during twenty-two years, bestowed his beneficent influence upon 92,107 of his unfortunate subjects.

Of course, cures were effected. In fact, Dr. John Browne, "one of his Majesty's Chirurgeons in Ordinary," who took part in these imposing ceremonies, and who has left an intensely interesting account of the whole matter, declares: "I do humbly presume to assert that more Souls have been Healed by His Majesty's Sacred Hand in one Year, than have ever been cured by all the Physicians and Chirurgeons of his three Kingdoms ever since his happy Restoration."

Prof. J. WALTER FEWKES, of Boston, Mass., gave an account of certain Zuni dances, as lately observed by himself. (This will be printed as a separate paper in connection with the work of the Hemenway Exploring Expedition.)

Dr. FREDERICK STARR, of New York, read a paper on the "Folk-Lore of Stone Implements." (A part of this paper will be found printed below.)

On this paper Mr. A. F. Chamberlain remarked as follows:—

The Ottawas have a curious explanation for the piles of flints found on the surface of the ground. Ne-naw-bo-zhoo, the demigod, pursued his wicked brother, who had a body of stone, and every time he struck him with his club the chips would fly off. At last he succeeded in killing him, and a mass of flinty rock near Antrim City, Michigan, marks the spot where the carcass of the monster lies.¹ A somewhat similar legend is said to be current among the Iroquois and Cherokees.

¹ A. J. Blackbird, *History of the Ottawa and Chippewa Indians of Michigan* (1887), p. 76.

In a Passamaquoddy myth related by Leland,¹ we find mention of "thunder-bullets," or *bed-dags k'chisousan*, as they are called. It is a sign of good luck to find one of these stones.

Rev. W. M. Beauchamp, in his interesting article on "The Origin and Early Life of the New York Iroquois,"² tells us that the Mohawks, in 1667, gathered from the shore of Lake Champlain "pieces of flint, nearly all cut into shape." As to the origin of these, "the Indians explained that some invisible men in the lake prepared these weapons. If the Indians gave them plenty of tobacco, the supply became abundant."

There are, doubtless, other stories of a similar kind, which would be not less interesting.

A paper was offered by Mr. L. E. CHITTENDEN, of New York, "On an Early Superstition of the Champlain Valley." (See Notes and Queries, below.)

A paper, which will be printed below, was offered by Rev. W. M. BEAUCHAMP, D. D., of Baldwinsville, N. Y., on "Hiawatha."

A communication was presented from Mr. CHARLES G. LELAND, now of London, England, on "A Tuscan Witch Song."

Mr. LELAND related how, four years since, he had discovered in Florence, Italy, a large amount of witch-lore derived from the district known as Toscana Romagna. Among the persons who had acted as his informants was a fortune-teller, from whom he had subsequently obtained a great number of magical cures, spells, stories, and songs. Among these he had found many formulas recorded by Marcellus Burdigalensis, a writer of the fifth century. He had also been able to make a large and varied collection of poems relating to witchcraft and sorcery, an example of which he gave. (See Notes and Queries, below.)

After a resolution of thanks to the President and Trustees of Columbia College, and to the members of the Society living in New York, the Society accepted the invitation of the Anthropological Society of Washington, and adjourned to meet in that city in 1891.

¹ *Algonquin Legends of New England*, p. 265.

² *Trans. Oneida Hist. Soc.*, 1887-1889, p. 135.