THE INDIANS' CURIOUS LORE.

MR. GRINNELL'S COLLECTION OF TALES.

BLACKFOOT LODGE TALES. The Story of a Prairie People. By George Bird Grinnell. Pp. xv., 310.

Alluding to Professor Bandelier's "Outline of Documentary History of the Zuni Tribe," the other day, The Tribune remarked that the negro adventurer Estevan was cut to pieces by the Indians in order to prevent his returning to life. So in the present volume, Mr. Grinnell tells, among stories of adventure, the narrative of the exploits and death of the youthful hero, Ekuskini. After he had long been a terror to the enemies of the Blackfeet, he was finally slaughtered by the Crees, and the legend concludes with the remark: "Ekuskini's body was cut into small pieces and scattered all over the country so that he might not come to life again." The belief of the Indians was unusually minute and circumstantial on this point. A warrior supposed to be gifted with supernatural power could easily be restored to life and strength, if a single bone of him were found and treated according to explicit directions which he was sure, upon going into battle, to give to some friend or relative. For example, in the adventures of Kutoyis, who was a sort of Blackfoot Theseus or St. George, the hero was eaten by a cannibal, but he had anticipated his fate, and had told a little girl what to do. She begged the bones of the stupid man-eater. Then "she took them out and called the dogs to her, and threw the bones down to the dogs, crying out: 'Look out, Kutoyis, the dogs are eating you!' and when she said that Kutoyis arose from the pile of bones." In the legend of the origin of the Ball Clan, it is told how a man was killed by buffaloes, and how his daughter was kidnapped by the leader of the herd. But she had the assistance of a magpie—a bird famous in folklore from England to China. The bird found a joint of the man's backbone, and the girl, with all the skill of a Wainamoinen, sang her father back to life. "The buffalo were surprised; the magpie was glad and flew round and round, making a great noise." In this form the superstition may well be associated with the strange Talmudic notion about the os sacram, which cannot be destroyed and is to be the germ for the restoration of the body on the Day of Judgment. Again, in the adventures of Bull-Turns-Round, among the Underwater People, the hero is only permitted to kill a buffalo on condition that he save the bones which his aged host at once restores alive, clothed with flesh and hide and hair, to the herd. Old man Under-the-Wave did in this case what the hermit was represented as doing in the Bengali tale "The Field of Bones," a story which in some of its features is strangely like the sublime vision of Ezekiel. A complete skeleton was necessary for his purpose, just as in the Hindoo romance of Buddhichaturya, the faithful wife must gather up all the thousand fragments of her husband's exploded skull before she can, by the Kali-given power of her right hand, make him live again. This Hindoo story is the counterpart in some respects of the well-known German tale given in translations of Grimm's collection, under the title of "Faithful John." The Teutonic hero, however, did not go to pieces, but was turned into a statue.

The only parallel with general folk-lore which Mr. Grinnell permits himself to mention is that between his account of the "Origin of the Worm Pipe," which is a legend explaining the formation of the Worm Clan, and the classical episode of Orpheus and Eurydice. The similarity of the two tales so widely separated is wonderfully exact. The Blackfoot husband, however, betrays no sign of being a musician. It will be remembered that Orpheus could recover his wife only on condition of not looking behind him until he was outside the boundaries of Hades. He failed; but the Blackfoot succeeded, though put to a severer test. He must keep his eyes tightly closed during his whole stay in the Sand Hills—the Blackfoot ghost land—and he had to remain there four days. But even after he got his wife back, he was not sure of her. Here the story falls in with a large class of tales common to many races. As he was about to depart from Ghostland, he received this injunction: "Do not whip your wife, nor strike her with a knife, nor hit her with fire; for, if you do, she will vanish before your eyes, and return to the Sand Hills." Forgetful of the command, he merely made a motion one day to strike her with a lighted stick from the fire, and she disappeared forever. A bit of Passamaquoddy folk-lore relates how the Partridge lost his wife, a Sheldrake Duck, by threatening to beat her with his bow. The fairy bride of a Welshman in Carnarvonshire, when ill treated by him, flew away like a wood hen. It is interesting to observe that in the Blackfoot tale there can be no question about the woman having been a ghost. Liebrecht would read the tale with delight, and would have added it gleefully to the instances from which he drew the hypothesis that all swan-maiden myths and similar superstitions were simply ghost stories worked over in varied forms. The Blackfoot husband was forbidden to whip, to stab or to burn his wife, three particulars. So in Welsh tales "three causeless blows" are specified. In the mediaeval tale of Llangorse Lake, preserved by Walter Mapes, the supernatural woman vanishes when struck with a bridle by her husband, and in many cases a harsh word does the mischief. Neither ghosts nor any other supernatural beings have a liking for iron. The Arabian jinn will not permit the name of this metal to be mentioned in their presence, and the Carnarvonshire fairy just now spoken of, deserted her husband merely because of the touch of cold iron. Possibly the mention of the knife in the Blackfoot legend has something to do with a similar prejudice.

In "Jack and the Beanstalk" the incident most frequently referred to is the giant's olfactory acuteness whenever there is an Englishman within smelling distance. For Englishman read person as Mr. Grinnell renders his Blackfoot original, and you have an element of universal folk-lore which recurs over and over again in these pages. For example, when the poor young man who had a scar on his face fell in love with a young girl, and then learned that she had devoted herself to the sun and must receive that luminary's consent before she could be married, he travelled laboriously to the end of the world, hid himself in the lodge where the sun slept at night, and was dreadfully frightened when the sun came in from his journey and exclaimed, "I smell a person." The buffalo kidnapper already mentioned was also possessed of acute sensibilities; for when the girl fetched him a horn of water from the spring near which her father lay concealed, he immediately cried out: "Ha! A person is close by here." The ghosts, too, were equally sensitive to the presence of the Blackfoot Orpheus. "There is a person here," they said, with a sniff, and the story-teller added, with charming naivete, "It seems as if there was something about him they could not bear the smell of." However, the fatal significance of the giant's "Fee-faw-fum" is not a part of the Indian tales that have been cited. The young man with the scar on his face found the sun eager to aid him and quite ready to give up the damsel on certain easy conditions. There is another incident in this story which deserves attention, because it has points of similarity with one of the oldest pieces of writing in the world. The trail that Scarface followed led him to the brink of the Great Water, that is, the ocean. His heart almost stopped beating when he looked over the vast expanse. "Scarface sat down on the shore. His food was all gone, his moccasins worn out. His heart was sick. 'I cannot cross the big water,' said he; 'I cannot return to the people. Here by this water I shall die.'" Remember now that this is a tale in which the sun figures prominently, and then consider the approach of the Acadian hero Izdhubar, to the sea. A lone maiden—a mermaid, perhaps, for she sat on the throne of the sea and lived in a castle which Izdhubar could not enter—saw him from afar. When the hero gazed over the infinite waste of waters he cried out in despair: "If it is possible, I will pass over the sea; if it is not possible, I will lie on the earth lamenting." The sea maiden, from the safe protection of her castle walls, says: "Never has a way been given, and none can pass over the sea. Shamas (the sun) has passed over the sea, but besides him, who can pass over it? Difficult is the journey, difficult the path; closed are the waters of death and bolted as with a lock." But both the Babylonian and the Indian get across the ocean without much trouble, and it is not without significance that the latter was ferried over on the backs of two swans.

The highest reach of Blackfoot mythology was to conceive the sun as the Supreme Deity and the creator of all things. Underlying the story of Scarface the effort is plain to inculcate this solar religion and to give a reason for it that would affect the imagination. When the hero has received the consent to his marriage for which he sought, suddenly the sun exclaimed: "Be wise and listen. I am the only chief. Everything is mine. I made the earth, the mountains, prairies, rivers and forests. I made the people and all the animals. This is why I say I alone am the chief. I can never die. True, the winter makes me old and weak, but every summer I grow young again." And in another tale an old man about to venture on a dangerous journey is represented as uttering this prayer: "Hear now, Sun! Listen, Above People! Listen, Underwater People. Now you have taken pity. Now you have given us food. We are going to those strange ones who walk through the water with dry moccasins. Protect us among those to be feared people. Let us survive. Man, woman and child, give us long life, give us long life." Here the order of appeal to the various powers, beginning with the sun, is a strong reminder of that memorable adjuration of Agamemnon: "Father Zeus, from Ida ruling, noblest, greatest; and Sun, that all things seest and all things hearest; and Rivers and Earth, and ye Dwellers below who punish men, whosoever sweareth falsely." The main difference is that the Greek began with the sky, which the Blackfoot never thought of a deity, for it was to him simply the covering of the sun's lodge. This view of the matter is exemplified by another tale in Mr. Grinnell's collection, the motive of which is a theft of certain articles of magic value from the sun. The thief attempts to run away, but, of course, can never escape, because there is no way of getting out of the sun's dwelling place. And this illustrates anew the theme that "the race is not to the swift," which the Lur people in Africa dwell upon in the fable of the hare that tried to run away from the earth, but found it always under his feet, and died from weariness and chagrin. Another curious feature of the story of Scarface which brings it into relation with traditions that are universal, lies in the riddles which the sun propounds to his young human acquaintance. It is to be imagined that if the story were perfect there would here be found the familiar contest over knotty questions, like those in which Woden indulged with his foes the jotun. As it is, the sun merely makes an exhibition of his wisdom by asking and answering all the problems himself.

Just as the Greeks reduced their nature worship to a thoroughly humanized form, so the Blackfeet have converted their sun god into a wily old man. Sometimes the solar aspect of Old Man is clear, sometimes it is obscure. But there is hardly a tale told of either character which may not easily be applied to the other. Only one of the stories need be alluded to here, namely, that in which Old Man foils his enemies by changing himself into a tree. Now, this metamorphosis is familiar enough to classic lore as some common names of flowers, like hyacinth and narcissus, show; but there is a notable element in the Indian story. One of the most frightful passages in Dante's Inferno is the description of the grove, every tree of which was a sentient human being in torment. Dante confessedly got his inspiration from Virgil. The astonishing thing is that the Indian tale-teller has thought out the very same conception of a tree with capacity for suffering pain. Of course, with him it is merely a grotesque incident, but the thought is there, and it should lend emphasis to the fact that both Virgil and Dante stand always in the closest intimacy with popular tradition, betraying a knowledge of things which belong to the wildest life, as well as of those which belong to culture and refinement.

It is useless to add examples. The book is rich in suggestions that tax the widest reading, both in formal literature and folk-lore. The stories are followed by a series of thoughtful essays on the history, the daily life, dress, social organization, hunting practices, war, religion, medicine pipes and methods of healing of the Blackfeet, the concluding paper being a statement of the progress which the tribe has made toward civilization in the last few years. The lesson of it all is that there is good material in the Redman, and that he is learning more or less rapidly how to put it to good use.

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Dated New-York, January 26, 1893.
BENJ. F. GERDING,
Plaintiff's Attorney,
114 Nassau-st., N. Y.

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Proposals.

PROPOSALS FOR GAS FOR PUBLIC Lighting.—City of Boston, Office of the Lamp Department, City Hall, Feb. 14, 1893.—Sealed proposals will be received at the office of the superintendent of lamps, City Hall, until 12 o'clock m. on Friday, Feb. 24, 1893, at which time and place they shall be publicly opened and read, for furnishing gas for the public lamps now located in the streets of Boston, and for such additional number of lamps as may be located by order of the Board of Aldermen, and for the posts and public buildings of the city, for the term of three years from the date of contract. Bids are invited in districts, as follows: City proper, north part, comprising Wards 6, 7, 8, 9, 10 and 12; city proper, south part, comprising Wards 11, 16, 17 and 18; Roxbury district, comprising Wards 19 and 22, and those parts of Wards 20 and 21 lying to the west of the centre line of Blue Hill avenue and Hampden street; Dorchester district, comprising Ward 24 and those parts of Wards 20 and 21 lying to the east of the centre line of Blue Hill avenue and Hampden street; Brighton district, comprising Ward 25; West Roxbury district, comprising Ward 23; South Boston district, comprising Wards 13, 14 and 15; East Boston district, comprising Wards 1 and 2; Charlestown district, comprising Wards 3, 4 and 5. Each lamp will be required to burn every night in the year, from sunset to sunrise, or during at least 2,838 hours, according to a time schedule to be furnished by the superintendent of lamps, and to consume at least four feet of gas per hour, or such other quantity as may be required by the said superintendent. Bidders will be required to state the candle-power of the gas to be furnished. Bidders are also requested to state the price per thousand cubic feet at which they will furnish gas to consumers other than the city. Specifications may be had upon application at the office of the superintendent of lamps. All bids must be accompanied by a certified check, payable to the order of the city of Boston, in the sum of five thousand dollars ($5,000) for the Charlestown, Brighton and East Boston districts, and in the sum of ten thousand dollars ($10,000) for each of the other districts; said check to be forfeited if the bidder does not take the contract if awarded it, and furnish a bond for the due performance of the conditions thereof in an amount and with sureties satisfactory to the superintendent of lamps.

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Aller.....Tues., May 2.	Aller.....Tues., May 30.
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First Cabin passage to Southampton, London or Havre, $60 and upward, according to steamer and location of room. Second Cabin, $35 and $40.
Steerage at Low Rates.
INTERNATIONAL NAVIGATION COMPANY
General Agents, No. 6 Bowling Green, New-York.

AMERICAN PASSENGER LINES,
For St. Thomas, Martinique, Barbados and Brazil.
THE U. S. AND BRAZIL MAIL S. S. CO.,
from Robert Pier, Brooklyn.
S. S. VIGILANCIA.....Saturday, Feb. 25, 2 p. m.
FOR MONTEVIDEO, BUENOS AIRES AND ROSARIO.
S. S. ADVANCE.....Tuesday, Feb. 28, 3 p. m.
PAUL F. GERHARD & CO., General Agents,
19 Whitehall-st., New-York.
Tourist Agents, THOS. COOK & SON, 261 and 1,225 B'way

ADVERTISEMENTS AND SUBSCRIPTIONS FOR THE NEW-YORK TRIBUNE WILL BE RECEIVED AT THE UPTOWN OFFICE, No. 1,242 Broadway, 24 door north of Thirty-first-st., and ADVERTISEMENTS at the following Branch Offices: 254 8th-ave., s. e. cor. 23d-st.; 152 6th-ave.; 157 Fourth-ave., corner Fourteenth-st.; 760 Third-ave., corner Forty-seventh-st.; 1,026 Third-ave., near Sixty-first-st.; 1,708 First-ave.; 106 West Forty-second-st.; 175 Columbus-ave.; 69 Liberty-st.; 52 Avenue A; 1,323 Third-ave.; 20 West Fourteenth-st.; 257 West 42d-st.; 149 Church-st.; 554 Third-ave.; 1,338 Third-ave.

A.—CUNARD LINE.
TO LIVERPOOL VIA QUEENSTOWN.

Umbria, Feb. 18, 6:30 a.m.	Etruria, Mar. 18, 5:30 a.m.
Aurania, Feb. 25, 1 p.m.	Aurania, Mar. 25, noon.
Etruria, Mar. 4, 6:30 a.m.	Umbria, April 1, 5:30 a.m.
Servia, Mar. 11, noon.	Servia, April 8, 10:30 a.m.

From Pier 40, North River, foot of Clarkson-st.
Cabin passage, $60 and upward. Second cabin, $35.
Steerage tickets to and from all parts of Europe at very low rates. For freight and passage apply at the company's office, No. 4 Bowling Green, New-York.
VERNON H. BROWN & CO., General Agents.

A.—HAMBURG-AMERICAN PACKET CO.
EXPRESS SERVICE to
SOUTHAMPTON, LONDON AND THE CONTINENT,
by the 5 magnificent twin-screw steamships of 13-16,000 H. P. Spring sailings.

Normannia, Mar. 30, 4 p.m.	Columbia, May 11, 1:30 p.m.
Auguste V., Apr. 13, 4 p.m.	A. Victoria, May 18, 7:30 a.m.
Columbia, Apr. 20, 10 a.m.	Normannia, May 25, 2 p.m.
Normannia, Apr. 27, 3 p.m.	F. Bismarck, June 1, 7 a.m.
F. Bismarck, May 4, 8 a.m.	Columbia, June 8, 12 noon.

To NAPLES and GENOA, via Gibraltar, per Twin-Screw Express S. S. AUG. VICTORIA, March 2.
HAMBURG-AMERICAN PACKET CO., 37 B'way, N. Y.

A.—RED STAR LINE.
FOR ANTWERP AND PARIS.
Sailing for New-York and Antwerp weekly.
WESTERNLAND.....Saturday, Feb. 18, 7 a.m.
RHYNLAND.....Wednesday, Feb. 22, 10 a.m.
First cabin, $50 upward, second cabin to Antwerp, $35; from Antwerp, $18. Reduction on round trip. Apply for "Facts." Steerage at very low rates.
INTERNATIONAL NAVIGATION CO.,
General Agents, 6 Bowling Green.

A—TOURS TO THE TROPICS.
ATLAS LINE.
WEEKLY SERVICE FROM NEW-YORK
to the Island of Jamaica, renowned for its salubrious climate and natural beauty; winter station of the British Navy and headquarters of the British Army in the West Indies. Good hotels and splendid roads.
Regular sailings also for Haiti, Costa Rica and the many Old World towns of the Spanish main.
Illustrated pamphlet mailed free.
PIM, FORWOOD & CO., Agents, 24 Stateroom, New-York, or THOS. COOK & SONS, Tourist's Agencies.

COMPAGNIE GENERALE Transatlantique.
FRENCH LINE TO HAVRE EVERY SAT.
LA BOURGOGNE, Lebeau.....Sat., Feb. 18, noon.
LA NORMANDIE, Rupe.....Sat., Feb. 25, 6 a.m.
LA GASCOGNE, Santelli.....Sat., Mch. 4, 10 a.m.
A. FORGET, General Agent, No. 3 Bowling Green.

COLUMBIAN LINE,
NEW-YORK—COLON,
Making connections via
PANAMA RAILROAD CO.
To Panama, South Pacific, Mexico, and California. Sailings from New-York, Pier 54 N. R., foot West 24th-st., at 3 P. M.
S. S. ALAMO, MCH. 1, S. S. SAN MARCOS, MCH. 15,
AND ALTERNATE WEDNESDAYS.
Sailing from Colon, S. S. MARCOS, MARCH 1,
AND ALTERNATE WEDNESDAYS.
For freight, passage, and general information apply to the Traffic Department.
STAMFORD PARRY, HARRON & CO.,
35 Broadway.
Telephone No. 4,707 Cortlandt.

CANADIAN PACIFIC STEAMSHIPS TO
JAPAN AND CHINA.
NEW-YORK TO JAPAN IN 17 DAYS.
Intended sailing from Vancouver.
EMPRESS OF CHINA.....March 6
EMPRESS OF INDIA.....April 3.
EMPRESS OF JAPAN.....April 24.
E. V. SKINNER, EVERETT PRAZAR,
Gen'l East'n Agt., China and Japan Freight Agt.,
353 Broadway, N. Y. 69 Wall-st., N. Y.

EUROPE AND HOLY LAND.—Excursion leaves March 11 and May 13. Send for "Tourist Gazette." Ocean tickets by all lines.
H. GAZE & SONS, 113 Broadway, New-York.

JAPAN-CHINA
OCCIDENTAL AND ORIENTAL
Steamers leave San Francisco as follows:
BELGIC.....Thursday, Feb. 23, 8 p. m.
OCEANIC.....Tuesday, March 14, 3 p. m.
GAELIC (will call at Honolulu).....Tuesday, April 4, 3 p. m.
Superbly appointed—Superior accommodations.
Reservations can be made by letter or telegram to and cabin plans seen at 287 and 343 Broadway, New-York; 1 Battery Place, or room 74, Railroad Building, San Francisco.
LELAND STANFORD, President.
T. H. GOODMAN, General Passenger Agent.

MALLORY STEAMSHIP LINE.
From New-York Wednesday, Friday and Saturday
FOR TEXAS, GEORGIA AND FLORIDA.
Through tickets to all points in Texas, Colorado, Utah, Arizona, California, Mexico, &c.; Georgia, Florida, and Havana, Cuba. Excellent passenger accommodations.
Write for our 64-page 1893 Manual (mailed free).
C. H. MALLORY & CO., Gen. Agts., Pier 20, E. R., N. Y.

OLD DOMINION LINE.
Steamers for NORFOLK, PORTSMOUTH, OLD POINT COMFORT and NEWPORT NEWS, connecting for VIRGINIA BEACH, PETERSBURG, and RICHMOND, VA., and WASHINGTON, D. C.—Tues., Wed., Thurs., and Sat. For RICHMOND, via JAMES RIVER—Wed. and Sat. For WEST POINT, Va.—Tues., Thurs. and Sat. From Pier 26, new No. 3, N. R., foot Beach-st., at 4 P. M. Through tickets and freight rates to all points South and West. Apply at General Office of Co., on Pier, or 5, 47, 229, 257, 261, 287, 317A, 362, 944 and 1,225 Broadway. W. L. GUILLAUDEU, Traffic Manager.

PACIFIC MAIL STEAMSHIP COMPANY'S LINES TO CALIFORNIA, JAPAN AND CHINA.
CENTRAL AND SOUTH AMERICA AND MEXICO.
From New-York Pier foot of Canal-st., North River, for San Francisco, via the Isthmus of Panama.
CITY OF PUEBLA.....Monday, February 20, noon.
From San Francisco, 1st and Brannan sts., FOR JAPAN AND CHINA.
PERU sails Saturday, March 4, 3 p. m.
For freight, passage and general information apply at company's office on the pier, foot of Canal-st., N. R.
R. J. BULLAY, General Superintendent.

RED "D" LINE OF STEAMSHIPS,
FOR LAGUAYRA, PUERTO CABELLO, CURACOA, CARRYING ALSO MAILS AND PASSENGERS
FOR MARACAIBO, via CURACOA.
HARRICK STORES, BROOKLYN.
S. S. PHILADELPHIA.....Saturday, Feb. 25, 1 p. m.