

MR. JOSEPH LA FLESCHÉ, of the Omaha Tribe of Indians, who, in the first article of this number, gives an account of the funeral customs of his people, is a son of Francis La Flesché, whose remarkable life is noticed on page 11. Mr. La Flesché, following his father's footsteps, is actively interested in preserving the traditions of his tribe, and is now assisting Miss Alice C. Fletcher in her work of collecting and transcribing Omaha songs. Between one and two hundred songs have been obtained from native singers, and the music noted, which, having been repeated to Indians of the tribe, has been recognized and pronounced correct. The work upon this has led (as we are informed) to many interesting discoveries concerning time, rhythm, pitch, and melody, as well as the scale. The material includes sacred and secular songs, songs of love, war, of death, of derision, and of triumph, and songs devoted to religious ceremonies. This work is the product of the labor of six years. To these must be added songs of other tribes, and of societies kindred to the Omahas, which offer interesting comparisons.

An account of the sacred pole, and of the tradition given to its keepers, has been secured, as well as a detailed account of all the ceremonies connected with it, and their bearing upon tribal autonomy. A full statement has also been obtained of all the forms indispensable in order to gain admission into the inner circle of chiefs, and those connected with the sacred pole and pack, which have never before been fully recorded. These, together with other rites and ceremonies, will render the forthcoming monograph a complete picture of the life of the people.

BRIDES DANCING BAREFOOT. [See vol. i. p. 235.]—I am indebted to B. W. Green, Esq., of Norfolk, Va., for calling my attention to a passage in Grose's little work on "Popular Superstitions," appended to his "Provincial Glossary," which explains the practice of dancing barefoot at weddings. Grose says (2d ed. 1790, p. 45): "If in a family the youngest daughter should be married before her elder sisters, they must all dance at her wedding without shoes; this will counteract their ill-luck, and procure them husbands." It is, therefore, evident that, in the passage cited by me, it was not as a bride that Sally was to have danced barefoot; but that the younger sister had expected to be a bride first, and to see the elder sister perform that act of self-humiliation. — *T. W. H., Cambridge, Mass.*

To this citation may be added the following:—

"It is an old Shropshire custom, kept up in humble life, that if a younger sister should be married before her elders, the latter must dance at the wedding in their 'stocking-feet.' This was actually done at a wedding at Hodnet in 1881. And in the same year a maid-servant, who omitted to do so at a younger sister's wedding, was thus accosted by her aunt, who met her accidentally in the town of Wellington next day. 'So I hear you didna dance barfut! I'm ashamed of you. If I'd a been there I'd 'a made you do it.'" — *Shropshire Folk-Lore*, ed. by C. F. Burne, London, 1883, p. 291.

The editor further quotes from Chambers' "Book of Days," to the effect

that if the younger sister marries before the elder one, the elder must dance in the hog's trough. The practice was actually kept up in Shropshire. Perhaps the dancing in a copper kettle mentioned by Mr. Higginson (vol. i. p. 235), and which occurred in some Western State, was a more elegant form of the same practice.

CHEROKEE AND IROQUOIS PARALLELS.—In the third number of the Journal I find several interesting points of correspondence between the Cherokees and the more northern Iroquois and Hurons. The agreement is all the more remarkable from the fact that it is only recently that the Cherokees have been proven to be of the same stock as the other tribes named, from whom they are separated by a distance of about eight hundred miles. In the Huron account of the creation, as given by Mr. Hale, corn, beans, and pumpkins are said to have sprung from the body of the first woman, whose death resulted from the birth of one of her twin sons. This is almost identical with the incident in the Cherokee story of "Kanati and Selu," published by the writer in the second number of the Journal. In this story two brothers, one of whom is especially active and malignant, kill their mother, cut off her head, and drag the lifeless body over the ground, and corn springs up wherever her blood drops upon the earth. One of the brothers in the Huron story is Tawiskarong, "meaning flinty, or flint-like." This name would be at once understood by a Cherokee, and its mention would probably provoke a smile at the recollection of one of their most popular myths. Tawiskalû (or Tawiskarû in the lower dialect) is one of the mythologic heroes of the Cherokees, but is finally worsted by the rabbit and *blown to pieces*, which accounts for the fact that fragments of flint are still found scattered about everywhere. Tawiskalû is invoked by the Cherokee shamans in many of their secret formulas.

In Smith's paper on Iroquois witchcraft he mentions the fact that the tobacco used on ceremonial occasions "is not the ordinary tobacco of commerce, but the original tobacco of the Iroquois, which they still cultivate for that purpose." On page 196 Beauchamp refers to the same fact, and identifies the plant as *Nicotiana rustica*, called by the Onondagas the "real tobacco." In most of the formulas against witches, and in many of their medical prescriptions, the Cherokee shamans use *tsâlû gâyd'nîx*, or "old tobacco," which, from specimens furnished him, Professor Ward of the Smithsonian identifies as the same plant used by the Onondagas, as stated by Beauchamp. The adjectives were probably added to the name after the Indians had become acquainted with the tobacco introduced by the whites. There can hardly be a doubt that this "old tobacco" gave the name to the Tobacco Nation of Georgian Bay.

It is further stated by Beauchamp that the Onondagas call violets "Da-keah noowidus, *two heads entangled*, as in the way so often seen where the heads are interlocked and pulled apart by the stems." The Cherokees have seized upon exactly the same characteristic, call violets, *dindaskwâ-testki*, which means "they pull each other's heads off." — *James Mooney.*