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is *pittwaw*, which itself is a derivative from the simpler root *pitt*, "to penetrate."

22. *Piyesiw*, or (less common) *piyew* (p. 575), "the thunder-bird."

23. *Sâkitow* (p. 579), "to speak in public." This expression is used in speaking of the occasions when "an Indian goes out, and (standing, walking, or on horseback) proclaims in a loud voice news, announcements," etc. The ultimate radical is *sâk*, "to appear, to come out." The action itself is *sâkitowin*, and from the same root is derived *sâkitowiyiniw*, "herald," — literally "harangue man."

24. *Sisikwan* (p. 596), "rattle." A little skin bag, containing stones or the like, which is shaken in cadence during conjurations.

25. *Tchipayak nimihituwok* (p. 627), "the Aurora borealis appears," — literally, "the dead are dancing."

26. *Tchipâkkotchikewin* (p. 627), "feast of the dead," — a festival of these Indians in honor of the dead. The corresponding verb is *tchipâkkohew*.

27. *Wâpanow* (635), "a sort of sorcerer (shaman)." The corresponding noun is *wâpanowin*, "sorcery." These words are derived from *wâpan*, "dawn, day." The corresponding term in Ojibwa is *wabano*.

28. *Wâpekimigan* (p. 636), "the tobacco (wrapped in a white skin, or a piece of cloth) sent with messages." This tobacco is sent with all embassies, and is smoked in council or rejected, according as peace is accepted, or the proposals declined.

29. *Wisakketjâk* (p. 653). A figure in Cree mythology of great importance. To this man (or deity) the Indians "attribute a supernatural power and the performance of a vast number of tricks and foolish actions." He is also looked upon as "the principal deity and the creator of peoples." He corresponds to the *Nenâboj* of the Saulteur Ojibwa and the *Nâpiw* of the Blackfeet. From his name is derived the term *wisakketjâkow*, "to deceive, cheat."

30. *Yâkki* (p. 659). The equivalent in stories, etc., of our "once upon a time."

Alexander F. Chamberlain.

ABENAKI WITCHCRAFT STORY. — The following version of the story published in this Journal (vol. xiv. p. 160) has been received from Mrs. E. W. Deming, of New York, who obtained it from Mrs. Tahamont, the mother of the other relator : —

A man and his wife had gone out to hunt. They had been gone almost a year, and, as they had been very successful, decided to return to their home, and tell of their fortune.

They were only one day from their home, when they chanced upon a mud lodge way back in the woods. They walked in and found the lodge empty, so the husband told his wife they would remain there for the night. "No," said the wife, "see up on that shelf, it is a dead body, and I would rather travel on, for it may be a witch (*mă-dowl-ă-noo*), we had better go on farther."

"We will stop," answered the man, "night will overtake us soon, and we must camp."

The woman was afraid, for she did not like to stay with the dead.

After having eaten their evening meal, the husband told his wife to lie down and sleep, for they would have to start early on the next light (day). Because she was afraid, the woman laid her baby between them, and soon they were all asleep.

In the night the woman awakened. She was very much frightened, for she heard what sounded like some one striking his teeth together. "Chaunch! chaunch! chaunch!"

"What can it be?" thought the woman, and she touched her husband on the shoulder to try and waken him. He did not stir, so she put her hand over his shoulder, and found his shirt was open, and her hand went right into a hole in his chest.

When she pulled her hand back, it was covered with blood. She grabbed her baby, and ran toward her home; faster and faster she seemed to go.

She was so frightened, for she thought she heard some one behind her.

When she was almost home, she looked over her shoulder, and saw a big ball of fire coming after her. It was the witch spirit trying to catch her!

"I must get home before that ball of fire catches me!" cried the poor woman, and she almost flew. She knew the witch wanted to kill her, so she could not tell her story.

The fire was gaining, closer and closer it came, and it was almost upon her when she saw her father's lodge just ahead.

She rushed into the opening, and fell upon the mud floor just as she felt the fire catching her by the neck.

By the light of the fire, she saw that her hand was all covered with blood. She told her people what had happened, but they thought she had killed her husband. In the morning she took them to the lodge in the woods. There they saw that the witch had eaten the heart of the husband. They took the body of the dead from the shelf, and found the mouth all covered with blood. They buried the husband, and then burned the lodge with the dead witch inside, so he could never bewitch or hurt another Indian.

COYOTE AND LITTLE PIG. — The story of "Coyote and Little Pig" reported by Miss McDermott from the Flathead Indians of Idaho is evidently based upon tales received from the whites. A respected contributor calls attention to this, and offers the following version of "The Three Little Pigs," as told her "by Mrs. A. C. Ford, an old lady of eighty-two years. She had it from her grandmother, who in turn had it from hers, one of the colony of Scotch-Irish that came to this country, reaching Londonderry, N. H., in 1718. Mrs. Ford says that in her childhood the tale was a favorite with New England children, or, at least, with Maine and New Hampshire children."