

1944) my colleague and former collaborator Dr. Paul Radin has expressed a few interesting views concerning the peninsular Spanish and American Spanish versions of the Tar-Baby story. At present I do not wish to enter into a discussion of the points that Dr. Radin brings up, reserving all my final opinions for the complete study of the tale that I hope to finish in about three years. The purpose of these few lines is to call to the attention of Dr. Radin the surprising inaccuracy of his statement to the effect that we have now only one peninsular version of the tale in question: "Since then a single Spanish version has been found by Espinosa" (28, note 10). In my recent article in this Journal (56: 31-7, 1943) I have called attention to eleven peninsular Hispanic versions, nine Spanish and two Portuguese. But even if we were to ignore my last article just mentioned, any investigator of the Tar-Baby story and of the European versions would know of the following six peninsular Hispanic versions, aside from mine, four of them Spanish, all published between 1882 and 1936: three versions published by Aurelio M. Espinosa Jr. in *Folklore* (London) (50: 367-74; Llano de Ampudia (*Cuentos asturianos*, 1925) No. 189; Athaide Oliveira (*Contos tradicionaes de Algarve*, 2 vols., 1900 and 1905) I, No. 132; Leite de Vasconcellos (*Tradicões populares de Portugal*, 1882) 294-5.

AURELIO M. ESPINOSA

Stanford University, Calif.

"ZE SKUNK":—I have finally collected a publishable version of "Ze Skunk," a bit of French-Canadian verse circulating in the lumberwoods. The version I have recorded was obtained from Tim Johnston, Midland, Michigan.

I hunt ze skunk; I hunt ze wolf;
Sometime I hunt ze rat.
Las' week me I take my axe
An' hunt ze skunk . . . polecat.

My fran' Jacques say she's ver' good fur,
An' sometime good for eat.
I tell my wife I get fur coat
An' sametime got some meat.

I walk two, tree, four mile.
I feel wan awful smell.
I say dis skunk she's up an' die
An' fur coat gone to hell.

By'n bye I see ze skunk,
Close up by wan beeg tree.
I sneak up ver'ver' close-behin',
An' tink she's no see me.

By'n bye I'm close up by ze skunk.
I raise my axe on high.
When . . . up, kerplunk . . . zis damdam skunk
He's tro someting in my eye.

Sacre blu! I tink I blin'.
Jez Cris! I can no see!
I walk roun' an' roun' an' roun'!
An' bump in dat dam tree.

An' so I hunt ze skunk no more,
 For ze meat or for ze fur.
 For she's smell so damdam bad
 Jez Cris! I can't stan' her.

E. C. BECK

*Central Michigan College of Education,
 Mount Pleasant, Mich.*

ARABIC CALENDRIAL OBSERVANCES AND DIRECTIONS FOR TRICKS AND PRACTICAL JOKES (concluded):—

TRICKS AND PRACTICAL JOKES (fatā'il and malā'ib)

1. Description, *ṣifa*: If you wish to take hold of fire with your hand so that it will not harm you; One, take yellow arsenic, *zarnīkh aṣfar*, (orpiment) and alum of Yemen and powder the two and stir them together with the white of eggs, *zulāl al-baiḍ*, and smear with it, *ilṭakh bihi*, your palm and carry the fire in it. Tested (MS 101, l. 13 f.).

2. Another: If you wish to put fire into your hand and not be burnt: You cense every one who is in the assembly. You take amiantus, *ṭalq*, dissolved in the hot water of broad beans, *fūl*, (cf. Ezek. 9: 4. פֹּל. Month of *Īlūl*) and some reddish metallic ochre, *muğara ma'adaniye*, and some white hollyhock, *khaṭmīya*, and knead them well together. Then anoint with it, *iṭlibihi*, your palm and carry the fire in it. Tested (MS 103, l. 7f.).

3. Description of a *fatīla*: If you wish to take hold of fire so that it will not harm you: Cense yourself with *unguis odoratus*, *ṣufr eṭ-ṭīb* (MS has only *ṣufr* or *ṣifr*, fingernails) and the gall of a piebald ox. Then take hold of the fire with your hand. Tested (MS 108, l. 13f.).

4. Description of a *fatīla*: If you wish to descend into an oven, *tannūr*: Take white hollyhock, *khatmīya*, and knead it together with the white of eggs, *bayāḍ al-baiḍ*, and anoint, *iṭlī*, your body with it and leave it until it is dry. Then take some dissolved amiantus and mix it with the white of eggs and anoint your body with it a second time, then descend into the oven. Indeed it will not harm you. (MS 109, l. 4f.).

5. Another: If you wish that a Veil, thrown into the fire, should not burn: You take alum and sal ammoniac, *nuṣādir*, and they are kneaded together with the white of eggs. The veil is then saturated, *yuṭlā*, with it and thrown into the fire. And indeed it will never be burnt. Tested (MS 109, l. 8f.).

6. Another *fatīla*: It will show snakes: Take four *maṭāqīl* of snake fat and put into it a small quantity of salt, *milḥ*. And take a clout of grave-cloth, cut it into four pieces and divide the fat in four portions and put each portion of the fat into one portion of the clouts and make it into a wick. Then ignite it in a lamp with *jasmin* oil in one of the corners of the room, bait. The lamps should be new. You will indeed see something wonderful, like what we have mentioned. Tested (MS 103, l. 2f.).

7. Description. *ṣifa*: A mighty image, *timṭāl*:¹⁰ One, take a green frog and slaughter it upon a clout of linen, *kattān*, (MS reads: and *burn* it upon linen) and leave it to dry. And you light it in oil of *jasmin*. And verily the crowd will see a person standing behind the lamp. And it is the works of kings; they cause awe by it in their assemblies. Tested (MS 101, l. 16f.).

8. *Fatīla*: It will show every one who is in the room as being pale: You take white lead, *isfīdāğ*, and put it into a lamp and light it in a whitewashed, *mubayyaḍ*, room. And you will surely see this. (MS 103, l. 14f.)

9. *Fatīla*: It will show every one in the room without a head: One, take yellow sulphur, *kibrīt aṣfar*, and the brownish liquor of the cuttle-fish, *zabad al-baḥr*

¹⁰ Word restored by Professor Hitti. Text reads *māstāl*.