

Curt Elze.<sup>1</sup> According to this fable, stripped of the many fanciful details and variations that accumulated in the course of centuries, the young bear is brought forth a formless mass of flesh, which the mother-bear must lick until the limbs appear and the foetus takes on bear-like shape. According to some versions, *the she-bear gives birth to its young through the mouth*. The latter point is of special significance in comparison with the local traditional belief that the opossum blows her young into the pouch. Whether or not there is any genetic connection between the two legends, I am unable to say. It would be interesting to know if a similar belief exists in Australia, the home of all the marsupials except the opossums of North and South America. British folk-lore literature seems to be silent on this point.

Although as early as 1642 Ambrosinus figured a well-formed bear-foetus in his "Paralipomena Historiæ Omnium Animalium," the fable of the unlicked bear has persisted to the present day. In view of this fact, we may be inclined to wonder how long the legend described above may be expected to endure in America.

CARL HARTMAN.

THE UNIVERSITY OF TEXAS,  
DEPARTMENT OF ZOOLOGY,  
AUSTIN, TEX.

NOTE ON THE GROUND-HOG MYTH AND ITS ORIGIN. — On p. 521 of Vol. 32 (No. 126) of the Journal of American Folk-Lore, in the article under "Notes and Queries" by J. Newell Wardle of the Academy of Natural Sciences of Philadelphia, on Ground-Hog Day, I notice an error. Miss Wardle says Candlemas Day, Feb. 2, is forty days after Epiphany. Epiphany is Jan. 6, or twelve days after Christmas Day, — the day on which the Magi reached the child Jesus to offer their gifts. Candlemas Day, or Ground-Hog Day, is Feb. 2. The feast Miss Wardle has in mind was the Nativity, or Christmas Day. Her use of the word "Epiphany" makes her article all wrong. The Catholic Encyclopedia gives a perfect history of the fixing of the dates of the Nativity and Candlemas Day.

IDA M. SCHAAF.

St. Louis, Mo.

THE MANDRAKE, A BIBLIOGRAPHICAL NOTE.—The present active interest in the development of the mandrake legend, as evidenced by the publication of four important articles on the subject, will justify the following supplementary bibliographical notes. The studies in question all appeared in the year 1917, and are as follows:—

FRAZER, SIR J. G., "Jacob and the Mandrakes" (Proc. Brit. Acad., VIII, and now reprinted in his "Folklore in the Old Testament," II).

HARRIS, J. RENDALL, "The Origin of the Cult of Aphrodite" (Bull. John Rylands Lib. [Manchester], 3 : 354-381, and now reprinted in his "Ascent of Olympus").

LAUFER, BERTHOLD, "La Mandragore" (T'oung pao, 2<sup>e</sup> sér., XVIII, 30 p.).

STARCK, TAYLOR, "Der Alraun: ein Beitrag zur Pflanzensagenkunde" (Ottendorfer Mem. Ser. Germ. Monographs, 14).

<sup>1</sup> Archiv f. d. Gesellsch. d. Naturwiss. u. d. Technik, 5, 1913.

Although these often supplement one another admirably, much yet remains to be gleaned. In particular, the modern developments and distortions of the legend have not been brought together and examined critically. Of the four, Starck gives the most usable bibliography. Many of the citations below are at second-hand; and, as a result, it is impossible to estimate correctly the importance of some contributions. As far as possible, those which seem significant and those which promise to be unimportant are indicated.

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<sup>1</sup> The foundation of further studies as regards the Oriental forms of the legend is Laufer's article. Note also his suggested etymology of "mandragora" at the very end.

<sup>2</sup> I believe that I have seen a reference to a book by Heide on the mandrake, the first of a series on the subject, but the citation escapes me.

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ARCHER TAYLOR.

WASHINGTON UNIVERSITY,  
ST. LOUIS, MO.

THE "DREAM-BREAD" STORY ONCE MORE. — The following verses (to the tune of "Pop goes the Weasel") were communicated to me through the mediation of Mr. Max Deutch by Mr. Frank Wolff. They were composed by the latter in conjunction with an employee of the St. Louis Post-Office.