

WAGNOS: THE NORTHERN POLAR CONTINENT.

WAGNO LITERATURE.

The Wagnos have many ballads, some of which I hear sung or recited almost every day. I have translated two of them, which show the simplicity of the language and the very limited range of thought of these people. I think the oldest and wisest of them about equal to German children of ten or twelve years of age in mental development and power, and if they shall ever reach anything higher it must be through some influence from abroad, for there is nothing here to call out and strengthen their powers. One of their favorite songs, to which they dance, begins:—

"Tan, popah, Weyah, tan;
Lolin, mahah, tan."

I translate the song as follows, without attempting measure or rhyme, in which they are very exact:—

Dance, sing, dance before Weyah!
Matrons, maidens, dance!
Parents, children, dance!
The squirls are frisking, the birds
singing.
The flowers open to pour out delight;
Weyah dances and sparkles;
The mountains smile back again.
The sun is Weyah's little wife;
When she leaves him her night is long
And his day is dim.
Come back, O sun, to the bosom of
Wah.

Dance, sing, dance before Weyah!
Matrons, maidens, dance!
Parents, children, dance!
The berries are red on the boughs,
The ground nuts fill the soil,
The kind of the tene is dry
And its pulp is rich and lively—
Oh, it fills us with delight;
It puts wings to our feet;
It puts light in the maiden's eyes;
It makes the old young again;
It drives away pain and tears—
Oh, the tene, the delicious tene,
All things are nought without tene.
Dance, sing, dance before Weyah!
Matrons, maidens, dance!
Parents, children, dance.

Our dead are with Weyah,
They sleep in his warm bosom.
Their fruits are better than ours,
Their flowers more fragrant.
Their tene is larger and sweeter,
Wah smiles and calls them his child-
ren;
They dance always before him.
We too will be children with Weyah.
Matrons, maidens, dance!
Parents, children, dance!
Little Yab, little Yab, loo, leloo, loo!

Of the last line I cannot ascertain the meaning. It is chanted in a low monotone at the close of every song, in a serious manner, but I doubt if any definite idea is attached to it. If it ever had significance it is apparently forgotten by the present generation of Wagnos. At least they are unable to interpret it to me. It has for me somewhat the effect of the Gloria in church services.

The only Wagno ballad that has any touch of the tragic is the following, which is a great favorite, being often recited than any other, and always moving these artless creatures to tears, in spite of its familiarity:—

Litome was a light and fragrance,
The swift dancer, the bird-like singer,
The fairest of Wagnos' girls.
All the young men gazed at and loved her;
All hoped for her beckoning.

She paused in the midst of the dance,
She fixed her soft eyes on Helelo,
She beckoned to him and fled,
Fled like a timid bird to her nest.

Helelo stood still, doubtful, sad;
He followed not; the young men re-
proached him.

At her tent Litome waited him long,
Then she knew she was rejected,
And grief and shame were like too much
tune.

She wandered far; she was lost in the
forests;
She slept near the cold mountains;
She said, "I will die for Helelo."

The young men and maidens wept for
Litome.
They cried, "Alas, the most beautiful!
Grief has driven her to Weyah."

Helelo grew black with sorrow;
He repeated his coldness to the beauti-
ful;
He fled to the forests and mountains;
He said, "I will find her or perish."

He found her, cold and faint;
He lifted her gently,
He fed her with tene;
He pat her cheeks and her neck,
Crying, "Litome, forgive me;
We will live in one nest, my bird."

And he bore the beautiful homeward,
And they were mated for always,
Nor did either desire a change.
And they went to Weyah together,
Litome, the old and the beautiful,
Helelo, the old and the penitent.

Lillie, Yab, little Yab, loo, leloo, loo!

NOTES ON VARIOUS TOPICS.

The only thing that resembles government in Wagno is patriarchal. When there are differences about property—and these are neither frequent nor important, as they cannot be where so little is appropriated—unless the weaker party submits to the strongest or more clamorous they go together to the oldest man in the village, and he hears their statements and gives his opinion, which ends the controversy. The parents seldom exercise authority over their children, for where all have enough there is little occasion for rivalry and contest. All are lively and good-natured, and play is the regular occupation of all the people, old and young alike. They dance together to a monotonous song, with wonderful ease and grace, and the groups of naked children frolicking among the flowers realize what I have seen in pictures, but never expected to find in actual life.

I wish I had the heart to sketch them, as well as the singular and beautiful natural scenery about me. As I write, the odd shape of the trees and bushes, which I think I have not before mentioned, impress me strongly. They all put forth their limbs and foliage on the side towards the Weyah, and offer only their bare trunks to the mountain breezes. This gives them a plume-like form, such as I have seen elsewhere only in a species of reed.

(To be Continued.)

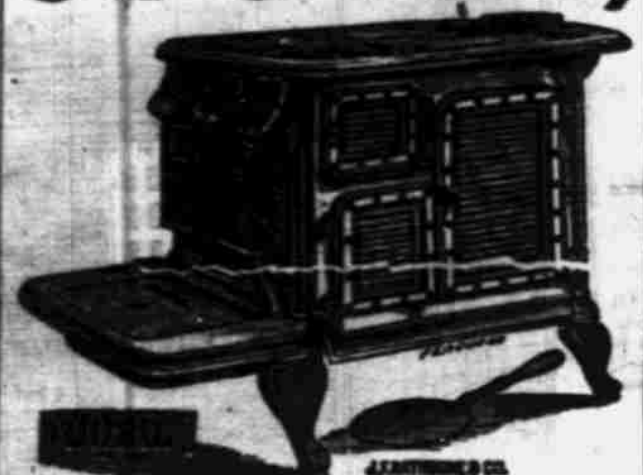
It turns out that the stones supposed to be supernaturally hurled at a house in Cleveland, were thrown by a neighbor, who objected to the occupant because of his politics.

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