

Warren
1400
Hopkins
Xian

Hickman
Graves
Crittenden
85
Boyd

PLACE NAME STORIES OF KENTUCKY WATERWAYS AND PONDS
With a Note on Bottomless Pools
by
Herbert Halpert

Caldwell
etc.

X Published place name stories on small geographical features such as hills, rocks, caves, creeks and ponds have been scarce in Kentucky, and elsewhere. A careful search of town and county histories and local newspaper files would undoubtedly yield some examples, but such publications are not easily available and are not often properly indexed. While this kind of research might produce worthwhile results, oral tradition offers a greater potential harvest. This collection of Kentucky place name legends about smaller waterways and ponds is a sample of what is available.¹

The stories that follow were contributed in writing by students in my course in Classical and Norse Mythology, over a period of several years.² Their collecting of legendary material from their own tradition was done as an exercise to emphasize the fact that patterns of legend making operate as vigorously today in our society as they did in ancient Greece.

All of the stories presented here are local and traditional explanations of how places were named. Like all legends, most of them are told as the truth or believed to be true. Some few may even be historical fact, but proof would be difficult to find. Because so few of them can be documented and many more are obviously fictitious, most historians have ignored them. At the same time, folklorists have often neglected such stories because they believed them to be history. Place name stories are, of course, part of the total folktale tradition which the folklorist should investigate. They should also be--and are in some cases--of considerable interest to the social historian.³

Stories about place names are of particular interest to the folklorist because they illustrate so well three aspects of oral tradition: the tendency

3 x 5 ✓

3 x 5 ✓

of people to create an explanation where none is known; the localization of floating story motifs; and the speed with which a legend develops.

✓ The making and telling of place name stories to explain names given by an older generation is such a vital part of our folk tale tradition that one is led to ask what basic needs it satisfies. The simplest function of these place name legends is probably that of satisfying the natural curiosity of those who follow the namers about how and why certain local names were given. In a less obvious way the explanations serve as a part of folk history--the body of traditional lore which gives any group its feeling of continuity with their forebears on the land. The sense of belonging to a certain area or home place is certainly strengthened by this kind of documentation, whether the stories are historically true or not. Some of the stories about creeks and ponds have an additional function as bogey tales meant to keep children from playing dangerously near the water.

✓ The place name stories which follow fall into several categories. Those in the first group describe in factual terms something that might well have happened historically, in the early days of settlement. The tone of these is rather prosaic. Some of them, in fact, are merely statements (dites) rather than stories.

4480-
logs
↓
375 ✓
In a second group, the situation described is again factual and realistic, but variations of detail and emphasis are found in several versions of the same story. The folk imagination here has selected and combined elements from the stock of narrative motifs in general circulation. (See, for example, the Panther Creek stories.)

A third kind of place name story is also told as an actual happening, but is really only a local variant of a widely known story. We can prove its legendary character by adducing comparative versions from other areas.

The stories in the fourth category of place name tales are examples of folk etymology. They also purport to be historic happenings, but are pure

invention, imaginative attempts to explain names on the basis of their sounds. Although none of the informants say so, it is possible that these were, at least originally, playful or jesting explanations. Now, according to the contributors, they are taken seriously.

There are no examples in this small Kentucky collection of several kinds of water place name stories common in Great Britain, such as those about healing springs and wells sacred to certain saints.⁴ These omissions do not mean that such stories do not exist in Kentucky, but simply that so limited a group of stories cannot be considered comprehensive of all the types that are in circulation.

Many of the stories given here needed editing of some kind, but I have kept it to a minimum. In ones which students said they recorded verbatim, I have made no changes. Where I have shortened stories by omitting a few redundancies or making slight verbal changes, the phrase "Minor editing" follows the date of contribution. In stories marked "Edited" I have cut, changed tenses, rearranged phrases for clarity, and added transitional words. The names of the contributor, the semester and year of contribution, and any data on the informant is given with each item.

? 1. Kettle Creek

My aunt Zula was a little old woman about 55 years old, with a husband and nine younguns that she had to wash and iron for. Her husband was a pretty good fellow in some ways, but he sure didn't worry 'bout Aunt Zula's wash water. Hadley, Kentucky, was one of these little old Kentucky villages that got its drinking water from springs down under the hill; but it was pretty much of a job to pack water to wash clothes for that house full of kids and a husband. So Aunt Zula got the oldest one of her boys to hitch up the old gray mule to a sled they had, and take her big wash kettle down to the creek. Somehow the idea caught on with the other women, and pretty soon every woman in Hadley had moved the old

could this be a
nickname for Zula's R.?

-not listed in field.
only K. Co. listed is in
Cass Co.

Woman
Co.

2/15

wash kettle down by the creek. They all got along so much better by doing the wash by the creek that they brought their dinners and stayed all day--makin' a regular picnic out of wash day. They began callin' the creek Kettle Creek, and it still goes by that name.

(Ingle Tolen, Summer 1956. "Edith Mason...came up with this story that her Aunt Zula Scott of Hadley, Warren County, Kentucky, had told her back in 1926.")

2. Crooked Creek

There is a little place below Marion, Kentucky, called Crooked Creek. The story goes like this. One day two brothers, Jess Crooks and Marion Crooks, whose farms joined one another, got into a dispute over their land. It ended in a fight, and Marion hit Jess. When he hit him, he fell off the bank into the creek. Marion saw what he had done and tried to get him out, but the water was so deep they both drowned. This creek was called Crooks' Creek for many years, but now it is known as Crooked Creek (Irene McConnel, Summer 1955. Dictated to her by Mary Jones, 70, of Crittenden County, Kentucky, who heard this when she was small.)

3. Dead Horse Crossing

A settler in Lyon County who lived "between the rivers" was going for a doctor. His wife was seriously ill, and it was in the days when we didn't have telephones. He rode his horse so hard that when he reached the fork of the river his horse fell dead. This fork has been known since as Dead Horse Crossing.

(Merrie Virginia McIntosh, Spring 1954. Edited. "Told to me recently by Mrs. Mary Minton, age 86, of Mayfield, Kentucky. In her childhood days her home was in Lyon County." The word is "road" in the typescript. Since the words "crossing" and "fork" in association are generally found only in connection with waterways, I have assumed that the word "river" was meant. I would appreciate having my guess either verified or disproved.--H. H.)

Field
F413
F591
3-75 ✓

Here's
a Dead
Horse
Hollow

in a
Lawrence
Co.

(F61)

and now
reads
(F246)

Crittenden Co.

not listed in field

3-75 ✓

3x5 ✓
4. Lick Creek

see Hopkins Co. (F174)
Lick Creek is located in Hopkins County, Kentucky. It was named for the places where the deer used to come and lick the salty banks.

(Ruby Jenkins, Summer 1955. Minor editing. "Told to me by Mrs. Mae D. Workman of Dawson Springs, Kentucky, on July 4, 1955.")

? 5. Sugar Pond

Xian Co. not listed in Field
Near Pembroke, Kentucky, there is a pond called Sugar Pond. It is said that a team of oxen hauling a sugar barrels of sugar drowned in the pond when they went to drink. From that time on the pond was known as Sugar Pond. *crash in no. Xian Co.*

3x5 ✓
(Margaret M. Baker, Summer, 1956. Minor editing. (F175, F176) "Told to me in 1915 or 1916 by my father, Eugene Morrison, at Pembroke, Kentucky.")

6. Buck Pond

so. Xian Co. (F128)
Another pond in that locality (that is, near Pembroke) which received a name from the same sort of occurrence was Buck Pond. A deer waded out in the pond to get a drink. He came to a deep place and was drowned.

3x5 ✓
(Margaret M. Baker. See No. 5 above. According to Miss Baker, Sugar Pond and Buck Pond were "considered deep ponds, and children were warned about them by being told of these occurrences.")

7. Bayou de Chien

A. Named by Confederate Soldiers

Hickman Co.
In 1861, the first year of the War Between the States, a large number of Confederate soldiers, about 1500 in all, were stationed in the southwestern part of Graves county, at a camp which they dubbed Camp Beauregard after the Southern general. The majority of these troops were from Louisiana and spoke French or were familiar with it. They named the rather large stream which flowed within a few hundred feet of their camp Bayou de Chien, meaning "the Bay of Dogs."

B. Named by French Explorers

3x5 ✓
 The other story about the way the creek was named claims the event occurred much earlier than 1861. According to this legend a certain Frenchman plied the Mississippi rather frequently between St. Louis and New Orleans, and kept noticing the large creek which emptied into the river near Hickman, which, of course, had not been settled at that time. Finally, he and a French companion went in a small boat on an exploring mission up this creek, to find its source. Seeing the country for several miles full of bayous and marshes, one of them suggested the name Bayou de Chien for the stream. The other agreed. It was later charted by that name on the map.

(Both versions are from Lon Carter Barton, Winter 1948. Edited. The two versions are unusual in that they stress only who gave a name, not why it was given. I suspect other stories may be current in the area which give reasons for the name. --H. H.)

8A. Maple Sink

maple sinks (F764)

So. Crittenden Co. ✓
 There is a place called Maple Sink that is located about three miles from Dycusburg, Kentucky. At one time this was level land and several maple trees were growing on it. The ground began to sink and filled with water, and that is the way it got its name. It is a very good place to fish.

3x5 ✓
 (Mary Elizabeth Barnes, Summer 1956. "Dictated to me by Carmen Richardville, of Princeton, Kentucky, this past weekend. Her father, Joe Wilcox, told it to her about five years ago.")

8B. Maple Sink

3x5 ✓
 Between Marion and Dycusburg, Kentucky there is a small lake. People fish and hunt around it. It got its name from this story.

Once there were three sisters: Mary, Mag, and Maple. They were daughters of a preacher. He was very strict on them; but one time he was away from home, and they wanted to have a little fun. They called up some boys and girls and told them to meet

them at the big pond below the barn and they would skate. They skated a while. The others had to go home, but the sisters and their partners stayed on, for the girls knew their father wouldn't let them go back when he was at home. They were having fun when the ice broke and Maple fell in. Mary ran for help, and the boys tried to get her out, but they couldn't. They tried to find the body but could not, for in the middle was a sink hole and it had pulled her under. The body was never recovered. The place was called Maple Sink. Now it is a small lake.

(Dorothy [sic] Booker, Summer 1955. "Told to me by Edna Hodge, age 67, Dycusburg, Kentucky, July 19, 1955. It was told in that community when she moved there thirty-eight years ago.")

3^{1/2} ✓ 9. Bacon Creek

(Four reports agree that an accident in which bacon was lost gave a Graves County Creek its name. Observe, however, how the size of the loss has increased in each succeeding text.--H. H.)

✓ A. The Lost Package

A little creek not far from Mayfield used to be unnamed. One day a man was coming from town with quite a package of bacon. He tried to jump across the stream, which was swollen from rain, but fell in and lost the package. Since then it has been called Bacon Creek.

(Edith Knepper, Winter, 1948. Minor editing. "From Patricia Adams, a fellow student, who said it was currently known in Graves County, Ky.)

✓ B. The Lost Sack

A small stream in southeastern Graves County, near Sedalia received its name, according to the story, in the early days of the county. When one of the pioneer settlers was crossing this stream, a large sack of bacon fell off his wagon into the middle of the creek. It was never recovered. The stream became known as Bacon Creek.

(Lon Carter Barton, Winter 1948. Edited. From Judge Carl Wyatt, Mayfield, Ky.)

Central
Graves
Co.
(F424)

✓ C. The Lost Wagonload

A farmer started to town one day with a wagonload of meat to sell. There had been a hard rain, and a little creek he had to cross was full of water. There was no bridge, but he thought the water would not be deep enough to do any harm, so he went on. When he got across, he found that his bacon had been washed out of the wagon. So the creek has been called Bacon Creek ever since.

(Elizabeth Wyatt, Summer 1953. "The little creek is between Lynnville and Sedalia, Kentucky. This was told to me by a friend, Mrs. Brown of Mayfield, who said she had heard it from her mother.")

✓ D. Lost Man, Wagon and Load

Between Sedalia and Lynnville, Kentucky, there's a creek. This is how it got its name. One night a man was hauling a wagonload of bacon across this creek. The waters were up, and he did not know the bridge had been washed out. When he started to cross, the water washed him and his wagonload of bacon down the creek. From that time on it has been known as Bacon Creek.

(Betty Kreisler, Spring 1954. "Told to me recently by Tom Malone of Sedalia. It was told to him by his grandmother.")

10. Panther Creek

(The following accounts agree that a Graves County stream was named because of an incident connected with a panther, but the four reports vary in detail, each one emphasizing a different aspect of the traditional pioneer lore about panthers.⁵--H. H.)

A. Tree Sprouts from Panther Scratches

Over here on Jim Mason's farm--"Shang" Mason ever'body calls him--J. I. Mason, I guess, is his name. Well over on his farm--oh, it's about fifty or a hun'erd yards from my daddy's line--there's a big ole sycamore tree on the bank of the creek. This ole tree's about four and a half foot thick and about forty foot up to the first limb. From the foot of this ole tree little sprouts have growed jest as thick as they can be all the way up to the

(F-733)
field
also
mentions
Panther
creek
School

first limbs. People say that they used to be a panther down there in the bottom that scratched all around the tree, and that's what made the sprouts grow. Anyhow they've always called it Panther Creek. Some people even call it "Pant'er" Creek. Why, when Lee Mason was runnin' for county clerk, they called him "the Man from Pant'er Creek". (Mrs. Junell Goranflo, Summer 1956. "Told by Mr. Sam Arnett of Route 5, Mayfield, Kentucky, July 23, 1956. I took notes and have tried to tell it in his words.")

B. The Screams

I remember well visiting my grandmother who lived near this creek and her telling me this story, which is supposed to be a true one. One day two men were out hunting in a creek bottom. All at once they heard screams that sounded like a woman in distress. They hurried on toward the sound to see if they could help out in any way. When they got to the place, they found a panther up in a tree on the creek bank. This mad animal had made the sounds they had heard. They shot the panther at once, and when it fell, it fell into the creek. From that day to this, that creek has been called Panther Creek. (Mrs. Virginia Record, Summer 1956. "From my mother, Mrs. George Wright, a native of this [Graves] county. She told this story last week. I wrote it down as she told it to me.")

C. Negro Shoots Panther On Tree Limb

A village in eastern Graves County received its name from the small stream which flows near it. According to the legend, a Negro--probably a slave--was crossing the creek in pioneer days, and spotted a panther (with which the county abounded) on a tree limb overhanging the creek. He instantly shot the panther, which fell into the water below. This episode gave rise to the name of the creek, which in turn later provided a name for the town: Panther Creek. (Lon Carter Barton, Winter 1948. Edited. "Source: from my memory.")

D. The Black Panther in the Bushes

An early settler was fording the creek, which was swollen by heavy rains. Heavy foliage was on both sides. Of course there weren't any settlers to speak of in this neck of the woods. When in the middle of the creek, he heard a peculiar noise in the foliage; he looked and saw the green eyes of a cat peering from the bushes. He shot and hit the big cat, so he thought, but it moved. He saw it was a black panther. This creek has been called Panther Creek ever since.

(Mrs. Merrie Virginia McIntosh, Spring 1954. "Told to me by Mrs. Kate Robbins, age 75, of Mayfield.")

11. Penny Hole

As children in Caldwell County, Kentucky, we used to play around Cave Spring which ran out of a cave into a creek. We would follow the creek two miles into the woods to Cave Spring and on past.

There were about seven or eight of us. I was one of the younger ones. The older ones always cautioned us to stay away from Penny Hole. We could go only so far down the creek, because if we went any farther, we might fall into Penny Hole. I'm not sure I've ever seen it. We found what we thought must be it, but we weren't sure. Some of the older ones claimed they had seen it, but most of the descriptions were conflicting.

The older children told different tales about Penny Hole and its name. The stories usually were told while we were exploring the darkened cave, looking for snakes, Indian relics, and such. At such times fact and fancy are easily mixed and imagination easily runs wild, because fact alone just isn't exciting enough to be interesting. Sometimes the tales were told to scare us enough so that we wouldn't venture too far and be lost. One thing is certain: my older cousins were convinced of the existence of such a hole and of its danger. How much they had heard from others and how much they had added to it, I don't know; but after telling us the tales a few times, always as the truth, they seemed to be convinced that they were so.

not listed
in field
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Penny
hole as
pop.
common
in NW
Caldwell
Co.
#1 p. 5.

2 x 5

(A) One tale of the origin of the name, Penny Hole, goes like this. Once, back in the days of slavery, a Negro slave, Jim Penny, ran away from a nearby farm. He went down the middle of the creek so bloodhounds couldn't pick up his trail. He lived in the cave many days and nights, and stole chickens for survival. Finally his owner learned where he was hiding. Jim heard them coming after him with the bloodhounds. He started running down the middle of the creek to throw the bloodhounds off his trail. He had a good start, but his only chance was not to get out of the water. It was not a deep creek, so he wasn't worried about drowning. His owner guessed he was going down the creek, so he took a short cut with his hounds. Just as they came upon the Negro, he disappeared into what appeared to be nothing more than a small, deep pool of water. Some of the hounds leaped in after him, but they also disappeared. The owner got sticks to try to find the depth of the pool, but he couldn't. In fact, no one has ever been able to find out how deep it is. It is not much bigger around than a large washtub, but nothing that sinks into it is ever seen again.

(B) Another tale of the origin of the name Penny Hole goes like this. A robber once robbed a bank at Princeton. He was being chased, and he threw the loot into the creek to hide it. He was caught in the act of throwing it into a deep pool of water. When the pursuers tried to get the bags of money out of the creek, they found that the pool was much deeper than it looked; in fact, they could never find the bottom. They informed the robber that all he had stolen was bags of pennies. From this came the name, Penny Hole.

(C) There is yet another story of how Penny Hole got its name. This tale claims the name came from the physical characteristics of the hole. According to this version, the hole is actually just the size of a penny. It can be located by a large, terrible swift whirlpool, caused by the terrific suction from the hole. Although the hole is only the size of a penny, the suction is so great that

such large animals as mules and cattle have been sucked down through it.

Various theories have been given for the bottomlessness of the hole. Some people believed, so my cousin said, that the hole actually was bottomless and went all the way to the ocean. Others claimed that it connected with an underground river, part of the spring that runs from the cave.⁶

(The entire text for Penny Hole--three stories and background information--was written by Sara Lester, Spring 1952. Minor editing.)

12. Bottomless Spring

A man was driving his team along one day and came to a spring and stopped to let the horses drink. Some way one of the horses slipped and fell into the spring. The man waited for it to come back up, but when it didn't, he started dragging the spring to pull it out. He first used the rope on his harness and couldn't touch bottom. He then went to town and bought more rope, but still he couldn't touch bottom. Finally he had bought all the rope in town, but it would not touch the bottom; so it was said that the spring had no bottom, and it was named Bottomless Spring.⁷

(Esther Conditt, Spring 1954. "This spring is in Crittenden County, Kentucky, a few miles west of Marion. When I was about eight years old, my father and I were passing it one day and he told me this story of how it received its name.")

13. Devil's Run

When the area around Ashland was just being settled, a hunter made his encampment one night at a spring that was the source of a large creek. After he and his hounds had eaten, he made his bed, and leaving his fire still burning, settled down. Soon after he dozed off. Suddenly he heard a rustling, crackling noise and one of his hounds barking. He looked around, but found nothing. This occurred several times until he finally got up to investigate. The fire had burned down to glowing red coals and did

not listed in field but he does have a Robt. # 639 in c. Critt. Co.

not listed in field for Robt. Co. no Devil's Run listed in field either.

nickname?

not offer much light. He walked in the direction from which he had heard the sound last, then heard the restling noise behind him. He quickly turned around facing the fire and saw a glowing red figure rising from the coals. "The Devil, himself!" gasped the hunter, and backed off from it. The figure followed him. Frightened now, he ran as fast as he could to the creek. He ran in the middle of the creek, because he knew the Devil's flames would be extinguished if he stepped into the water. That old Devil chased the poor hunter to the very end of the creek to where it forked off into a larger one. Ever afterwards the creek has been called Devil's Run.⁸ (Joan Kirkland, Fall 1952. Edited. "Secured in 1952 from Hunter Lusk, who heard it told by an old hired employed on the Luck farm. The farm is ten miles north of Ashland, and the creek runs through it.") ?

14. Tiwappiti Creek *not in field*

A large creek ran through a part of Kentucky between Louisport and Owensboro. Several settlers had made their homes on the rich farming land in the creek bottoms and formed a small community. One night a man was found drowned in the creek. No one knew how, when, or why, and many superstitions and fears arose among the folk in the community.

not listed in field as creek

As a lone traveler rode across the creek one windy night, he heard a sound--"Tiwappiti, Tiwappiti"* --as if something was brushing across the water. Having heard of the dead man found in the creek, he spurred his horse to a gallop and got out of there. He spread his story far and near. Some time later an investigation was made. It was discovered that when the branches of the willow trees along the bank brushed on the water, they went "Tiwappiti, Tiwappiti." Ever since the creek has been called "Tiwappiti Creek and the area Tiwappiti Bottoms."⁹

(Joan Kirkland, Fall 1952, Edited. "Learned from the J. J. Reynolds family, Owensboro, Kentucky, in 1952." *Pronounced Tie-wop-ih-tee.)

Tiwappiti n. br. NW Hancock Co # 765

Tiwappiti, a landing in S. Owen Co. field # 76

✓ 15. Nolin River

a no. of counties in central Ky.

A group of hunters set out to explore a certain river one day. One man, Lynn, got lost from the others, and they searched and searched for him but with no luck. They called him, but he did not answer. Every time one of the group met and greeted another, he would say "No Lynn!" Finally they decided Lynn had drowned in the river, and gave up the search. The river became known as the Nolin River. (Gwendolyn Spiceland, Fall 1953, and Mary Bale, Spring 1954. Edited. Miss Spiceland wrote the story down after hearing Miss Bale, age 19, tell it. In the following semester Miss Bale, (who learned the story in Lyon County, Kentucky, from her father "who heard it where he was raised, in Green County") also contributed the story. This composite text is essentially Miss Spiceland's, with some details added from Miss Bale's own written version. --H. H.)

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Notes

1. This article was completed during my term as Visiting Professor of Folklore at the University of Arkansas. I express my appreciation to the chairman and staff of the English Department for their many courtesies. I am indebted to my wife, Violette Maloney Halpert, for editorial help and for several excellent suggestions concerning the function of these stories.

2. At Murray State College, Kentucky, 1948-1956. I wish to thank my former colleague, Professor Beatrice Frye, for material from one of her classes.

3. A few general references may be useful to anyone interested in further study of place names and place name stories. The American Dialect Society has a Research Committee on Place-Names, and has published a model study: The Place-Names of Dane County, Wisconsin, by Frederick G. Cassidy, Publication of the American Dialect Society, No 7, April, 1947. And interesting historical account of place

naming in the United States is Names on the Land, by George R. Stewart (New York, 1945). "Names on the Sea" by Horace P. Beck, in his The Folklore of Maine (Philadelphia and New York, 1957), pp. 1-24, is a good analytical treatment of the names of headlands, and of "deeps, shoals, bars, ledges, reefs, rocks and islands" off the North Atlantic Coast.

For good examples of the mixture of history and the folk imagination in place name stories, see "Stories in Texas Place Names," by J. Frank Dobie, in Straight Texas, Publications of the Texas Folklore Society, No XIII, Austin, 1937, pp. 1-78; and Chapter 18, "Place Names," by Harold W. Thompson in his Body Boots & Britches (New York, 1940), pp. 449-480. The following articles are also of interest: Mildred M. Nelson, "Folk Etymology of Alabama Place-Names," Southern Folklore Quarterly, XIV (1950), 193-214; T. M. Pearce, "The Lighter Side of Place Naming," Western Folklore, XI (1952), 118-121; and John B. Arthurs, "The Legends of Place-Names," Ulster Folk-life, I (1955), 37-42. A useful selective bibliography of Kentucky place names, including some on waterways, is in Hensley C. Woodbridge, "A Tentative Bibliography of Kentucky Speech," Publication of the American Dialect Society, No. 30, November, 1958, pp. 31-33.

4. For such stories see for example Robert Charles Hope, The Legendary Lore of the Holy Wells of England: Including Rivers, Lakes, Fountains, and Springs (London, 1893); and James M. Mackinlay, Folklore of Scottish Lochs and Springs (Glasgow, 1893). For a different approach to the names of Scottish waterways, etc., see W. F. H. Nicolaisen, "The Semantic Structure of Scottish Hydronymy," Scottish Studies, I (June, 1957), 211-240.

5. John K. Strecker, Animals and Streams: A Contribution to the Study of Texas Folk Names (Baylor University Contributions to Folk-Lore, No. 2, Waco, Texas, April 15, 1929), p. 19, in discussing place names connected with the Puma (also known as Panther, Leon, Lion, and Leoncito) remarks: "While the Puma is by no means the dangerous animal that it

has been made out by fictionists, its formidable appearance, its destructive properties as a calf thief, and its especially terrifying cry have given it more prominence in border fireside tales than almost any other animal of the frontier."

6. This belongs under Motif F 713.2. Bottomless lakes (pools, etc.). (Motif references are to Stith Thompson, Motif-Index of Folk Literature, revised and enlarged edition, 6 vols., Bloomington, Ind., 1955-58.)

See the interesting note by Henry A. Person, "Bottomless Lakes of the Pacific Northwest," Western Folklore, XIX (1960), 278-280. A Utah bottomless pond is reported in the same journal XVIII (1960), 166. English reports of a number of bottomless lakes, pools and wells are given by Hope (*op. cit.*, pp. 28, 63, 71, 96, 129, 132, 134, 161, and p. 137, the last a kind of fool tale.). Mrs. Gutch notes both a bottomless pool and a lake in Yorkshire (Examples of Printed Folk-Lore concerning the North Riding of Yorkshire, York and the Ainsty, Publications of the Folk-Lore Society, Vol. 45, London, 1901, pp. 36 and 37).

The belief that a supposedly bottomless pool or well is connected with some other body of water, often a distant river or the sea, is old and widespread. Frequently the connection is "demonstrated" by the passage of some object or creature from one to the other. Rostherne Mere in Cheshire, England, is supposed to be connected with the Irish Channel by a subterranean passage (Hope, *op. cit.*, p. 7); while among various "fabulous traditional tales" told of three bottomless pits in the County of Durham is one which claims that geese and ducks thrown into them "have discovered subterraneous passages to the River Tees" (Hope, *op. cit.*, p. 71). If a willow wand is thrown into a large deep well on top of a high hill at Eddleston in Peebleshire, Scotland, "it will be found some time after peeled" in a small lake at the base of the hill which is supposed to be connected with the well. (See Robert Chambers, Popular Rhymes of Scotland, London and Edinburgh, 1870, p. 228).

According to a Cornwall tradition, a thorn bush that had been sunk in the center of Drosmary Pool, a bottomless mountain lake, reappeared in Falmouth harbor. (See Charles Hardwick, Traditions, Superstitions and Folk-Lore, Manchester and London, 1872, p. 189.).

Even more curious is the parallel to the classical myth given by Ovid of the pursuit of the nymph, Arethusa, by the river god, Alpheus. (See Ovid, Metamorphoses, Book 5, translated by Rolfe Humphries, Bloomington, 1955, pp. 125-127). To help her escape her pursuer, Diana turned Arethusa into a stream of water which plunged downward into the earth in Greece, tunneled under the sea, and emerged as a fountain or well in Sicily. As the story is retold by Edith Hamilton (Mythology, Boston, 1942, 1954, pp. 157-158), Alpheus, in his river form, followed her through the tunnel, and now his water mingles with hers in the fountain. Miss Hamilton adds, without giving her source, "They say...that if a wooden cup is thrown into the Alpheus in Greece, it will reappear in Arethusa's well in Sicily."

7. The loss of various animals in a bottomless body of water in this and the preceding legend is matched by a story connected with some bottomless pools in Lincolnshire. "They are popularly said to run through to the Antipodes....In one of these ponds a legend relates that a great lady, together with her coach and four, was swallowed bodily, and never seen again." (See Mrs. Gutch and Mabel Peacock, Examples of Printed Folk-Lore concerning Lincolnshire, Publications of the Folk-Lore Society, Vol 63, London, 1908, p. 12.)

8. Two motifs are reasonably close to these in this story: G 303.5.3 The Devil dressed in red, and G 303.16.19.13 Devil cannot follow man over running water. For other references to the devil appearing in flaming red colors, or in red clothes, see Maximilian Rudwin, The Devil in Legend and Literature, Chicago and London, 1931, pp. 46 and 49.

9. This belongs under Motif J 1782. Things thought to be ghosts.