The fame of Guiana as a land of strange and wonderful things began with its discovery, when sailors and explorers, returning to Europe, spread amazing tales of extraordinary beings and marvelous places encountered in the New World. Rumors of Eldorado, Amazons, headless men, and terrible monsters staggered the belief of those at home, and, bewitched by a promise of wealth or adventure, lured thousands to horrible death in the tropic fastnesses. But as these fanciful beliefs relative to Guiana as a whole gradually lost credence in the world outside, as if to compensate for this stupid neglect there sprang up on every side within its own borders numerous place superstitions of a different sort, multiplying rapidly and thriving with astonishing vigor, until there is now scarcely a spot in this historic region that has not at one time or another enjoyed the reputation of being the abode of a supernatural being.

Countless are these super-mortals, each with its own peculiar attributes, each with its own sphere of action. Some are malicious, some beneficent, some neutral and indifferent. Not a few have roaming dispositions, appearing almost anywhere; while others find comfort and satisfaction in remaining in one place, becoming strongly attached to it and resenting interference of any sort. They may select as a home or as headquarters a spot on the seashore, a river or a creek especially its mouth, a waterfall, a rock in the rapids, some place in the forest or in the ground, a road, a crossroad or street corner, a ditch or

West-Indische Gids X
canal, particularly a floodgate, a bridge or culvert, well, tank, barrel, cemetery, certain plantations, estates, houses, gardens, trees; in fact, any place or object that may be to their liking.

The haunts of these mysterious beings are known as tanpé 1). A tanpé may be simultaneously or successively tenanted by different presences. The latter take offence at the slightest provocation, and woe to the person who annoys one, or by a thoughtless act incurs its displeasure; unless, of course, he be amply protected by koti 2) or amulet. Thus beware of drawing water after six in the evening or of laying a piece of soap on the edge of a well; do not forget yourself so far as to mention a forbidden name or to answer to the call of your own late at night; do not open a parasol after dark, or throw dirty water out at night; do not lie in a doorway, or sleep naked, never walk backwards, and do not allow anyone to step over your body or over your food; take care not to leave your walking stick outside when calling on a friend, lest you make known your presence to a passing spook; and do not fail to give these unearthly beings the attention they demand or by propitiatory offerings to seek atonement for your transgression.

One cannot be too careful at these haunted places. For just as a certain food may be the trefoe 3) of an individual, so a particular act may be the trefoe of a tanpé. The performance of such an act, even in perfect innocence, is sure to kindle the wrath of its ghostly occupant. Should a person be so unfortunate as to fall into the water at a tanpé, he must take special precaution when rescued to call his kra 4). Thus if the unlucky one happened to be named “Kwakoe”, he must call out, “Kwakoe, man, kongowe; joe...”

1) The spelling of native words is in accordance with Dutch phonetics.
2) An inoculation supposed to counteract evil influences.
3) “Trefoe” is something akin to “taboo.” See article “Treef” in the Encyclopaedie van Nederlandsch West-Indii, p. 685; also L. C. van Panhuys About the “Treas” superstition in the Colony of Surinam, Janus, 1924. pp. 357—368.
no moe tan diaso” (Kwakoe, man, come away; you must not stay here). Should he fail to do so his kra may stay behind, in which case the wretched Kwakoe will pine away and die; or the evil thing he has provoked may some day come for him and drag him back into its watery lair.

Offerings and payments are not infrequently found at these tanpés. Protection is also afforded by burying a bottle of the right sort of obia 1) on the estate which is being troubled by supernatural visitations. Personal immunity is obtained by “kotí” or amulet.

Collectively these powers of mystery are known as bribi (beliefs), or takroe sani (evil things) 2). Among others we have the following in the ghost-lore of Surinam:

Gado. — A god, protective or maleficent, who may dwell unseen in some definite place, as at a waterfall, or in some object, or who may take the form of a caiman, snake or other animal. He exacts a certain amount of worship, and expects offerings and feasts in his honor, especially when his assistance is invoked in times of distress. There are also gran-gados of greater power who occupy a more exalted position among the inferior gods.

Didibri. — The devil. At the stroke of twelve he descends from above(!) by a chain, the clinking of which may be heard as he drags it along in his nefarious pursuits. He is generally, but not always, encountered in or near cemeteries. When anyone is counting money at night he is always present.

Jorka. — The spirit of a departed being, a ghost or spook. Jorkas that annoy the living are known as takroe jorka. (bad ghosts). They have no special preference in haunting places, but go a-ghosting wherever they please. When they enter a person’s body and take possession of it they are very difficult to drive out. They may enter through the food that is eaten, particularly plantain burn-

1) Charm prepared by the magical art of the obiaman.
2) W. F. van Lier, in Iets over de Boschnegers in de Boven-Marowijne, Paramaribo, 1919, p. 74, says that the term “takroe sani” applies particularly to those evil things that have no control over themselves. They are the evil per se, and are used by the angered gods as tools or agents.
ed on one side in roasting. Jorkas are visible to obiamen, to persons born with a cawl, to twins, and to the next born after twins 1). They are also visible to babies carried by the mother so as to look back over her shoulder. Other persons cannot ordinarily see them unless the jorkas wish to show themselves; but anyone desiring to see them may do so by putting into his eyes a little filth from the eyes of a dog. The best view may then be obtained by stooping forward and looking through the widely spread legs. Having seen a spook you must not speak of it until the next day at the risk of meeting with a misfortune. But jorkas are very cunning and manage to escape detection by resorting to various tricks. A common dodge is to strike the face with a cobweb; and as the person closes his eyes instinctively, even for a moment, the spook takes the opportunity to pass by unseen. But with all their cunning ghosts are easily duped. When you are passing a haunted place, turn your coat inside out; the jorka seeing the inside instead of the outside of the garment thinks there is nobody in it and allows you to go unharmed. Jorkas, like other "takroe sani", abhor light and will vanish at the striking of a match. They hate horses, but are attracted by goats. If pestered by ghostly visitors, a black cross drawn behind the door will be found very efficacious. The most approved amulet is mercury, which should preferably be carried in an awara-ston 2). To drive the jorka away pour the mercury out upon the ground. But having done so once you must thereafter always carry an amulet or the same jorka will get you. A fever that comes on at five o'clock in the morning or at noon, is known as jorka-korsoe (ghost-fever).

There are also gran-jorkas, who assist the gods by their counsel in the management of the world.

Winti 3).—A spirit having the power to take possess-

1) A child born next after twins is known as a dosoem.
2) Pit of the Awara fruit (Astrocaryum segregatum Drude).
3) For further information in regard to Winti, Bakroe, and Leba, see F. P. and A. P. Penard, Surinaamsch Biigeloo. Iets over Winti en andere natuurbegrippen. Bijdragen tot de Taal- Land- en Volkenkunde van Ned.-
ion of one’s body, causing the victim to act like the particular winti that controls him. Thus a Tigri-winti (Jaguar-winti) will make him act like a jaguar, an Opete-winti (Black Vulture-winti) like a Black Vulture, and so on.

_Bakroe._ — In normal form a queer, dwarfish being, half flesh, half wood. Bakroes also appear as old women, animals and inanimate objects; for example, a gourd rolling along all by itself. Bakroes are not all inherently bad, but they are unprincipled and easily influenced by the obiaman to assist him in his sorcery. They live under bridges and in culverts, floodgates, wells, tanks, and all sorts of objects. One of the most dreaded bakroes is *Apoekoe* 1) or _Kanta Masoe_. He lives in a termite’s nest. His presence may be known by a brownish scum which may at times be seen on the nest. It is unsafe to expectorate near his abode. In dealing with a bakroe one must keep the legs close together, because if the manikin should dart between them, death is almost certain 2).

_Leba._ — An evil spirit, causing disease and suffering, generally supposed to be a wretched, ragged old woman, called an _affekte_, sometimes also appearing in the form of a man. Particularly children are subject to attacks from lebas. As a rule they live in the woods, but they do not hesitate to come out and travel long distances to attack their victims. One of the leba’s most contemptible tricks is to call for assistance, crying, “_Help mi, help mi, mi de dede_” (help me, help me, I am dying). To offer help in such a case is to invite death. Lebas fear a _prasara-sissippi_ 3) more than anything else. The mere sight of one of these brooms is sufficient to put them to flight. The old

---

1) According to W. F. van Lier, „Ampoekoe” is also a winti. See his „Afkodrai”, art. 2.

2) Recently the story has been going around that a bakroe had been caught in a water tank in the city. The policeman was pulling him along to the police station, when suddenly the bakroe tore himself loose with such force that the officer instantly realized with whom he had been dealing.

3) Broom made from the flower-stalk of the Manicole Palm (*Euterpe oleracea* Mart).
negroes say, "Prasara na leba trefoe" (the prasara is leba's taboo).

Watramama. — A female water spirit. Very little seems to be known about her appearance. Some persons who claim to have seen her say she has the form of a beautiful young woman, the lower part of whose body is that of a fish. She has shiny black hair which she combs with a golden comb. Fishermen who have caught these mermaids in their nets say they are very active and always manage to escape. Watramama's home is in rivers and creeks, especially at the mouth. In the upper courses of streams she likes the vicinity of rocks. Sometimes she takes up her abode at a floodgate on a deserted plantation. Watramama may be called to the surface by slapping the water with a calabash. When in bad humor she overturns boats. In that case she takes the victims, or at least some of them, to live with her under the water. It is possible by sorcery to rescue them. Those who have returned from such an experience describe Watramama's home as a wonderful place full of gold, silver, and precious stones. Watramamas are not so malicious as they formerly were, so it is said.

Boesimama. — A female forest spirit. She has long hair like Watramama, but is undescrabbly ugly. Her feet point backwards, so that anyone in tracking her will be led in the opposite direction. It is said, also, that Boesimama does not walk, she revolves! She lives in hollow trees. Places frequented by her may be known by the absence of brush or leaves. Such places are commonly found under a Kankantri 1). She claims ownership of the forest and guards it jealously. By her sorcery she bewitches people into losing their way. Some of the lianas hanging from the forest giants are really traps set by her. The unwary hunter who steps over one of these magic bush-ropes is sure to lose his way. Like Watramama she takes the worthy home to live with her, but the unworthy she challenges to fight. She is fair, however, and if she loses

1) The silk-cottontree.
she rewards the winner by giving him his freedom and many magic gifts.

There is also a male forest spirit known as Boesitata who is said to be more vicious.

Gronmama. — A land spirit living on estates or plantations, mostly in wells or in fruit trees, particularly in a star-apple tree if there happens to be one on the premises. She shows her displeasure when annoyed, and must be appeased by offerings and incantations. Sometimes she even demands a blood sacrifice.

Supernatural animals and plants 1). — Although more or less clearly defined these conceptions frequently merge with those of gado or bakroes.

Apparitions and spectres. — These show themselves in the form of negroes, Indians, headless men, galloping horsemen, owls, white cats, and other animals. Not infrequently bakroes or lebas are responsible for these manifestations.

The following places in Surinam, with the popular beliefs pertaining to them, are only a few compared to the great number that might be recorded with a little effort.

The Governor's House. — The top story was formerly believed to be occupied by Indians who could be seen looking out of the windows during the celebrations on the anniversary of the King's birthday (February 19).

The Governor's Garden. — The old garden which was replaced by the Palmentuin, was supposed to be inhabited by three Indians and three bakroes. Anyone who found himself there after six o'clock in the evening ran the risk of being chased by them. Some folks say that the Indians had only two fingers on each hand, and that they lived in the mound in the back part of the garden. They resented

1) Belief in these things is not confined to the uncultured classes. It is said that a high government official owed his success to a supernatural fish, a Warappa, Hoplerythrinus uniaeniatus (Spix), which he kept in a tub of water under his bed. There is another story of a merchant who had a "belief" snake. It wore a gold chain around its neck and was free to go about the house as it pleased. The magic influence exerted by this snake made the merchant rich.
it when boys came to look for fallen yellow plums among the leaves under the Mopé trees

Fort Zeelandia. — Directly in front of the fort, in the whirlpools and eddies in the river, a watramama has her home. This mermaid occasionally visits the wharves along the water front. She combs her hair with a golden comb. Suddenly frightened she will drop her comb on the wharf in her hurry to get away. After that she will come night after night begging for it. The lucky possessor may demand a reward, and if he so desires she will deposit treasures at his door.

On the landing near Fort Zeelandia a Coolie boy fond a kajakaja-foroe with its legs tied. He took it home and kept it notwithstanding the misgivings of the negroes who heard about it. At the same place a soldier found a miniature fishing boat. It was beautifully painted, and contained a bottle of cordial, a bottle of wine, and a small amount of money. Similar offerings are not rare.

The landing is also the home of several bakroes who are said to be “leba-takers”. Thus some of the payments or offerings found at this place may be intended for the leba-takers and not for the watramama.

Courthouse (Hof van Justitie). — The Courthouse enjoys the reputation of more popular beliefs than any other place in the city. Frequently payments or offerings are found on the steps of the building, where they were placed to prevail on some spirit or other to intercede in behalf of the accused in order that his sentence might be light.

On March 2, 1926 the well in Oranjestraat was cleaned out. In it were found many bottles of beer, brandy, etc., pieces of cotton cloth, negre-kondre-pepre (African pepper), and pieces of chalk, also baskets and banana leaves in various stages of decay. Undoubtedly these objects had been thrown into the well to induce the „mama” of the place to help the accused. The banana leaves were probably used to wrap up the akansa puddings which frequently form part of an offering.

1) Spondias lutea Linn.
2) A curious variety of domestic hen.
CERTAIN PLACES IN SURINAM

It is popularly believed that the body of Tamusi, a high deity of the Caribs, lies buried where now stands the Courthouse.

*Catholic Convent.* — On the steps may be seen two spooks holding children in their arms.

*Military Hospital.* — The building and grounds are said to be infested by a great many bakroes and jorkas.

*Orphanage* (Weeskamer). — The orphanage formerly on the corner of Heerenstraat and Wagenwegstraat was regularly visited by a “belief owl”. Just what this particular owl did we do not know, but other owls of this kind, when seen or heard, cause sickness or even death.

*Portug ese Synagoge.* — For a long time haunted by a “belief owl”.

*German Synagoge.* — Formerly haunted by a spectre in the form of a headless man.

*Kerkplein.* — Formerly haunted by a white cat.

*Pawonshops.* — The pawnshops in the city are great gathering places of “takroe sanie”. The spirits do not dwell there permanently, but rather live in the various objects under spells of „obia”. Gold chains and copper pans that talk like human beings are said to have been bought there. The latest report was of a graphophone that played all records alike. The only words it would produce were “Na san mi basi wanni, dati mi de doe”, i.e., “I do what my master wishes”.

*Streets of Paramaribo.* — There is nothing like keeping up-to-date. Recently a new apparition has been noted in the city, viz., the *faja-wagi* (fire-wagon). This is an automobile which goes the rounds after midnight. Its occupants are jorkas appearing as skeletons.

*Spanhockoe* (junction of four streets, i.e., Klipsteenstraat, Keizerstraat, Dominéstraat, and Heiligeweg). — At this place the devil is said to descend. Here, too, he lends money. The borrower takes with him a black “ka-jakaja-force”, a black cat, a „prasara sisibi”, and a white plate. Exactly at midnight he beats the hen with the broom and makes the cat yowl. Thus notified, the devil appears and the man borrows what he needs. At the end
of the ceremonies he will find the money in the white plate. If he does not return the money at the time agreed he becomes the property of the devil.

**Steenbakkerij and Dominéstraat.** — Formerly haunted by a dog as big as an ass.

**Neuman-kokro** (corner of Heiligeweg and Maagdstraat). — This culvert was formerly the tanpè of an *Iengie* (Indian). At this place, also, an apparition in the form of a mounted officer was frequently seen.

**Prins and Saramaccastraat.** — An apparition in the shape of a white horse.

**Frowijn, or Heyde-kokro** (Wagenweg and Zwartenhovenbrugstraat). — Two bakroes wearing cork hats. When anyone approaches them they cry out in indignation, “Are you crazy, do you want to spoil my hat?” The same culvert has also been occupied by another bakroe in the personality of a white woman.

**Wessels taphoekoe** (Corner of Zwartenhovenbrugstraat and Keizerstraat). — A mounted officer at full gallop.

**Grootedwarsstraat.** — The residents of this street were greatly annoyed by a bakroe. The little fellow took great delight in hitting the wooden walls of the houses with his fists. This usually happened after midnight.

**Pontewerfstraat.** — In the small hours of the morning two English negroes were on their way home from a dance when they met a bakroe in Pontewerfstraat. The little fellow was crying pitifully. Touched at the sight one of the men asked what ailed him. The bakroe replied that he had come with his mother on an errand but had lost her. He was crying because he could not find his way home. Not knowing that the little black boy was really a bakroe, one of the men picked him up and placed him on his shoulder; But his companion who knew better cried, “Throw him down, man, it is a bakroe”. Quick as a flash the man dashed the bakroe to the ground. “Mi misi joe, boi” (I missed you, boy), cried the bakroe, and with a grimace vanished in the air.

Here, too, has been reported a leba in the shape of a gourd which rolled along by itself.
Waniastraat. — On Waniastraat there is a building which at the death of its owner was seized by the creditors. No one could live in this house because it was haunted by the jorka of the departed owner. He showed his displeasure by breaking furniture and slamming doors and windows in the tenant's face. Even the "prasara sisi-bi" on the beam behind the door was not respected by him, for he knocked it down time after time. Many tenants took sick and died. One woman was warned by him in her sleep to move out the next day. She did not do so. That night as she was sitting at the window, the invisible jorka pulled her hand violently. Towards midnight she became seriously ill. They moved her out of the house and she got well immediately. The last tenant, who had heard the stories about this jorka, brought with him a very powerful obia, and to the present day has not been molested by the ghost.

Waniastraat and Steenbakkersgracht. — A Bakroe has frequently been seen at the crossing of these two streets.

Bokobroki. — There was a young man who liked to prowl on the streets after midnight notwithstanding the warnings of his recently deceased father. One night as he was returning home, smoking a cigarette, he was accosted by a man who asked him for a light. As the stranger was lighting his cigarette, the boy noticed that he had enormous teeth. Frightened he took to his heels. When he came to Bokobroki, he saw a man sitting on the railing. Out of breath he told the man what had happened ending by telling him about the big teeth. Whereupon the man on the railing bared his teeth and inquired, "Tifir leki āiss?" ("teeth like these?") The young man saw that this man had teeth exactly like the other. Frightened almost to death he started on a dead run and reached home in a state of great excitement. That night his dead father came to him in his dreams and told him that it was he who had given him the scare in order to teach him a lesson.

Molenpad. — This place is infested by jorkas whose chief diversion seems to be the holding of ghost-funerals. A few years ago several men were returning home at
three o'clock in the morning. Two of them who were seers caught sight of a ghostly cortege. They called out to their companions. "Man, loekoe, wan beri" (man, look, a burial), but their companions could see nothing. Following the example of the seers, they all took to their heels.

Zwollebergstraat. — At midnight, after the celebrations on the queen's birthday, some young men met a funeral procession on Zwollebergstraat. Terribly frightened they ran. Two of them jumped into an open window in one of the houses close by, but to their dismay landed right in the arms of two jorkas who were standing there looking at the procession. Half paralyzed with fright they managed to jump out again, and ran home where they arrived thoroughly exhausted.

Kokomassibrug. — A naked negro brandishing a sword.

Kosterstraatbrug. — The little bakroes of this place sit on the railing and chase the people passing.

Koloniale Vaartuigen (Old location). — Two caiman.

Mammi-tree at Combé 1). — This tree is located at a place called Drie-ankra, near the end of the Tamarinde-laan. In it lives an old woman. She has been seen sweeping the ground under the tree. From midnight until four o'clock in the morning an officer may also be seen walking at this place. Those to whom he is invisible may hear the clinking of his sword. Payments and offerings are still occasionally found under this tree. 2)

Mon Plaisir (Soesman Combé). — At this plantation there was at one time a gado in the personality of a Dagoewé 3) snake. We do not know whether or not it is still supposed to be there.

Bekkerie Combé. — Once there stood at Bekkerie a big Kankantri, which was the home of innumerable "bribi" When it was decided to cut down this tree, no one could be found willing to do it. At last a pensioned Dutch soldier was induced to undertake the work. It is said that at

1) Mammea americana Linn.
2) The junior author at one time found an offering consisting of an akan-sa pudding, an egg, and a cent.
3) Boa constrictor.
each stroke of his axe blood flowed from the cuts.

*Leonsberg (Boekoe).* — In the river at this plantation there is said to be a golden caiman.

*Sommelsdijksche kreek (Tourtonnelaan).* — At this place there is a gado in the form of an *aboma* 1). It has been seen by some of the nurses and caretakers at the Military Hospital.

*Sommelsdijksche kreek* (at Charlesbrug). — In the black waters of the Sommelsdijksche kreek, there lives a "caiman gado". He feeds exclusively on ducks, especially tame ones. Many have seen him, but nobody dares to attack him. He does no harm to human beings so long as they leave him in peace.

*Charlesburg (Krepi).* — In the woods back of the polder at Krepi there lives a leba. The troublesome thing is not content with staying in her own neighborhood, but frequently makes her appearance in the city streets. Not long ago an English negro met her on Rust-en-Vredestraat. She then had the form of a naked boy. The man was not afraid, however, because he had a powerful *leba-koti*, that is he had been inoculated against lebas. The protective charm worked perfectly and the leba was unable to do him any harm, but the revengeful leba did not give up. She kept herself informed as to the negro’s whereabouts and doings. One night — to be exact, on the 27th of November, 1925 — the leba attacked the man on Wanicastraat. This time the tables were turned, because the man had very foolishly spoiled his leba-koti by his inordinate craving for the company of women. He took to his heels, and, pursued by the leba, came breathlessly to the house of a friend, who, hearing his cries, opened the door quickly and let him in. But as a result of the encounter the man developed a severe fever from which he did not recover for a long time.

*Ganseve, Boven Suriname.* — Frequently there appears on a path in the vicinity of the bush negro village Gansee a leba by the name of Konono. That is the reason the path

---

1) *Eunectes murinus.*
is known as Kononopassi. This leba resembles a bushnegro, sometimes a man, sometimes a woman. He mixes freely with the bushnegroes who do not happen to know him and speaks with them as any ordinary person would. It is not until after he vanishes suddenly from their midst that they realize with whom they had been associating. One day he proposed marriage to a bushnegro girl named Masarapa. She did not know him, but as she already had a lover, she refused. Konono began to make curious motions which the girl did not understand, and thoroughly frightened she ran home as fast as she could. He followed her almost to the village and then disappeared.

At another time Konono caused the death of two men. He had asked them for a drink of water, and, not knowing his identity, they had given him some. Soon after arriving home both came down with a fever and died. The loekomon (seer) announced that death was the result of the encounter with Konono. Since that time the people of Gansee carry prasara-sisibi's when they go to their fields.

On New Year's day Konono may be heard roaring loudly. At that time he is more dangerous than ever.

Sara Kreek, Boven Suriname. — Near the last railroad station at Sarakreek, at Dam, there is a "belief caiman." Just how this gado operates we do not know.

Kabelstation, Boven Suriname. — At this place there is a gado in the form of a jaguar. He frequently captures and devours dogs belonging to the workmen there, but they do not dare to kill him. Neither do the bushnegroes of Gansee dare attack him.

Para River. — From midnight until four o'clock in the morning Indians may be seen walking on the river. They travel up and down its course as if they were on solid ground. It is their duty to guard and watch over the stream and to punish any one who dares to defile it. Those who are so foolish as to go up stream during forbidden hours are given great fright causing them to fall overboard.

Onoribo, Para District. — In the woods along the so-called Leba-Passi at Onoribo, there are many lebas. They
annoy and frighten those passing so that many have died. Several years ago an Indian who was traveling on this road met an old woman dressed in rags carrying a basket on her head. She was a leba. As she approached the old woman became taller and taller, increasing so much in height that the Indian in great fright ran away. He did not stop until he reached camp where he fell down exhausted. In the meantime the leba had vanished.

Para river and Coropinakreek. — At the mouth of the Para, and also at the mouth of Coropinakreek, known as Mama-mofo (Mother mouth), there lives a caiman gado. No one is permitted to bathe at Mama-mofo, because it is the “trafe” of the place. He who does so is sure to be devoured by the gado. It is said, too, that he punishes every one who kills him, or rather who tries to kill him; for he is immortal, and always comes back to life. He is good to the people because he drives the fish up into the creeks so that they may be caught in great numbers. At midnight his loud sighing frightens those who pass by in boats.

Para District. — There is at Frimborgoe in the Para District a gado in the form a caiman. He may be heard sighing in the high grass.

Onverwacht, Para District. — At Onverwacht there is an old well known as Copin-horo. It was found impossible to clean it with a shovel. The loekoe-man who was consulted in the matter, made out that the well could never be cleaned with implements — only the hands should be used. Acting on his advice this was done and the water became clear. To this day whenever it is attempted to clean the well with a shovel the water becomes muddy. It is supposed that some ghost Indians use this well for their tanpè. For that reason the well is sometimes called Tengo-horo.

Wanaweg, Para District. — The Wanaweg at Wedrisabana was haunted by the ghost of an escaped déporté. The French ghost frequently showed himself in the flesh. He never troubled men any more than to ask them for a little tobacco; but women were not safe in the neigh-
POPULAR BELIEFS PERTAINING TO
neighborhood. At one time a Javanese woman was assaulted by him and ill-treated. At another time he chased a mother and her daughter who were on the Wedri-sabana. He was a regular nuisance. Angered by these acts the men of the neighborhood decided to capture him. They dressed themselves like women and walked up and down the road on the Wedri-sabana. But the jorka was not to be so easily deceived and the attempt failed. The last person to be accosted by the French ghost was an old negro of Post Republiek, of whom he begged a little tobacco.

Potribo, Boven Commewijne. — At Potribo there is a very dangerous boesi-tata, who has already killed a great many people. He is also a thief. Nothing can be safely left around.

Not long ago the body of a man was found. He was a hunter and beside him on the ground was his gun which had been discharged. The loekoe-man who investigated the tragedy made out that the hunter had met the boesi-tata who had demanded what he was doing on his (boesi-tata's) property. The hunter had replied that the woods were free to all, and that he was hunting game. Whereupon boesi-tata had taken the gun away from hunter and shot him on the spot. Nobody alive has ever seen this terrible boesi-tata.

Saramacca River. — On this river there is a supernatural drifting Parwa tree that travels with incredible swiftness up stream, causing death and destruction along its path.

Doengroekriki (Saramacca). — This creek is the home of a giant caiman with horns of gold. He loves to lie in the shade of a great Kankantri, and is frequently heard bellowing like a bull. Many offerings are brought to this place. The obiamen of the neighborhood go there to cure their patients.

Coronie. — In Coronie there is a leba in the form of a short, shiny black negro. His eyes are pure white. He stares stupidly before him.

Mouth of Corantijn river. — Watramas.

Source of Corakyn. — It is reported that there is in the
Corantyn river at its source, just such a terrible caiman gado as at Frimborroe in Beneden Para.

_Salt water._ — A Zeekonoe (Sea-king) is said to walk on the rivers where the water is salt, and sometimes he even comes ashore. It is reported that a woman brought a message to a sick man saying that a certain obiaman could cure him.

_Arlington, Mass., U.S.A._