THE COUNTING-OUT RHYMES OF CHILDREN.
A Counting-out Rhyme in Marathi, Western India. For translation see page xi.

आठकून पाळकून बाबन बिचवा, 
कोंबडी रबाब दीर रबाब, 
हान मन घोडा टायम टुयम, 
सूट सूक बुट सूक.

A Counting-out Rhyme in Marathi, Western India. For translation see page xi.
THE
COUNTING-OUT RHYMES
OF
CHILDREN
THEIR ANTIQUITY, ORIGIN, AND WIDE DISTRIBUTION
A Study in Folk-Lore
BY
HENRY CARRINGTON BOLTON
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1888.
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Oct. 18, 1888

PUBLIC LIBRARY OF THE CITY OF BOSTON
PREFACE.

In this monograph we have undertaken to show that the use of rhymes and doggerels for "counting-out" obtains among children in all countries; that the customs perpetuated in their juvenile games are of great antiquity, and that they originate in the superstitious practices of divination by lots.

In forming the collection of counting-out rhymes we have been assisted by many correspondents, as well as by the children themselves who kindly responded to our published appeals; to all of these we give hearty thanks. In the preparation of these pages we have consulted many authorities, some of which are named below; to all of them due credit is given.

Examples of counting-out rhymes in a still greater number of languages could undoubtedly be gathered by extending the correspondence of the author, and the best way to accomplish this seemed to be by presenting to the public the material already collected. Those interested in folk-lore will confer a great favour upon the author by sending him lists of counting-out rhymes, with information concerning the usages among children. Rhymes in foreign languages not included in the following pages will be especially welcome. Communications addressed to the author, care of the Smithsonian Institution, Washington, U.S.A., will be thankfully received and duly acknowledged.

*New York, December 1887.*
LIST OF THE PRINCIPAL WORKS CONSULTED.


LIST OF THE PRINCIPAL WORKS CONSULTED.


Holy (The) Bible, containing the Old and New Testament translated out of the original tongues, being the version set forth A.D. 1611, compared with the most ancient authorities and revised. Oxford: 1885.


Notes and Queries. London. Six Series, 1850 to 1887.


LIST OF THE PRINCIPAL WORKS CONSULTED.


ALE, GEORGE. The Koran . . . translated from the original Arabic. London: 1836. 2 vols.


VAITZ, TH. Anthropologie der Naturvölker. Marburg: 1858.

**NUMBER OF COUNTING-OUT RHYMES IN THE SEVERAL LANGUAGES.**

<table>
<thead>
<tr>
<th>Language</th>
<th>Count</th>
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<td>Penobscot Dialect</td>
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<td>Japanese</td>
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CHILDREN playing out-door games such as "Hide and Seek" and "I spy," in which one of their number has to take an undesirable part, adopt a method of determining who shall bear the burden which involves the principle of casting lots, but differs in manner of execution. The process is called in Scotland "chapping out" and "titting out;" but in England and America it is commonly known as "counting-out." It is usually conducted as follows:—A leader, generally self-appointed, having secured the attention of the boys and girls about to join in the proposed game, arranges them in a row, or in a circle around him, as fancy may dictate. He (or she) then repeats a peculiar doggerel, sometimes with a rapidity which can only be acquired by great familiarity and a dexterous tongue, and pointing with the hand or forefinger to each child in succession, not forgetting himself (or herself), allots to each one word of the mysterious formula:—

One-ery, two-ery, ickery, Ann,
Fillicity, fallacy, Nicholas, John,
Queever, quaver, English, knaver,
Stinckelum, stanckelum, Jericho, buck.

This example contains sixteen words; if there is a greater number of children, a longer verse is used, but generally the number of words is greater than the number of children, so that the leader begins the round of the group a second time, and mayhap a third time, giving to each child one word of the doggerel. Having completed the verse or sentence, the child on whom the last word falls is said to be "out," and steps aside.
COUNTING-OUT RHYMES.

In repeating the above doggerel the accent falls on the first syllable of each polysyllabic word; a very common ending is:

One, two, three,
Out goes she! (or he),

and the last word is generally said with great emphasis, or shouted.

After the child thus "counted-out" has withdrawn, the leader repeats the same doggerel with the same formalities, and, as before, the boy or girl to whom the last word is allotted is "out" and stands aside. The unmeaning doggerel is repeated again and again to a diminishing number of children, and the process of elimination is continued until only two of them remain. The leader then counts out once more, and the child not set free by the magic word is declared to be "it," and must take the objectionable part in the game.

The word it is always used in this technical sense, denoting the one bearing the disagreeable duty, or perhaps the distinguished part, in a game; no child questions its meaning, nor have we learned of any substitute for this significant monosyllable; it is not safe however to assert that there is no equivalent when we consider the innumerable whims of the army of children. The declaration to a child, "You are it!" following the process of counting-out, seems to carry with it the force of a military order, and is in many cases more promptly obeyed than a parent's command.

The number and variety of these sentences, rhymes, and doggerels used for counting-out is far greater than commonly imagined; a single child, or an adult having a retentive memory, is seldom acquainted with more than ten or twelve, and ordinarily remembers but two or three. The children adopt a variety of processes in connection with these rhymes, all for the purpose of determining what individuals shall be set free, and what ones doomed to take the objectionable part in the game. Similar customs obtain in many countries of Europe, as well as in Asia and Africa, but before considering these we shall enumerate processes used by English-speaking children as reported by our numerous correspondents, and culled from publications. The method above described in detail is a very common one in the North Atlantic States, yet we are prepared to hear of some locality within that region where it is unknown, having been crowded out by other devices which have inexplicably seized the fancy of children.

In the eastern part of New York State, boys adopt a special proceeding before repeating the rhyme following. The boys form a circular group holding a cap of one of their number by the index fingers of each hand, placed within, and the "counter-out" then makes a stirring motion with
an index finger in the inverted cap, saying, "Rumble, rumble in the pot."
This is followed by some such doggerel as:

One-erzoll, two-erzoll, zickerzoll zan,
Bobtail vinegar, little tall tan;
Harum, squarum, virgin marum,
Zinctum, zanctum, buck!

This procedure is borrowed from Scotland or England. A writer in the Mill Hill Magazine (v., 95) describes the analogous method thus:

Tit, tat, toe,
Here I go,
And if I miss
I pitch on this.

This is used by boys in the south of Scotland and in the Lake districts of England. Each boy inserts one finger into a school cap, around which all the company stand, while one who acts as master of the ceremonies with his finger allot a syllable to each "finger in the pot." The owner of the finger on whom the word "this" falls is said to be "titted out," and on him the lot falls. Sometimes, however, it is arranged that each one "titted out" is free, and the last left in after repeated rounds of the formula is the fated party.

The formula used in connection with the cap is thus reported from Indiana:

Rumble, rumble in the pot,
King's nail, horse top;
Take off lid!

"Colchas," a contributor to Notes and Queries (Manchester, N. H.), in a private communication, describes a method of counting-out current in Maine many years ago, which reminds one of the preceding. The counting-out was played by boys and girls placing their index fingers on the table in a circle, and repeating a doggerel such as "One-ery, two-ery, ickery, Ann," and touching a finger at each word alternately. The child whose finger was touched at the final word was given a smart slap on the shoulder as the word was pronounced, and he (or she) withdrew from the circle; the rhyme was then repeated in the same fashion, until all were "counted out" save one, who was it. A doggerel often used in this connection is the following, which alludes, in the expression "black finger," to the peculiar feature described:

Intery, mintery, cutery, corn,
Apple seed and apple thorn,
Wire briar, limber lock,
Twelve geese in a flock,
Sit and sing by a spring,
O-U-T spells out and in again.
Over yonder steep hills,
Where my father he dwells,
He has jewels, he has rings,
And very many pretty things.
Strike Jack, lick Tom;
Blow the bellows,
Black finger-out-of-the-game.

This game was also played in Massachusetts (Newell, p. 142). For many variants of this doggerel see Group VI. of the collection.

Ibbity, bibbity, sibbity, sab,
Ibbity, bibbity, kanella!

This singular doggerel, in one of its numerous variations, is commonly used in connection with a peculiar formality. The children about to engage in the game stand in a row before their leader, or in a circle around him, holding in front of them their hands or closed fists. Their leader repeats the above formula, pointing to each child at each word, and the first child on which the last word, "Kanella," falls withdraws one fist and places it behind the back. The leader begins the formula again, and when the magic word falls upon a child, he (or she) withdraws his (or her) fist; this is continued until it happens that the word "Kanella" falls to a child with one fist already withdrawn, who is then "out," and steps aside. The whole process is continued until all save one boy (or girl) are counted out, and that one is it. The German analogue of the above doggerel will be noted elsewhere.

In various parts of the United States children make use of a plan for counting-out involving a somewhat different principle. The leader repeats the following couplet to the group of children:—

My father has a horse to shoe;
How many nails do you think will do?

Each child then chooses a number less than eight, until finally only this number remains, and he (or she) who has to take eight is it. When a large number of children are playing together, a proportionately larger number is selected.

There are several methods of counting-out without the use of rhymes; one, conducted by boys in New England, is as follows:—One boy picks up a stone and conceals it in his fist, and cries "Holders!" the other boys call out, "First," "Second," "Third," etc., until each has chosen his turn. The leader, concealing the stone in one fist, holds out both his fists to the boy who is "first;" this boy taps the fist which he guesses to contain the stone, and the leader opens his fist. If the fist contains the stone, the leader is "out," and number one becomes the leader, and turns to number two.
If, however, number one misses the stone, he is out, and the leader holds his fists out to number two. This is continued, and the boy who holds the stone last is it. This method is popularly called "Holders," and, as we shall show, is used in many lands.

Another simple way: the children stand in a group, and twirl their fingers in silence; the first one who speaks is it.

Another way: the leader cries:

Billy, Billy Burst,
Who speaks first?

and the child who speaks first is out. The leader repeats the doggerel and another child steps out, until only one remains, who is it. Reported from Ontario, Canada.

A boy correspondent in Iowa writes of a peculiar method. The alphabet is repeated by the leader, who assigns one letter to each child in the group, and when a letter falls to a child which is the same as the initial of his last name, that child is out. Then the alphabet is repeated, observing the same plan, until only one child remains, who is it.

Related to the preceding methods is another commonly used by very young children, and dispensing with a doggerel. The volunteer leader calls out to the group surrounding him, "Give a number." The child addressed names a number arbitrarily chosen, usually a small number, but greater than the number of children engaged in the game. The leader then points to each child, allotting a number as he does so, and when in the course of counting he reaches the number chosen, the child on whom that number falls is it. The game is then begun.

When little children are in haste to proceed with the game and do not want to take time to count each one out, they use, in New England, Pennsylvania, and elsewhere, the following rhyme:

Red, white, and blue,
All out but you!

and the child on whom the word "you" falls is it.

This rhyming couplet:

One for the money, two for the show,
Three to make ready, and four to go!

is used to start children in a game, as in a race, and is not properly a counting-out rhyme. It is reported from New York and West Tennessee, and a similar one obtains in Great Britain.

Akin to the schemes for counting-out is the well-known play of children
counting the buttons on their clothing, the seeds contained in a given apple, or an undetermined number of fruit stones, such as cherry-stones, in order to ascertain their future lot in life. A method communicated by little friends in London is quite elaborate, and comprises five distinct steps.

An undetermined number of cherry-stones, for example, is arranged in a row convenient for counting, and the following formula is then repeated, one word being assigned to each of the cherry-stones; if the child is a boy he seeks to learn his own future, but if a girl she seeks to learn the station in life of her future husband, saying:

(1) Tinker, tailor,
    Soldier, sailor,
    Gentleman, apothecary,
    Ploughboy, thief.

The lot is determined by the word which falls to the last cherry-stone.

Then follows a second sentence, designed to predict the character of the garment she (or, in the case of the boy, his wife) will wear at the wedding, saying:

(2) Silk, satin, muslin, rags.

A third sentence is used to determine the quality of the vehicle in which he or she is to drive to the church for the wedding:

(3) Coach, carriage, wheelbarrow, cart.

This is followed by a fourth sentence, indicating the style of residence the bride and groom are to occupy:

(4) Palace, castle, cottage, barn;

or, as some prefer to say:

Big house, little house, pigsty, barn.

And, finally, the child repeats, with the usual formality of pointing at the cherry-stones for each word, a sentence which prophecies the time of the approaching marriage:

(5) This year, next year, three years, never.

Children who amuse themselves with such procedures, as a rule, perfectly appreciate their absurdity and folly, and rarely look at the matter in a serious light.

Children of both sexes count the number of apple-seeds extracted from the core of an apple, using this formula:

    One, I love;
    Two, I love;
A STUDY IN FOLK-LORE.

Three, I love I say;
Four, I love with all my heart;
Five, I cast away;
Six, he loves;
Seven, she loves;
Eight, both love;
Nine, he comes;
Ten, he tarries;
Eleven, he courts;
Twelve, he marries.

A well-known nursery rhyme which associates numbers from one to twenty, or higher, with divers objects and operations, in a pleasing jingle, is also used for the purpose of counting-out.

One, two, buckle my shoe;
Three, four, shut the door;
Five, six, pick up sticks;
Seven, eight, lay them straight;
Nine, ten, a good fat hen;
Eleven, twelve, who will delve?
Thirteen, fourteen, maids a-courtin’;
Fifteen, sixteen, maids a-kissing;
Seventeen, eighteen, maids a-waiting;
Nineteen, twenty, my stomach’s empty.

This has been current in England for very many years, and is, of course, subject to variations and additions, a number of which will be found in the Collection.

A “Lover of Children” writes from New Hampshire of so-called pairing-off rhymes. These were in use in 1860, and earlier, in those games requiring two leaders, like “King George.” The boys and girls stood in two rows, and the counter repeated the following:

Daisy Deborah Delilah Dean,
Fresh as a rose and proud as a Queen!
Daisy Deborah, drawn from the pool
By Harry and Dick, came dripping to school.
Daisy Deborah, wet as a fish,
Her mother says bed,
While her father says pish!

This was repeated to each row separately, and the children to whom the words “Harry and Dick” fell paired off with those on whom “Daisy Deborah” fell, and those on whom the words “bed” and “pish” fell were also paired off.

Our correspondent writes of this: “In the hands of a skilful counter it could be fixed to suit circumstances, that is, to pair or not certain children. I remember I always managed to pair myself with my favourite schoolmate of the gentler sex. I learned it in Massachusetts, from some children from
near Columbus, Ohio, in 1864-5, and subsequently introduced it into a school at Newton, Massachusetts. I find no traces of it now."

The following singular doggerel reported from West Virginia is used with a special formality which leaves us somewhat in doubt as to its connection with counting-out rhymes. In repeating it a mark was made by striking with the hand at each word, excepting "Lincoln along," thus making in all thirty-two strokes, to which the last line alludes:—

Allalong, allalong, allalong, allalong,
Allalong, allalong, Lincoln along,
Allalong, allalong, allalong, allalong,
Allalong, allalong, Lincoln along.
Link maloory, link maloo,
I'll wager a quart with any of you
That all my chalks are thirty and two.

This is also reported as in use in Long Island as early as 1837, and in a somewhat different version. The strokes counting thirty-two are made at the places indicated by the commas:—

Allalong, allalong, linkey, loo,
Merry goes, one, merry goes, two,
Allalong, allalong, linkey, loo,
Merry goes, one, merry goes, two,
Allalong, allalong, linkey, loo,
Merry goes, one, merry goes, two,
I'll lay, a wager, with any, of you,
That all, my marks, make thirty, and two.

Somewhat analogous to this are the rhymes current in Great Britain and the United States, which perhaps were originally devised for counting-out a definite number; examples are those ending in:

Twidleum, twaddleum, twenty-one,

and

Humbledy, bumbledy, twenty-nine;

for which see the Collection.
II.

Wide Distribution of Counting-out Customs.—Examples from the Penobscot, Japanese, Marathi, Arabic, Turkish, Armenian, Bulgarian, Greek, Malagasy, Swedish, Spanish, Basque, Portuguese, Italian, French, Dutch, Platt-Deutsch, German. — Characteristics of German Doggerels.

The few authors who have noticed this branch of Folk-Lore have recognised the occurrence of this juvenile amusement in several countries of Europe, and lists of the doggerels have been compiled by native authorities, especially in Germany. We are able to demonstrate, however, in the following pages that the custom of counting-out and the use of sentences and doggerels for the purpose obtains around the world, and is a pastime with the children of civilized and semi-civilized races of the most diverse origin. We have by no means as yet attempted a systematic census of the world, but we have secured, by correspondence and otherwise, descriptions of the customs and examples of the doggerels in no less than twenty languages prevailing in the four quarters of the globe. These include the following languages and dialects:

<table>
<thead>
<tr>
<th>America</th>
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Besides these we have reason to believe that similar doggerels are indigenous to the aborigines of the islands of the Pacific Ocean. Captain William Churchill
COUNTING-OUT RHYMES.

after a lecture before the San Francisco Academy of Sciences (February 5th, 1885), on the Philology and Ethnology of the South Pacific, stated that the Pacific Islanders had counting-out sentences in languages so ancient they had entirely lost the meaning of the words. They also use as incantations when drinking the intoxicating *kaiva*, rhymes which seem to be analogous to the "Eeny meeny mony my" of the children of Europe and America.

We learn further through a correspondent in Honolulu that the aborigines in the Sandwich Islands employ counting-out rhymes of great variety, some of which are said to be ancient. Of these, a specimen has reached the writer at the moment of going to press. See Appendix.

**Penobscot.**—The first method of counting-out described in these pages seems to be normal, and typical of the methods prevailing in other countries. We are assured by an intelligent American Indian of the Penobscot tribe, Mr. S. Shay, of Oldtown, Maine, that the children in his tribe make use of untranslatable words for the purpose of counting objects, and children themselves in games:

Ani, kabi, lavis, haklis, antip.

This is pronounced as below, with a peculiarly soft breathing, and accenting the first syllable of each word except the last, which is without accent:

Ah'-nee, kah'-bee, lah'-wis, hahk'-lis, untip.

The words are very different from the orthodox numbers one to five in the Penobscot dialect, which in the scientific alphabet of the Bureau of Ethnology, Smithsonian Institution, are written thus:

one = pesék'8
two = nis'+
three = nás +
four = yé-u
five = palénési'8

(The character 8 represents a sound nearly like the French on.)

On consulting an authority on the languages and customs of Indian tribes we are informed that he has not met with the use of unmeaning words for counting objects, but in many languages a different suffix, classifying verb, particle, etc., is added to the numerals according to the round, long, thin, heavy, etc., nature of the objects enumerated. This is true in the Klamath dialect.* The Creeks have for counting numerals which are shorter than those used for enumerating objects.

**Japanese.**—A correspondent writes from Yokohama, Japan, that the native

children have practically the same custom as their Western relations. The Japanese children are very shy when approached by foreigners, and are exceedingly sensitive to ridicule; consequently when questioned about their games, a laugh on the part of the stranger would prevent securing the information sought. However, thanks to a missionary and teacher, we are favoured with the following description:—"In games, such as blind man's buff, etc., the child to be blindfolded is called 'Oni' (Oh-nee), meaning devil, or evil spirit, and is chosen by counting-out. Each player holds one sleeve of his coat in the hand, the leader strikes a sleeve at each word of the phrase used, and the child upon whom the last word falls steps out; and so on until only one is left, who becomes the 'Oni.' One of the phrases is:

Chu, chu, ta, ka, nochu." (Mrs. E. B. R., Yokohama.)

Marâthî.—Through two correspondents we learn that the children of Poonah, Western India, employ doggerels in "counting-out" much as with us. In the Marâthî dialect the rhythm and syllables are quite musical.

Appa, doppa, winwinnu, guppa  
Aina, dor, banda, shor;  
Agnin mankin, kutchera, mor,  
Chukala, makala, tooja, kapala.

The example given in the frontispiece becomes by transliteration:—

Atakan, patakan bawan bichawâ,  
Khombadi, khow, dir khaw,  
Han mat ghodâ, tâyam, tûyam,  
Sût, lûk, büt, lûk.

Arabic.—A correspondent residing in the ancient city of Damascus, Syria, sends us a few specimens of the doggerels used in counting-out in the dialect current in the vicinity.

The following example, containing the sentence "Telegraph to the Bey of Alexandria," is obviously of recent invention:—

Hakara, bakara  
Alli rabbi  
Odi el ashara  
Wahed tenen  
Zelad arbaâ  
El send el Hend  
El telegrafe  
Askender Beg.

(S. M. I.)

Turkish and Armenian.—Throughout Turkey in Asia, from Kurdistan to the Bosphorus, children continually play games in which counting-out doggerels
are used. Specimens have been sent to us from several sources, but we are under special obligations to the Rev. J. L. Barton, of Harpoot, for information as to the customs current in his vicinity. He writes that the young men from Kurdistan say these doggerels are very common in their province, but the few students whom he questioned had forgotten all they once knew. The balance of Mr. Barton’s letter we give in full:

COUNTING-OUT RHYMES from Armenia.

Pronounce:—a, as a in father.
   e, as a in mate.
   ū, as u in nut.
   i, as ee in green.
   o, as o in no.
   u, as ew in Jew.

I. Armenian:—

Ilp ilp ilmedén,
Selug silug silmedén;
Yel khos kepené;
Kepen ichini bazár,
Ichinde ayoo gezér,
Ayoo beni khookhoôdê,
Khoolakhêmê sar'ghêdê;
Alâghêná,
Chalâghêná,
Akh dedî,
Chekh dedî.

This jingle is in constant use here among the children in a certain game. To use it, they all sit upon the ground and put their feet together. One of the party then repeats this rhyme, touching a foot at each word. The foot upon which the last word is pronounced is withdrawn. The owner of the last foot is compelled to stoop over while all the rest of the players stack their hands upon his back. He then attempts to guess the hand that is upon the top of the pile. If he fails, the hands are lifted in a body and brought down with a thump upon him. If he guesses correctly he is freed, and the count of feet is repeated as before.

II. Armenian:—

Akh oodim,
Godem oodim,
Charghé tratz pêshad.

The first two lines, translated, are: “Salt let me eat, cresses let me eat.” The other words mean nothing.

This is in use among children to detect the one who is guilty of anything. The last boy is always guilty beyond a reasonable doubt.
III. Armenian:—
Ibrekh loole,
Keche kule,
Ya boonda,
Ya shoonda,
Taghta kure bashenda; or, Pekhe rigen bashëndë.

This is used like II. It is also used in a game to discover the one of nine cups under which anything has been placed. After seven guesses have been made, and two cups remain, under one of which it is known that the thing sought is concealed, then this rhyme is employed.

The above three are in use in Harpoot, and also in various other places.

IV. Armenian:—
Chayi chember,
Mêski ember,
Tas toos;
Tembêlé felek,
Fës tês.

Employed like II. Used in Diarbekir. Not known in Harpoot.

V. Turkish and Armenian:—
T. Elim, elim, ep elim,
A. Good oodim, gangar tranim;
A. Havgit hanim ponë tunim;
A. Tarr jinjog.

Translation:—My hand, my hand, kiss my hand,
I may eat seed, I may sow grass;
I may lay an egg, I may put it in a nest;
Go bird to roost.

This is not in use here. It is common in the city of Aghun, north of here. It is used for various games, and like II.

VI. Turkish and Armenian:—
T. Etek chootek shamsha,
T. Shamshe kheghyar bitinjia,
A. Zan oode, zan vertzoone,
A. Avak tarna bajig ene,
A. As mas.

Translation of the Armenian:—
He may eat it, he may lift it,
When he becomes older he may go to rest.

Used in Arabkir, not here. For various games and like II. Used in the same game as I.

In collecting and translating the above, Rev. Mr. Barton had the assistance of Baron Hachadoor Bennian, whose courtesy is hereby acknowledged.
Mr. Kebabian, of Constantinople, now residing in the United States, informs us that the children in Constantinople of divers nationalities use the pebble in casting lots in a game, similar to one in America. A child picks up a pebble, and placing his hands behind the back conceals it in one hand; he then holds his two closed fists in front of another player, who touches the fist which he guesses to contain the pebble; if correctly guessed the first player is free, but if otherwise he has to take the pebble himself and test a third child in the group, or to proceed at once with the game. Sometimes a peach stone or other fruit kernel is used in place of a pebble. The close resemblance of this procedure to that called in the United States "Holders" is very striking.

Mr. Kebabian further informs us that the English doggerel

One, two, buckle my shoe,
Three, four, shut the door,
Etc., etc.,

finds its counterpart in verses current among children in Constantinople:—

Meg yergoo, yergûnas;
Yerec chors, chornas;
Hinc vetz, vernas;
Yoten ooten, ooranas;
Innin dacenin, jam yertas;
Dace-yergoo, hatz geran;—

which may be translated as follows:—

One, two, be taller,
Three, four, dry up,
Five, six, be lifted,
Seven, eight, deny,
Nine, ten, go to church,
Twelve, go to supper.

Bulgarian.—Through the kindness of our friend the Rev. W. W. Sleeper, of Samokov, Bulgaria, we have received eight doggerels used by children in several cities of that principality. While in no sense translations of those of other nations, they possess all the characteristics recognised as belonging to the rhymes and doggerels of other European countries. We give a single example in this place:—

Skâ'tchá, zhâ'bâ,
Õt plë't', dò plë't',
Tá vî'ka, tá kî'kâ,
Zbi'râitê syá, voînî'tse,
Nâ tsî'glêvô, për'tsê,
Tsî'glîm, mî'glîm,
Byê'lâ kôst, kôstchî'tsâ.

(14 counts, Sophia).
The first four lines can be translated thus:

A frog is jumping
From fence to fence,
It is calling—it is screaming,
Muster yourselves, soldiers!

The last line is:

White bone, little bone.

The accents in the Bulgarian indicate the number and location of the *counts*, fourteen in number.

**Modern Greek.**—Children in Smyrna, Asia Minor, amuse themselves with games to which counting-out rhymes form the introduction. One of the dialects there spoken is a form of modern Greek known as *Frago Chiotica*. In the following example we have most of the characteristics of those of other countries, the admixture of numbers with expressions which have but little significance. In reciting it the children use an apple as an adjunct to the means of counting-out. The phrase corresponding to "You are it" is "You have it." For these particulars we are indebted to Mrs. F. Werry, of Smyrna:

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Ade milo sti milia,
Ké heretam ti griya ;
Posa hronia thé na ziso
Ena, thio, tria, téséra.
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*Translation.*

Go, apple, to the apple tree,
And my compliments to the old woman;
How many years shall I live?
One, two, three, four.

**Malagasy.**—We find reported in the *Folk-Lore Journal* (i., 102) an account of a game played by the children in Madagascar, which, though not strictly a counting-out, bears a strong resemblance to customs prevailing in Europe and America. The game is thus described by the Rev. James Sibree, jun.: The children assemble in some numbers, and one of them hides a small stone, concealing it inside the palm of the hand, putting it opposite one or other of his fingers. He then bids his companions choose, and when one guesses right the finger where the little stone is, that one is called *bôka* [signifying a leper], and they all rush away to save themselves upon some stone. But when they come down on the ground they are chased by the one called *bôka*, and if he touches any one of them his leprosy removes to the one touched. And so they go on till all have had their turn. At the end they all spit and say, "Poà, for it is not I who am a leper."

This game resembles that played in the United States and called "Poison."
The use of the stone to determine who shall be it reminds one of the game "Holders."

The construction of English doggerels which associate numbers with objects and operations has been alluded to; it is certainly remarkable to find analogous verses in the Malagasy language.

Compare the following with "One, two, buckle my shoe":

<table>
<thead>
<tr>
<th>Malagasy</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isa ny amontana</td>
<td>One, the amontana (tree);</td>
</tr>
<tr>
<td>Roa ny aviavy</td>
<td>Two, the aviavy (trees);</td>
</tr>
<tr>
<td>Telo fangady</td>
<td>Three, spades;</td>
</tr>
<tr>
<td>Efa drofia</td>
<td>Four, sofia (palms);</td>
</tr>
<tr>
<td>Dimy emboka</td>
<td>Five, gums;</td>
</tr>
<tr>
<td>Eni mangamanga</td>
<td>Six, blues;</td>
</tr>
<tr>
<td>Fito paraky</td>
<td>Seven, tobacco;</td>
</tr>
<tr>
<td>Valo tanantanana</td>
<td>Eight, gourds;</td>
</tr>
<tr>
<td>Sivy rongony</td>
<td>Nine, hemp;</td>
</tr>
<tr>
<td>Folo fanolehana</td>
<td>Ten, fanoléhana.</td>
</tr>
</tbody>
</table>

The curious reader will find in the journal quoted other examples, together with amusing and instructive information concerning the games of Malagasy children, foreign to our immediate subject.

**Swedish.**—Throughout the Continent of Europe children practise the process of counting-out, with many modifications, but all having at the foundation the central idea of casting of lots. From a list of Swedish doggerels we cull a single example, not more difficult to pronounce than some so-called English ones abounding in gibberish.

Essike, tessike,  
Sömer måker,  
Dicker dacker,  
Kilter kalter,  
Waggam walter,  
Tippan tillan, pois.  

Rochholtz.

The custom of Swedish children, as described by Arwidsson, seems to be identical with that first described in this essay.

**Spanish.**—In Spain, besides the ordinary mode of using counting-out doggerels, a special procedure obtains among the children. One of the players conceals a pebble in his closed hand, and the leader repeating a formula assigns one word to each hand alternately; if the last word falls upon the hand concealing the stone, the child is free, and the doggerel is repeated until a child
is caught. Thanks to the kindness of Signor José Magallon, of Madrid, we have a number of the rhymes, and give a single example in this place:—

Uní, doli, teli, candelí,
Quini, quineta;
Estaba, la dama
En su gabineta.

**Basque.**—In the ancient little Republic of Andorra, the children, though much isolated from their fellows of other nations, have similar customs. Little girls use several formulæ for counting-out, of which the following is an example:

Chirrichtí, mirrichtí, gerrena, plat, olio, zopa, kikili, salda, hurrup, edo klik!

This consists chiefly of untranslatable words and syllables, but at the end occur the words, “roll,” “plate,” “oil,” “soup,” “bouillon.”

When boys use the counting-out rhymes, they accompany them with the ceremony of placing fingers in an inverted cap, exactly like English and American children.

As in other languages, numbers enter into the composition of these doggerels; for example:—

Baga, biga, higa, laga, bosga, seiga, zahi, zohi, bele, harma, tiro, pump.

Which signifies:—

1, 2, 3, 4, 5, 6, 7, 8, basket, arm, gun, pan.

**Portuguese.**—A few rhymes have reached us in Portuguese, of which this is an example:—

Pico, pico, masa rice,
Quem te den tamânho vico.

**Italian.**—We are indebted to Fraulein E. Joens, of Kiel, for a few Italian formulæ:—

Stana balana,
Che batte la lana,
Stin balin,
Che batte lo lin,
Salta fuera pellegrin.

The familiar English rhyme,

One, two, buckle my shoe,
Three, four, shut the door,
Etc., etc.,
which has its analogues in Malagasy and Turkish, is also imitated in general plan by the Italian stanzas:

A le una, el can lavora;
A le dò, el mete zò;
A le tre, el se fa re;
A le quatro, el deventa mato;
A le cinque, el se lava le sgrinfe;
A le sie, el pizza in pie;
A le sete, el se fa prete;
A le oto, el pizza in goto;
A le nove, el magna carobe;
A le diese, el magna sariese;
A le undese, el massa el pulese;
A le dodese, el massa el peocio;
A un boto, i ghe sona l'angonia
A le dò, i lo porta via.

Bernoni, Venice.

French.—Owing to the peculiar inflexibility of the French language, these doggerels lack the regular rhythm which as we have now seen is characteristic. Some of them make allusion to the wars which have frequently troubled the nation within and without.

Pompon d'or à la révérence,
Il n'y a qu'un Dieu qui commande en France;
Adieu mes amis, la guerre est finie;
Pompon d'or, tirez vous dehors.

This is also contributed by Fraulein E. Joens; the last three words leave no doubt as to the manner in which the children conduct the process of counting-out. They call the game "Il l'est," and the child who remained after counting-out was named "Il l'est"; in other games the odd number was called "le loup."

The principles observed in the English lines, "One, two, buckle my shoe," etc., appear in the following French doggerel:

Un, deux, trois j'irai dans les bois,
Quatre, cinq, six, chercher des cerises,
Sept, huit, neuf, dans mon panier neuf;
Dix, onze, douze, elles seront toutes rouges, (etc.)

Geneva.

Dutch.—The children of Holland follow the customs of their neighbours and use doggerels for counting-out, of which the following is an illustration:

Hik sprik, sprouw,
Ik geef de hik aan Jan
Geef de hik aan een ander man,
Die de hik verdragen kan.

The children say "Ik ben het," using the neutral pronoun "it" as in other lands.
The childish game of counting the petals of daisies, buttons, etc., obtains in Holland, and is accompanied by such verses as the following:—

Edelman  
Bedelman  
Dokter  
Pastoor  
Roadshur  
Melaatshur  
Notaris  
Majoer

We acknowledge our indebtedness to Professor C. Doesburg, of Hope College, Holland, Mich., for a collection of Dutch doggerels used for counting-out. Van Vloten's work (see Bibliography) has also supplied us with a number of rhymes in the Dutch.

Platt-Deutsch.—We are further indebted to Fräulein Joens for a considerable collection of these doggerels in Platt-Deutsch and in German, gathered by directly quizzing children, inmates of a very large Orphan Asylum in Schleswig-Holstein. A single rhyme in Platt-Deutsch will suffice in this place:—

Jochin binn den Pudel an,  
Dat he mie nich bieten kann,  
Bitt he mie verklag ick die,  
Hunnert Daler kost et die.

Literally translated, it may be rendered thus:—

Hans, tie up the poodle  
So he cannot bite me.  
If he bites me I shall fine thee,  
An hundred dollars it will cost thee.

Germany.—In Germany this custom (Auszählen) is general in all sections, and a very large number of Abzählreime results. German students of folk-lore and folk-etymology have collected these doggerels in connection with other branches of the subject, and to two of these (Simrock and Dunger) we are chiefly indebted for those in this work. The editor of the Oldenburger Kniderbuch relates his recollections of counting-out rhymes thus:—

"I remember as a child rattling off with great earnestness the strangest syllables and most singular combinations of sounds in the belief that I was talking a foreign tongue, and would be readily understood by any Frenchman, Latinist, or other linguist." (Quoted by Dr. Dunger.)

The methods used are processes of elimination, the most common being
similar to that described first in this study. Ernst Meier mentions a special procedure. The leader repeats the following doggerel:

Es ging ein Mann den Berg hinauf,
Da begegnete ihm ein Geist;
Da hub er seinen Stecken auf,
Und sprach: wie viel Du weisst.

This is told off to the children, and the boy, or girl, on whom the last word falls names a number chosen at will; this number the leader then tells off to the group to determine who shall be it.

In German the word *Es* ( = *it*) has the same peculiar signification as the *it* of English, though there are several other methods of announcing which child is out and which is *it*. Sometimes the one who has to take the objectionable part is called the "*Wolf*:

In many respects there is a close resemblance between the customs and doggerels of Germany and those of England and America. The couplet already referred to:

My father has a horse to shoe;
How many nails do you think will do?

finds a parallel in Elsass, where the children say:

Will der Schmied das Ross beschlagen,
Wie viel Nagel muss er haben?

and in Schleswig-Holstein, where the children say in the Platt-Deutsch dialect:

Min Fader leet eenmal een Rad beslaan,
Rah mal, wovel Nageln darto gahn? Twölf.
Een, twe, dre, veer, füf, töß, säben, acht, nägen, ten, ölven, twölf.

The peculiar association of numbers with objects in the familiar verses—

One, two, buckle my shoe,
Three, four, shut the door,
etc., etc.,

is closely imitated in the German lines:

Eins, zwei, Polizei;
Drei, vier, Offizier;
Fünf, sechs, alte Hex;
Sieben, acht, gute Nacht.
Neun, zehn, Capitán;
Elf, zwölf, einige Wölf;
etc., etc.
In Switzerland a doggerel is current which in its crude German patois provides for counting twenty-three:

Es | zwei | drü |
Biggi | bäggi | bű |
Mine | G’sellen und | dine | Gselle |
Sitz-ed | z’sammen | am | Fü’r. |
Will | mit | der | wette | was | de wit |
Es | gā-bit | zwänzgi und drū. |

(Strohholz.)

As among English-speaking children, the German boys and girls count the petals of daisies to ascertain their future station in life; or sometimes the buttons on the clothing of their playmates for the same purpose, using such formulæ as this:

Kaiser, König, Edelmann,
Bürger, Bauer, Bettelmann;

and in Switzerland:

Eindli, Beindli, Drittmann-Eindli,
Silberhanke, Finggesanke,
Pārli, pūf, Bettel, düsz!

From the two hundred and seventy in our collection we shall give but one more example in this place:

Ene, dene, Dintenfass,
Geh’ in d’ Schul’ und lerne was;
Wenn du was gelernt hast,
Kommst du heim und sagst mir das.
Eins, zwei, drei,
Du bist frei!

This may be literally translated thus:

Ene, dene, bottle of ink,
Go to school and learn something;
When thou hast learned something,
Come home and tell it to me.
One, two, three,
Thou art free!

The above is reported to us from both North Germany and Strassburg. The last two lines are commonly added to many of the rhymes.

A marked feature of the German doggerels is the abundance of unmeaning, jingling syllables and words which are introduced or entirely make up a given verse,—a character expressed in the significant German as “sinnlose, komische Silbenzusammenstellungen.”

Alliteration, repetition of syllables with a change only in the vowel-
sounds, and a jingle agreeable to the ear characterises this German gibberish. For example:—

and

Jebede bebede bitchen batchen,

and

Fimmelti, fammelti, fimmelti, faff!

and

Ene, bene, dunke, funke,
Rabe, schnabe, dippe, dappe;
Käse, knappe,
Ulle, bulle, vos.

These German jingles are the source of much of the gibberish occurring in the doggerels used by American children. This point we shall develop more fully at the proper place.
III.

GENERAL CHARACTERISTICS OF THE DOGGERELS.—IMAGINATIVE ANTIQUARIANS.—Casting Lots among Ancient Peoples.—The Case of Saul, of Jonathan, of Jonah.—The Story of Achan.—Sorcery Etymologically Considered.—Methods of Divination.—Sortilege.—Judicium Sortis.—Belomancy.—Rhabdomancy.—Pur.—Sortes Sanctorum.

On a close examination of the doggerels in this collection, certain characteristics become apparent; they differ radically from ordinary nursery rhymes, and have a general family likeness easily recognisable. Some familiar nursery rhymes, such as those of the far-famed Mother Goose, have been adopted by children, especially in England and America; but these form a small part of those current. We have for convenience divided the American and English rhymes and doggerels into two classes,—those containing unmeaning words or gibberish, and those which do not. We are conscious, however, that no absolute line of demarcation can be drawn between the two classes, for much that seems to be gibberish and uncouth may, under new lights, become significant and rational. Disregarding, for the present, the questions of their original use and of the possible meaning of the apparently gibberish contents, we find in these counting-out doggerels a fund of curious allusions. Pithy references to rural and domestic scenes are very common; we hear of driving cattle, hunting, horse-shoeing, shaving pigs, catching and cooking fishes, sweeping, knitting socks, spinning flax and silk, washing dishes, baking puddings, and brewing ale. Children are represented as going to school and to the theatre, climbing apple-trees and steeples. There are mysterious allusions to “rotten bottles full of ink,” and to “puddings that stink.” Various comestibles are enumerated,—coffee, tea, cakes, apples and oranges, bread and butter, sour milk and cheese, wine and beer, sauerkraut and honey. Perhaps the American favourite—

“Monkey, monkey, bottle of beer,”

refers to the earthenware jars known in India as “monkeys.”

We hear also of a great variety of domestic animals,—horses, asses, cows, dogs, squirrels, cats, mice, geese, ducks, parrots, cocks, and “black hens which lay eggs for gentlemen.” A sad case of marital infelicity demands sympathy,
COUNTING-OUT RHYMES.

for the "chimney-sweeper got a wife, and couldn't keep her." The black race receives much attention; the niggers that "holler" have to pay a "dollar," some have a "black face and shiny eye," and some are in a "peanut shell," and "never die."

Pleasantry and sarcasm are united in the couplet about the—

"First Lieutenant who was so neat,
He stopped in the battle to wash his feet."

The German doggerels make frequent reference to historic events and warlike scenes; we learn in one instance at least of the advance of the French on Danzig (a confusion of place with Moscow), from which place they hastily fly when Danzig begins to burn. The word Engelland, which occurs in several German rhymes, is said to signify Angel-land, the land of heavenly light, not Great Britain.

Comparatively few persons are named in the rhymes; we learn, however, of the singular behaviour of Adam and Eve; how—

Abraham und Lot
Stritten um 'nen Pot ;

and

Abraham und Isaak
Die stritten um ein' Zwieback.

and of

Nebuchadnezzar, the King of the Jews,
[who] Slipped off his slippers,
And slipped on his shoes.

Reference is also made to

Queen Caroline,
[who] Dipped her hair in turpentine ;

to Dr. Franklin, and to Dr. Forster, which thinly disguises the ubiquitous Dr. Faustus. Several persons not otherwise distinguished are commemorated in these doggerels:—

"Lady Fisher," who "lost her pocket," and
"Lady Parker," who "found it" ;
"Nancy Pansy," who "lived in a well" ;
"Little Sallie Water," Mr. "William T. Trinity,"

and

Miss "Daisy Deborah Delilah Dean,"

with the alliterative names.

It is not very clear why boys and girls should take so much interest in
"an old dish clout," especially when it is said to be "rotten"; nevertheless several rhymes end thus:

O-U-T spells out
With the old dish clout.
Out, boys! out!

A peculiar ending, attached at will by the children to almost any of the doggerels, is—

O-U-T spells out goes he
Right in the middle of the dark blue sea;

the significance of the allusion we have not divined.

We take pleasure in stating that in all our oral and written communications with children in every walk of life we have not received a single vulgar rhyme, nor one containing foul language. The nearest approach to an oath is the exclamation "Gracious Peter."

Some of the English rhymes are simply literal translations from the German, as the narrative of the

"Katze lief in Schnee,"

and the statement of the number of nails required to shoe an imaginary horse. Other instances are too obvious to need mention.

It is a weakness of the human intellect to refer the origin of enigmatical subjects to remote historical periods; but the fact that an inscription cannot be deciphered does not prove its antiquity. We confess to sharing the weakness above named in respect to counting-out rhymes, and we believe that several reasons exist for claiming for them a respectable and remote ancestry. In common with the custom of other genuine archaeologists, we derive information of the earliest use of these doggerels from our imagination, and the difficulty of disproving pure fiction greatly strengthens its historical value. That the following doggerel, concerning our first parents, was the invention of Cain and Abel, is obvious to all possessing true antiquarian instinct:—

Adam und Eve,
Die gingen 'uf de Schleefe;
Adam ging weg,
Und Eve fiel in 'n Dreck.

The historical references to Abraham and Lot, as well as to Isaac and to Moses, leave no doubt as to the great antiquity of the customs we are considering. Should, however, any sceptical person venture to remark that perhaps these doggerels were not contemporary with the persons named in them, we reply that they "are entitled to their opinions."
An author, whom we shall not honour by naming, has written: "Perhaps the little boys of the first city which stood on the windy fields of Troy used these doggerels in counting-out; or farther back, the little Aryan children on the plains of Central Asia." To which we add: "Who can disprove this?"

Leaving the realm of fancy, let us turn to hard facts, and seek to place the origin of these customs on an historical basis. In our opinion the childish customs under consideration have a twofold aspect; the end in view is to determine an unknown factor by casting lots, the use of rhymes and doggerels is merely the outward and visible means to this end. Therefore, two points require separate consideration,—the origin and antiquity of the lot, and the introduction of mystical formulæ for the purpose.

In ancient times the casting of lots was in general use among the heathen, as well as by the chosen people of God. It was esteemed as a means of determining important questions, being regarded as a sort of appeal to the Almighty, secure from all influence of passion and bias. Lots were used to decide measures to be taken in battle, to select champions in individual contests, to determine the partition of conquered or colonised lands, in the division of spoil, in the appointment of magistrates and other functionaries, in the assignment of priestly offices, and in criminal investigations where doubt existed as to the real culprit. The casting of lots was often associated with religious ceremonies of the most solemn character, and has been used as a means of selecting victims for human sacrifice in the horrible practices of pagan savages.

Instances of these varied adaptations abound in profane and sacred history. Homer tells how "The crowd with uplifted hands pray to the gods, when the heroes cast lots in the cap of Atreides Agamemnon, to know who shall go forth to do battle with Hector" (Iliad, vii., 171). Among the Greeks and Romans drawing of lots was an important feature in the consultation of oracles. So common was this custom, that detailed references are quite superfluous. At the Roman oracle Fortuna responses were always given by drawing lots.

Among the Israelites the casting of lots was divinely ordained as a method of ascertaining the will of God, and its use, on many interesting occasions, is described in the Holy Scriptures. By the express commands of God the scapegoat was to be selected by lot from two animals "set before the Lord" by the high priest (Lev. xvi. 7, 8), and the land of Canaan was divided among the victorious children of Israel by lot (Numb. xxvi. 55, 56). Hence the portion of each of the twelve tribes was called the "lot of its inheritance," and the term lot is synonymous with a distinct portion of ground, even unto this day. The order of the priests' service was determined by lot (1 Chron,
xxiv. 5, and xxv. 8), and in many other cases the lot was used by Divine appointment. The exact character of the sacred Urim and Thummim is not known; some authorities indicate that the high priest consulting them attained to a knowledge of the Divine will by the peculiar appearance of the one or of the other of the holy symbols.

Solomon wrote: "The lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. xvi. 33). And the Israelites, confident of this, trusted so momentous a question as the selection of a king to reign over them to the casting of lots. At the urgent solicitation of the people, Samuel "brought all the tribes of Israel near, and the tribe of Benjamin was taken." The common method of procedure was by the use of pebbles, either of different colours or shapes, or distinguished by marks, which were shaken together in some fold of a garment, an urn, or a helmet, before drawing. Samuel then proceeded to cast lots for the family, and the Matrites were taken, and finally, by a third drawing, Saul, the son of Kish, was taken, who had to be brought out of his hiding-place "among the stuff" (1 Sam. x. 17-24). In New Testament times Matthias was chosen by lot to "take the place in this ministry and apostleship from which Judas fell away" (Acts i. 24-26).

The simplicity of the process, and the unanswerable result, were appreciated by Solomon:—"The lot causeth contentions to cease, and parteth between the mighty" (Prov. xviii. 18).

Casting of lots was resorted to by heathen nations, deprived of special Divine instructions, in many cases of minor importance, sometimes even for wicked purposes. Thus the cruel conquerors of Israel "cast lots for my people," writes the prophet Joel (iii. 3); and Nahum, describing the woes of the "bloody city," says, "They cast lots for her honourable men, and all her great men were bound in chains."

After the Babylonian captivity lots were cast to determine who should dwell in Jerusalem, and who in the other cities. "And the princes of the people dwelt in Jerusalem; the rest of the people also cast lots to bring one of ten to dwell in Jerusalem, the holy city, and nine parts in the other cities" (Neh. xi. 1).

The Israelites also cast lots to discover thieves or other criminals. The case of Saul and Jonathan is familiar: the king had foolishly said, "Cursed be the man that eateth any food until it be evening, and I be avenged of mine enemies;" and his son, ignorant of this oath and faint with hunger and fatigue, eat of the abundant honey in the forest. Whereupon Saul, perceiving indications of God's displeasure, appealed to the lot to ascertain who had disobeyed his commands. The first lot was cast between all the people of Israel on one side, and Saul and Jonathan on the other, when the two latter were
taken. The second drawing then followed, and Jonathan was taken. Saul again swore to kill his son, but he was rescued by the indignant people (1 Sam. xiv. 37-43).

The prophet Jonah, fleeing from the presence of the Lord, imperilled the safety of the ship bound for Tarshish, and the sailors "said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah," whose subsequent adventures are irrelevant in this place.

The details of the story of Achan are especially interesting. Contrary to the express commands of Joshua to "keep yourselves from the devoted thing," Achan could not resist the temptation to secrete "in the earth, in the midst of his tent, a goodly Babylonish mantle, a wedge of gold," and other forbidden spoil taken in battle. In consequence of this sinful appropriation, subsequent battles went sore against the Israelites, and Joshua, in despair, appealed to God for instructions. God thereupon gave him explicit directions for detecting the guilty one by drawing lots. "So Joshua rose up early in the morning, and brought Israel near by their tribes; and the tribe of Judah was taken; and he brought near the families of Judah; and he took the family of the Zerahites; and he brought near the family of the Zerahites man by man, and Zabdi was taken; and he brought near his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken" (Josh. vii.). The crime being thus fastened upon Achan, he confessed his sin, and was then punished by a terrible death at the hands of the people.

From a religious ceremony to a superstitious practice is no great distance, if the Divine sanction be withheld; hence at a later period we find the casting of lots associated with the dark practices of magic. The ceremonies were originally conducted by the priests, and the results were accepted as the expression of Divine will; but in heathen nations the business became an instrument of the necromancer, magician, and sorcerer. Indeed, the very name sorcerer, from "sors," a lot, signifies lot-taker. "Witches," writes Andrew Maunsell in 1595, "in fortime named lot-tellers, now commonly called sorcerers."

Sortilege, as divination by lot has been called, was regarded in ancient times as the "venerablest and fairest of all kinds of divination." It is mentioned by Tacitus and by Cicero, and formed an important part of the magician's craft. The methods were simple, expeditious, and theoretically unassailable, since they leave to Providence a free choice. The earliest form of sortilege seems to have been with pebbles or small stones, which, thrown into a cap or upon the ground, apparently made visible to the eye of the individual seeking his destiny the will of the Deity. The process was varied
in a hundred ways, sticks, arrows, leaves, nuts, dice, etc., being substituted. For each of these processes a special name has been devised. The general process of drawing lots is called sortilege; the divination by dice cleromancy, by sticks rhabdomancy, by pebbles lithomancy, by arrows belomancy, and so on.

The following table, which we have compiled from various sources, gives an unusually complete list of the many forms of divination.

**METHODS OF DIVINATION.**

<table>
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<tr>
<th>Method</th>
<th>Explanation</th>
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<td>Alectromancy, or</td>
<td>by a fowl picking up grains of wheat.</td>
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<tr>
<td>Alectromancy</td>
<td>by a fowl picking up grains of wheat.</td>
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<td>Aleuromancy</td>
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<td>Anthroposcopy</td>
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<td>Astragalomancy, or</td>
<td>by little sticks, bones, tablets, or dice.</td>
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<tr>
<td>Astragiroomancy</td>
<td>by little sticks, bones, tablets, or dice.</td>
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<td>Ceromancy</td>
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<td>Cephalomancy</td>
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<td>Chalcomancy</td>
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<td>Chaomancy</td>
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<td>Cledomancy</td>
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<td>Cleromancy</td>
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<td>Clidomancy</td>
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<td>Crithomancy</td>
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<td>Demonomancy</td>
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<td>Daphnomancy</td>
<td>by the laurel.</td>
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<td>Extispicium</td>
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<td>Eychnomancy</td>
<td>by lamps.</td>
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<tr>
<td>Gastromancy</td>
<td>by ventriloquism, or by a vial of water.</td>
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<tr>
<td>Geloscopy</td>
<td>by the manner of laughing.</td>
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</tbody>
</table>
Geomancy . . . . . . . . . . . . by geometrical figures.
Gyromancy . . . . . . . . . . . . by walking in a circle.
Haruspicy . . . . . . . . . . . . by sacrificial appearances.
Halomancy . . . . . . . . . . . . by common salt.
Hieromancy . . . . . . . . . . . . by the entrails of animals.
Hydromancy . . . . . . . . . . . . by water.
Hydatoscopy . . . . . . . . . . . . by rain water.
Ichthyomancy . . . . . . . . . . . . by the entrails of fishes.
Idolomancy . . . . . . . . . . . . by idols and images.
Jeduimancy . . . . . . . . . . . . by a Jewish art.
Keraunoscopy . . . . . . . . . . . . by thunder.
Lampadomancy . . . . . . . . . . . . by lamps.
Lecanomancy . . . . . . . . . . . . by a basin of water.
Libanomancy . . . . . . . . . . . . by incense.
Lithomancy . . . . . . . . . . . . by precious stones, or pebbles
Logarithmancy . . . . . . . . . . . . by logarithms.
Margaritomancy . . . . . . . . . . . . by pearls.
Macharomancy . . . . . . . . . . . . by knives and by swords.
Meteoromancy . . . . . . . . . . . . by meteors.
Metoposcopy . . . . . . . . . . . . by men's features.
Molydomancy . . . . . . . . . . . . by mice.
Myomancy . . . . . . . . . . . . by the black art.
Necromancy . . . . . . . . . . . . by the navel of an infant.
Oinomancy . . . . . . . . . . . . by wine of libations.
Oniromancy . . . . . . . . . . . . by dreams.
Onychomancy . . . . . . . . . . . . by letters forming the name of the person
Onyomancy, or by the finger nails reflecting the sun's rays.
Oscropy . . . . . . . . . . . . by eggs.
Ophiomancy . . . . . . . . . . . . by serpents.
Ornithomancy . . . . . . . . . . . . by birds.
Palmistry . . . . . . . . . . . . by the hands.
Palpitatim . . . . . . . . . . . . by the pulsation of some member.
Pegomancy . . . . . . . . . . . . by springs of water.
Pessomancy . . . . . . . . . . . . by pebbles.
Physiognomy . . . . . . . . . . . . by man's features.
Podomancy . . . . . . . . . . . . by the feet.
Psephomancy . . . . . . . . . . . . by pebbles drawn from a heap.
Psychomancy . . . . . . . . . . . . by ghosts.
Pyromancy . . . . . . . . . . . . by sacrificial fire.
Pyroscopy . . . . . . . . . . . . by examining fire.
Rhabdomancy . . . . . . . . . . . . by wands.
Rhapsodomancy . . . . . . . . . . . . by poetical passages.
Salisatio . . . . . . . . . . . . by the pulsation of some member.
Sciomancy . . . . . . . . . . . . by shadows or manes.
Sideromancy . . . . . . . . . . . . by straws on a red hot iron.
Sortilege . . . . . . . . . . . . by drawing lots.
Spatilomancy . . . . . . . . . . . . by skin, bones, etc.
Stereomancy . . . . . . . . . . . . by the elements.
Sternomancy . . . . . . . . . . . . by marks on the breast.
Stichomancy . . . . . . . . . . . . by poetical passages.
Tephramancy . . . . . . . . . . . . by writings in ashes.
Theomancy . . . . . . . . . . . . by oracles.
Theriomancy . . . . . . . . . . . . by wild beasts.
Tyromancy . . . . . . . . . . . . by cheese.
Trial by ordeal, the practice of testing the guilt or innocence of an individual by the success or result of certain experiments, or by drawing lots, was an ancient custom, and still obtains with savage races. In the ordeal by lot a pair of dice was often used, one being marked with a cross or in some other distinctive manner.

The Hindoos have nine ordeals, one of them being by lots. Two images—one of silver representing Justice, and one of earthenware or iron representing Injustice—are placed in a vessel and covered with a linen cloth. The accused individual thrusts his hand into the covered vessel, and draws out one of the idols. If he secure the silver one, he is free; if the iron one, he is condemned.

The use of the lot in detecting secret crimes or criminals, which, as we have seen, was authorised by God Himself in the case of Achan, became among many nations an accepted custom. It was known as Judicium Sortis, and as Judicium Sortilegii Sacri, and was currently used by the ancient Germans, Greeks, and Romans, and at a later date by Christians. It prevails at present among savage races. Livingstone, in his expedition to the Zambesi, alludes to the practice of the aborigines, who throw dice as a means of detecting thieves, a custom existing also among the Maoris of New Zealand.

The Babylonians, when about to wage war against another nation, were wont to determine which city to attack first by casting lots in a peculiar manner. The names of the cities were written on arrows. These were shaken in bags, and then one was drawn out. The city thus drawn was first attacked. Ezekiel refers to this in the interesting passage:—"The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination. He shook the arrows to and fro, he consulted the teraphim, he looked in the liver. In his right hand was the divination for Jerusalem to set battering rams, ... to cast up mounts, to build forts" (Ezek. xxi. 21, 22).

This method of divination, called belomancy, was also current among the Arabians before Mahomet's rise. In the temple at Mecca were seven arrows without tips or feathers. Of these, however, only three were used. On one of the three was written, "My God hath commanded me;" on the second, "My God hath forbidden me;" on the third nothing. If in the drawing the third arrow came out, the three were again mixed and again drawn, until a decisive answer was secured. This custom was afterwards prohibited by the Koran (Koran, chap. v.).

Somewhat analogous to this was the divination by sticks or wands (rhabdomancy), and alluded to by Hosea: "My people ask counsel at their stock, and their staff declareth unto them" (iv. 12).
COUNTING-OUT RHYMES.

This divination by sticks or wooden rods obtained also among the ancient Scythians and Germans. The person seeking a sign measured a rod with the span of his hand, or with a finger-length, and as he measured, repeated the sentences, "I will go, I will not go; I will act, I will not act," and the like, according to his question or information sought; and that sentence which fell upon the last span was his destiny. Another way was to hold aloft two rods, and to let them fall; their position backwards or forwards, to the right or to the left, determined the lot. During this procedure the individual mumbled a formula supposed to have magical influence.

Sortilege was used to ascertain the favourable conditions or the auspicious dates for undertakings of importance, and of this practice by the Persians, twenty-two centuries ago, an interesting case is recorded in the Book of Esther. When Haman, the wicked favourite of King Ahasuerus, full of wrath at the refusal of Mordecai to do him reverence, sought to destroy all the Jews throughout the whole kingdom, he resorted to sortilege to determine the lucky day for the projected massacre. "In the first month, which is the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day and from month to month, to the twelfth month, which is the month Adar." An evil spirit must have presided over the drawing, for the day chosen, the thirteenth of the twelfth month, proved disastrous to Haman and his ten sons, whose evil devices "returned upon his own head." In commemoration of their wonderful deliverance the Israelites keep the feast of Purim, that is, of the lots, even until the present day.*

The element of chance in divination is very common among the aborigines of many lands. In India it was used as an ordeal alongside of the trials by water and by fire. It was a feature in the religious ceremonies of the aborigines of Central America and of Peru. The priests of Peru, who received special titles, consulted the future by means of maize, tobacco, coca, etc. (Balboa, Histoire du Pérou). Montesinos gives some account of the cleromancy of the ancient Peruvians. The priests, desirous of ascertaining if the confession of an individual was true or false, caused the person to come before them bearing a ball made of some fragile material. This ball the priests broke into pieces. If it fell into three pieces, the confession was good; if into two, it was false. Sometimes they adopted another procedure. A handful of maize was taken, and the number of grains counted, the question

* Curious details concerning the casting of lots before Haman are found in the Talmud. See Polano's Selections from the Talmud.
being decided by the odd or even number of the grains (Mém. hist. de l'ancien Pérou, chap. ii., note).*

The Chinese appeal for information of the future to the lots kept for the purpose by professional sorcerers in their heathen temples (Williams, Middle Kingdom, ii., 261).

Among the Chinese a slight knowledge of medicine is general. They have been accustomed to take medicines from their childhood, when their mothers by a kind of sortilege selected some simple prescription to relieve their infantile complaints. In cases of prolonged illness a friend of the sick person is sometimes sent to the local shrine of Kwan tai, the divinity generally worshipped, to burn incense and ask the will of heaven as to his recovery by throwing the divining sticks (Stewart Culin in Medical and Surgical Reporter).

Several aboriginal tribes in Africa use methods of divination in which the element of chance obtains. In West Africa they have a mode of divination with nuts, which they pretend to take up by guess and let fall again, after which they count them and form their answers according as the numbers are odd or even, (Astley, quoted in Lubbock's Origin of Civilisation, ed. iv., p. 237).

The negroes of Egba consult Shango by throwing sixteen pierced cowries; if eight fall upwards and eight downwards it is peace; if all are upwards it is also a good sign; but if all fall with their teeth to the ground it is war (Lubbock, loc. cit.).

Guessing games, in which of course the element of chance is a chief feature, are very common among semi-civilised races; they prevail with the aborigines of North America, the Zúñis exalt them to the nature of a sacred festival ("Indian Games," by Andrew McF. Davis, in Bulletin Essex Inst., xvii., 89. July 1885).

Another form of divination by lot has been called rhapsdomancy; in this method the person desirous of looking into the future opens at random some poetical work, and, examining a verse thus selected by chance, attempts a prognostication based on the hidden meaning of the passage. The works of Homer and Virgil were in favour, whence the expressions Sortes Homericæ and Sortes Virgilianæ. Even emperors and kings were wont to seek information in this way. In the historical essay entitled With the King at Oxford, by the Rev. A. J. Church, we find interesting details of this procedure. Writing of the Bodleian Library, the author says:—

"The King [Charles I.] coming into the library on a certain day was shown a curious

* For these references to sortilege in ancient America we are indebted to Dr. D. G. Brinton, of Media, Pa. Those desirous of further illustrations may consult Garcia, Origen de los Indios, lib. iv., chap. xix.; Sahagun, Historia de la Nueva España, lib. v.
copy of the poet Virgil. Then the Lord Falkland that was with him . . . would have his Majesty make trial of his fortune by the Sortes Virgiliana. This is a kind of augury which has been very much used for some ages past, the manner of it being thus:—The person that will consult the oracle, if I may so speak, taking a penknife or bodkin in his hand, thrusts it, turning his head away at the same time, into the volume of Virgil. This done, he opens the book and takes the place to which the instrument may point as the answer that Fate intended for him. On this occasion, therefore, the King lighted upon this period, being part of the imprecation which Queen Dido invokes on Æneas that has deserted her:—

‘Yet let him vexed bee with armes and wars of peoples wilde,
And hunted out from place to place, an outlaw still exylyd.
Let him go beg for helpe, and from his childe dissoever bee,
And death and slauarters vile of all his kindred let him see.’

“The King was in no small degree discompos’d at this accident, and, as the author relates, Lord Falkland, in hopes of diverting the King’s thoughts, tried his own fortune in like manner. The nobleman fell upon a passage in the eleventh book of the Æneid, where old King Evander speaks of the death of Pallas, his son:—

‘Didst not, O Pallas, thou to mee thy sier this promise make,
That charley thou wouldst thyselfe to cruel war betake?
I knew right well the novell pride, and glory first in fight,
And plausaunt honour won in armes how much prevail.’”

Rhapsodomancy was obviously of heathen origin, but in later times Christians began to affect it; whence we read of Sortes Evangelica, Sortes Sanctorum, etc. Sortes Sanctorum has been quite recently practised in Northamptonshire, England. On New Year’s Day the master of the family opens the Bible with his eyes shut, and the passage first touched by his finger is interpreted to refer to the coming events of the year. This custom is said to be as old as Saint Augustine.

We have heard of descendants of the Pilgrim Fathers adopting Sortes Sanctorum for the purpose of selecting the name of a newly-born child; and on one occasion the fact that the proper name drawn was Aceldama did not prevent the good deacon and his wife from baptizing their innocent child with this bloody cognomen.

IV.

Origin of the Doggerels.—Prayers in Casting Lots.—"Hocus Pocus."—
Electromancy.—Clidomancy.—Coscinomancy.—Conjurations.—Charms.
—Cornelius Agrippa. — Charm against Gout. — Tylor’s Views. — Real
Significance of the Doggerels.— Analogies between Ancient and
Modern Customs.—The Pebble.—"It." — Human Sacrifice.—A Gypsy
Magic Spell.

HAVING shown the relation between present customs of children and
ancient processes of drawing lots, we now turn to the question
of the use of meaningless doggerels for the purposes described.
The introduction of mysterious formulae in connection with sortilege
is, we believe, of more recent date than the custom itself; but it may be equally
referred to the period when casting lots was an orthodox religious ceremony.
The persons who officiated at the procedure repeated a few sentences from holy
writings, or uttered devout prayers to the Almighty for a righteous judgment.
We find reference to this feature in the Bible. When Matthias and Joseph
Barsabbas, surnamed Justus, were about to be chosen by lot to replace the
traitor Judas, the disciples prefaced the solemn ceremony with prayer. “And
they prayed, and said: Thou, Lord, which knowest the hearts of all men, show
of these two the one whom Thou hast chosen to take the place in this ministry
and apostleship from which Judas fell away, that he might go to his own place.
And they gave lots for (unto) them; and the lot fell upon Matthias, and he was
numbered with the eleven apostles” (Acts i. 23-26).

When the High Priest Samuel was about to choose by lot the future
King of Israel, he addressed the assembled multitude, and instructed them
as to the approaching solemnity. Then after eliminating by successive
drawings tribes, families, and individuals, “Saul, the son of Kish, was taken,
but when they sought him he could not be found. Therefore they asked of
the Lord further, Is there yet a man to come hither?” Here too we
read of the process being accompanied by prayer.

Even as the sacred sentence of the priest at mass, elevating the Host, “Hoc
est corpus,” has degenerated into the juggler’s vulgar formula, “Hocus pocus,”
so we believe the sacred phrases and prayers of old were forerunners of
modern counting-out rhymes. The transition is not a direct one, but through
the superstitious phase of divination. In the Dark Ages sortilege, exorcisms,
conjurations, the use of charms and of spells, the vulgar practices of magic,
were the common stock-in-trade of the tricksters who flourished on the
credulity of an ignorant people. The sorcerers, conjurers, fortune-tellers, and such folk, sought to mystify their hearers by repeating, often in barbarous Latin, a few senseless words or phrases. Examples are numerous; a few will suffice.

The vulgar necromancer, pretending "to raise the evil one," drew on the ground mystical geometrical figures—a square, a triangle, a circle—and placing an old hat in the centre repeated the Lord's Prayer backwards.

Jean Belot, a French ecclesiastic of the sixteenth century, gives elaborate instructions for alectromancy or divination by a fowl picking up grains of wheat:—"He who desires to ascertain the name of any person supposed to be guilty of theft, or antagonistic to him in any way, should draw a circle on a smooth piece of ground, and divide it into as many sections as there are letters in the alphabet; then place in each section a grain of wheat commencing with the letter A, and continuing. While so doing repeat the verse Ecce enim veritatem, etc. This must be done when either the moon or the sun is in the sign Aries. Then take a young cock, pure white, cut off the claws, and make him swallow them with a small paper inscribed with two Hebrew words, and, holding the cock, repeat the following sentence:—"

"O Deus creator omnium, qui firmamentum pulchritudine stellarum formasti, constituens eas in signa et tempora, infunde virtutem tuam operibus nostris, ut per opus in eis consequenter effectum. Amen.

"Having completed this prayer, put the cock in the centre, and repeat these two verses of the Psalm of David:—"

"Domine, dilexi decorem domus tuæ et locum habitacionis tuæ; Domine, Deus virtutum, converte nos et ostende faciem tuam, et salvi erimus.

"Then, having placed the cock, observe to which letters the grains of wheat picked up and eaten correspond. In doing this do not forget that in some names a single letter is needed two or three times. Write these letters on a piece of paper, and you will discover the name of the thief or of the person sought."

From this extraordinary recipe it appears that every step was to be fortified by repeating certain formulæ. The Emperor Valens resorted to this method to discover his successor's name, and the letters indicated spelled THEOD. Valens killed off all whose names began with these letters, but this did not prevent Theodosius the Great from succeeding him.

The same Belot describes the method of divination called clidomancy, in which a key, a Bible, and a young girl are the properties. Instructions are given to repeat three times:—

"Exurge, Domine, adjuva nos et redime nos propter nomen sanctum tuum," etc., etc.
Pietro Albano, the learned physician and astrologer of Padua, in the thirteenth century, informs his readers of a method of divination by a sieve (coscinomancy), and gives the following six words as a conjuration:—

"Dies, mies, jesquet, benedoe, fet, dowina,"

which are, as he admits, meaningless.

Of conjurations for magical purposes examples are not wanting; Armadel gives the following:—


This conjuration was to be repeated three consecutive times in the same place at the same hour.

The words "Sabaoth" and "Adonay" were believed to have special power with evil spirits; the Chaldean, Persian, Hebrew, and Phœnician languages were made to contribute words for these magical formulae; senseless words, according to Jamblicus, having the most power over demons.

P. L. Jacob, quoting a manuscript entitled "Clavicule de Salomon," preserved in the Bibliothèque de l'Arsenale, gives another form of conjuration to be used in connection with the manufacture of wax candles for magical purposes:—

"Extator, Nestator, Sytacibor, Adonaij, On, Azozamon, Mecchon, Asmodachii, Comphac, Erjonas, Prophères, Alijomas, Canamas, Papredas, Otiodos, Nashbonidos, Almoij, Cacaij, Coanaij, Equivant, Venat, Dennaij, Comparis, Scier, Serantis, Cosphilados, Angels of God come and be present, for I invoke you in my need" (etc.).

Another form to be used in ceremonies employing the blood of a "bilious man, virgin, cock, toad, scorpion, serpent, owl, or mole," begins with a number of unintelligible, well-nigh unpronounceable words:—

"Lameels, lamati, malia, omethis, a, a, azael, meraboth, oliae, pamaeh, nolmeels, adjuro te," etc.

Hesychius, in his Greek Lexicon (1514), gives an incantation which, when recited by any person, would make him victorious in every contest:—

Aski, kataoki, Haix, tetraz Damnameneus Aision.

(Pazig's Treatise of Magic.)
Eliphas Levi, in his curious work, *Dogme et Rituel de la Haute Magie*, gives a number of exorcisms and magical formulæ; of these we give two examples, referring the reader for others to the original. The first is from Agrippa:—

Dies mies Jeschet boenedoesef Douvema enitemans.

The second is longer:—


The apocryphal Book of Moses, preserved in the Museum of Antiquities of Leyden and edited by C. Leemans, contains a vast number of magical sentences, some of which are of great length. We cannot undertake to give an analysis of this extraordinary collection. See our Bibliography.

Akin to these spoken charms were the written "characts," intended to serve as amulets, talismans, and safeguards from disease and from accidents. The sale of these written telesms increased the revenue of charlatans in all ages. Cato the Censor, born 234 B.C., gives the following for the reduction of a dislocated limb:—


*(De Re Rustica, ed. Schneideri, Lips., 1794, clx., clxi.)*

Translation:—

If there is a dislocation, it can be cured in this way. Take a green reed four or five feet long; break it in two, and let two men hold it to the hips. Begin an incantation: "Cure for the evil fracture [in malo sanitas fracto]; motas vexa, daries dardaries astataries dissunapitur," till they are brought together. Put an iron over them where they are brought together and one touches the other, take hold of it with the right hand and break it [or them] off with the left. Bind it [or them] to the dislocation or to the fracture, and it will be healed; but make the incantation every day: "Cure for the evil fracture or dislocation." Or thus: "Huat haut haut ista pista sista, domiabo damnaustra," and for the dislocation. Or thus: "Huat haut haut ista sis tar sis ardaunabon damnaustra."

Probably the words of the incantations once had a meaning. "Ista pista sista, domiabo damnaustra" seems to have been "Ista pestis sistat, domabo damnun;" "Let this plague cease, I will subdue the injury."
The famous master of occult philosophy, Cornelius Agrippa, says:—

"It is nevertheless certain that the words, Gaspar fert myrrham, thus Melchior, Balthasar aurum, whispered into the right ear of a person suffering from falling sickness, will relieve him in an hour."

We take a few additional examples of talismans from Agrippa.

Iririori, ririori essera rhuder fere,

written on a piece of bread and eaten, is a sure remedy against the bite of a mad dog.

Hax, grax, max, Deus,

is another formula for the same dread disease.

Motas donata daries dardaries astaries,

repeated three times, is a cure for a dislocated limb. (Compare Cato, above.)

Toothache is relieved by writing the following on paper and hanging it from one's neck:

Strigiles falcesque dentate dentium dolorem persanat.

Alexander of Tralles gives a remedy for gout which contains the following monosyllabic charm:

Meu, treu, mor, phor,
Teux, za, zor,
Phe, lou, chri,
Ge, ze, on.

Again

Jaz, Azyph, Zyon, threux, bayn, choog.

(Lib. xi., cap. 1.)

The word charm is from the Latin carmen, a verse, though the poetical form was not always used; examples are nevertheless common.

Pontanus gives a verse to be used as a remedy against the bite of a mad dog:

Alme vithe pellicane,
Oram qui tenes Apulam,
Littusque polygamicum,
Qui morens rabidos levas,
Irasque canum mitigas:
Tu Sancte Rabiem asperam,
Rictusque canis luridos
Tu sevam prohibe luem.
I procul hinc Rabies
Procul hinc furo rem abesto.

Pepys, in his Diary, gives a verse for stenching of blood:

Sanguis mane in te,
Sicut Christus fuit in se;
In the time of King James a common juggler exclaimed:—

"Hocus pocus, tontus, talontrus, vade celeriter jubeo,"

a phrase termed by Ady "A dark composure of words to blende the eyes of the beholders" (Candle in the Dark, 1659).

Magicians pretended to give persons power over wild beasts; throwing a topaz at a wild animal and calling three times in a loud voice—

Grabaton ution Adonay!

would render it immovable at the very spot first seen.

Examples of the senseless, jingling combinations of syllables characteristic of incantations and magical formulae could be greatly extended. In the "Märchen vom Schneewittchen" (Grimm's Kindermärchen) the Zwergkönig looks in his magic mirror, and then uses a formula in which the following lines occur more than once:—

Nike Nabi,
Zocko Dabi!
Starke Geister,
Hört den Meister.

Shakespeare's well-known

Bubble, bubble,
Toil and trouble
evidently belongs to this class of verse.

For a collection of magical formulae (Zaubersprüche) in use among the Esthonians see Mythische und Magische Lieder der Ehsten, by Fr. Kreutzwald and H. Neus (pp. 67 to end). One against the toothache bears characteristics of the counting-out doggerels under consideration, especially in the rhythm and reduplication of syllables:—

Koera amba kadunego
Hundi amba idanego
Pohja tuulde pögenego,
Inulesta tühja tagenego!

It is no part of our plan to enter into further consideration of the unprofitable subjects grouped under the term occult science; we have given only so much space to conjurations and charms as seems necessary to establish their character, in order that their relation to the modern counting-out rhyme might become evident.
Tylor, in his Primitive Culture, holds that things which occupy an important place in the life-history of grown men in a savage state, become the playthings of children in a period of civilization; thus the sling and the bow and arrow, which formed the weapons of mankind in an early stage of its existence, and are still the reliance of savage tribes, have become toys in the hands of all civilised children at the present day. Many games current in Europe and America are known to be sportive imitations of customs which formerly had a significant and serious aspect. Adopting this theory, we hold that games of chance are in part survivals of the practices of the sorcerer, using this word in its restricted and etymological meaning; we maintain further that the spoken and written charms originally used to enforce priestly power, have become adjuncts to these juvenile games, and the basis of the counting-out doggerels under consideration. The idea that European and American children engaged in "counting-out" for games are repeating in innocent ignorance the practices and language of a sorcerer of a dark age, is perhaps startling, but can be shown to have a high degree of probability. The leader in counting-out performs an incantation; but the children grouped around him are free from that awe and superstitious reverence which characterised the procedure in its earlier state. In only one case can we (as yet) establish a direct connection between a current counting-out rhyme and a magic charm, but there are circumstances which make this view plausible, and clothe the doggerel with a new and fascinating interest.

We claim to find several analogies between the ancient customs, as described in the historical passages cited, and the methods now in vogue among the children of the civilised world. The process of successive elimination is a feature characteristic of both the ancient and modern procedure; first the tribe, then the family, then the household, and finally the individual were drawn, all the others being set free. In a similar way the repetition of the process of counting-out sets free one child after another until one alone remains who is declared the fated party. The ancient Israelites, after the Babylonian captivity, determined who should be honoured by residence in the holy city Jerusalem by drawing one person in ten,—a process which finds a counterpart in children's games current in England and America.

The use of lots for discovery of criminals, authorised by God in the case of Achan, resorted to by the heathen in the case of Jonah, finds a parallel in the childish games practised in Turkey, and in all probability in many other countries.

Mystifying sentences to confuse the individuals consulting the sorcerer were early in use; the custom obtained among the Scythians, Germans, Romans, and other ancient people; of its employment we have given examples. We by no means claim that any modern doggerel can be directly traced to an
existing conjuration or charm, though there are in some cases striking analogies. Compare the charm quoted from Alexander of Tralles with some now current:—

Meu, treu, mor, phor  
Teux, za, zor,  
Phe, lou, chri,  
Ge, ze, on.

This suggests portions of several familiar to us; the general plan, meaningless words with a certain amount of rhyme, is a common feature. An American child would be quite as well satisfied with the charm of Alexander of Tralles as with any later invention for the purpose of counting-out.

The rhabdomancy of the Scythians reminds one of children's customs in the peculiar "I will go," "I will not go," to determine the destiny of the person consulting.

There are several other correspondences which seem to us very significant. In the first place, the use of pebbles was one of the earliest methods of sortilege; the Hebrew word for lot, gôràl (גראל), is actually "pebble"; throughout the Old Testament it is so used. The pebble still plays an important part in casting lots among savage tribes as well as in the games of civilised children; the Passamaquoddy Indians use water-worn pebbles, having peculiar marks, for casting lots and in games of chance. Children in Madagascar, Asiatic Turkey, and European countries, also use pebbles in casting lots; the American game known as "Holders," described in these pages, is a significant illustration of this analogy.

In the next place the object of the sorcerer was generally to determine what individual was to suffer for a supposed crime, or to detect a supposed thief; and the children of Western civilisation use senseless doggerels to ascertain by lot which one shall take an objectionable part in the game. In English the victim is designated by the neutral pronoun it, but this is a mere euphemism; in other languages more harsh terms are employed. In German the child who fails to be set free by the lot is sometimes called the "Wolf;" in French the equivalent word "le loup" is used; in Japanese the child is termed Oni (pronounced O-nee), meaning the devil, or evil spirit, an ascription quite in consonance with the nomenclature of Oriental pagans. In Malagasy the child who has to take the objectionable part is called bôka, that is, the leper, the most loathsome and degraded object known to the inhabitants of Madagascar. These harsh epithets can be easily understood when we consider the cruel practices connected with the aboriginal customs.

It is possible that the use of the cap for receiving lots mentioned by Homer, and its use by children at the present day, is a mere accidental coin-
cidence; but there are other features which tend to confirm the theory we are maintaining.

The casting of lots was used by savage tribes as a means of selecting from a company of prisoners or of slaves, the unhappy individual who was destined to be sacrificed to a blood-craving heathen deity, and there is reason to think that some of the horrible ceremonies connected therewith are perpetuated by civilised children in innocent games. Grimm, referring to the human sacrifices among the ancient Norse, remarks: "In folk tales we find traces of the immolation of children" (Teutonic Mythology).

In an essay on Wandering Words, T. W. Sandrey uses the following language: "The talismanic words uttered by children in their innocent games have come down to us very nearly as perfect as when spoken by the ancient Briton, but with an opposite and widely different meaning. The only degree of likeness that lies between them now is, that where the child of the present day escapes a certain kind of juvenile punishment, the retention of the word originally meant death in a most cruel and barbarous way." The correspondence is much closer than the writer perceives, for he overlooks the fact that the process in both instances is one of elimination, the one remaining being the victim, the rest being successively set free.

Quoting the following doggerel current in Cornwall, England, the writer proceeds:

| Ena, mena, bora mi;                        |
| Kisca, lara, mora di;                      |
| Eggs, butter, cheese, bread;              |
| Stick, stock, stone dead.                 |

"This is a veritable phrase of great antiquity—the excommunication of a human being preparatory to that victim's death. In the two lines, the first lays a ban on the then chief articles of food, or life-producing elements, *eggs, butter, bread*; the second line is judicial, foreshadowing death by beating, or as the line expresses it: 'Beaten to death by sticks.' Mi and di are the old British ordinals, and stand for first and second; therefore, the two fold principle would make it appear as if the criminal not only suffered the deprivation of home comforts, but that death followed with unerring severity" (The Cornishman, 1880).

We have referred to a single case in which a current doggerel has been traced to its source—a magical spell; the following rhyme, notable for its senseless combination of uncouth words and jingling rhythm, is well known to most adults and many children in the United States, especially in New England.

One-ery, two-ery, ickery, Ann;                
Fillicy, fallacy, Nicholas John;              
Queever, quaver, Irish Mary;                 
Stinclum, stanclum, buck.
On the authority of Mr. Charles G. Leland, author of several works on
the gypsies and their language, the above rhyme differs little from a Romany
stanza, which is virtually a *gypsy magic spell*. The Romany is as follows:—

'Ekkeri, akai-ri, you kair-an,
Fillisin, follasy, Nicholas ja'n;
Kivi, kavi, Irishman,
Stini, stani, buck.

This is chiefly nonsense, but can be translated in part:—

First—here—you begin
Castle—gloves. You don't play. Go on.
Kivi, kettle, How are you?
Stini—buck—buck.

Leland remarks that "'Ekkeri, akai-ri" literally translated gives the
familiar "One-ery, two-ery," and this is etymologically analogous to "Hickory,
dickory" in the nursery rhyme:

Hickory, dickory, dock,
The mouse ran up the clock, etc.

The Sanskrit numeral *Eka* = one is obviously the root of the Romany 'ekkeri.

In answer to our inquiry, Mr. Leland writes that the example given is the only Romany verse known to him which can be connected with current counting-out rhymes.

We cannot speak from experience, but we learn from a masonic publication that this nonsense-rhyme plays some *role* in the esoteric mysteries of Free-masonry. It apparently enters the ritual, and is only communicated orally, for there is great diversity in the manner of recording these cabalistic lines. Some thoughtful members of this order illustrate the changes in the oral ritual by reference to those of this doggerel.

European and American children sportively attempt to ascertain their future station in life by processes of sortilege; we have already described the customs of plucking the petals of daisies, and of counting the buttons on their clothing with the aid of mystical formulae, indicating the position or occupation which he is destined to attain; or if a girl, which her future husband will attain.

The process of counting apple-seeds with the formula:—

One I love,
Two I love,
Three I love I say, etc.

already given, bears a marked resemblance to the early forms of divination.
V.

**Antiquity of the Rhymes shown by Common Features.**—Metre.—"Eeny, Meeny, Miny Mo."—Newell's Views.—Comparison of Cornish and German Rhyme.—Are these Rhymes from Latin Prayers?—Druidical Rhyme.—Ker's Fraudulent Derivation.

The great antiquity of the customs which originated these counting-out rhymes has, we trust, been established to the satisfaction of the most sceptical; the antiquity of some of the rhymes themselves can be demonstrated, we believe, in like manner.

Their antiquity is shown in the occurrence of common, or strikingly similar, features in the diverse languages, which appear prominent in the rhythm, the use of numerals, the identity throughout of the familiar "Eeny, meeny mony my," in the universal admixture of gibberish with known words, as well as in the application of the rhymes in all lands to the customs described.

The prevailing rhythm is trochaic and dactylic, with occasional departures from a consistent metre, these being probably more pleasing to the ear than the iambic measure. Compare the following:

<table>
<thead>
<tr>
<th>Language</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Penobscot</td>
<td>Ani, kábi, lávis, áklis, antip.</td>
</tr>
<tr>
<td>Marathi</td>
<td>Aduk, báduk, dómadu.</td>
</tr>
<tr>
<td>Romany</td>
<td>'Ekkeri, akairi, you kair-an.</td>
</tr>
<tr>
<td>Turkish</td>
<td>Allem, bellem, chirozi.</td>
</tr>
<tr>
<td>Arabic</td>
<td>Hakara, bakara, allí Rabbi.</td>
</tr>
<tr>
<td>Swedish</td>
<td>Essike, tessike, sômer, máker.</td>
</tr>
<tr>
<td>Bulgarian</td>
<td>Edna, Ráda, drooga, Ráda.</td>
</tr>
<tr>
<td>Portuguese</td>
<td>Píco, pico, masa, rico.</td>
</tr>
<tr>
<td>Spanish</td>
<td>Pita, pita, Margarita.</td>
</tr>
<tr>
<td>Platt-Deutsch</td>
<td>Jochen binn den Pudel an.</td>
</tr>
<tr>
<td>Dutch</td>
<td>Èene, meene, muken.</td>
</tr>
<tr>
<td>German</td>
<td>Eine kleine weisse Bohne.</td>
</tr>
<tr>
<td>English</td>
<td>Eatum, peatum, penny-pie.</td>
</tr>
</tbody>
</table>

That rhymes used for the purpose of counting should begin with the numbers one, two, and more, is not surprising, but the uniformity with which this obtains in so widely separated tongues is notable. Compare again:

<table>
<thead>
<tr>
<th>Language</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bulgarian</td>
<td>Ednöto, drölo, trölo (etc.)</td>
</tr>
<tr>
<td>Marathi</td>
<td>Aduk, baduk (etc.)</td>
</tr>
<tr>
<td>Romany</td>
<td>Ekkeri, akairi (etc.)</td>
</tr>
<tr>
<td>Italian</td>
<td>Pan uno, pan duo (etc.)</td>
</tr>
<tr>
<td>Spanish</td>
<td>Una, dona, tena, catena.</td>
</tr>
</tbody>
</table>
COUNTING-OUT RHYMES.

Basque . . . . Baga, biga, higa, laga.
French . . . . Un, deux, trois (etc.)
Dutch . . . . Een, twee, drie (etc.)
German . . . . Eins, zwei, drei (etc.)
English . . . . One, two, three (etc.)

And only a lack of sufficient examples prevents additions to this illustration.

Apparently the doggerel which is the favourite among American children to-day is the senseless jingle:—

Eeny, meeny, miny, mo,
Catch a nigger by the toe!
If he hollers let him go!
Eeny, meeny, miny, mo.

At all events this has actually been reported orally and by letters from the States of New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Florida, Illinois, Iowa, Nebraska, Minnesota, Wisconsin, Colorado, Missouri, Tennessee, Louisiana, Nevada, California, and Oregon, besides Dakota Territory and Ontario, Canada. An examination of the collected doggerels shows, moreover, that the first line forms a part of many other verses. Now, bearing in mind the different sounds attributed to the vowels in different languages, compare the following:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bulgarian</td>
<td>Ala, bâla (etc.)</td>
</tr>
<tr>
<td>Penobscot</td>
<td>Ani, kabi [Ah'nee, kah'bee] (etc.)</td>
</tr>
<tr>
<td>Swedish</td>
<td>Ana, drana, drina, drägt.</td>
</tr>
<tr>
<td>Italian</td>
<td>Anola, tranola (etc.)</td>
</tr>
<tr>
<td>Spanish</td>
<td>Una, dona (etc.)</td>
</tr>
<tr>
<td>French</td>
<td>Un, deux (etc.)</td>
</tr>
<tr>
<td>Platt-Deutsch</td>
<td>Ule, dule (etc.)</td>
</tr>
<tr>
<td>Dutch</td>
<td>Eenc, meenen, mukken.</td>
</tr>
<tr>
<td>German</td>
<td>Une, dune, quinde, quande</td>
</tr>
<tr>
<td></td>
<td>Olen, dolen, dutt</td>
</tr>
<tr>
<td></td>
<td>Ente, tente, teinte, tu.</td>
</tr>
<tr>
<td></td>
<td>Etc, mete, meu</td>
</tr>
<tr>
<td></td>
<td>Ene, bene (etc.)</td>
</tr>
<tr>
<td></td>
<td>Ene, dene (etc.)</td>
</tr>
<tr>
<td></td>
<td>Ene, tene, mone, mei</td>
</tr>
<tr>
<td></td>
<td>Ene, meni, mino,</td>
</tr>
<tr>
<td></td>
<td>Aeniga, mâniga (etc.)</td>
</tr>
<tr>
<td></td>
<td>Unichi, dunichi (etc.)</td>
</tr>
<tr>
<td>English</td>
<td>Eeny, meeny, miny, mo.</td>
</tr>
<tr>
<td></td>
<td>Eeeny, meeny, mony, my.</td>
</tr>
<tr>
<td></td>
<td>Inty, minty (etc.)</td>
</tr>
<tr>
<td></td>
<td>Ëena, deena, dina, dust.</td>
</tr>
<tr>
<td></td>
<td>Ala, mala, tipsy, tee.</td>
</tr>
</tbody>
</table>
English

Ana, mana (etc.)
Haley, maley (etc.)
Hailey, bailey (etc.)
Etc., etc.

This list could be greatly extended, but the relationship probably needs no further illustration. Allowing for what the German philologists call Gleichklang, similarity of sound from purely accidental causes (which is perhaps the case with the single example from Penobscot dialect), the close resemblance in style, and even the peculiar changes within a given language, make the view of a common origin reasonable.

Mr. W. W. Newell, whose pleasing work, Games and Songs of American Children, has been of service to us, comments on the many variations in these loggerels effected by rhyme and alliteration, and says:—"From the fact that either rhyme nor alliteration is any guide to the relations of these formulæ, it seem arbitrarily introduced, we might conclude that the original type had either one nor the other of these characteristics. This view is confirmed by European forms in which they appear as mere lists of unconnected words, lessing some equality of tone. Rhythm is a more permanent quality in than termination or initial. From these considerations it appears likely the original form of these rhymes was that of a comparatively brief list of trisyllabic or trisyllabic words." Mr. Newell gives no illustrations to support new, but we refer to the earliest forms mentioned in this work, especially magical charms, in confirmation of his opinion.

The combination of numerals with senseless words which serve as numerals also indicative both of the antiquity of these doggerels and of their connection with sortilege. In many primitive languages numerals are formed from descriptive words. Tylor shows this to be the case with the dialects of the aborigines of Australia (Tahiti) and Africa (Yombas). The original sense of the descriptive words being lost in the process of time, these words become numbers and nothing more. "Words are the signs of ideas, and as signs are only valuable for that which they signify."

The peculiar couplet already referred to,—

Eena, meena, mona, mite
Basca, lora, hora, bite,

occurring in Cornwall, England (F. W. Jago), is closely similar to one well known in Germany*—

Eena, tena, mona mi,
Pastor, lone, bone, strei—

* Compare also the second line of the Dutch:—

Eene, meenen, mukken,
Forceleinenen stukken.
COUNTING-OUT RHymes.

Now is it not more reasonable to refer these to a common original than to claim that the Cornish miners' children learned it from Germany, or that the German peasant children learned it from the Cornishmen? But there is no alternative.

Much of that curiously extravagant jingle of syllables, which for convenience we call gibberish, current in the counting-out rhymes used by American children, finds analogues in the German and the Dutch.

Examine, for instance, the doggerel current in North and South Germany, two lines of which we have just quoted:

Ene, tene, mone, mei,  
Pastor, lone, bone, strei,  
Ene, fune, herke, berke,  
Wer? Wie? Wo? Was?

The primary form of this is lost, but it has given rise to a number of English doggerels, no one of which exactly corresponds with the German, but in different portions of the many variants nearly every word of the German analogue can be discovered. Compare it, for example, with a rhyme reported from New Hampshire and Michigan:

Eeny, meeny, mony, my,  
Pestalony, bony, stry,  
Harly, darly, walk.

Lines one and two are practically identical, the natural tendency to increased alliteration causing obvious differences. In “harly darly” we see traces of “herke, berke,” but the last line of the German verse has no representative. This missing line is found, however, in a variant of the above doggerel current in New York, Pennsylvania, and elsewhere:

Eeny, meeny, mony, mike,  
Barcelona, bona, strike,  
Harricky, barricky,  
Wee, wo, wy, wack!

The number of variants arising from imperfect aural apprehension and from failure of memory is large; compare the following:

1. Pastor lone.  
2. Pestalony.  
3. Pisky larry.  
5. Barcelona.  
8. Tuscalona.  
9. Tuscaloosa, etc.
Variants 4, 5, and 9 probably result from efforts to give the uncouth jingle some meaning, the names of places being substituted for the incomprehensible syllables of the original. Compare also:

Herke, berke.
Harricky, barricky.
Araba, baraca.
Harrico, barrico.
Hallico, ballico.
Arrigo, jarrigo.
Harker, parker.
Arky, darky.
Agy, dagy.

etc.

The syllables "Ene fune," found in the German, are not easily traced, and have either been so completely transformed as to be unrecognisable (save by a philologist of superior imagination), or perhaps the English derivative has descended from a different variant from that which gave birth to the German one.*

The suggestion has been made that some of the counting-out doggerels are virtually greatly-distorted Latin prayers of monks in the Dark Ages; but this view seems hardly worthy of serious consideration. An enthusiastic supporter of this derivation would find confirmation of it in the occurrence of Latin numerals, Unus, duo, often greatly disguised; in the expression "Hocus pocus," commonly derived from Hoc est corpus, pronounced by the priest at mass, but also said to be from the Irish coic=omen and bais=hand, whence coichebais=legerdemain (Vallancey); in the allusion to the Virgin Mary which undoubtedly occurs in several of these rhymes, and in the occurrence of occasional unmistakable Latin phrases:

Gloria tibi, Domine.

On the other hand, the connection of these rhymes with ancient magical charms indirectly links them with the prayers of an earlier age.

Charles Taylor, in the *Magpie: or Chatterings of the Pica* (Glasgow, 1820), gives the following Scotch doggerel and remarks, "This is reported to have originated with the Druids; the total number of words is twenty-one, and it seems to be a mixture of numbers put into rhyme."

Anery, twaery, duckery, seven,
Alama, crack, ten am eleven;
Peem, pom, it must be done
Come teetle, come total, come twenty-one.

* Newell regards "Ene, tene, mone, mei" as borrowed from the English.
COUNTING-OUT RHYMES.

In the most beautiful romance of this generation, Lorna Doone, the author (R. D. Blackmore) writes of scenes in England about the year 1685. The wily "Counsellor" makes use of a charm to mystify a simple-hearted girl:—

Crinkelum, crankum, grass and clover,

which has some of the characteristics of these rhymes for counting-out.

The most extraordinary literary composition relative to these doggerels which we have seen is a work entitled, Essay on the Archaeology of Our Popular Phrases, Terms, and Nursery Rhymes, by John Bellender Ker (Andover, 1840, 2 vols. and Suppl.). Mr. Ker attempts to show that English nursery rhymes and common phrases are transmogrified from stupid Dutch sentences into their present pithy form by reference to sound alone. A single example will satisfy our readers and illustrate the fertility of the author's imagination.

The following rhyme, current in England fifty years ago, (and also reported to us in exactly the same form from Tennessee):—

One-ery, two-ery, ziccary, zan,
Hollow bone, crackabone, ninery ten;
Spittery spot, it must be done,
Twiddle-um, twaddle-um, twenty-one,

is derived, according to Ker, by sound alone from the old Dutch sentences:—

Wije, ho'n er hij; 'tuw er, hij
Sie ijck Ka, rijs aen!
Ho el louwe bonne, krack er bonne!
Neen er hie t'hen!
Spie hitte te'r hij spot;
Hitte mutse! Bije done.
Te wie lijd de lije om, te wie had de lije om,
T'wij ent hij wan.

(Vol. i., p. 308.)

According to Ker, this is supposed to signify: "The missionary's constant tune is the Saxon's belief that he is to end in Heaven, is heresy; let the Saxon reply to him, It is you who are the heretick! Should the chattering jackdaw put on a stern face then spit upon him. The conviction of this country that we all return to your Maker being the established law of it, let the wrong-headed disturber of that belief be crushed at once by its people; let us have none of the fellows who call us hereticks. The spying-out a scorching berth for our hereafter is a pretty joke! The Saxon then roars into his ear, This bonfire hobby-horse of yours has turned your brain! You are a curse to him who has anything of his own, and we are the stock on which you are the graft of famine."
We agree with a writer in the *Spectator* who characterises Ker's Essay as an extraordinary case of "literary mania." The philological gymnastics in the author's three-volume extravaganza reminds us of the amusing derivation of the word Middletown from Moses; by dropping "oses" we have the root "M,' and on adding "iddletown" we have "Middletown." Nothing can be simpler.

At our suggestion Dr. M. F. A. G. Campbell, Librarian of the Royal Library at The Hague, has kindly examined extracts from this work of Ker, and we have the learned Dutch scholar's authority for pronouncing Ker's writings sheer nonsense. Dr. Campbell writes:—"Mr. Ker has no method but a determination to strengthen his theory by whatever he can make look like proofs of it. His Dutch is no Dutch; it is true there are a few Dutch words, but scarcely two of them go together. I know that in nursery rhymes a good deal of nonsense is to be expected; but still there is some consistency in them, and Mr. Ker has proved that he does not know Dutch, nor does he know Dutch nursery rhymes. The whole is sheer nonsense."
VI.

Geographical Sources traced.—Arizona Children.—Changes in Transferred Rhymes.—Approximate Date of Invention.—Proximate Sources of the American Rhymes.—Changes, and how effected.—Nautch Girls and English Songs.—Changes in Vowels.—Doggerels of German Origin.—College Songs.—Invention by Children.

As respects the rhymes of the United States, the geographical source of many is easily traced by a strong local colouring, and by allusions to peculiar events of merely passing interest. This is seen in the doggerel reported from Baltimore, which consigns bad children to the companionship of the wretched assassin Guiteau:

One, two, three, four, five, six, seven,
All good children go to heaven;
All bad children go below,
To keep company with Guiteau.

Of course, the unhappy facts which suggested this addition to the established couplet concerning good children were as widely known as the English language; yet the intensity of interest was so magnified in the vicinity of Washington that the geographical origin of the doggerel is not surprising.

This is true, not merely as respects the widely-separated nations using the English tongue in common, but also within the limits of the United States. The allusion to "Queen Caroline" who "dipped her hair in turpentine" is as clearly of British origin as are allusions to the "rattlesnake" that "eat too much jelly-cake, and made his little belly ache," and the reference to the much-abused "niggers" who are "caught by the toes," or "taken to the station house," are of American invention.

The chief of the Ethnological Bureau of the United States Geological Survey reports a very interesting instance. The children in Arizona count out with a formula consisting of a medley of Spanish words and of names of Indian tribes with which they are familiar:

Muncho, poco, mala, bueno, Zuñi, * * * Moqui, Navajo.

The asterisks denote a forgotten word.

A sentence reported from Newport, R.I., as in use fifty years ago
and made up chiefly of the whimsical names of negroes, plainly betrays its southern origin:—

Juba, Reeda, Caesar, Breeda, Quawka, Dinah, Clamshell.

The following singular doggerel, reported by an eminent ethnologist of Washington, is clearly of American invention:—

By the holy evangile of the law
I marry this Injun to this squaw,
On the point of my jacknife
I pronounce them man and wife!

Doggerels transported from one region to another undergo curious transformations, showing the influence of associations; for it must be remembered that, so long as the rhythm or the general nature of a rhyme is preserved, the children do not hesitate to "improve" it. Thus a rhyme reported from New York State and also from Connecticut, and probably of British origin runs thus:—

John says to John,
How much are your geese?
John says to John,
Twenty cents a-piece.
John says to John,
That is too dear!
John says to John,
Get out of here!

Under the influence of Chinese cheap labour on the Pacific coast, this rhyme is improved by boys brought up to believe the "Chinese must go," and the result is as follows:—

Ching, Chong, Chineeman,
How do you sell your fish?
Ching, Chong, Chineeman,
Six bits a dish.
Ching, Chong, Chineeman,
Oh! that is too dear!
Ching, Chong, Chineeman,
Clear right out of here!

This is reported from Portland, Oregon. Perhaps it may be well to remind our English readers that in Pacific-coast-American a "bit" is a ten cent piece.

Rhymes transported from Great Britain, and containing references to events or objects unfamiliar to American children, undergo changes to adapt them to their new surroundings. A simple case is the following:—

Hiddlety, diddlety, dumpty,
The cat ran up the plum-tree;
Half a crown to fetch her down,
Hiddlety, diddlety, dumpty.
This is reported from Limerick, Ireland, and appears on Long Island, N. Y., only slightly modified, yet thoroughly Americanized:

Iddlety, diddlety, dumpty,
  The cat ran up the plum-tree;
Send a hack to fetch her down,
  Iddlety, diddlety, dumpty.

In a similar way the unmeaning words "tenery lee" become in the United States "General Lee," and "merry come tine" becomes "American time," the sound and rhythm being tolerably preserved in each case. The process of transformation is merely one of acclimatisation.

While many of these doggerels are handed down from one generation to another, subject to the variations due to the whims of those using them, others are the product of recent times. In a few cases we have means of controlling the approximate date of their invention; thus the allusions in the second couplet of the verses relating to Guiteau leave no doubt as to the period of their introduction.

In the following doggerel the reference to the secret organisation which played an important part in the Southern States shortly after the war of the Rebellion, gives a key to the probable date of its invention:

Boilika, bublika, devil-a-pot,
Boilika, bublika, hellika hot!
Boil black blood of big black man;
Boilika, bublika, Ku Klux Klan!
(Michigan.)

By a careful study of the rhymes and doggerels which we have collected from all parts of the United States, we are able to trace many of them to their proximate sources. As might be expected, Great Britain and Germany are the birthplaces of the largest share of the rhymes not indigenous to America. Those from England, Ireland, and Scotland are freely adopted, and suffer comparatively few changes. The following, found in Halliwell's Nursery Rhymes of England (1840), has been reported in exactly the same form from Tennessee:

One-ery, two-ery, ziccar yan,
Hollow-bone, crackabone, ninery ten;
Spittery spot it must be done
Twiddleum, twaddleum twenty-one.

The following, in Yorkshire dialect, is not uncommon, in a modified form, throughout the United States:

William atrum atrum,
Woo a good woterman,
He naws hah to conjur his 'ens.
Some laid eggs and some laid none.
William atrum, atrum,
Get tha goan home.

Children learn these rhymes by sound alone from their playmates a few years older; though accuracy is faithfully attempted, changes are introduced from time to time, and in the course of generations the results would scarcely be recognised by the children of an earlier period. The round game of Scandal which is said to have furnished amusement to English literary celebrities, illustrates the way in which oral communications are distorted. Since counting-out is the main object in view, the puerile mind is probably satisfied with retaining the rhythm, the rhyme, the number of words, and the general construction, any or all of these features. So far as counting-out is concerned in the simple rhyme:

One, two, three, four,
Mary at the cottage door,
Five, six, seven, eight,
Eating cherries off a plate,

it makes no difference whether we say Jennie for Mary, kitchen for cottage, apples for cherries, and picking for eating; the general effect is the same. A very natural corruption is that of:

One is all, two is all, six is all, seven

into

One-erzoll, two erzoll, zickerzoll, zan;

but the conversion of "boptail vinegar" (with which the second line begins) into "Baptist minister" is a surprise. Yet the history of the English language affords continually examples not more eccentric; the names of old taverns in England have undergone curious transformation at the hands, or, strictly, at the mouths, of the common people. Thus an inn bearing the legend "God encompasseth us" on its signboard, becomes known as the "Goat and Compasses." The British tar who finds his sea home christened Bellerophon is not long in transmuting it into Billy Ruffian, a much more comprehensible and satisfactory name to him. L'Hirondelle became, in like manner, Iron Devil.

The schoolboy looks upon these rhymes as merely queer sounds, and has "no compunction in making them queerer; and his genius leads him to tack on other nonsense, provided it rhymes" (Ellis).

The changes in a given rhyme having been made acoustically, are more striking to the eye when in print, than to the ear; compare, for example:

Cracka, feena, fina, fo,
Appa, nootcha, poppa, tootcha,
with

Crack, apheanae, phinae, pho,
Ophenousia, popitusia;
Ryx, styx, banjo.

Compare the singular combination of sounds of the second line with the Dutch line:

Annanigje, papadigje
Wik, wak — neg!

A feature familiar to all students of folk-etymology is the attempt to force a meaning into senseless doggerels, and this is another cause of change. This is seen in the replacement of "Pastor Lone" by Barcelona, Pennsylvania, and Tuscaloosa, as previously noted; perhaps the Dutch version "Porcleine" is analogous.

The nautch girls of India, undertaking to sing an English song to please their audience, twist English sounds round to words in their native language, and the result is they are heard to sing:

Bivan Gomati mani,
"We won't go home till morning;"

and

Bapha-lo gai Kumaut tonai,
"Buffalo girls come out to-night."

The transmogrification of the Indian name Surajw ddaula into Sir Roger Dowler is a case showing a similar tendency (Academy).

The grand result of all these forces is to break down the original rhymes, and so disguise the remains that the originals are past resurrection.

It is a recognised law in philology that in tracing the derivation of words the vowels count for nothing at all, and the consonants for very little. The truth of this law was made evident to us when collecting these doggerels. On repeating to a child the rhyme:

Ana, mana, dippery, Dick,
Delia, dolia, Dominick,
Hytcha, pytcha, dominytcha,
High, pon, tus,

we were gravely informed that we did not say it correctly, that the third line should be pronounced:

Houtcha, poutcha, dominoutcha.

Some time afterwards a third child gave us the rhyme, with still a third vowel sound in the third line:

Hótcha, pótcha, dominótcha.
As respects the consonants, a cursory examination of the variants in a single group will demonstrate the force of the above law as interpreted by the infantile mind.

The exceeding uncertainty as to the phonetic value of English letters, and combinations of letters, must also lead to apparent dissimilarities whenever the doggerels are committed to writing. The ingenious gentleman who spelt his name:

Mr. Phtholognyrrh,

and pronounced it

Mr. Turner,

explained that

<table>
<thead>
<tr>
<th>Phth</th>
<th>represents the sound T in Phthisic</th>
</tr>
</thead>
<tbody>
<tr>
<td>olo</td>
<td>&quot;</td>
</tr>
<tr>
<td>gn</td>
<td>&quot;</td>
</tr>
<tr>
<td>yrrh</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

and justified his orthography.

The quiet yet rapid assimilation of the most diverse nationalities by the great American people is a well-worn theme, affording the political economists of Europe ceaseless wonderment. And in like manner, we believe, the juvenile games and rhymes connected therewith are introduced by the children of immigrants of every nation, and are rapidly adopted by the children already on the ground. This assimilation of German doggerels proceeds without appreciation by English-speaking children of their foreign origin; the German doggerels are memorised as accurately as possible, just as any others may be; the peculiar sounds and combinations of sounds are imitated as closely as the ear admits, and the learners soon become teachers to a younger class.

A neat confirmation of this, should indeed any be desired, has reached us. A little girl, aged twelve, living in Seattle, Washington Territory, sends us the following, which, she says, has been only recently learned, and is spelled by sound:—

Inica, binica, tinske wos,
Gayste shole and learnste wos;
Conste, Hinan, conste, Nichs;
Strixte bucle full of vicks.

A glance at the second line showed at once its German origin, and single words are easily recognisable. We confess, however, that our attempts to decipher the whole and to transfer it to German were vain, until we found the following rhyme in Simrock’s collection, when the crude patois explained the difficulty:—

Enige, denige, Tintefass,
Gang i di Schuel und lerne was.
Chummet du Heim und channst du nix
Kriegst de Buggel volle Wix.
COUNTING-OUT RHYMES.

Compare, again, a doggerel reported from La Crosse, Wisconsin, with one in Simrock's Deutsche Kinderbuch.

Eena meena mink,
Monk, tink, tonk;
Oza, boza bocka dick;
Ia, Ia, weck!

Wisconsin.

Ene mene mink,
Klink, klank;
'Ose, Pose, Packerdich;
Eia, weia, weh!

Germany.

Many of the differences in these are obviously due to attempts to render German into English phonetically, and are more apparent to the eye than to the ear.

The couplet already quoted in the early part of this study:—

Ibbity, bibbity, sibbity, sab,
Ibbity, bibbity, kanella!

was communicated orally by a little girl in Connecticut, who had no knowledge of German, nor any opportunity of playing with German children; but the close correspondence between the above and the following from Saxony is unmistakable:—

Enige, denige, dittge, dattge,
Ziberty, biberte bonige nattge,
Ziberte, biberte, puff!

In the Connecticut version the first line of the German is wanting, and the termination of the last line is very different, but in another German doggerel of similar style we find the termination:—

Ribbele, dibbele, knill.

In the United States, besides appropriating the products of all other nations, the inventive genius of the youth meets the demand for these doggerels in several ways. Children adopt the whole or parts of refrains of college songs, especially if they have a senseless yet rhythmical form. Hence we find such absurdities as this:—

Keemo kimo
Dare-o ho
Mehee, mehaw,
Rump-stitch-a
Bump-er-tickle,
Soap fat periwinkle,
Nimicat a nipcat
Sing song polly
Kitchy kimeeyo;
and this:

Shool shool shooli rule,
Shooli syllabub
Silly bally cool,
etc., etc.

In these and other ways the demand for novelties is supplied, and the circumstances under which they are originated show the futility of attempts to extract from them any definite signification. It is within the bounds of reason to suppose that the children of Puritans, who settled first in New England, brought with them from the mother country memories of counting-out games and rhymes; probably every shipload of immigrants now landing on our shores adds to the number of these doggerels.

Inquiry of children as to the sources of the doggerels with which they are acquainted simply results in being referred to older children, and more rarely to adults. One little boy stated with naïveté, "The girls make 'em up." To a very limited extent this ingenuous acknowledgment of the superiority of the female intellect holds true. A little girl living in Fairfield, Iowa, admits having composed the following, which seems to us to contain as much sense as older and more distinguished doggerels of like nature:

February, March, April, May,
Who's to be it on this fine day?
One, two, three, O 'tis you I see.

Also this one:

Oats, peas, beans, and barley corn,
'Tis you that's it on this fair morn.
VII.

"Indian" Mode of Counting.—Anglo-Cymric Score.—Modern Welsh Numbers.—Classification of the Rhymes and Doggerels.

In reply to our appeals for counting-out rhymes several correspondents sent us singular sentences, which they supposed to be examples of an "Indian mode of counting." The following, current in Claremont, N.H., thirty years ago and earlier, was said to have been employed by the "Plymouth Indians."

<table>
<thead>
<tr>
<th>Number</th>
<th>Indian</th>
<th>American</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>een</td>
<td>eleven</td>
</tr>
<tr>
<td>Two</td>
<td>teen</td>
<td>twelve</td>
</tr>
<tr>
<td>Three</td>
<td>tether</td>
<td>thirteen</td>
</tr>
<tr>
<td>Four</td>
<td>fether</td>
<td>fourteen</td>
</tr>
<tr>
<td>Five</td>
<td>fitz</td>
<td>fifteen</td>
</tr>
<tr>
<td>Six</td>
<td>sather</td>
<td>sixteen</td>
</tr>
<tr>
<td>Seven</td>
<td>lather</td>
<td>seventeen</td>
</tr>
<tr>
<td>Eight</td>
<td>gother</td>
<td>eighteen</td>
</tr>
<tr>
<td>Nine</td>
<td>dather</td>
<td>nineteen</td>
</tr>
<tr>
<td>Ten</td>
<td>dix</td>
<td>twenty</td>
</tr>
</tbody>
</table>

Several versions were reported, differing considerably; for five we have fip, fitz, and pimp; for twenty, giget, digit, gee-kit, swampit; but they all have a common peculiarity in designating sixteen as "one-and-fifteen," seventeen as "two-and-fifteen," and so on.

Though popularly known in the United States as an Indian method of counting, the system is widely known in various regions of Great Britain. In the mother country it is used by shepherds to count sheep, by old women to count stitches in knitting, and by children for counting-out in youthful games. In 1877 Mr. Alexander J. Ellis, Vice-President of the Philological Society of Great Britain, was led to make a study of this mode of counting twenty, and collected more than sixty versions, with a view to ascertaining its origin. In an exhaustive essay published in the Transactions of the Society for 1877-78, Mr. Ellis demonstrates that these numbers are nothing less than distorted Welsh, and designates the scheme as the Anglo-Cymric Score. Mr. Ellis says of it:—"Most people recollect it as a strange piece of gibberish, which they retail from memory, extending sometimes more than fifty years back, and in the process necessarily either forget or alter the words to which they attach no
value or importance, regarding them as an idle curiosity. The Score in fact seems to have descended to be a plaything especially of boys and girls at school, used for the purpose of counting-out. . . . Several versions of the Score have certainly been thus used.”

Dr. J. Hammond Trumbull, of Hartford, Connecticut, has also contributed to the history of this score, and showed that it was really used by Indians in dealing with colonists in New England, the Indians having learned it in the seventeenth century from early settlers.

We give below a single example culled from Mr. Ellis's large list, reported from Dunnerdale, Scathwaite, England, and we place by its side modern Welsh numerals taken from William Spurrell's Welsh Grammar (Carmarthen, 1870).

<table>
<thead>
<tr>
<th>Numbers</th>
<th>Anglo-Cymric Score</th>
<th>Modern Welsh</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>Aina</td>
<td>un</td>
</tr>
<tr>
<td>Two</td>
<td>peina</td>
<td>dau (fem. dwy)</td>
</tr>
<tr>
<td>Three</td>
<td>para</td>
<td>tri (fem. tair)</td>
</tr>
<tr>
<td>Four</td>
<td>peddera</td>
<td>pedwar</td>
</tr>
<tr>
<td>Five</td>
<td>pimp</td>
<td>pump</td>
</tr>
<tr>
<td>Six</td>
<td>ithy</td>
<td>chwech</td>
</tr>
<tr>
<td>Seven</td>
<td>mithy</td>
<td>saith</td>
</tr>
<tr>
<td>Eight</td>
<td>owera</td>
<td>wyth</td>
</tr>
<tr>
<td>Nine</td>
<td>lowera</td>
<td>nay</td>
</tr>
<tr>
<td>Ten</td>
<td>dig</td>
<td>deg</td>
</tr>
<tr>
<td>Eleven</td>
<td>ain-a-dig</td>
<td>un-ar-ddeg</td>
</tr>
<tr>
<td>Twelve</td>
<td>pein-a-dig</td>
<td>denddeg</td>
</tr>
<tr>
<td>Thirteen</td>
<td>par-a-dig</td>
<td>tri-ar-deg</td>
</tr>
<tr>
<td>Fourteen</td>
<td>pedder-a-dig</td>
<td>pedwar-ar-deg</td>
</tr>
<tr>
<td>Fifteen</td>
<td>bumfit</td>
<td>pymtheg</td>
</tr>
<tr>
<td>Sixteen</td>
<td>ain-a-bumfit</td>
<td>un-ar-bymtheg</td>
</tr>
<tr>
<td>Seventeen</td>
<td>pein-a-bumfit</td>
<td>dau-ar-bymtheg</td>
</tr>
<tr>
<td>Eighteen</td>
<td>par-a-bumfit</td>
<td>tri-ar-bymtheg</td>
</tr>
<tr>
<td>Nineteen</td>
<td>pedder-a-bumfit</td>
<td>pedwar-ar-bymtheg</td>
</tr>
<tr>
<td>Twenty</td>
<td>giggy</td>
<td>ugain</td>
</tr>
</tbody>
</table>

Compare also with the other versions in the Collection. The correspondence is clear and convincing, though exception has been taken by Bradley and other scholars.

In the essay quoted, Mr. Ellis discussed the possible connection between this Anglo-Cymric score and the ordinary counting-out doggerels. He finds no “direct relation” between them, but both formulae serve to show that, when the numbers two, three, six, seven, eight, nine were lost, their place could be supplied by other methods of counting, probably familiar to the same men when children. “Possibly also schoolboys having heard the score, may have occasionally woven it into their counting-out rhymes, as the unintelligible Welsh furnished a supply of strange words (page 372).

The rhymes and doggerels gathered from English sources and from
American children we have divided into several groups for convenience of study. These groups are perfectly arbitrary, and the classification is by no means ideal; one group may consist of variants of a single rhyme, and another may contain a large number of rhymes in no wise correlated. Within a given group the doggerels are not further classified, except to bring analogous variants in adjacent positions so far as possible; and we wish it distinctly understood by our readers that the first rhyme in each group consisting of variants only, does not occupy that position because we suppose it to be the original or parent of those following. We do not claim to have discovered the primary form of the older doggerels, which have undergone such a multitude of changes. In known cases we would of course regard British rhymes as older than their corresponding American cousins, but they are not placed first in each group on that account; the relative position of the British and American doggerels has been determined chiefly by attempts to point out analogies. In the large group of Miscellaneous, no systematic classification has been undertaken except to place rhymes used in connection with certain games, towards the end of this group.

**British and American.**

<table>
<thead>
<tr>
<th>Group</th>
<th>I. Rhymes beginning with numbers.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>II. “One-ery, two-ery, ickery Ann,” and variants.</td>
</tr>
<tr>
<td></td>
<td>III. Rhymes for counting twenty-one.</td>
</tr>
<tr>
<td></td>
<td>Section I. “One-ery, two-ery, ziggy zang,” etc.</td>
</tr>
<tr>
<td></td>
<td>2. “Eena, deena, dina, dust,” etc.</td>
</tr>
<tr>
<td></td>
<td>IV. Rhymes for counting twenty-nine.</td>
</tr>
<tr>
<td></td>
<td>V. “One’s all, two’s all,” and variants.</td>
</tr>
<tr>
<td></td>
<td>VI. “Hinty, minty, cutery, corn,” and variants.</td>
</tr>
<tr>
<td></td>
<td>VII. “Eeney, meeney, mony, my,” etc.</td>
</tr>
<tr>
<td></td>
<td>VIII. “Eeney, meeney, miny, mo.”</td>
</tr>
<tr>
<td></td>
<td>Section I. “Catch a nigger by the toe,”</td>
</tr>
<tr>
<td></td>
<td>2. “Cracka feena fana fo.”</td>
</tr>
<tr>
<td></td>
<td>IX. “Benny, meeney, tipty, tee,” etc.</td>
</tr>
<tr>
<td></td>
<td>X. Miscellaneous rhymes containing gibberish.</td>
</tr>
<tr>
<td></td>
<td>XI. Miscellaneous.</td>
</tr>
<tr>
<td></td>
<td>XII. Rhymes used for counting-out in special games.</td>
</tr>
<tr>
<td></td>
<td>XIII. The Anglo-Cymric Score.</td>
</tr>
</tbody>
</table>
RHYMES AND DOGGERELS FOR COUNTING-OUT,
AS USED BY CHILDREN IN MANY LANDS.

PENOBSCOT.

1. Ani, kabi, lavis, haklis, antip.
   Pronounced:
   Ah'nee, kah'bee, lah'wis, hak'lis, untip.
   Oldtown, Maine.

2. Chu, chu, ta, ka, nochu.
   Yokohama.

3. Ichiku, tachikio, tayemosaro, oto-shime, samaga, chiugara, mo, ni, owarite, kikeba, hoho, hara, no, kai.
   Yokohama.

MARÂTHÎ.

4. Ha hoo, ta too,
   Pooska, bramina, padala, tooo.
   Poona.

5. Appa, doppa, winwinnu, groupa,
   Aina, dor, banda, shor;
   Agnin, mankin, kutchera mor;
   Chukala, makala, tooja, kapala.
   Poona.

6. Atakan patakan bawan bichawâ,
   Khombadi kaw, dir kaw,
   Han mat ghodâ, tayam tûyam,
   Sît, lûk, bût lûk.
   R. E. H., Ahmednugger.

7. Adala, padala, konera, padala.
   Dama, jeeka, goda, padala.
   Poona.

8. Aduk, Baduk, domadû,
   Domadûka, punchadû;
   Punchadkor, kasha,
   Iswa, biswa, oûturla;
   Towla tawsa.
   Poona.

ROMANY.

9. 'Ekkeri, akai-ri, you kair-an,
   Filissin, follasy, Nicholas ja'n,
   Kivi, kavi, Irishman,
   Stini, stani, buck.

   Translation:
   First—here—you begin,
   Castle—gloves. You don’t play.
   Go on.
   Kivi, kettle. How are you,
   Stini—buck—buck.
   G. C. L., Gypsies.

   Compare Rhyme 443, and see page 44.

ARABIC (dialect of Syria).

10. Hakara bakara,
    Alli rabbi,
    Odi el ashara,
    Wahed tenen,
    Zelad arbaâ,
    El send el Hend,
    El telgrafe,
    Askender Beg.
    S. M. I., Damascus.

11. Hakara, bakara,
    Alli rabbi,
    Odi el ashara,
    Wâbi attana,
    Zalâla koma,
    Somsom tora,
    Bânt am el labana gîga gîsh.
    S. M. I., Damascus.

12. Assabi, massabi,
    Ala hafet,
    Beer moosallabi,
    Albi kotti mââ.
    S. M. I., Damascus.
<table>
<thead>
<tr>
<th>Rhyme</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>13. Ilp, ilp, ilmedén, Selug, silug, silmedén; Yel khos kepènè; Kepen ichini bazár, Ichinde ayoo gezér, Ayoo beni khookhoódè, Khoolakhèmè sarghèdè; Alaghènà, Chalagènà, Akh dedi Chekh deddè.</td>
<td>My hand, my hand, kiss my hand. I may eat seed, I may sow grass, I may lay an egg, I may put it in a nest. Go bird to roost. Not known in Harpoot. Used in various games.</td>
</tr>
<tr>
<td>Lines 1 and 2 may be translated: Salt let me eat, Cresses let me eat. This is used by children to detect the one guilty of anything.</td>
<td></td>
</tr>
<tr>
<td>15. Ibrehk loole, Keche kule, Ya boonda, Ya shoonda, Taghta kure bashenda.</td>
<td></td>
</tr>
<tr>
<td>Line 5 sometimes: Pekhe rigen bashenda.</td>
<td></td>
</tr>
<tr>
<td>16. Chayi chember, Meski ember, Taas toos, Tembelè felek, Féès tès.</td>
<td></td>
</tr>
<tr>
<td>J. L. B., Diarbekir. Used by children to detect the guilty one. Not known in Harpoot.</td>
<td></td>
</tr>
<tr>
<td>J. L. B., Aghun.</td>
<td></td>
</tr>
<tr>
<td>Line 1 is Turkish, and lines 2, 3, and 4 are Armenian.</td>
<td></td>
</tr>
<tr>
<td>18. Etek choottèk shamasha Shamshe kheghyar bitinjia. Zan oode, zan vertzoone, Avak, tarna bajig ene, As mas.</td>
<td></td>
</tr>
<tr>
<td>J. L. B., Arbakhir. Lines 1 and 2 are Turkish, lines 3, 4, and 5 are Armenian.</td>
<td></td>
</tr>
<tr>
<td>Translation of the Armenian: He may eat it, he may lift it. When he becomes older he may go to rest. Used in the same games as “Ilp, ilp, ilmeden,” and “Akh oodim.”</td>
<td></td>
</tr>
<tr>
<td>19. El, el, eopéné, Sovouk sooya sagsama, Gidém Haléb yolena; Haléb dedi giun Pazar. Haidé boona check bouné</td>
<td></td>
</tr>
<tr>
<td>Translation: Hand, hand, in the hand, With cold water cream, I went away to Haleb; Haleb says to-day is Sunday. This and that, draw this!</td>
<td></td>
</tr>
<tr>
<td>Translation: Allem Bellem Chirozi, Chirmirozi, a ghost. The ghost goes into a cave, In the cave a fox’s head, The fox frightened me. Aelledè, shoullede at Edirne. The head of the pen, Let me be the head of clerks. Constantinople.</td>
<td></td>
</tr>
</tbody>
</table>
On / eekie / dir, on / eekie /
In/anmas/san sai / da bac. / Constantino.

Translation:
It is one, it is one,
It is twelve, it is twelve.
If you do not believe, count and see!
The child repeating this makes one stroke with the hand at the points indicated by /.

22. Meg yergoo, yergunnas;
Yerec chors, chornas;
Hinc vetz, vernas;
Yoten ooten ooranas;
Innin dacenin jam yertas;
Dace-yergoo, hatz geran.

Constantino.

Translation:
One, two, be taller!
Three four, dry up!
Five, six, be lifted!
Seven, eight, deny!
Nine, ten, go to church!
Twelve, go to supper!

BULGARIAN.

Note.—In the following doggerels pronounce
ā as a in father;
ō obscure, as a countryman says "coat,"
"boat;"
ā obscure, as second a in bantam.

Other marks are as in Webster's Unabridged.
Commas mark off what goes to one count.

23. Ė'dnā, Rā'dā, drōo'gā, Rā'dā,
Shērī, mērī, poō'ôôo, pērī,
Kow, rōōn, kow, zōōn,
Sī'nī, őtchī, sī'nī, kōśī,
Skā'tch, skā'tch, kōlēt's,
Drā'sā, kō'tkā, izlē'zī, tī.
Twenty-three counts.

W. W. S., Monastir, Macedonia.

Translation:
Edna = one; Rada = a girl's name (Joy); Drooga = another.
Line 4: Blue eyes, blue hair.
" 5: Jump, jump, little peg.
" 6: The cat scratches, get out you.

24. Āla bālā, portoo, kālā,
Ė'stāvītsā, do'mnār, tītsā,
Tāmōņ', tāmōņ',
Tchok, brōk, strāshnī, rōk.
Fourteen counts.

W. W. S., Sophia.

Portookala = orange.

25. Hō'di, mī'shika, pō koo, pi'shtē,
Bē'rī, li'gī, vi'e, kō'tkī,
In'tērī, mīntērī,
Tētāvēn', kā'tch, kā'mūtčē.

Thirteen counts. Compare line 3 with rhyme 553, line 1.

W. W. S., Sophia.

Translation:
Lines 1 and 2;
A mouse is walking on the dusthill,
It gathers spittle, it ties up bouquets.
Kamutchē = little stone. Interi =
under garment; minteri = interi with a prefix m.

26. Ī'skā, pū'le, ā't sā, vō'zī,
Ōt, mō'cē, dō, mō're,
Dō by, e'ilē tā'mūnī, push!
Eleven counts.

W. W. S., Bansko, Macedonia.

Translation:
A birdling (or chicken) wants to be
driven (in a carriage) from sea
to sea to the white rocks. Push!

27. Ė'dnā, Rā'dā, drō'gā, Rā'dā,
Shē'ī, mē'ī, poō'trō'pē'ī,
Kou, zōōm, kākōō, zōōm,
Sī'nīya, sī'nī, kō's, push.
Sixteen counts.

Bansko, Macedonia.

Edna = one; Rada = a girl's name
(Joy); Drooga = another; Sini =
blue; Kos = a kind of bird.
Push = push, and he on whom this
syllable falls is pushed out of the
ring.

28. Skā'tchā, zā'bā,
Ōt plēt', do plēt',
Tā vi'kā, ta kī'kā,
Zb'raite syā, vo-'it'ze,
Nā ta'sglē'vē, pēr'tē,
Tsī'glīm, mī'glīm,
Byē'lä kōst, kōstchē'tsā.
Fourteen counts.

W. W. S., Sophia.

Translation of the first four lines:
A frog is jumping
From fence to fence,
It is calling,—it is screaming—
Muster yourselves, soldiers!
The last line is:
White bone—little bone.

5
29. Ėdno'lo, dró'lo, tró'lo,
Tchévılé, pà'lé, shá'lé,
Sédm, dédm, dra'snúl, gú'sók,
Ná'si'n, pé'sók,
Ė'dná, bén'ká,
Túrtooshká, Pó'o'shka.
Fifteen counts.
W. W. S., Sophia.
The first three words have the roots of the first three numerals, the succeeding five words represent the numerals 4 to 8. "Đrásnúl, etc." = A gander is scratching on blue sand. Edna = gun.

30. Ėdníchko, stóřtíchko,
Štöörinjas', kóóköőryás',
Pěn'dá koů'tśa, lyâ'ga lyâ'ga,
Tchőomúryágá,
Dóókőőrím', dō dé'vět, dō dé'sět.
Ten counts as punctuated.
W. W. S., Sistove.
Ednitchensko = one only; devet = nine; deset = ten; the rest is nonsense.

MODERN GREEK
(the dialect Frago Chiotica).

31. Ena, thio, tria,
Ke t'alo téséra;
Zoé pou ti travourmé,
Emis ta leftéra.
F. W., Smyrna.
Translation:
One, two, three,
And the other four,
The life which we lead,
We who are single.

32. Adé milo sti milia,
Ké heretam ti griya;
Posa hronia thé na ziso?
Ena, thio, tria, téséra.
F. W., Smyrna.
Translation:
Go apple to the apple tree,
And my compliments to the old woman;
How many years shall I live?
One, two, three, four.

33. Tzibi Tzibi to n’ aito,
To n’aito to stavroto,
Pou tziboune i yéranie,
Ke vienoun i Angeli,
Mia gavatha pitoura,
Opios faghi piotera,
Ya esi ya égo,
Ya o barba pitzikas.
F. W., Smyrna.

SWEDISH.

34. Åla, dâla;
Fiķe, fake;
Bandе, krâke;
Stina, stana;
Bus, bas;
Knis, knas;
Knagen.
(Communicated.)

35. Apala, mesala,
Mesinka, meso,
Sebedei, sebedo;
Extra, lara,
Kajsa, Sara!
Heck, veck,
Vällingseck,
Gack du din lânge man veck,
Ut!
Arwidsson.

Translation of lines 8 and 9:
Go thou thy length man away!
Out!

36. Essike tessike,
Sómer mákér,
Dicker dacker,
Kilter kalter,
Waggam walter,
Tippan tillan pois.
Rochholz, Island of Ruckö.

Variants for lines 1 and 2:
Issicken tissiken,
Simon mámon.
and
Issikenne tisskenne,
Sákin mákin.

37. Essike, tessike,
Tonko, lonko,
Stîîke, mâke,
Kulte, kalte,
Mâkama, tais,
Tilleri, tippan, tuttan, pois.
Rochholz, Finland.
38. Ana, drana, drina, drägt,  
Skutta fyra fem och sex!  
Din make,  
Bränder krake!  
Brun stut,  
Knäpp, ut!  
Arvidsson.

39. Apollo, mi sollo,  
Mi sinka, mi so!  
Kål, mål, koffer!  
Ana, ina, ute!  
Arvidsson.

40. Annika, drannika,  
Söder vale,  
Vikla, vakla,  
Domare, sillera;  
Sillen gick igenom silfverstad!  
Dansa Annika brud!  
Vips uts, ute!  
Arvidsson.

46. Recotin, recotan,  
los mederos de San Juan.  
unos piden vino,  
y otros piden pan,  
recotin, recotin, recotan.  
Estramadura.

47. Una, dola, tellica, tola,  
Quini, quineteta, conseguita, neta:  
Bene rey, bene reyna  
Inclla, bincla, doce, son.  
(Orthography uncertain) M. D. E

48. Gorgora, behera, chikitoun, chaka-toun, fuera!  
Translation:  
Above, below, **** out!  
Vinson.

49. Chirrichti, mirrichti, gerrena, plat,  
olis, zopa, kikili, salda hurrup,  
edo, klik!  
Vinson.

50. Harriola, marriola, etcholo, kamala,  
hetria, gliga, truncha, munche,  
erota, kafla, linya, koster.  
Vinson.

51. Harriola, marriola, kin-kuan-kin,  
portan-zela, portan-min, segera,  
megera, kiru, karum, pe!  
Vinson.

52. Harla, marla, kin-kuan-kin, portan-zela, portan-min, arrichiñale segere, megere, kiru, karum, pe!  
Vinson.

53. Segeren, mageren, kiru, karum, pek,  
etu,itsu!  
Vinson.

54. Therrella, merrella, kin-kun-kin, portan-zela, portan-min, karru, siñu,  
imn, let!  
Vinson.

55. Kañi, kañibeta, zillarra, papillonetan,  
zillarebon, harriketa mñoneta  
enterrabona, ponalapon, erregeren gana, chirimiriarka,  
chiquit edo pomp!  
Vinson.

56. Baga, biga, higa, laga, bosga, seiga,  
zahi, zohi, bele, harma, tiro,  
pump.

FOR COUNTING-OUT.
<table>
<thead>
<tr>
<th>Translation:</th>
<th>FRENCH.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2, 3, 4, 5, 6, 7, 8, basket, arm, gun, pan!</td>
<td>Un, deux, trois, tu ne l'es pas.</td>
</tr>
<tr>
<td>Vinson.</td>
<td>Quatre, cinq, six, va t'en d'ici.</td>
</tr>
</tbody>
</table>

**ITALIAN.**

57. Anola, tranola, Rochholz, Naples.

58. Pan uno, pan due, Pan tre, pan quattro, Pan cinque, pan sei, Pan sette, pan otto, Pan cotto! E. J., Italy.

59. Stana balana, Che batte la lana; Stin balin, Che batte lo lin; Salta fuera pellegrin. E. J., Italy.

60. Seta, moneta, Le donne di Gaeta, Che filano la seta, La seta e la Cambagia; Giovanni che mi piace, Mi piace Giovanni, Che fa cantare i galli, Li galli e le galline, Con tutti li pulcini. Guardo nel pozzo Che c'è un gallo rosso. Guarda in quell' altro, Che c'è un gallo bianco. Guarda sul letto, Che c'è un bel confetto. Guarda lassù, Che c'è un cucurucù. E. J., Italy.

61. A le una, el can lavora; A le dò, el mete zò; A le trè, el se fa ré; A le quatro, el deventa mato; A le cinque, el se lava le sgrinfè; A le sie, el pizza in pie; A le sete, el se fa prete; A le oto, el pizza in goto; A le nove, el magna carobe; A le diese, el magna sariese; A le undese, el massa el pulese; A le dodese, el massa el peocio; A un boto, i ghe sona l'angonia; A le dò, i lo porta via. Bernoni, Venice.

62. Un, deux, trois, Mama laisses wulatter; Un, deux, changez vous, Mama lessi vulneru. J. J. S., Switzerland.


66. Un, demi deux, demi trois, demi quatre, Coup de canif m'a voulu battre, Je l'ai voulu battre aussi. Coup de canif s'en est enfui, Par la porte de St. Denis, Que voici, A Paris!

70. Uni, Unel,
Ma tante Michel,
N' allez pas dans mon jardin;
Ne cueillez pas mon romarin,
Ni ma violette,
Mis-ton-flette.

71. Pompon de barbe le roi des pillons,
En se faisant la barbe coupe le menton,
Colori, colora,
La plus belle, la plus belle,
Colori, colora,
La plus belle restera.

E. J., France.

72. Petit ciseau, doré d'argent,
Ta mère t'attend au bout du champ,
Pour te donner du lait caillé,
Que la souris a tripoté,
Pendant une heure, deux heures,
Du temps ; va-f-en.

E. J., France.

73. Bonjour Guillaume, avez-vous déjeu-
ner ?
Oui, oui, Madame, j'ai mangé des
pâtes,
Des pâtes d'alouettes.
Guillaume, Guillaumette,
Des pâtes d'alouettes.
Chacun s'embrassera,
Guillaume restera.

F. A. H., Toulouse.

74. Quand on n'a pas de parapluie,
Ça va bien quand il fait beau ;
Mais quand il tombe de la pluie,
On est trempé jusqu'aux os.

 Alsace.

75. Louis est un héros,
Sans peur et sans reproche ;
On désire le voir,
Aussitôt que l'on approche.

Alsace.

76. Trois petits princes s'en vont dîner,
La bouche pleine jusqu'à demain.
Clarinette, Clarinette,
Vos souliers sont des lunettes,
O, O, d'abricots,
Il y en a un de trop !

E. J., France.

77. L'autre jour dans un verger,
J'ai vu un petit perroquet,
Qui mangeait de la salade,
Avec son petit camarade.
O, mon Dieu, que j'ai donc ri,
Quand j'ai vu ce cher petit.

France.

79. J'était un petit homme
Qui s'appelait Simon :
J'avais une fille
Qui s'appelait Susan ;
Elle allait à l'école
A l'école de Dijon ;
Le maître qu'il lui montre
Est un fort bon garçon ;
A chaque leçon qu'il donne
Susan embrasse moi donc.
C'est pas l'affaire des filles,
D'embrasser les garçons ;
Mais c'est l'affaire des filles
Balayer les maisons.
Quand les maisons sont propres
Les amoureux y vont.

France.

80. Pin pa ni caille,
Le roi des papillons
Se faisant la barbe,
Se coupa le menton.
Un, deux, trois de bois ;
Sept, huit, neuf de bœuf ;
Dix, onze, douze de bouse ;
Va-t'en à Toulouse.

From "Après la pluie le beau temps" by Mme. la Comtesse de Ségur.

81. Petite fille de Paris,
Prête moi tes souliers gris,
Pour aller en Paradis.
Nous irons un à un,
Dans le chemin des Saints,
Deux à deux
Sur le chemin des cieux.

Newell's Collection.
82. Marguerite of Paris,
Lend me your slippers gray,
To guide my feet to Paradise
On this sunny day.
We will see the little birds,
That Jesus made of clay.
Each evening in the chapel old,
He lights the candles without doubt.
   Bread! Pipe! Bridge of Gold!
The prettiest child goes out!

Contributed by M. D. E. Translated from the French.

DUTCH.

83. Een, twee, een kopje thee;
Een klontje er bij,
Af ben jij.

Van Vloten.

84. Een, twee, koppje thee,
Drie, vier, glaasje bier,
Vyk, zes, bitter in de flesch,
Zeven, acht, Jan op wacht,
Negen, teen, ik heb dieven gezien.

Dr. Campbell, The Hague.

85. Een, twee, drie,
Mijn zuster heet Marie;
En als ze geen Marie en hiet,
Dan hiet ze een, twee, drie.

C. D.

86. Eenmaal, tweemaal, zesmaal zeere,
Gij zult leeren,
Jiere, kniere, knarrre, knoes,
Gij zijt de poes.

Van Vloten.

87. A, B, C,
De kat gaat mee;
De hond blijft thuis;
"Piep!!" zegt de muis in't voorhuis.

C. D.

88. Aneman, mikkeleemee,
Hobbel, den dobbel, den dominee;
Plik, flak, float, eik en lood,
Jij bent dood.

Van Vloten.

89. Aneman, mikkeleemee,
Obbelde, dobbelde, dominee;
Eenmaal rellen, zonder bellen,
   A, B, bof,
Jij bent eerlijk en zuiver of.

Van Vloten.

90. Aneman, mikkeleemee,
Obbelde, dobbelde, dominee,
Ik in mijn nood zonder brood,
Ik en morellen, zonder bellen,
   Es, bles, doof is weg.

Van Vloten.

91. Ane, drane, druivendressen,
Schuttelen, vieren, wijven, zessen,
Tafelborden even rond,
Secretaris had een hond;
Hond, hond, gaat over de zee,
' t Water spoeltjevan achteren meè,
Oude wijven koken brij;
Wie zal't wezen, ik of jij?

Van Vloten.

92. Engel, bengel, druivendres,
Schonten, vieren, wijven, zes.
Tafelborden even rond,
Secretaris had een hond,
Hond sprong over de zee,
'Meë spoelde 't water,
Kat achter kater,
Kater achter kat,
Zout in het vat,
Zout in den lepel,
Morgen zullen we soep met suiker eten.

Van Vloten.

93. Eunum, deunum, dip.
Aardappels zonder stip,
Aardappels zonder zout,
De aardappels worden koud.

Van Vloten.

94. Eune, deune, derf,
Quaterom, cincson, serf,
Serfiole, dubbele mole;
Ennegat, pennegat, kringat, mingat,
   Ongeschoren,
En Clementje blaast op den horen,
Op den trommel en op de fuit;
Daarmeë is mijn liedjen uit.

Van Vloten.

95. Eeze, weeze, wes,
olie in de flesch,
olie in de kan;
   Wie is de man?

Van Vloten.

96. Eun, deun, dip,
Volte, kale, kip,
Volte, kale, mosterd malen,
Eun, deun, dip.

Van Vloten.
FOR COUNTING-OUT.

97. Eun, deun, dip
Ikke de kane filp,
Ikke de kane bockenemane;
Eun, deun, dip.  Van Vloten.

98. Eunom, deunom, dres,
Katerom, cinkom, zes;
Halve Jan
Dokterman,
Enning, penning, troef.  Van Vloten.

99. Eene meene, mukken,
Posteleinen stukken,
Heeren, boeren, knechten,
De wind waalt weg;
Of—stof—met je dikke beenen
Ben je een, twee, drie—of.

Variation (after lines i and 2):—
Vrouw, heer, knecht,
Jij moet weg.  Van Vloten.

100. Iiene, miene, makken,
Oliekoeken bakken,
Vrouw kookt brij,
Af ben jij.  Van Vloten.

101. Iiene, miene, mutten,
Tien pond grutten,
Tien pond kaas;
Jij bent de baas.  Van Vloten.

102. Eeze, beeze, ban,
Ik er af en jij er an.
Wij zijn met onze negenen,
Morgen zal het regenen;
Als er dan een dief kwam,
Die de schotel van tafel nam;
Ien, tien, kneppelde tien,
Honderdduizend en dertien.  Van Vloten.

103. Inke, tinke, tullepetijnen,
Vieze vaze, dubbele daze,
Iksem tien, Gouden riem,
Erum, blerum, zestien;
Pief, pof, paf,
Je bent er eerlijk af.  Van Vloten.

104. Engeltje, drengeltje, dros,
Kaatje, fiemeltje, fros,
Een minutje, kabelekuutje,
Olie—of.  Van Vloten.

105. In spin; de boog gaat in;
Uit, spuit; de boog gaat uit.  C. D.

106. Om, tom, tellen,
Vier bestellen,
Vijf beschuit.
Om tom tellen,
Is eerlijk uit.  C. D.

107. Eene meenen mukken,
Porceleinen stukken,
Heer en boer en knecht:
A, f, af!  C. D.

108. Mijn vader heeft een kistje gemaakt,
Hoeveel spijkers gaan daar in?
Een, twee, drie, vier, vijf, zes,
Olie in de flesch,
Olie in de kan,
Uit is Jan.  C. D.

109. Mijn vader zou laatst een kistje beslaan,
Raad eens hoe veel spijkers daarin konden gaan:
1, 2, 3, 4, 5, 6,
Olie in de flesch
Olie in de kan,
Weg was Jan;
Wie het laatste te tikjen krijgt is vrij:
v, r, jij is vrij.  Van Vloten.

110. Mijn vader liet een paard beslaan,
Raadt hoeveel spijkers er in moeten gaan?
Een, twee, drie, vier, vijf, zes, zeven, acht.  C. D.

111. Gij zijt er zuiver en eerlijt afgeteld,
Waar de boer zijn schapen stelt,
Pief, paf, poef.  Van Vloten.

112. Blauw, blauw, blommetje,
Wat sit er in mijn kommetje?
Een eitje en een korstje brood,
Jan Hagel is dood;
Die zullen we gaan begraven
Onder de Leuven-haven;
Onder het Leuven-kerkhof,
Daar loopen de kippen op en of.  C. D.
113. Engeland is gesloten;  
De sleutel is gebroken;  
Daar is geen smid in't land,  
Die den sleutel maken kan.  
C. D.

114. Jene, miene, en mijn mes;  
Schotel vier en vijf en zes;  
Annanigje, papadigje,  
Wik, wak—wag!  
C. D.

115. Ik wil wedden om een vaan,  
Dat hier veertien schrapjes staan.  
Van Vloten.

116. Visch, visch walvisch,  
Die in de zee gevangen is,  
Van een, twee, drie.  
C. D.

117. Hik sprick sprouw,  
Ik geef de hik aan Jan,  
Geef de hik aan een anderen man  
Die de hik verdragen kan.

118. Achter de molen liet een blok,  
't Is gestolen en 't leeft er nog;  
Ien, tien, knepelde tien,  
Honderdduizend en dertien.  
Van Vloten.

119. Mooy mysje heeft haar omme geleerd,  
Dat heb ik dan een mooy mysje geleerd,  
Keer omme, keer omme, mooy mysje keer,  
Eens omme, een, twee, drie.  
G. L. V., Schiedam.

Translation by G. L. V.

The pretty girl herself has turned,  
This from the pretty girl I learned:  
Turn about, turn about, so turns she,  
Once again she turns about, one, two, three.

120. Onder het tafeltje, daar ik zat,  
Daar ik gebraden vleeschje at,  
Daar ik rooie wijnjte dronk,  
Die af in mijn hartje klonz;  
Van mijn hartje tot mijn hoofdje,  
Buiten liet een schelvischoogje,  
ien, tien (en).  
Variation:—After lines 1—4.  
Wij zullen gaan tellen  
Van onze gezellen,  
Van ien, tien, twintig, dertig, etc.  
[to 100].

121. Ei/ken—keu/ken—ber/kenhout/  
Is/er ie/mand ab/zoo stout/  
Die/wil zeg/gen, dat /ik 't lieg?  
Wie/wil wed/den om /een vlieg, /  
Wie/wil wed/den om /een vaan, /  
Dat / hier /25/ streep/jens staan?  
Van Vloten.

Twenty-five counts.

122. Edelman  
Bedelman  
Dokter  
Pastoor  
Roadshur  
Nelaatshur  
Notaris  
Majoort.  
Used in counting petals and buttons.

PLATT-DEUTSCH.

123. Een, twee, dre,  
Lische lasche le,  
Hocke pocke pu,  
Enni wenni weg,  
Iwi wu;  
Af schast du.  
Simrock.

124. Ene, meele,  
Zuckerzelle.  
Du schallst leeren  
Bookstabeeren,  
Piff, puff, paff,  
Du bist af!  
Schleswig-Holstein.

125. Boomenstroh und Dintelmad,  
Gah in de School und leer di wat;  
Un ween du dann wat kannst,  
Schast du heeten Hans.  
E. J., Schleswig-Holstein; North Germany.

126. Jochen binn den Pudel an,  
Dat he mie nich bieten kann,  
Bitt he mie, verklag ick die,  
Hunnert Daler kost et die.  
E. J., Schleswig-Holstein.  
Compare rhyme 341.

127. Die Linse wo sind se?  
Im Tippe, se hippe,  
Deck se zu, so han se Ruh.  
E. J., Schleswig-Holstein.

128. Ule, dule, Disseln, Doren,  
Esseln heft so lange Ohren.  
Blinde Köh, de konnt nicht sehn,  
Asen, masen, blasen Schosteen, een!  
North Germany.
129. Olen, dolen, dutt,
Peter leefst du noch?
Worinn schöllt wie wedden?
Um ne gul'd ne Käden,
Um'n Glas vull Wein.
Peter, du schast sein!
E. J., North Germany.

130. Ene, mene, man;
Botter inne Pann;
Kees inne kip;
Dan du grip.
Simrock.

131. A, B, C,
De Katt loppt in de Schnee.
De Kafer achternah,
Bis an dat grote A.
E. J., Schleswig-Holstein.

132. Ele, mele, mile, mesch,
Zetta, freba, friebia, fresch.
Op de Leder, op de Loen,
Wat schöllt dat för Complimenten sein?
Complimenten Botterbrodt,
Schlag 'n dicken Michel dod.
Kannst du em nich packen,
Schlag em op de Backen.
Bi, ba, bu—weg!
E. J., Schleswig-Holstein.

133. Min Fader leet eenmal een Rad beslaan,
Rah mal, wove Nageln darto gahn?
Twölf.
Een, twee, dre, veer, füf, söö, sööben,
acht, nägen, teen, öven, twölf!
E. J., Schleswig-Holstein.

134. Min Vader led ein Rad beslan,
Wovul Nägel wer'n dorin?
Twölf! Een, twee, dre, vier, fiv, söö,
säben, acht, neigen, ten, elben,
twölf!
Mecklenburg.
Compare Rhymes 108 and 351.

135. Egel, Degel,
Hoffmanns Spegel.
Selver Sand, Krane Puff;
Wellemmer wedden,
Oem en Blatt,
Ditt, oder Datt.
Simrock.

136. Anna, Panna, Pikkelmuus,
Keem alle Dage in unse Huus;
Woll mit uns wat eten,
Har'n lepel vergeten;
Smet'n in de Aschen,
Most'n wedder waschen,
Krieg'n wedder rut,
Do was dat eten nut!
E. J., Schleswig-Holstein.

137. Ene, mene, mike, mäken,
Har'n Mest un wull m'stück;
Har'n Slock un wull di slaan,
Kumm laat uns beede na England gaan.
England is toslaaten,
Slötel is afbraken,
Veer Peere vor den Wagen.
Du schast sitten, ick will jagen.
Schivver de bivver, de piff paff puff!
E. J., Schleswig-Holstein.

138. Up'n Karkhof stufft dat Sand,
Dat Sand dat stufft na Engelland,
Vun Engelland na Brabant,
Vun Brabant na Jumpferstrand,
Jumpferstrand is unte,
Kriegst eent up de Sunnte.
E. J., Schleswig-Holstein.

139. Ecken, Böken, Ellernholt,
Is da Jemand noch so stolt,
De dat segd, dat ik dat leeg,
Wi wüld wedden op en Fleeg,
Wi wüld wedden op en Haen,
Hier fült veeruntwintig staen.
Simrock.

140. Jude, Jude schachre nicht:
Weist du nicht was Moses spricht?
Moses spricht: Du sollst nicht schachern!
Ich will Dir den Buckel wackeln.
"Buckel wackeln mag ich nicht."
Ei, was bist du 'n Bösewicht.
Bösewicht leep achter dat Schip,
Wart un lütte, grise Katt.
Grise Katt leep up de Straat,
Wart un lütten Stadtsoldat;
Stadtsoldat leep vor dat Dor,
Wart un lütten Hunnmajor.
Simrock.
GERMAN.

GROUP I.—RHYMES BEGINNING WITH NUMBERS.

Many German rhymes are followed by:

Eins, zwei, drei
Du bist davon frei;

or:

Eins, zwei, drei,
Du bist am allerersten frei!

Dunger, Saxony.

141. 1, 2, Polizei,
3, 4, Polizei,
5, 6, alte Hex,
7, 8, gute Nacht,
9, 10, auf Wiedersehen,
11, 12, junge Wölfe,
13, 14, braue Schürzen,
15, 16, alte Hexen,
17, 18, Mädle wachsen,
19, 20, Gott verdanzig.

Dunger, Saxony.

142. 1, 2, Polizei,
3, 4, Offizier,
5, 6, alte Hex,
7, 8, gute Nacht,
9, 10, auf Wiedersehen,
11, 12, junge Wölfe,
13, 14, blauer Schürze,
15, 16, alte Hexen,
17, 18, Mädle wachsen,
19, 20, Gott verdanzig.

Dunger.

143. 1, 2, Papagei,
3, 4, Musketer,
5, 6, liebe Hex,
7, 8, Kühlenbach,
9, 10, braun Bär,
11, 12, Apfelschelf,
13, 14, süsses Nuss,
15, 16, Du bist duss,
17, 18, komm herein,
19, 20, Du musst's sein.

E. F., Schleswig-Holstein.

144. Eine, zwei, s' bist mi e Floh,
Drei, vier, i ha si schier,
Fenf, sex, i ha si recht,
Sieben, acht, i han eres g'macht.

Rochholz, Switzerland.

145. Eine, zwei, gig e Floh,
Drei, vier, gig e Stier,
Fenf, sechs, gig e Hex,
Sieben, acht, gig e chatz,
Nun, zeh, gig e chiräh,
Oelf, zwolf, gig es crätteli wolle Wolff.

Rochholz, Switzerland.

146. Eins, 2, 3, stellt euch in die Reih,
Vier, 5, 6, Kraut is ein Gewächs,
Kraut das is ein gut Gericht,
Lies-Kind-ich-brauch-dich-nicht.

E. F., North Germany.

147. Eins, zwei, drei,
Wicke, wacke, wei,
Meiner Mutter Gschwei,
Sitzt auf der Mühle,
Hat e staubig Käpple uf,
Kommt e Bauer und pfleht em druf.

Meier, Schwaben.

148. Eins, zwei, drei,
Rische, rasche, rei;
Rische, rasche, Plaudertasche,
Eins, zwei, drei.

New Orleans, La.

149. Eins, zwei, drei,
Wir alle sind dabei.
Vier, fünf, sechs,
Die Birn is ein Gewächs.
Sieben, acht, neun,
Du must 's sein!

New Orleans, La.

150. Eins, zwei, drei,
Herr Gevatter Frei,
Herr Gevatter Fixenfaxen,
Wie viel Heller gilt der Batzen.

Rochholz, Switzerland.

151. Eins, zwei, drei,
Schieferdeckerei,
Schieferdeckercampagnie,
Ei du altes, dummies Vieh,
Warum bist du fortgelaufen?
Darum sollst du Strafe leiden,
Sechs und dreisig Jahre,
Um was woll'n wir wetten?
Um drei goldene Ketten,
Um ein Glänschen Wein,
Ich oder Du soll's sein.

Dunger.

152. Eins, zwei, drei,
In der Dechanei,
Steht ein Teller auf dem Tisch,
Kommt die Katz und frisst die Fisch;
Kommt der Jäger mit der Gabel,
Schlägt dem Kätzlein auf den Schnabel;
Schreit die Katz miau, miaun,
Wills mein Lebtag nimmer thauen.

Rochholz and Simrock.
75

FOR COUNTING-OUT.

153. Eins, zwei, drei,
Bicke, backe, bei,
Bicke, backe, äf der sä;
Ane, mâne, muff,
Pitsche, patsche, puff!

_Dunger, Saxyony._

154. Eins, zwei, drei,
Nicker, nacke, nei,
D' Gänse gehen barfuss.
Hinterem Affe sitze Sie,
Schnievel, schnavel, spitzte Sie.

_Communicated._

155. Eins, zwei, drei,
Bicke, backe, Reih',
Bicke, backe, Ofenstiel,
Sitzt ein Männchen auf der Mühl',
Hat ein krummes Hüchent auf,
Hüben und drüben ein Federchen d'rall.

_Am Kamin, Thüringia._

156. Eins, zwei, drei,
Bicke, backe, bei,
Bicke, backe, Birnesteil,
Sitzt a' Männel auf der Mühl',
Hat a' schießes Mützel auf,
Hüb'n und drübn 'ne Feder drauf,
Wer der grösste Esel ist?
Der bist du!

_Dunger._

157. Eins, zwei, drei,
Bicke, backe heii,
Bicke, backe Hifienbrod (Hagebut-
tenstäude),
Mei Vater is a' Schnitzer wom,
Und schnitzelt mir an Bolz,
Zieh' ich mit in's grüne Holz,
Zieh' ich mit in's grüne Gras;
Lieber Vater, was ist das?
Kind, das ist ein weisser Has'!
Puff, den schiss ich auf die Nas!

_Dunger._

158. Eins, zwei, drei,
Bicke, backe, bei,
Bicke, backe, oben, droben
Wurden vierzig Kinder geboren,
Eins lag unterm Tisch,
Kam das Kätzlein, frass den Fisch,
Kam der Reiter mit der Peitsche,
Hieb das Kätzchen auf die Nase.
Ruh' aus, rub' aus!
Ich oder du bist 'naus!

_Dunger._

159. Eins, zwei, drei,
Bicke, backe, bei.
Bicke, backe Honigbrod,
Sieben Kinder lagen todt;
Unter einem Tisch
Lag ein gebrat'ner Fisch,
Kam der kleine Leineweber,
Schlug das Kätzchen auf das Leder,
Schrie das Kätzchen: miau!
Ach du liebe junge Frau.

_Dunger._

160. Eins, zwei, drei,
Bicke, backe, bei,
Bicke, backe Habernuss
Die Gän's geh'n barfuss;
Haben gelbe Schühlein an
Und rothe Beudel dran;
Eins, zwei, drei,
Du bist am allerersten frei!

_Strassburg._

The first lines of a long nursery rhyme. Compare Simrock, p. 42.

161. Charis / Charis / Gix und / Charis/
s' Sitzt / e / Chatz / b'm / Fü 'r /
Will / mit / der / wet-te / was / de / witt; /
Es / gä-bit / zwänzig' / und / drü. /
Rochholz.

For counting twenty-one.

162. Es / zwei / drü /
Biggi / bäggi / bů /
Mine / G'sellen und / dine / Ggelle /
Sitz-ed / z'sammen / am / Fü 'r. /
Will / mit / der wette / was / de / witt /
Es / gä-bit / zwänzgi und drü. /
Rochholz.

For counting twenty-three.

163. Eins, zwei, drei,
Bicke, backe, bei,
Bicke, backe, Habernuss,
Die Gän's laufen barfuss,
Barfuss laufen die Gän's,
Die Hämmel haben Schwänz'
Schwänz haben die Hämmel.
Ich sitz' auf einem Schemel,
Auf einem Schemel sitz' ich.
Die Nadel ist spitzig,
Spitzig ist die Nadel.
Die Katz' hat einen Wadel,
Einen Wadel hat die Katz.
Die Rahmen die sind schwarz,
Schwarz sind die Rahmen.
Schön sind die Damen,  
Die Damen die sind schön,  
Wenn sie ins Theater gehn.  
Eins, 2, 3, 4, 5, 6, 7, 8, 9,  
Du musst 's sein.  

J. C., Strassburg.

164.  
Eins, zwei, drei,  
Pickebohnebrei,  
Pickebohne Haberstroh,  
Es wurden einmal zwei Kinder geboren,  
Auf der Schäferie.  
Die Mutter die backt Kuchen,  
Liess die Kinder rufen,  
Liess die Kuchen auf dem Tisch,  
Kam die Katz und frass die Fisch,  
Kam der Schuster mit dem Leisten,  
Schlug das Kätzchen auf die Fäuste,  
Schrie das Kätzchen Mau  
Ich habe keine Frau!  
Eine alte mag ich nicht,  
Eine junge krieg ich nicht;  
Mau, mau, mau!  

Simrock.

165.  
Eis, zwei, drei,  
Bicki, bäcki, bai;  
Stoss 's Messer i 's Ehnu. (Knie.)  

Rochholz.

166.  
Eins, zwei, drei,  
Hicke, hacke, Heu,  
Hicke hacke, Haberstroh,  
Vater ist ein Schnitzler worn.  
Schnizelt mir ein Bolz,  
Zieh ich mit ins Holz,  
Zieh ich mit ins grüne Gras;  
Guck, Vater, was ist das?  
Kind, das ist ein weisser Has:  
Puff, dem schiess ich auf die Nas!  

Simrock.

167.  
Eis, zwei, drei,  
Miner Muetter G'schweii,  
Hät es Chindli gsende,  
Häs in Plunder 'bunde,  
Wie muess es heissen?  
Gitzi oder Gaissen?  
Wer muess die Windle waschen?  
S' Bäebli mit der Lumpetäsch'n  

Rochholz, Switzerland.

168.  
Eins, zwei, drei,  
Herr Gevatter frei;  
Herr Gevatter fixe, faxe,  
Sechzehn Heller ist ein Batze.  
Jung, hol Wein,  
Knecht, schenk ein,  
Herr, sauf aus,  
Du bist draus.  

Dunger and Simrock.

169.  
Eins, zwei, drei,  
Bickbackeneie,  
Bickbacke, oben, droben,  
'S wurden einmal zwei Kinder geboren  
UF der Schäferie.  
Die eine hiess die Bickbelle,  
Die andre hiess Kartoffelschelle;  
Bickbelle komm ins Haus,  
Treib uns all die Hühner aus.  
'S ist ein rother Hahn dabei,  
Diess und das soll Deine sein.  

Simrock.

170.  
Eins, zwei, drei,  
Ziegelbrennerei,  
Ziegel brennen muss ich da.  
Warum bist du fortgelaufen?  
Bist Du wieder da?  
Sollst Du Deine Strafe leiden  
Vierundzwanzig Jahre.  

Dunger.

171.  
Eins, zwei, drei,  
Vier, fünf, sechs,  
Sieben, acht, neun,  
Geh ins Gässel 'nein.  
Im Gässel ist ein Haus,  
Im Haus ist ein Garten,  
Im Garten ist ein Baum,  
Aufm Baum ist ein Nest,  
Im Nest ist ein Ei,  
Im Ei ist ein Dotter,  
Im Dotter ist ein Has—  
Der springt dir auf die Nas.  

Simrock.

172.  
Ans, zwa, drei,  
Pigga, pogga, pei,  
Pigga, pogga, poggilein,  
Hat a Mandl a Mühle drein;  
Hat ein Krempats Hutli auf,  
Und a roata Feder drauf.  

Simrock, Switzerland.

173.  
Eins, zwei, drei,  
Fimmelti, fimmelti, sei,  
Fimmelti, fimmelti, fimmelti faff:  
Wenn ich gleich nicht zählen kann,  
Zwanzig stehn doch da.  

Simrock.  
Contains twenty words as claimed.

174.  
Eis, zwei, drü,  
Bigge, båggi, bü,  
De Müller steht im Chämerli,  
Het e gestumpets Hüti uff,  
Nummere, Nummere wer ist duss.  
Ich oder Du?  

Simrock, Switzerland.
FOR COUNTING-OUT.

175. Eins, zwei, dreie,  
Bickelpure reie,  
Bickelpure, Hundespure,  
Eins, zwei, dreie.  

176. Eins, zwei, drei,  
Zuckersiedepumpenreie;  
Eins, zwei, drei.  

177. Eins, zwei, drei,  
Rische, rasche, rei;  
Rische, rasche; Dudeltasche,  
Eins, zwei, drei.  

178. Eins, zwei, drei,  
Bicke borne bei;  
Bicke borne Pfefferkorn;  
Der Müller hat sein Frau verloren.  

179. Eins, zwei, drei,  
Butter auf den Brei;  
Salz auf den Speck,  
Hans geh weg!  

180. Eins, zwei, drei,  
Es chunt es Fueder Heu,  
S' chunt es Fueder Mandelchern;  
Eusi Mama isset's gern.  

181. Eins, zwei, drei,  
Du bist frei.  
Vier, fünf, sechs,  
Du bist nix:  
Sieben, acht, neun  
Du must's sein.  

182. Un, deux, trois, quatre,  
Mein Vater steht Gewatter.  
Meine Mutter trinkt Thee,  
A, B, C.  

183. Un, deux, trois, quatre,  
Meine Mutter steht Gewatter.  
Eins, zwei, drei, vier.  
Mein Vater geht zu Bier.  

184. Un, deux, trois, quatre,  
Meine Mutter steht Gewatter,  
Cinq, six, sept, huit,  
Ich oder Du gehst mit.  

185. Un, deux, trois, quatre.  
Meine Mutter is Gewatter,  
Bei dem Herrn Superindent,  
Und der Kuchen war verbrennt,  
Die Milch war übergelaufen,  
Müssen sie Morgen andere kaufen.  

186. Un, deux, trois, quatre,  
Mademoiselle Woawatter,  
Mademoiselle Woawu,  
Das bist Du!  

Variations:—  
Mademoiselle machen Sie die Thüre zu!  
or  
Mademoiselle un, deux, trois sous!  
or  
Mademoiselle fermez la porte! die Thüre zu!  

187. Eins, zwei, drei, vier,  
Und ein schönes Marmelthier;  
Kann'schön tanzen,  
Frist Pomeranzen,  
Frist Aprikosen,  
Schöne weisse Rosen.  

F. J. S., Switzerland.  

188. Eins, zwei, drei, vier,  
Sass ein Männchen vor der Thür;  
Hatt' ein rothes Hütchen auf,  
Oben sass der Kuckuck drauf.  

Simrock.  

189. Eins, zwei, drei, vier,  
Knecht hol Bier;  
Herr sauf aus;  
Du bist draus.  

Simrock.  

190. Eins, zwei, drei, vier,  
Wer klopt an meiner Thür?  
Ein junger Officier;  
Was will er denn von mir?  
Ein Körbel voller Nelken,  
Die nicht so bald verwelken.  

Dunger.  

191. Eins, zwei, drei, vier,  
Sass ein Mädchen vor der Thür,  
Hat ein gelbes Hüttchen auf,  
Du Zuckerpüppchen, Du must 'naus!  

Dunger.
| 192. | Eins, zwei, drei, vier,  
|      | Vorm Goldschmied seiner Thür,  
|      | Da sassen zwei Täubchen,  
|      | Mit goldenen Hänubchen.  
|      | Die flög nach Dresen  
|      | Auf goldenen Besen,  
|      | Die flög nach Halle  
|      | Auf goldenen Schnalle,  
|      | Von da in den Or.—  
|      | Putsch! waren sie weg.  
|      | **Simrock.**  
| 193. | Eins, zwei, drei, vier,  
|      | Wir gehen ab und Du bleibst hier;  
|      | Schätzl, Schätzl schie,  
|      | Wir fahren auf die Grüné (Hôtel bei Zeulenroda)  
|      | 'Nein ins Herrenhaus,  
|      | Lecken die Schüssel voll Honig aus,  
|      | Lassen den Löffel stecken,  
|      | Morgen wollen wir wieder lecken;  
|      | Die Geschichte ist aus,  
|      | Dort läuft die goldene Maus,  
|      | Du bist heraus.  
|      | **Dunger.**  
| 194. | Eins, zwei, drei, vier,  
|      | Geh nicht ze Bier,  
|      | Sunst kommt Peter Holl,  
|      | Schlägt dir den Buckel voll.  
|      | **Simrock, Saxony.**  
| 195. | Eins, zwei, drei, vier,  
|      | Ein Glas lager Bier,  
|      | Ein Glas Rhum,  
|      | Du bist dum.  
|      | **Reported from Virginia.**  
| 196. | Eins, zwei, drei, vier,  
|      | Ein Glas Bier,  
|      | Eins, zwei, drei,  
|      | Du bist davon frei.  
|      | **E. J., Schleswig-Holstein.**  
| 197. | Eins, zwei, drei, vier, fünf,  
|      | Strick mir ein paar Strümpfe,  
|      | Nicht zu gross und nicht zu klein,  
|      | Sonst musst Du der Fänger sein.  
|      | **E. J., North Germany.**  
| 198. | Eins, zwei, drei,  
|      | Vierli, vierli fën;  
|      | Zwierlizwierli wierliwierli,  
|      | Vierli vierli salz;  
|      | Meinst i cha mit zwänz-ge zähle;  
|      | Sind sie doch scho da.  
|      | **Rochholz, Switzerland.**  
| 199. | Eins, 2, 3, 4, 5, 6,  
|      | Unter 'nen Text,  
|      | Is ein Blech,  
|      | Das hat Schwabchen gemacht.  
|      | Eine wide wip wap,  
|      | Ich oder Du,  
|      | Bist jetzt ab!  
|      | **Simrock.**  
| 200. | Eins, zwei, drei, vier, fünf, sechs, sieben,  
|      | Petrus und Johannes schrieben,  
|      | Einen Brief nach Paris,  
|      | In das schöne Paradies.  
|      | **Pommerania.**  
| 201. | Eins, zwei, 3, 4, 5, 6, 7,  
|      | Du sollst deinen Mann recht lieben.  
|      | **Dunger, Saxony.**  
| 202. | Eins, 2, 3, 4, 5, 6, 7,  
|      | Petrus, Paulus hat geschrieben  
|      | Einen Brief  
|      | Nach Paris;  
|      | Er soll holen  
|      | Drei Pistolen;  
|      | Eine für mich,  
|      | Eine für Dich,  
|      | Eine für Bruder Heinerich.  
|      | **Dunger.**  
| 203. | Eins, 2, 3, 4, 5, 6, 7,  
|      | Die Buben müssen den Schubkarn schieben;  
|      | (Wer will mir meinen Schiebbock schieben)  
|      | Wo denn hin?  
|      | Nach Berlin,  
|      | Wo die hübschen Mädchen blühn.  
|      | **Dunger.**  
| 204. | Eins, 2, 3, 4, 5, 6, 7,  
|      | Muss ich an der Wiege schieben,  
|      | Muss ich schreien: Busch, busch, busch (husch)  
|      | Kleiner Würgel, halt die Gusch!  
|      | **Dunger.**  
| 205. | Eins, 2, 3, 4, 5, 6, 7,  
|      | Geht mir nicht in meine Rüben!  
|      | Sucht Euch nicht die besten 'raus,  
|      | Sonst komm' ich mit dem Stock hinaus!  
|      | **Am Kamin.**  
| 206. | Eins, 2, 3, 4, 5, 6, 7,  
|      | Sauerkrut und Rüben  
|      | Die haben mich vertrieben.  
|      | Hätt meine Mutter Fleisch gekocht,  
|      | Wär ich bei ihr blieben.  
|      | **Simrock.**  
|
Simrock.

Duino.

207. Eins, 2, 3, 4, 5, 6, 7,
Eine alte Frau kocht Rüben;
Eine alte Frau kocht Speck,
Ich oder Du bist weg!
E. J., North Germany.

208. Eins, 2, 3, 4, 5, 6, 7,
Muss ich an dem Schiebbock schieben
Muss ich singen, Husch, Husch,
Kleener Würgel, halt ' de Gusch!
Plass, Vogtland.

209. Eins, zwei, drei, vier, fünf, sechs,
sieben,
Komm wir wollen Kegel schieben;
Kegel ab, Kegel um,
[Insert name] . . . Du bist gar zu dumm!
Schleswig-Holstein.

210. Eins, zwei, drei, vier, fünf, sechs,
sieben,
Wo ist denn mein Schatz geblieben?
In Berlin, in Stettin,
Wo die schönen Mädchen blüh'n.
Pomerania.

211. Eins, zwei, drei, vier, fünf, sechs,
sieben,
Wo ist denn mein Schatz geblieben?
Er ist nicht hier, er ist nicht da,
Er ist wohl in Amerika!
Schleswig-Holstein.

212. Eins, 2, 3, 4, 5, 7,
Wo sind die Franzosen geblieben?
Zu Moskau in dem tiefen Schnee,
Da riefen sie alle: o weh, o weh!
Wer hilft uns aus dem tiefen Schnee?
Danger and Simrock.

213. Eins, zwei, drei, vier, fünf, sechs,
sieben,
Wo sind die Franzosen geblieben?
Sind nicht hier, sind nicht da;
Sind wohl in Russland in tiefen Schnee
Da schrei'en sie, au weh, au weh!

214. Eins, 2, 3, 4, 5, 6, 7, 8, 9,
Geh in das Gässel 'nein,
Schlag dem Baur die Fenster ein.
Kommt der Büttel, setzt mich ein,
Setzt mich in das Narrenhaus,
Geb ich drei vier Batzen aus.
Ri, ra, Ofenloch,
Hätt ich meine drei Batzen noch!
Simrock, Switzerland.

215. Eins, zwei, drei, vier, fünf, sechs,
sieben, acht, neun,
Was willst Du lieber, Bier oder Wein?
[Answers, Bier:]
Eins, zwei, drei, vier.
[Answers, Wein:]
Eins, zwei, drei, vier, fünf, sechs,
sieben, acht, neun.
Strassburg.

216. Eins, 2, 3, 4, 5, 6, 7, 8, 9,
Wie hoch ist die Scheun?
Wie hoch ist das Haus?
Der kleine Spitzbub muss heraus.
Simrock.

217. Eins, 2, 3, 4, 5, 6, 7, 8, 9,
Wie hoch ist unsere Scheun,
Woll Roggen und voll Weissen?
Wie soll das Kindlein heissen?
Enta Potenta de Knicka de Knacka
de Knurr.
Simrock.

218. Eins, zwei, drei, vier, fünf, sechs,
sieben, acht, neun,
Hoch über der Scheun,
Hoch droben in Haus,
Da guckten drei niedliche Mädchen
hieraus.
Die eine spann Seide,
Die andere Flachs,
Die dritte bekam von mir einen Baks.*
Schleswig-Holstein.

219. Oons, zwoa, dri, viari, finfi, sechs,
simm, ocho, nain,
Iba 'n Schain,
Iba 's Haus,
Du gehst 'naus.
Simrock, South Germany.

220. Eins, zwei, drei, vier, fünf, sechs,
sieben, acht, neun, zehn, elf, zwölf,
Unter dem Gewölbe,
Sitzt eine Maus.
Du bist draus!
J. C., Strassburg, and E. J., from
Schleswig-Holstein.

221. Eins, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13,
Ich kauf Waizen,
Ich kauf Korn,
Ich oder Du musst schnorn.
Danger.

* Query: from “baccio”?
Eins, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13,
Gehe hin und hole Waizen,
Gehe hin und hole Korn,
Bleibe hinten oder vorn.

**Dunger.**

Eins, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13,
Wer kauft Weizen?
Wer kauft Rocken?
Der kriegt die allerbesten Steinpocken.

**Simrock.**

Eins, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20,
Wer geht mit nach Danzig?
Wer geht mit nach Wien?
Und holt sich ein Bund Kien?

**Simrock.**

Eins, 2, 3, 4, 5, 6, 7, 8, 9, 10,
Elf, 12, 13, 14, 15, 16, 17, 18, 19, 20,
Die Franzosen gingen nach Danzig;
Dantziz fing an zu brennen,
Die Franzosen fingen an zu rennen,
Ohne Strumpf und ohne Schuh,
Liefen sie der Himath zu,
Eins, zwei, drei,
Du bist frei!

**F. C., Strassburg.**

Eins, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20,
Die Franzosen zogen nach Danzig;
Dantziz fing an zu brennen,
Die Franzosen mussten rennen,
Denn waren sie nicht gerannt,
So waren sie mit Haut und Haar verbrannt.

**Dunger.**

Drei, sechs, neune,
Wie hoch ist die Scheune,
Ich oder Du muss 'naus.

**Dunger.**

Drei, sechs, neune,
Hinten steht die Scheune,
Ich oder Du bist 'naus.

**Dunger.**

Drei, sechs, neune,
Über eine Scheune,
Du bist 'naus.

**Dunger.**

Drei, sechs, neune,
Vorne steht das Haus,
Ich oder Du muss 'naus.

**Dunger.**
FOR COUNTING-OUT.

238. Oepfel, Birre, Zwetschge, Nuss, duss.  
   J. J. S., Switzerland.
239. Aepfel, Gräpfel, Piren, paren, puff,  
   Rotterdammer, Diren, daren, duff.  
   Rochholz.
240. Ene, zene, zer,  
   Gieb den Ziegen Herz.  
   Oldenburg, Kinderleben.
241. Aenige, daenige, quicke de sei,  
   Rippede, tippete, knill!  
   Dunger, Saxony.
242. Ene, bene, dunke, funke,  
   Rabe, schnabe, dippe, dappe,  
   Käse, knappe.  
   Ulle bulle ros.  
   Ib ab aus,  
   Du liegst draus.  
   Simrock.

Compare Rhyme 277.
259. Enne, tenne, toh,  
Knapper nolle no,  
Isefalle, pumpernolle,  
Enne, tenne, tuss.  
*F. J. S., Switzerland.*

260. Enichchen, denichen,  
Korb voll Stichen,  
Kribbels, krabbels, puff.  
*Simrock.*

261. Aennchen, tannchen,  
Zwieber de Biberde Bohne Rattchen,  
Zwieber de Biber puff—Daus!  
Blitz, platz,— Du bist 'raus!  
*Am Kamin.*

262. Enige, benige,  
Drumpebeth,  
Schadi, Ruedi, Annagreth;  
Sanker Anni,  
'Spfer anni,  
Hocket neben ills.  
*Rochholz, Switzerland.*

263. Oanichi, boanichi,  
Siarichi, fairichi;  
Ripadi, bipadi, Knoll.  
*Meier, Schwaben.*

264. Ona, bona,  
Tanta, rona,  
Ita, bita, bonn.  
*Simrock.*

265. Engla, mengla, zickla, ze,  
Ruschla, puschla, ab dran.  
*Simrock.*

266. Rummelti, pummelti, kunkordinel,  
Schluecker dibell.  
Auf der See,  
Kam ein Reh.  
Zibberti, pibberti,  
Piff, paff, puff!  
*Rochholz, Switzerland.*

267. Anzkiis, kwanzkiis, kurschpiis, kluss,  
Ee pee tipsi ee lee muus;  
Icki, picki, Gramatiki,  
Ucki, pucki, klein Karnuus.  
*Simrock.*

268. Ene, mene, mente,  
Locum, tocum, tente;  
Carabutti, carabutti,  
Locum, tocum, witsch, watsch, ab dran!  
*Simrock.*

269. Ene, mene, mink, mank,  
Klink Klank.  
Ose, Pose, Packedich,  
Eia, weia, weh.  
*Simrock.*

270. Antchen, Dantchen, Ditchen, Dat- 
chen,  
Jebedebebe de bitchen batchen,  
Jebedebebe de bu;  
Ich oder Du.  
*Simrock.*

271. Endeli, Bandeli, Dessende,  
Gloria tibi Domine.  
Agathebrod in der Noth,  
Fenfzwanzig drissig Loth.  
*Var. For Agathebrod, Gerstenbrod.*

272. Anderle, banderle, schlag mi net!  
Kraut und Spätzle mag i net,  
Gebackene Fische is i gern;  
Das ist gut für meinen Herrn.  
Kikeriki! spring davon,  
O du alter Kukuku!  
*Rochholz, Switzerland.*

273. Enisli, senisli, sirrisli, sa,  
Rippidi, rappidi, knoll.  
*F. J. S., Switzerland.*

274. Hahne, zwane,  
Drigge, vierge, fungge,  
Schneckebohne, Schnalleschnupp.  
*Rochholz.*

275. Ene, dene, Dunkefunke,  
Rabeschnabe, Diebedabe,  
Kesselitille, puff-ruesz!  
*Rochholz, Switzerland.*

276. Une, dune, dangen (taschen),  
Denn Du must fangen (haschen),  
Une, dune, daus,  
Denn Du bist 'naus.  
*Dunger.*

277. Eine, weine, unke, funke,  
Rabe, schabe, lippe, lappe,  
Kaiserrappe;  
Ohne dohne, daus,  
Du bist 'raus.  
*Am Kamin, Saxony.*

278. Une, dune, ducken,  
Denn Du must jucken;  
Une, dune, daus,  
Denn Du bist 'naus.  
*Dunger.*
FOR COUNTING-OUT.

279. Ehne, dehne, du,  
Kappernelle wu,  
Isabelle, Pempernelle,  
Ibille, pibille, geh weg!  
Meier, Schwaben.

280. Ene, bene, Fingerhut,  
Stirbt der Bauer, ist's nicht gut.—  
Ene, dene, Taftetband,  
'S ist nicht weit von Engelland.  
G. Scherer's illust. deutches  
Kinderbuch II., 1877, quoted by  
A. J. Ellis.

281. Ene, dene, duppen,  
Thut mir fuer die Fliegen und Mucken,  
Fuer die Schwaben, fuer die Bremen  
(Bremsen),  
Dass sie uns die Supp' nicht nehmen.  
Dunger.

282. Ene, dene, retzel,  
Heute backen wir Bretzel.  
Uebermorgen Kuchen!  
Du musst suchen!  
J. C., Strassburg.

283. Ete, mete, meu,  
Tipper, tapper, feu,  
Hauer, dauer, dan.  
Du bist 'i ran.*  
E. J., North Germany.

284. Ru ru rumpidebum,  
Gicker de sae,  
Af der sae,  
Ane, mane, muf,  
Pitsche, patsche, puff!  
Dunger.

285. Sieben kleine† Enchten schwimmen  
auf der see  
Köpfchen im Wasser und Schwänze  
in der Höh.  
Ente, tente, teinte tu,  
Eins, zwei, drei, aus bist Du!  
Rochholtz.

286. Anege, hanige,  
Serege, strige,  
Ripeti, pipeti, Knoll.  
Am Kamin, Meissen.

287. Schneeglockel thut lätten:  
"Bim bam, bim bam."  
Was hat das zu bedeuten?  
Frühling ist Brätigtam.  
Am Kamin, Meissen.

288. Kopphah, Laushah,  
Wen soll ich 'naus tha?  
Dich oder mich,  
Oder Vater Haensel sei alte Zieg?  
Dunger.

289. Es kam a Frau von Eger ro,  
Die zaechte ihre Huehner o,  
Kappphah, Haushah,—  
Dich wull' mir 'naus schla!  
Dunger, Switzerland (?).

290. Es ging ein Mann den Berg hinauf,  
Da begegnete ihm ein Geist,  
Da hub er seinen Stecken auf,  
Und sprach : wie viel Du weist.  
Meier, Schwaben.

291. Olen, doelen, schnick, schnack,  
Birnbaum puf!  
Dunger.

292. Olen, doelen, dut!  
Pinke, panke, putt!  
Putt verloren,  
Dunkeldoren,  
Olen, doelen, dut!  
E. J., North Germany.

293. Une dune dick Madame,  
Wer nicht hört, der wird geschla 'n,  
Ueber 'n Stock und über Stein,  
Wo die fünf Canaring sein,  
Fünf Canaring fressen Brod,  
Schlagen den reichsten Bauer todt.  
Dunger.

294. One, done, dick Madam,  
Wollte fünf Kanichens hab'n ;  
Fünf Kaninchens Baeckerbrod,  
Schiest die alten Bauern todt.  
Weht der Wind,  
Wo die alte Hexe spinnt.  
Dunger.

295. Haennel, Pfaennel, Loeffelstiel,  
Dreimal essen is gar ze viel.  
Dunger.

296. Liram, larum, Loeffelstiel,  
Mein Vater sagt, ich ess' zu viel.  
or:  
Wer das nicht kann, der kann nicht viel.  
Dunger.

297. Quak, quak, quak!  
Herr Frosch, i guten Tag!  
Er in seiner Pfitze,  
Ist uns nicht viel nütze.  
Quak, quak quak!  
Guten Tag, guten Tag, guten Tag.  
Am Kamin.

* As reported; some word is apparently missing.  
† Var: Alle meine, etc.
298. Ri, ra, raus, Du bist aus,
Ri, ra, rei, Du bist frei.
_F. A. H., Bremen._

299. Dene, daene, Tintenmühl,
Meine Kinder fressen viel,
Alle Tage für 'n Groschen Brod.
Sapperlot, ich schlag sie tod!
Sapperlot, nimm das Beil, schlag sie tod!
_Dunger._

300. Ixen, dixen, Pulver, Blei, Schrot,
Schiessen alle meine bösen Feinde todt.
_Simrock._

301. Henriette, Kalmers Kette,
Kalmers Kuh, das bist Du.
_F. A. H., North Germany._

302. Ich und Du,
Müller's Kuh (or Bäckers Kuh).
Müller's Esel,
Der bist Du!
_Simrock._

303. Ich und Du,
Unds Müllers Suh (or Sohn)
Unds Becke Stier
Sind euer vier.
_Simrock._

304. One, done, dixen, daxen,
Über die Wies' a Paar polische Sachsen,
Schreit der Peter husch,
Maedel, halt Dei Gusch!
_Dunger._

305. A, B, C.
Die Katze lief im Schnee,
Der Hund lief d' hinter,
Und biss den Schwanz ab.
_E. S., North Germany._

306. Wanni, kanni, chessibode,
Was Du reist ist alls verloge.
Annis Kahnis, Bigeboge,
Postpapier und Bändeli.
_Rochholz, Aargau._

307. Ach bewahre,
Rothe Haare,
Kurze Beine,
Hat die Kleine—*
_Var. For Kurze, Krumme.
_Schleswig-Holstein._

308. Ele, Mele,
Zuckerseele,
Königskind,
Goldenring.
Du schast leeren
Bookstaveeren:
A, b, ab.
Du bist darab.
_Simrock._

309. Backe, Backe, Küchelchen,
Mir und Dir ein Tiegelchen,
Mir und Dir ein Tellerchen,
Mir und Dir ein Hellerchen,
Sind wir zwei Gezellerchen.
_Am Kamin, Meissen._

310. Schicke, scheckli,
Bohnesteckli,
Schnelle belle,
Trille bille,
Gnuppe, Knolle, Knopf.
_Rochholz._

311. Schicke, scheckli,
Bohnesteckli,
Schnelle belle,
Trille bille,
Gnuppe, Knolle, Knopf.
_Rochholz._

312. Henrietts, Kalmers Kette,
Kalmers Kuh, das bist Du.
_F. A. H., North Germany._

314. Ich und Du und noch a Bu,
Und der Vetter Seidel,
Hamm zerrissne Hosen an,
Und kein Geld im Beutel.
_Dunger, Switzerland._

315. Es geht eine Maus,
Durch das neugebaute Haus.
Sattler ab, Sattler ab,
Du gehst ab.
_Meier, Schwaben._

316. Uhle, duhle, Dintenfass,
Geh zur Schul und lerne was,
Wenn Du was kannst
Heissete Du Hans.
_Variation:—
Lines 3 and 4,
Wenn Du was gelernt hast,
Steck die Feder in die Tasch.
_E. J., Schleswig-Holstein._

* Here add child's name.
FOR COUNTING-OUT.

317. Ubi, ibi Dintenfass,
Geh' nach Haus und lerne was;
Wenn Du was gelernt hast,
Komm zu mir und sag mir dass.

Schleswig-Holstein.

318. Ene, dene, Dintenfass,
Geh' in d' Schul und lerne was;
Wenn Du was gelernt hast,
Kommst Du heim und sagst mir das.

Eins, zwei, drei,
Du bist frei!

Strassburg and North Germany.

319. Enige, denige, Tintefass,
Gang i di Schuel und lerne was.
Chummst Du heim und channstDu nix.
Kriegst de Buggel volle Wix.

Simrock.

320. Inica, binica, tinske wos.
Gayste shole und learnste wos
Conste, Hinan, Conste, Nicks,
Strexe buche full of vicks.

A. H., Seattle, W. T.

An American child's attempt to render the preceding, No. 319.

321. Eenechen, Teenechen, Tintefass,
Geh in die Schul und lerne was,
Lerne was Dein Vater kann,
Dein Vater ist ein Schnitter,
Schnitt er sich ein Pfeifchen—
Pfeife alle Morgen
Hören ihn die Storchen,
Pfeife alle Abend
Hören ihn die Raben—
Geht die Mühle Klipp Klapp,
Ei Du alter Pfeffersack!

Prof. Max Müller, quoted by A. J. Ellis.

322. Sechs mal sechs ist sechsunddreissig,
Und der Mann ist noch so flissig,
Und die Frau ist noch so faul,
Darum kriegt sie eins aufs Maul.

E. J., Schleswig-Holstein.

323. Feuerle, Feuerle brenn',
Morg 'n koch 'n wir 'n alte Henne',
Uebermorgen Sauerbraten,
Wird das Kindle zu Gast geladen.

Am Kamin, South Germany.

324. Storch, Storch, Langbein,
Wenn du fliegst ins Land herein
Bringst dem Kind ein Brüderlein?
Wenn der Roggen reifet,
Wenn das Fröschen pfeifet,
Wenn die goldenen Ringen,
In der Kiste klingen,
Wenn die rothen Apfeln
In der Kiste rapteln.

E. J., Schleswig-Holstein.

325. Schnecke, Schnecke, schnüre,
Zeig' mir deine Viere;
Strecke deine vier Hörner 'raus,
Sonst werf' ich Dich noch über's Haus.

Am Kamin.

326. Ficka, facka, fei,
Ficka, fum, fum;
Ficka facka fei,
Bauer, kannst Du zwanzig zählen?

E. S., Westphalen.

327. Bitsche, batsche, Kuchen,
Der Bäker hat gerufen,
Wer will guten Kuchen backen
Der muss haben sieben Sachen;
Eier, und Schmalz, Butter und Salz,
Mehl und Mehl,
Saffron macht den Kuchen gar und
geh'l.

Schieb's im Ofen
Kuchen ist verbrannt.
Wisch ab, wasch ab.

Baden.

Used also in connection with clapping together of the hands. In repeating the last line children rub each other's faces with their hands.

328. Tanz, Kindlein, tanz,
Deine Schühlein sind noch ganz,
Lass Dir sie nie gereue,
Der Schuster macht Dir neue.

E. J., Schleswig-Holstein.

329. Es tanzt ein Butzenmann,
In unserm Haus herum didum.
Er rütelt sich, er schüttelt sich,
Es tanzt ein Butzenmann.
In unserm Haus herum didum.

E. J., Schleswig-Holstein.

330. Patsche, patsche, Kugelchen,
Mir und Dir ein Krügelchen,
Mir und Dir ein Tellerchen,
Sind wir zwei Geisellerchen.

E. J., Schleswig-Holstein.
331. Zwei kleine Kaninchen,  
Zwölf bunte Hühnchen,  
Ein mutneres Böcklein  
Eine Kuh mit dem Glöcklein;  
Die schliess ich mir im Hofe ein,  
Das sollen meine liebsten Thiere sein.  
_E. J., North Germany._

332. Rupprig, rupprig, böser Bu,  
Zieh Deim Schnappssack auf und zu,  
Mach Dir an neue Rieme-nei,  
Morg'n sollste Gevatte sei.  
_Dunger._

333. Mein, dein, sein,  
Der Tisch ist noch rein,  
Der Magen ist noch leer,  
Und drummt wie ein Bär.  
_Simrock._

334. Die Magd, die holte Weine,  
Der Knecht, der schenkte ein,  
Der Herr soff ihn aus,  
Ich oder Du bist 'naus.  
_Dunger._

335. Egel Degel,  
Hoffmanns Spiegel,  
Selver Krahné,  
Puff, Paff,  
Avgeschaft.  
_Simrock._

336. Es lief eine Maus  
Wohl über das Haus.  
Den Trepp, den Trapp,  
Denn Du bist ab.  
_E. J., North Germany._

337. Es geht ein Engel zu der Leich,  
Schurle burle, Krautgart.  
Mein Vater ist ein Schnipflehr,  
Er schnipflet mir ein Bolz,  
Er schickt me naus ins grüne Gras  
Dort oben ist ein schnee-kreide-weisser Haas.  
_Meier, Schwaben._

338. Ene, Katrene, Katroch,  
Peter, läfst du noch?  
Wurum we wi wedden?  
Um 'n goldne Kedden,  
Um 'n good Glas Wien:  
Peter Du schast 't sien.  
_Simrock._

339. Wir wollen uns verstecken  
In eins, zwei, drei, vier, Ecken.  
_E. J., Schleswig-Holstein._

340. Es ging ein Männchen über die Brücken,  
Hat ein Säckchen auf dem Räcken.  
Die Brücke bracht,  
Das Männchen lacht,  
Puff, paff, abgeschafft.  
_E. J., Schleswig-Holstein._

341. Johann bind' den Pudel an,  
Dass er mich nicht beissen kann.  
Beisst er mich so straff ich Dich,  
Um ein Gulden dreissig.  
_Baden._

_Variation:_—
Line 4, Tausend Thaler kost 't es Dich,
Compare Rhyme 126.

342. Fuchs du hast die Gans gestohlen,  
Gieb sie wieder her,  
Sonst wird dich der Jäger holen  
Mit dem Schiessgewehr.  
Eins, zwei, drei,  
Du bist davon frei!  
_North Germany._

343. Adam und Eve,  
Die gingen 'uf de Schleefer,  
Adam ging weg,  
Und Eve fiel in 'n Dreck.  

344. Abraham und Lot  
Stritten um n'en Pott;  
Der Pott der ging entzwei  
Und Abraham hatt' den Brei.  
_Schleswig-Holstein._

345. Adam und Eva  
Sassen auf dem Klotz,  
Und der kleine Zethra  
Ass eine Schüssel voll Motz.  
Eins, zwei, drei,  
Du must 's sei.  
_Dunger._

346. Abraham and Isaak,  
Die stritten um ein' Zwieback;  
Der Zwieback ging entzwei,  
Und Abraham kriegt das Ei.  
_Pommerania and Baden._

347. Abraham und Isaak  
Die stritten um 'nen Zwieback,  
Abraham war gar nicht faul,  
Gab dem Isaak eins auf Maul.  
_Schleswig-Holstein._
348. An dem Baum war ein Ast,  
Auch dem Ast war ein Nest,  
In dem Nest war ein Ei,  
In dem Ei war ein Dotter  
In dem Dotter war eine Laus;  
Ich oder Du bist 'naus.

Dunger.

349. Goldne Ketten, silber Ketten,  
Dreh du drei mal um:  
Bunde freibe, bunde freibe,  
Du nicht, Du nicht, dum.

Frankfurt-am-Main.

350. Es wollt ein Schmied ein Pferd beschlagen;  
Wieviel Näg'el musst er haben?

The child on whom the last word falls, names some number, which is then counted out. Compare Rhymes 108 and 194.

E. J., Schleswig-Holstein.

351. Will der Schmied das Ross beschlagen;  
Wie viel Näg'el muss er haben?  
Eins, zwei, drei, vier!

Strassburg.

352. Du Bua nimm den Husch,  
Lueg * domit in den Busch,  
Lueg domit in de Tannen nei!  
Wo die Hirsch' und Rehe sei'.

Am Kamin, South Germany.

353. Bilz, Bolz, Geh ins Holz;  
Zieh den Riemen,  
Geh gen Diemen,  
Geh ins Oberbeckenhaus!

Es sitzt eine Frau vor ihrem Hühnerhaus,  
Liest ihre sieben besten Hühner raus.  
Wer ist druss, Ich oder Du?

Meier, Schwaben.

354. Wie, wa, vos,  
Die Chatz ist dl Bos,  
Der Hund ist dl Fetter,  
Und blos em i's Wetter.

Rochholz, Switzerland.

355. Um was wollen wir wetten?  
Um zwei goldene Ketten,  
Um ein' Gläser Wein—  
Und Du musst der Haschmann sein.

Am Kamin.

356. Ich ging einmal nach Engelland,  
Bracht ein schoenes Wickelband,  
Wickel', wickel' immer zu;  
Kauf den Kindern neue Schuh,  
Ex, Speck, Dreck,  
Ich oder Du must weg.

Dunger.

357. Ehnige, behnige, Bink und Bank,  
Gehen wir nach Engelland,  
Engelland ist zugeschlossen,  
Und der Schlüssel abgebrochen;  
Zehn Pferd an einem Wagen  
Muss man mit dem Stecken schlagen.

E. J., North Germany.

To this is often added:

Eins, zwei, drei,  
Nicke, necke, nei,  
Nicke, necke, nuss,  
Du bist wahrhaftig duss.

358. Eine kleine weisse Bohne  
Wollte einst nach Engelland.  
Engelland war zugeschlossen,  
Und der Schlüssel war zerbrochen.  
Ene, bene, bu,  
Ab bist Du.

Bremen.

359. Eine kleine weisse Bohne  
Ritt von hier nach Engelland.  
Engelland war zugeschlossen,  
Und der Schlüssel war abgebrochen.  
Pfif, paff, puh;  
Der grosse Wolf bist Du!

Schleswig-Holstein.

360. Eine kleine weisse Bohne, wollte gern nach Engelland,  
Engelland war zugeschlossen, und  
der Schlüssel war zerbrochen.  
Bauer, bind den Pudel an,  
Dass er mich nicht beissen kann.  
Beisst er mich, so kost es dich  
Tausend Thaler sicherlich.

F. A. H., North Germany.

Compare Rhyme 341.

361. Une, dune, quinde, quandé,  
Fahr mit mir nach Engellande,  
Engelland ist zugeschlossen,  
Ist der Schlüssel abgebrochen,  
Vier Pferde an dem Wagen,  
Mit der Peitsche muss man schlagen,  
Kutscher, Speck, Dreck,  
Ich oder Du must weg.

Dunger.
362. Ich ging einmal nach Gitterlitz,
   Kam eine alte Frau getzet,
   Sag ich: gib mir eine,
   Gab sie mir gar keine;
   Sag ich: gib mir zwee,
   Kocht sie mir den Thee;
   Sag ich: gib mir drei,
   Kocht sie mir den Brei;
   Sag ich: gib mir vier,
   Führt sie mich zu Bier;
   Sag ich: gib mir fünf,
   Strickt sie mir ein Paar Strümpfe;
   Sag ich: gib mir sechs,
   Wollt sie mich machen zur Hex;
   Sag ich: gib mir sech',
   Wollt sie mich nicht mehr lieben;
   Sag ich: gib mir achte,
   Wollt sie mich lassen schlachte;
   Sag ich: gib mir neune,
   Führt sie mich in die Scheune;
   Eins, zwei, drei,
   Denn bist frei.  
      Dunger.

363. Ich ging einmal nach Engeland,
   Begegnet mir ein Elephant,
   Elephant mir Gras gab,
   Gras ich der Kuh gab,
   Kuh mir Milch gab,
   Milch ich der Mutter gab,
   Mutter mir einen Dreier gab,
   Dreier ich dem Baecker gab,
   Baecker mir ein Broedchen gab,
   Broedchen ich dem Fleischer gab,
   Fleischer mir ein Wuerstel gab,
   Wuerstel ich dem Hund gab,
   Hund mir ein Pfoetel gab,
   Pfoetel ich der Magd gab (Knecht),
   Magd mir eine Schelle (Klitsch),
   Une dune daus, [Schlag], gab,
   Du bist 'nnaus.
      Dunger, North Germany.

364. Johann,
   Spann an,
   Drei weise Mäuse
   Fahren im Kreise,
   Wie kommen sie schnell
   Von der Stell', von der Stell'!
      Am Kamin.

365. Der Feind ist gekommen,
   Hat alles fort genommen,
   Die Fenster zerschlagen,
   Das Blei herausgetragen,
   Kugeln daraus gegossen,
   Und [insert name] piff, paff, puff
docht geschossen.
      Schleswig-Holstein.

366. Böttchers Frau die alte Grete,
   Sass auf dem Balcon und nähte.
   Fiel herab, fiel herab,
   Und ihr linkes Bein brach ab.
      Schleswig-Holstein.

367. Doctor Scheer,
   Schickt mich her;
   Ich soll holen,
   Drei Pistolen,
   Ein' für mich,
   Ein' für dich,
   Ein' für Bruder Heinerich.
      Pommerania.

368. Mikke, makke, Hasenbrot,
   Sieben Kinder lagen todt.
   Eins lag unter 'm Tisch,
   Eines frass der Fisch,
   Todt sind alle sieben.
   Du sollst's sein, da drüben.
      Pommerania.

369. Hicke, hacke, heu,
   Hicke, hacke Löffelstiel,
   Alte Weiber essen viel,
   Junge müssen fasten.
   Das Brod liegt im Kasten;
   (or Die Butter)
   Der Löffel liegt daneben;
   (or Das Messer)
   Wer essen will muss beten.
   Beten, beten, kann ich nicht,
   Beten liegt bei Hamburg,
   Hamburg ist 'ne grosse Stadt.
   D'rum schneid' ich Dir das
   Ohr—läpp—chen—ab!
      Baden.

370. Ene, tene, tuchen,
   Wer muss suchen?
   Enen, tenen, darf,
   Zittern, zedern, zarf,
   Zarfjön,
   Picklimon,
   Enen tenen ton,
   Du bist dron.
      Simrock.

371. Ene, dene, Taffetband,
   'S ist nicht weit von Engeland.
   Engeland ist zugeschlossen;
   'S Schlüsselchen ist abgeboren.
   Bauer, bind dein Hundlein an,
   Das es mich nicht beissen kann.
   Beist es mich, so straf ich dich,
   Hundert Thaler kost es dich.
      Simrock.

Compare Rhyme 360.
372. Ipte, tipte, Zuckerminne, 
   Geh mit mir in' Keller, 
   Schenk' mir Bier, 
   Schenk' mir Wein, 
   Schenk' mir Muscateller, 
   Kleine Glöckchen hab' ich gern, 
   Liebe Tochter spring!
   
   Simrock.

373. Herr Provisor Lazarus, 
   Gang du mir in d' Haselnuss, 
   'S Besenreis hat no kein Laub, 
   Taube flieget aus und ein, 
   Welcher soll der Krauter sein?
   
   Vier Welcher Apter Taube 
   'S Gang Muscateller Schenk',

   Simrock.

374. Apter Backaven dar ik sat, 
   Braden Hörer, de ik at, 
   Fromschon Wien, den, den ik drunk, 
   Der mi in dat Harte gunk. 
   Pif, puf, paf, 
   Du bst af.
   
   Simrock.

375. Sitzen, ditzen, zuckerdüchten, 
   Geh mit mir nach Horenzigen. 
   Horenzigen ist so weit, 
   Vier und zwanzig Stunden weit, 
   In der Küche liegt der Sand, 
   Der ist gekommen von Engelland; 
   Engelland ist zugeschlossen 
   Und der Drucker abgebrochen. 
   Magd hol' Wein, 
   Knecht schenk' ein, 
   Herr trink' aus, 
   Ich oder Du bist' naus!
   
   Dunger.

376. Ene, dene, Bohneblatt, 
   Unsre Küh sind alle satt. 
   Mädel hast gemolken? 
   Sieben Geis und eine Kuh; 
   Peter schliess die Thür zu, 
   Wirf den Schlüssel über den Rhein, 
   Morgen soll's gut Wetter sein.
   
   Simrock.

377. Oenneke, Dönneke, Säcke voll Lersch, 
   Schlog die Bomme Turmanersch. 
   A Graf, 
   Fette Kaf, 
   Mus Tuds af.
   
   Simrock.

378. Enichen, denichen, Gänseeschnabel, 
   Wenn ich dich im Himmel habe, 
   Reiss ich dir ein Beinchen aus, 
   Mach ich mir ein Pfeifchen draus. 
   Pfeif ich alle Morgen, 
   Hörens alle Storchent. 
   Geh die Mühle Klipp, Klapp, 
   Kommt der Esel Tripp, Trapp; 
   O du alter Pfeffersack!
   
   Simrock.

379. Ein lustiger Bu' 
   Braucht oft ein Paar Schuh'; 
   Ein trauriger Narr 
   Hat lang' an ein'm Paar.
   
   Am Kamin.

380. Eine, beine, Nuss, 
   Wer nicht ausrennt, muss.
   
   Simrock.

381. Eine, beine, Räthsel, 
   Wer backt Brätzl? 
   Wer backt Kuchen? 
   Der muss suchen.
   
   Simrock.

382. Sauerkraut und Till, Till, Till, 
   Kocht meine Mutter viel, viel, viel. 
   Wer das Sauerkraut nicht will, 
   Der kriegt auch keinen Till, Till, Till.
   
   Am Kamin, Westphalia.

383. Unig, tunig, Zinkenzank, 
   Korte Kleider sin nich lank.
   
   Fiedler.

384. Unig, tunig, Zinkenzank, 
   Kurze Kleider sind nicht lang. 
   Frau wollt den Hahnen locken; 
   Hahn war im Garten, 
   Wollte der Küchlein warten; 
   Kam die Weihehopp 
   Mit den langen Zoppen.
   
   Simrock.

385. Ene, bene, Fingerhut, 
   Stirbt der Bauer, ists nicht gut; 
   Sterben die Kinder all zugleich, 
   Gehu die Engel mit zur Leich. 
   Mutter, back die Kuchen, 
   Lass mich auch versuchen; 
   Wirf ein Stückchen hinter die Thür, 
   Kommt die Katz und leckt dafür. 
   Kommt der Mann mit Spiessen, 
   Sticht ihr in die Füsse; 
   Kreischt die Katz Miau, 
   Wills nicht wieder thaun.
   
   Simrock.
386. **Heb'ne Pfer den Schwanz auf,**
Guck'n hinten 'nei;
Lieg'n gebratne Aepfel drinne—
Die sei dei.

_Dunger._

387. **Ich kann nich' goar huchgelahrt rede,**
So wie es im Predigtbuch steht,
Doch kann i recht bete und singe,
Sing' manches gebirg'sche Lied.

_Am Kamin, Erzgebirge._

388. **Geh hin und hole Weizen,**
Geh hin und hole Korn,
Bleib hinten oder vorn.

_Simrock._

389. **Schuessela, Schuessela rege (Schatzel rege),**
Pahr mit mir nach Pege (Pegau),
Pahr mit mir in's Glockenhaus,
Haengen drei silberne Docken 'raus.
Die erste spinnt Seide,
Die andere klare Weide,
Die dritte macht a Thuerla auf,
Laesst a bissel Sonne 'raus.
Bin a bissel drinne,
Kommt die Frau von Rieme,
Erzaehlt ihren Kindern,
Hopphahn, Hausshahn,
Dich woll'n m'r 'naustahn.

_Dunger._

390. **Huruh Rumpede—**
Wind geht auf der See,
Rumpede dup—
Kommt otesam rup.
Une, tune, ticke, tachke,
Blaue Augen, volle Backe.
Vögel singen, Glocken klingen—
Piff, paff, puff.

_Am Kamin, Saxony._

391. **Ringe, Ringe, Reihe,**
Treten auf die Zeihe,
Treten auf den Holderstock!
Wieviel Hörner hat der Bock?

Eins, zwei, drei,
Butter auf den Brei!
Schmalz und Speck,
Hans Koartle, gang aweg!

_Meier, Schwaben._

393. **Nisele Näsele Fesigerhuot,**
Wenn du stirbst do ischt dir guot.
Ganget drei Engele mit der Leich,
Fraget dich ins Himmelreich:
Kommt ein altes Weib,
Reisst e Stück vom Leib.
Kommt ein alter Ma,
Flickt dirs wieder a.
Dank dir Gott, du alte Ma,
Dass du so guot flicke kascht.

_Simrock, Switzerland._

394. **Wand wider Wand,**
Hänschen kommt gerannt,
Läuft er in des Nachbars Haus,
Issst den Topf voll Honig aus,
Lässt den Löffel drinnen stecken,
Wart ich will dich Honig lecken:
Du must sein!

_Simrock._

395. **Es geht ein Männchen über die Brück,**
Hat ein Säckelchen auf dem Rück,
Schlägt es wider den Posten,
Posten kracht,
Männchen lacht,
Dipp dapp,
Du bist ab.

_Simrock._

396. **Gickes, gackes, Eiermus,**
Gänse laufen barfuss,
Hintern Ofen steht sie,
Vor den Ofen geht sie;
Hat sie Schuh, sie legt sie an,
Hat sei keine, so kauft sie ein Paar.

_Simrock._

397. **Lixum, laxum, Eiermus,**
Unser Katz geht barfuss.
Barfuss geht se,
Hintern Ofen steht se,
Hat e Paar rode Schickle an,
Hinde un vorne Kralle drain,
Hippet so ins Wirthshus,
Trinkt e Schoppe Winn us,
Hippet wider heem,
Mit ihren krumme Hippelbeen.

_Simrock._
398. Ich ging einmal aufs Rathhaus,
Ich zählte meine Hühner aus,
Da fehlte nur ein Kapp,
Wide, wide, wap,
Du bist ab.

Simrock.

399. Ammann Bär,
Schickt mich her,
Ich sollte holen
Zwei Pistolen,
Eine für Dich,
Und eine für mich.
Ich bin ab
Und Du noch nicht.

Simrock and Dunger.

400. Ehne, dehne, do,
Kappernelle no,
Isabelle, Pumpernickel,
Zipperle, Pepperle pump.
Der Kaiser ist e Lümp;
Er reitet über Feld,
Und bringt e sackvoll Geld.

Meier, Schwaben.

401. In meines Vaters Garten steht ein
Baum,
In dem Baume ist ein Nest,
In dem Nest, da ist ein Ei,
In dem Ei, da ist ein Dotter,
In dem Dotter, da ist ein Brief,
In dem Briefe steht geschrieben—
Wer am ersten 'raus kommt.
Bi, ba, bu
'Raus bist Du !

Am Kamin, Nossen.

402. Gen Haus, gen Hof, gen Falkenstein,
Hockt der Bauer überrn Rain.
Wie viel hat er Hosen zerrissen?
Eins, 2, 3, 4, 5, 6, 7, 8, 9,
Das Mädel geht ins Kämmerlein.
Hat ein staubig Hüten auf,
Tanzen drei und dreissig drauf.
Gri, gra, gran,
Aussi dann.

Simrock.

403. Busche, busche, benne,
Der Fuchs, der frass die Henne,
Gab er mir den Magen,
Sollt' ich's Niemand sagen;

Sagt' ich's schlug er mich, grinn 'ich
(weinte ich).
Ging er' naus sei Kammerla;
Holt er mir a Semmela,
Schwieg ich wieder stille,
Setzt 'mich auf mei Stelle;
Da kam die Katz wollt' naschen,
Sagt 'ich: Katz 'naus !
Da sprang die Katz zum Fenster
'naus,
Sprang ich 'nauf 'n Birnbaum,
Fing der Birnbaum an zu brennen,
Faengt's Katzel an zu rennen,
Rennt 'nein' Laden,
Frisst dem alten Schleissenmann sein'
Honigfladen.

Dunger.

404. Edelmann, Bettelmann, Doctor,
Pastor,
Rathsherr, Bürgermeister,
Schneider, Major.

Simrock.

For counting petals of daisies.

405. Unge' gesunje' gestolle' gekost.

Simrock.

For counting buttons.

406. Kaiser, König, Edelmann,
Bürger, Bauer, Beddelmann.

Simrock.

For counting buttons and daisies.

407. Kaufmann, Laufmann,
Docter, Majur,
Scheper, Schinner,
Besenbinner.

Simrock.

For counting buttons and daisies and petals.

408. Eindli-Beindli, Drittmann-Eindli,
Silberhanke, Finggesanke,
Pärli puff, Bettel düsz !

Rochholz.

Used in counting buttons in Switzerland.

409. Dimble, domble finger-hut,
Stauf de Bauer all só gut.
Wer mus 'naus, Ich oder Du,
Oder Müller's brownie Kuh.
Selb bist Du !

So-called "Pennsylvania Dutch," a dialect current
in Pennsylvania, U.S.A.
BRITISH AND AMERICAN.

DEDICATED
TO THOSE
AMERICAN CHILDREN
WHO KINDLY AIDED
THE AUTHOR IN FORMING
THIS COLLECTION.

GROUP I.—Rhymes Beginning with Numbers.

410. One, two, buckle my shoe;
Three, four, shut the door;
Five, six, pick up sticks;
Seven, eight, lay them straight;
Nine, ten, a good fat hen;
Eleven, twelve, who will delve?
Thirteen, fourteen, maid's a courting;
Fifteen, sixteen, maid's a kissing;
Seventeen, eighteen, maid's a waiting;
Nineteen, twenty, my stomach's empty.

Halliwell's "Nursery Rhymes."

411. One, two, buckle my shoe;
Three, four, open the door;
Five, six, pick up sticks;
Seven, eight, lay them straight;
Nine, ten, kill a fat hen;
Eleven, twelve, bake it well;
Thirteen, fourteen, go a courting;
Fifteen, sixteen, go to milkin';
Seventeen, eighteen, do the bakin';
Nineteen, twenty, the mill is empty;
Twenty-one, charge the gun;
Twenty-two, the partridge flew;
Twenty-three, she lit on a tree;
Twenty-four, she lit down lower,
Twenty-five, * *
Twenty-six, * *
Twenty-seven, * *
Twenty-eight, * *
Twenty-nine, the game is mine;
Thirty, make a kerchy.

Used in Wrentham, Mass., as early as 1780.
Asterisks denote portions forgotten by the aged contributor.

Variations:—
Line 5.—9, 10, a good fat hen,
,, 6.—11, 12, roast her well,
,, 7.—13, 14, boys a courting',
,, 8—15, 16, girls a fixin',
,, 9—17, 18, maids a bakin',
,, 10.—19, 20, weddings plenty.

West Virginia.

Compare the analogous doggerels in German, Dutch, French, etc. This Nursery Rhyme is also used for counting-out, but commonly only the first

412. One, two, sky blue,
All out but you!

Reported from Hoboken, N. J., W. Tennessee, and elsewhere; used by little children; the child on whom the word "you" falls is it. This differs from
most of these doggerels in omitting successive eliminations.

413. One, two, three,
Nanny caught a flea;
The flea died; and Nanny cried:
Out goes she!

Delaware, Rhode Island, Ten-
nessee, Maryland.

Variations:—
For Nanny, "Granny;" also,
"Mother."
Line 4.—O-U-T spells out
And in again.

414. Eins, zwei, drei,
Mother caught a fly,
The fly died and mother cried,
Eins, zwei, drei.

A variation of the preceding showing the German influence over American children. Often used by children otherwise ignorant of the German language.

415. One, two, three,
I love coffee
And Billy loves tea;
How good you be.
One, two, three,
I love coffee,
And Billy loves tea.


416. One, two, three,
Out goes she,
In comes another,
Out goes Jack's brother.

E. L. B., Colo., Penn.
FOR COUNTING-OUT.

417. One, two, three,
The bumble bee,
The rooster crows,  
And out * she goes.  

H. J. C. Mich., Troy. N. Y.

418. One, two, three, ladies and gents, 
There it goes over a highboard fence. 

F. B., Chicago.

419. One, two, three,  
What can the matter be?  
Three old maids tied up  
To an apple tree! 

Mass.

420. One, two, three,  
Tommy hurt his knee.  
He couldn't slide and so he cried,  
Out goes he! 

Conn.

421. One, two, three, a bumble bee  
Stung a man upon his knee:  
Stung a pig upon his snout.  
I'll be blamed if you ain't out! 

Variation:—  
Line 4.—Gracious, Peter; you are out! 

Conn.

422. One, two, three, four,  
Little Freddy at the door  
Picking cherries off the floor. 
One, two, three, four.  

"M. H. Mag.," v., England.

423. One, 2, 3, 4,  
Mary at the cottage door  
Eating cherries off a plate, 
Five, 6, 7, 8.  

(Girls.) Newport, R. I., Philadelphie. 

Variations:—  
"Jennie" for Mary, "plums" for cherries,  
"Picking apples" for eating cherries.  

Montreal.

Compare with the preceding.

424. One, 2, 3, 4,  
Mary at the kitchen door;  
Five, 6, 7, 8;  
Mary at the garden gate.  

Massachusetts, 1820.

Probably should be like the preceding, here given as reported.

* Or, "away."

425. One, two, three, four,  
Mammy scrub the kitchen floor;  
Kitchen dry, mammy cry,  
One, two, three, four.  

L. F. S., Fla.

426. One, two, three, four, five,  
Twenty bees in a hive;  
Eight flew out,  
And twelve flew about.  

W. A., Orange Valley, N. J.

427. One, 2, 3, 4, 5,  
Once I caught a hare alive;  
Six, 7, 8, 9, 10,  
Then I let him go again.  


Compare Halliwell's "Nursery Rhymes of England."

428. One, two, three, four, five, 
Catching fishes all alive;  
Why did you let them go?  
Because they bit my finger so!  


429. One, 2, 3, 4, 5,  
I caught a fish, it was alive.  
What made you let it go?  
Because it bit my finger so.  
Which finger did it bite?  
The little finger on the right.  

L. G. S., Ohio.

430. Two, four, six, eight,  
Mary at the garden gate;  
Eating cherries off her plate,  
Two, four, six, eight.  

"M. H. Mag.," v., England.

Reported the same, except cottage for garden, by 
G. E. C. E., Albany, N. Y.; and E. G., St. Joseph, 
Mo.

431. 1, 2, 3, 4, 5, 6, 7, 8,  
Mary at the cottage gate,  
Eating grapes off a plate,  
1, 2, 3, 4, 5, 6, 7, 8.  

New England.

Variations:—  
"Garden gate" for cottage gate;  
"Plums" for grapes.  
Wilmington, Del. (Newell's Collection).

432. One, two, three, four,  
Mary at the cottage door,  
Five, six, seven, eight,  
Eating grapes upon a plate.  
In comes cat, in comes rat,  
In comes a lady with a great big- 
see-saw-hat.  

Washington, D. C.
433. One, 2, 3, 4, 5, 6, 7; All good people go to heaven. O-U-T spells out!  
R. G. H., Mass.; Newport, R. I.

434. One, 2, 3, 4, 5, 6, 7; All good children go to heaven. One, 2, 3, 4, All bad children go next door.

Variations:—
One, 2, 3, 4, 5, 6, All bad children cross the Styx.

This variant is plainly the invention of an adult; the child reporting it when questioned spelled the last word s-t-i-c-k-s, and knew nothing of the mythological river.

435. 1, 2, 3, 4, 5, 6, 7; All good children go to heaven;
1, 2, 3, 4, 5, 6, 7, 8, All bad children are too late.  
Fitchburg, Mass.

Variation:—
Last line: "bad children have to wait."

Pa.

436. One, 2, 3, 4, 5, 6, 7; All good children go down below To keep company with Guiteau.  
W. H. P., Baltimore, Mel.  
Obviously of recent invention, see page 54.

437. One, two, 3, 4, 5, 6, 7; All good children go to heaven; Some go up and some go down, Some go all around the town.  
St. Joseph, Mo.

438. One, two, three, 4, 5, 6, 7; Five little niggers went to heaven; One, 2, 3, 4, 5, 6, 7, Eight, 9, 10, eleven.  
Ohio.

439. One, 2, 3, 4, 5, 6, 7; All good folks will go to heaven. Peter and Paul, Great and small, You and me, One, two, three, Out goes she!  
Connecticut.

440. One, two, three, 4, 5, 6, 7; All good children go to heaven; A penny by the water, Tuppence by the sea, Threepence by the railway, Out goes she!  

441. One, 2, 3, 4, 5, 6, 7, 8, 9, My pa runs a big ingine.  
Fitchburg, Mass.

442. Five, 10, 15, 20, Sugar-plums are not plenty.  
Fitchburg, Mass.

GROUP II.—"ONE-ERY, TWO-ERY, ICKERY, ANN," AND VARIATIONS.

Note.—In the following Group we have brought together the large number of variants of the doggerel derived from the Romany. See page 44. The widest deviations are placed at the close of this group.

443. One-ery, two-ery, hick-ary, hum, Fillison, follison, Nicholson John. Quever, quaiver, Irish Mary, Sinkarum, stankarum, buck!  
Halliwell's "Nursery Rhymes," 1842.

Used in Somersetshire in counting out the game of "pee-wip," or "pee-wit."

444. One-ery, two-ery, ickery, Ann, Phillisy, phollisy, Nicholas John, Quebe, quawby, Irish Mary, Sinkum, sankum, Johnny-co, buck!  
Cambridge, Mass.

445. Winnery, ory, accory, han, Phillisy, phollisi, Nicholas jam; Queby, quorby, Irish Mary, Sink, sank, sock!  

446. Onery, ory, ickery, Ann, Filsy, falsy, Nicolas John. Queby, quaby, Irish Mary, Stickarum, stackerum, buck!  
R. G. H., Montreal, Canada.

447. Iry, ury, ickery, Ann, Phillison, phollison, Nicholas John, Queby, quaby, Irish Mary, Stinkelum, tankelum, buck!  
448. Onery, youery, ickery, Ann, Philacy, pholicy, Nicholas John. Queby, quauby, Irish Mary, Tinkerlem, tankelum, buck!  
U. S.
<table>
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<th>Variation(s)</th>
<th>Location</th>
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<tr>
<td>449</td>
<td>One-ery, two-ery, ickery, Ann; Fillicy, fallacy, Nicholas John; Quever, quaver, English knaver, Stinckulum, stankelum, buck!</td>
<td><em>N. E., Pa., Ohio.</em> Variations:— For “English knaver,” “English major,” “John” or “Jericho” is often inserted before “buck.”</td>
</tr>
<tr>
<td>450</td>
<td>Ery, ury, ickery, Ann; Fillosy, follisy, Nicholas John; Stibrer, straber, English John, Stringlum, stranglum, buck!</td>
<td><em>E. M. F., Iowa.</em></td>
</tr>
<tr>
<td>451</td>
<td>Ery, ury, hickory, hum; Fillison, follison, Nicholson John; Quever, quaver, English maver, Stringelum, strangelum, buck!</td>
<td><em>“Nursery Jingles,” by Clara Doty Bates.</em></td>
</tr>
<tr>
<td>452</td>
<td>One-ery, o-ery, ickery, Ann, Fillison, follison, Nicholas John; Queevy, quavy, English navy, Stinkelum, stankelum, buck!</td>
<td><em>Inex., Tex., Mo., Ia., Kan.</em></td>
</tr>
<tr>
<td>453</td>
<td>One-ery, youery, ickery, Ann, Phyllisy, phollisy, Nicholas John, Quevy, quavy, English navy, Stringelum, strangelum, buck!</td>
<td>And you are out! <em>New England.</em></td>
</tr>
<tr>
<td>454</td>
<td>One-ery, two-ery, hickery, han, Phyllisy, follisy, Nicholas John; Spinkum, spankum, Winkum, wankum, Twiddium, twaddlum, twenty-one. O-U-T out, with a white dish-clout.</td>
<td><em>Poughkeepsie, N. Y.</em></td>
</tr>
<tr>
<td>455</td>
<td>Ery, ury, ickery, Ann, Fillisy, follosy, Nicholas John; Quevy, quavy, English navy, Stinkelum, stankelum, buck!</td>
<td><em>Hartford, 1860.</em></td>
</tr>
<tr>
<td>456</td>
<td>One-ery, two-ery, ickery on, Fillisy, follisy, Nicholas John, Quevy, quavy, Irish Mary, Stinkelum, stankelum, jolly-co, buck!</td>
<td><em>Masonic, R. I.</em></td>
</tr>
<tr>
<td>458</td>
<td>Onery, ury, ickery a, Fillisy, follisy, Nicholas Jay, Queby, quoby, Irish Mary, Stinkulum, stankulum, buck!</td>
<td><em>Masonic, Maine, 1840.</em></td>
</tr>
<tr>
<td>459</td>
<td>Eerey, orey, ikerey Ann, Phillison, phollison, Nicholas John, Quevy, quoby, English navy, Stringle'em, strangle'em, buck!</td>
<td><em>Masonic, Penn.</em></td>
</tr>
<tr>
<td>460</td>
<td>Onery, twory, hickory, Ann; Phyllisy, phollisy, Nicholas John, Queevy, quavy, English navy, Stringle'em, strangle'em, buck!</td>
<td><em>Masonic, U. S. A.</em></td>
</tr>
<tr>
<td>461</td>
<td>Query, ory, ickery, Ann, Phyllisy and Phollisy, Nicholas John, Quevy, quavy, English navy, Stringelum, strangelum, buck!</td>
<td>One, two, three; out goes she. <em>Masonic, U. S. A.</em></td>
</tr>
<tr>
<td>462</td>
<td>Onery, ory, ickery, Ann, Phillison, phallison, Nicholas John, Quevy, quavy, English navy, Stringelum, strangelum, buck!</td>
<td><em>Masonic, Indiana.</em></td>
</tr>
<tr>
<td>463</td>
<td>Ery, ury, ickery, Ann, Phillisy, phollisy, Nicholas John, Quever, quiver, English niver, Stinckelum, stankelum, buck!</td>
<td><em>Masonic, Conn.</em></td>
</tr>
<tr>
<td>464</td>
<td>Winnery, orrey, hickory, Ann, Phyllisy and Phallas, Nicholas John, Quevy, quavey, English navy, Stringelum, stanchelum, buck!</td>
<td><em>Masonic, Ohio.</em></td>
</tr>
<tr>
<td>465</td>
<td>Onery, ory, ickery, Ann, Fillisan, folisan, Nicholas John, Quivy, quavy, English navy, Stinkelum, stankelum, buck!</td>
<td><em>M. B., Arkansas.</em></td>
</tr>
<tr>
<td>466</td>
<td>Onery, two-ery, ickery, ack, Fillicy, fallacy, Nicholas Jack; Queevy, quavy, Irish Mary, Stringelum, strangelum, buck!</td>
<td><em>W. H. E., Maine.</em></td>
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<td>468.</td>
<td>Hickery, hoary, hairy, Ann, Busbybody over span, Pare, pare, virgin mare, Pit, pout, out one. “Notes and Queries,” x., 368. Guernsey.</td>
<td></td>
</tr>
<tr>
<td>469.</td>
<td>Ury, urry, angry Ann, Mulberry wax and tyrty tan; Ink, stink, stidium, stew, Nobody out but barely you. West Va.</td>
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<tr>
<td>470.</td>
<td>One-a-manury, awkry, Ann; Mulberry wax and tarry tan; Hickory, dickory, algry, more, Dick slev algry slum, Hucker, pucker, peeler gum; Francis, Phillis, Nicholas, Ann, buck! Virginia. Compare Rhyme 674.</td>
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**GROUP III.—Rhymes for Counting Twenty-One.**

**Section 1.**—“One-ery, two-ery, ziccary, zan,” etc.

The original rhyme, variants of which are preserved in Group III., seems to have contained exactly twenty-one words, but this feature has been lost sight of in the numerous changes it has undergone. It has been suggested that “twenty-one,” the common ending of this group, is a corruption of “twenty’s won,” but this we do not regard as probable. That England is its proximate source is clearly shown.

In Groups III. and IV., most singular variations are found; compare the following:

- Hollow bone, crack a bone;
- Holly-bo, crolly-bo;
- Hallabo, crackabo;
- Hillibo, crickibo;
- Alibo, crackery;
- Ellibo, crackibo;
- Arrabone, scarabone;
- Anarby, crackery;
- Alkaby, crackaby;
- Alams, crack:
- Allamore, trallamore;
- Yellow bone, crackabone;
- Whittbone, crackbone;
- Trickimo,_trackamo.

* Mère (?). Compare Rhyme 529.

Compare also:—

- It must be done;
- Musky dan;
- Muskidan;
- Muscodan;
- Muskeedan;
- Musket John;
- Must go on;
- Mastodon.

These last three are apparently attempts to force a meaning into muskidan, the original “must be done” having been forgotten.

Compare again:—

- Twiddle’um, twaddle’um;
- Twiddle cum, twaddle cum;
- Twingle, twangle;
- Twiggle, twaggle;
- Feedelam, fadelam;
- Sildam, sadlam;
- Twinkelum, twankelum;
- Scribble, scrabble;
- Twiddle-tum, twaddle-tum;
- Striddleum, straddleum;
- Twilicum, twalicum;
- Eedleum, deedleum.

In these changes the vowel sounds of the respective syllables are preserved, while the combinations of consonants vary greatly, contrary to the common law.

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<td>471.</td>
<td>One-ery / two-ery / ziccary / zaw / Hollow / bone, / cracka / bone/ninery ten; / Spittery / spot, / it / must / be / done, / Twiddle / um, / twaddle / um / twenty-one. / “Ker’s Essay” and “Halliwell’s Collection.” England. Also reported exactly the same from Tennessee. If divided as indicated by lines, it counts out twenty-one.</td>
</tr>
<tr>
<td>472.</td>
<td>One-ery, two-ery, duckery, seven, Alama, crack, ten am eleven. Peem, pom, it must be done; Come teetle, come total, Come twenty-one. Scotland. (Twenty-one words.) Charles Taylor in the “Magpie,” or “Chatterings of the Pica,” Glasgow, 1820. Quoted in “Notes and Queries,” x. 310.</td>
</tr>
<tr>
<td>473.</td>
<td>One-ery, two-ery, ziccary seven, Hollow-bone, crack-a-bone, ten or eleven; Spin, spon, it must be done; Twiddledum, twaddledum, twenty one. England.</td>
</tr>
</tbody>
</table>
474. Hickory, dickery, six and seven,  
     Hollowbone, crackabone, ten and eleven.
Spin, span, muskidan,  
     Twiddle 'um, twaddle 'um, twenty-one.
  From "Nursery Jingles," by Clara Doty Bates.

In this we see the probable meaning of the "ziccar seven" of the preceding rhyme. "Muskidan" is obviously a corruption of "must be done." Perhaps twiddle "um denotes "twiddle them." Compare Hood's "Stanzas on Coming of Age," line i.

475. One-ery, two-ery, ziggery, zan,  
     Hollow-bone, cracker-bone, mulberry pan.
Fit, pat, must be done;  
     Twiddleum, twaddleum, twenty-one.
O-U-T, spells out,  
     And so you are fairly out.
  "Notes and Queries," xi., 124.

476. One-ery, two-ery, ickery, Ann;  
     Hollow-bone, crackabone, ninnery, tan;
Spittery spot, it must be done;  
     Tweedleum, tweedleum, twenty-one.
  G. P. K., Indiana.

In this we have the first line of the basic-rhyme of Group II., followed by three lines of that of Group III.

477. One-ery, two-ery, dickery, davy,  
     Hallabone, crackabone, tenery, navy.
Linkum, tinkum, merrycum can,  
     Halibo, crackery, twenty-one.
  Ireland.

Given as found in "M. H. Mag.," v., 127. analogy requires it should end in twenty-nine; compare the rhymes of Group IV.

478. One-ery, two-ery, dickery dee,  
     Halibo, crackibbo, dandlee;
Pin, pan, muskeen dan,  
     Twiddleum, twaddleum, twenty-one.
Black fish, white trout,  
     Eeney, meeny, you go out.
  England.

479. One-ery, two-ery, ickery, see;  
     Halibut, crackabut, pendalee;  
Pin, pon, musket John,  
     Twiddle-cum, twaddle-cum, twenty-one.
  Mass.

480. Hiary, diary, dockery, deven,  
     Arrabone, scarabone, ten and eleven,
Twin, twan, skerygon don;  
     Twiddleum, twaddleum, twenty-one.
  "Notes and Queries," x., 210.

481. One-ery, two-ery, tickery, teven,  
     Alabo, crackabo, ten and eleven.
Spin, spon, must be done;  
     * * twenty-one!
O-U-T spells out!
  "Notes and Queries," x., 124.

482. I-ery, you-ery, dickery, seven,  
     Hollow-bone, crackabone, ten or eleven;
Pea porridge, must be done,
     Twingle, twangle, twenty-one.
  Maine, 1830.

483. One-ery, two-ery, dickery, deven,  
     Arrah-bone, crackabone, ten or eleven,
Spin, spon, must go on,
     Twiddle'em, twaddle'em, twenty-one,
Hawk'em, baulk'em, honey crawkam,
     Hiddecome, biddecome, basta!
O-U-T, out!
Our purpose to bring your matches about—
Bring them about as fast as you can,
     So get you gone, you little old man!
  "Notes and Queries," x., 368.

484. One-amy, uery, hickory, seven,  
     Hallibone, crackabone, ten and eleven;
Peep—Oh, it must be done,
     Twiggle, twaggle, twenty-one.
  Georgia.

485. Anery, twacery, tickery, seven,  
     Aliby, crackiby, ten or eleven,
Pin, pan, muskidan,  
     Tweedleum, twodlum, twenty-one.

486. Wonery, twoery, tickery, seven,  
     Alibi, crackaby, ten and eleven;  
Pin, pan, musky dan;  
     Tweedle-um, twoddle-um, twenty-one.
Eerie, orie, ourie, you are out!
  "Marjorie Fleming," by John Brown, M.D.
<table>
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<th>Doggerel Number</th>
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| 487             | Yen-rie, twa-rie, tickery, seven;  
|                 | Al-aba, crack, tin-aba, 'leven,  
|                 | Tin, tan, masky, dan,  
|                 | Teedle-um, twiddle-um, twenty's won.  
|                 | "M. H. Mag.," v. South of Scotland. |
| 488             | One-ery, two-ery, tickery, seven;  
|                 | Alkaby, crackababy, ten and eleven;  
|                 | Pin, pan, musky dan,  
|                 | Twiddleum, twaddleum, twenty-one.  
|                 | Black fish, white trout,  
|                 | Eeny, ony, you go out.  
| 489             | One-ery, two-ery, tick-ery seven.  
|                 | Anarby, crackerry, ten, eleven.  
|                 | Pin, pan, musketan.  
|                 | Black fish, white trout,  
|                 | You are to be put out  
|                 | Of this G-a-m-e,  
|                 | Which spells game, game, game,  
|                 | And never to come in again.  
|                 | G. C., Edinburgh, Scotland. |
| 490             | Eener-y, twaa-ery, tuckery, tayven;  
|                 | Halaba, crackery, ten or elayven;  
|                 | Peen, pan, musky dan,  
|                 | Feedelam, fadelem, twenty-one.  
|                 | "Notes and Queries," x., 370. Aberdeen. |
| 491             | One-ery, two-ery, tickery, teven;  
|                 | Eight-ery, nine-ery, ten or eleven;  
|                 | Pip, pop, must be done,  
|                 | Nick-abo, nack-abo, twenty-one!  
|                 | O-U-T spells out.  
|                 | Like a rotten, totten dish-clout  
|                 | Out goes he—Back-by!  
| 492             | One-ery, two-ery, tickery, tree;  
|                 | Allamore, trallamore, tender-lee.  
|                 | Pin—pon—must be done,  
|                 | Sidlam, sadlam, twenty one!  
|                 | New York City. |
| 493             | Oneery, two-ery, tickery, tee;  
|                 | Ambo, tambo, timbo, lee.  
|                 | Pin, pan, muscodan,  
|                 | Twinkelum, twankelum, twenty-one.  
|                 | Hartford, Conn. |
| 494             | One-ery, two-ery, tickery, tee;  
|                 | Alabo, crackabo, tum over lee.  
|                 | Pin, pon, musky don,  
|                 | Scribble, scabble, twenty-one.  
|                 | U. S. A. |
| 495             | Onery twoery tickery, C,  
|                 | Allibo, crackibbo, tenibo, tree,  
|                 | Pin, pon, muskedon,  
| 496             | One-ery, two-ery, tickery, tee.  
|                 | Whaila-bow, cracka-bow, General Lee.  
|                 | Pin, pon, mastodon,  
|                 | Humbly, bumbly, twenty-one!  
|                 | "G. M. J., Rochester, N. Y. |
| 497             | Onery, uery, ickyckery, see,  
|                 | Huckabone, crackabone, tillibonee;  
|                 | Ram, pang, muski dan,  
|                 | Striddleum, straddleum, twenty-one!  
|                 | Connecticut. |
| 498             | One-ery, two-ery, zickery, zee,  
|                 | Hilibo, crickibo, dandalee;  
|                 | Pied, pod, musket, tod,  
|                 | Twilibum, twallicum, twenty-one!  
|                 | "H. A. F., Pa. |
| 499             | One-a-manury, dickery, seven,  
|                 | Alabow, crack a bow, ten, eleven;  
|                 | Pea porridge, must be done,  
|                 | Twiggle, twaggle, twenty one!  
|                 | New York City. |
| 500             | One-er-minurey, dickery, seven;  
|                 | Malabo, crackabo, ten or eleven;  
|                 | Sauce-pan, muske-dan,  
|                 | Twiggalum, twaggalum, twenty-one!  
|                 | "E. H. O., Atlanta, Ga. |

Variations:—

Line 1.—"Onery, twoery," for One-er-minurey.

Line 2.—"Halabo," for Malabo.

501. One-y-bo, two-y-bo,  
|                 | Tick-y-bo, teben;  
|                 | Holly-bo, crolly-bo,  
|                 | Crack-y-me, leven!  
|                 | Virginia. |

502. One-y, two-y, silly, solly, san;  
|                 | Trickimo, trackamo, tilly, tolly, tan!  
|                 | N. Y., about 1850. |

Section 2.—"Eena, deena, dina, dust," etc.

503. Eena, deena, dina, dust,  
|                 | Cattla, weena, wina, wust.  
|                 | Spin, spon, must be done,  
|                 | Twiddleum, twaddleum, twenty one.  
|                 | O-U-T spells out,  
|                 | With the old dish clout;  
|                 | Out, boys, out!  
|                 | England. |

Lines 6 and 7 added in Poughkeepsie, N.Y.
FOR COUNTING-OUT.

504. Eena, deena, dina, dust,
     Catler, wheeler, whiler, whust.
     Spin, spon, must be done,
     Twiddleum, twaddleum, twenty-one! Massachusetts.

505. Eena, deena, dina, dass,
     Bottle 'a weena, wina, wass;
     Pin, pan, muskedan,
     Edleum, deedleum, twenty-one!
     Eery, ory, out goes she!
     L. M., Limerick, Ireland.

506. Eena, deena, dina, dust,
     Catler, wheeler, whiler, whust,
     Spot, spot, must be done,
     Twirulum, twilum, twenty-one;
     O-U-T spells out, etc. Mass.

507. Eena, deena, dina, duss,
     Catala, weena, wina, wuss,
     Spot, spot, must be done,
     Twidddum, twaddidum, twenty-one!
     O-U-T spells out,
     With a dish, dash, dirt or clout,
     Out goes he!

508. Igduum, digdum, didum, dest,
     Cot-lo, we-lo, wi-lo, west;
     Cot-pan, must be done,
     Twiddleum, twaddleum, twenty-one!

509. Eena, deena, dina, duss,
     Catalaweena, wina, wuss;
     Tittle,attle, what a rattle!
     O-U-T spells out!
     "Notes and Queries," x., 368.
     Guernsey.

GROUP IV.—RHYMES FOR COUNTING TWENTY-NINE.

Note.—In Group IV, we have the variants of a rhyme which was either intended for counting twenty-nine, or is merely a modification of the basic doggerel of Group III. The first two lines in the two Groups are similar, the last couplet has a constant difference which may or may not result from necessities of rhyme.

510. One-ery, two-ery, dickery, Davy,
     Hallabo, crackabone, tenery, navy;
     Dis come, dandy, merry come tine,
     Humbley, bumbly, twenty-nine.
     England.

511. One-ery, two-ery, dickery, Davy,
     Hallabo, crackabone, tenery, navy;
     Dis come, dandy, merry come tine,
     Humbley, bumbly, twenty-nine.
     O-U-T, out. You must go out!
     "M. H. Mag." v. Wexford and Waterford Cos., Ireland.

512. One-ery, two-ery, tick-ery, dave-ery,
     Ellibo, crackibo, jollifin, ary.
     Time, time, American time,
     Humble-bee, bumble-bee, twenty-nine!
     Michigan.

"American time" is an adaptation to local soil of the English "merry come tine."

513. One-ery, two-ery, dickery, Davy,
     Alibo, crackery, tenery, navy,
     Wishcome, dandy, merry come nine.
     O-U-T; out; pit pout,
     Stand you quite out!
     "Notes and Queries," x., 368.
     Guernsey.

514. One-ery, two-ery, dickery, Davy,
     Hullaboo, cracker, gentle Mary.
     Dixum, dandy, merrigo, hind;
     Ferrumble-dee, dumble-dee, twenty-nine!
     Ireland, 1840.

515. Onery, youery, inkery, able,
     Haulibone, crackabone, Timothy, ladle.
     Whisko, dando, 'Merican times,
     Homily, bombily, twenty-nine!
     U. S. A.

516. One-ery, two-ery, dickery, darey,
     Yellow-bone, crackabone, ten-ery, lavy.
     Discum dan, a merry good time.
     Wummely, bummely, twenty-nine!
     Ireland, 1850.

517. One-ery, two-ery, ickery, avery,
     Alabo, crackabo, tenery, lavy.
     Dickum, dandum, malabo, hoy,
     Rumbly, bumbly, twenty-nine!
     N. H.

518. One-ery, two-ery, dickery, Davy,
     Alibo, crackery, Henery, navy.
     Diskum, dandy, merry come tine,
     Humbley, bumbly, twenty-nine!
     L. M., Limerick, Ireland.
519. One to two, ticky to tee,  
Halle crap, tennil lee.  
Thusky dan, merry dine,  
Humble-y, bumble-y, twenty-nine!  
E. H. O., Atlanta, Ga.  
Said to be an Indian mode of counting! Compare page 60.

520. One-ery, uery, hickory able,  
Hollow-bone, crackabone, tenderly, ladle.  
Whisko, bango, poker, my stick;  
Mejolliky one leg.  
Newell, Massachusetts.

521. One-ery, uery, ickery, a,  
Hollow-bone, crackabone, ninery, lay;  
Whisko, bango, poker, my stick,  
Mejolliky one leg.  
Newell, Massachusetts.

In this and the preceding, the last line is a most extravagant deviation from the prevailing form.

522. One-ery, ew-ery, ick-ery, aven,  
Hollow-bone, cracker-bone, ten or eleven,  
Whisky, dandy, pocky [stinculum yellow], buck!  
Masonic, N. H., 1812.

523. One-ery, two-ery, tickery, tee,  
Alibo, crackabo, dandy, lee.  
Hannibal two, and cannibal three.  
All are out but thee!  
M. P. R., Wis.

524. One-ery, two-ery, tickery, teevy,  
Hollow-bone, crackabone, pen and levy.  
Ink, pink, pen and ink,  
A stive, a stove, and a sink!  
"Notes and Queries," x, 124.  
England.

525. One-ery, two-ery, tickery, tavy,  
Allabo, crackabo, ninabo, navy,  
Whisko, bango, merrygo lee;  
Humpty, dumpy, ninety-three!  
Ontario.

526. One-ery, two-ery, dickery, dairy,  
Whist-bone, crack-bone, ten-ry lairy.  
Whiskey, brandy, American tine;  
Humbly, bumbly, ninety-nine!  
Tennessee.

527. One-ery, two-ery, zickery, zan,  
Halibone, crackabone, Nicholas John,  
Squeeby, squawby, Virgin Mary,  
Inktum, sanktum, buck!  
G. B., Wis., 1850.

A mingling of words from Groups II. and III.

528. One-ery, two-ery, hickory, Ann,  
Phillisy, phollisy, Nicholas John;  
Whack-a-bone, crack-a-bone, tim-mery, tan,  
One-ery, two-ery, hickory, Ann.  
Dover, N. H.

A confusion of rhymes from Groups II. and III.

529. Dickory, darey, hoary, ham;  
Biddy, bodley, over Sam.  
Pear, pear, Virgin Mère;  
Pit, pout—out one!  
England.

530. Onera, tuera, ickera, Ann,  
Hollowbone, crackabone, wheelbarrow, whetstone, tardiddle, ten.  
Reported by A. C. from Maine as a method of counting ten.

GROUP V.—“ONE’S ALL, TWO’S ALL,” ETC.

531. One is all, two is all, zick is all zan.  
Bobtail vinegar, tickle’em tan.  
Harum, scarum, Virginia, merum,  
Tee, taw, buck!  
Dover, N. H.

Possibly “zick is all, zan” denotes: “six is all, seven.”

532. One’s all, two’s all, zig’s all zan,  
Bobtail nanny-goat, tittle tall tan.  
Harum, scarum, Virgin Mary,  
Singleum, sangleum, Jolly oh, buck!  
Virginia.

533. One-erzoll, two-erzoll, zick-erzoll zan,  
Bobtail vinegar, little tall tan.  
Harum, scarum, Virgin Marum,  
Zinctum, zantcum, buck!  
Delaware.

534. One-zol, two-zol, ziggle zol, zan,  
Bobtail winkler, tickler tan;  
Hayrum, skayrum, vigo mayrum,  
Triclum, tracklum, bee, baw, buck!  
Seneca Falls, N. Y.

535. One erzoll, two erzoll, zickerzoll zan,  
Bobtail vinegar, tiddle taddle tag;  
Harum, scarum, bull tie bonum,  
Zinctum, zantcum, buck!  
Wilmington, Del.

Variation:—  
Line 4.—Tee, taw, buck!  
N. Y., Pa.
FOR COUNTING-OUT.

536. One-ery, two-ery, ickery, am,
Bobtail vinegar, tittle and tam;
Harum, scarum, madgerum marum;
Get you out, you little old man.

"Notes and Queries," x., 369.

Norfolk, England.

537. One's all, zuzall, titterall, tann,
Bobtailed vinegar, little Paul ran;
Harum, scarum, merchant marum,
Nigger, turnpike, tollhouse, out!

Salem, Mass.

538. One's all, two's all, zig's all, zan;
Bobtail vinegar, tickle up a shan.
Harum, scarum, rigdum, rarum,
Bee, bau, buck!

L. W. K., N. Y.

539. One's all, two's all, zig's zan,
Bobtail, vinegar, tickle and tan.
Harum, scarum, vergum marum,
Stingelum, stangelum, stuck!

Hartford, Conn.

540. One is all, two is all, zickel zall, zan;
Bobtail vinegar, tickle an tan;
Hirum squirum, Virgin Mary,
Luke, Ann, buck!

U. S. A.

541. One-zaw, two-zaw, zig-zaw, zan,
Bobtail, dominicker, dil-daw, dan:
Hailum, skalum, Virgin Mary;
Sinkum, sankum, buck!

Colorado.

542. One-zall, two-zall, zigazall zan,
Bobtail vinegar, tittle tall tan;
Hyrum, skyrum, the Virgin Myrum,
Nigger, turnpike, tallest man.

G. P. K., Indiana.

543. One-zoll, two-zoll, sig-zoll Sam,
Bobtail vinegar, ride (or shear) the ram.
Harum, scareum, wriggleum, ware-

Broome Co., N. Y.

544. One-zaw, two-zaw, zag-a-zo, zan,
Bobtail, winny pipe, te, to, tan;
Hale, scale, Virgin Mary,
Sinctum, sanctum, Washington, buck!

Va. and N. C.

545. One-zaw, zoo-zaw, zigger-zaw, zan;
Bobtail vinegar, little poll ram;
Hiram, skiram, Virgin iram,
Inketam, ankletam, buck—out!

M. K., Mass.

546. One sort, two sort, little zicky zan,
Bobtailed, dominockey, tonee tan.
Virgin Mary, halum, scalum,
Jingum, jangum, bolum, buck!

Tennessee.

547. One zol, two zol, zicazoll zan,
Bobtail nanny goat, Yankee-doodle dan.
Harum, scarum, Virgin Mary,
High pon tosh; out goes he!

J. B. B., S. C.

548. One dol, do doll, dick doll dan,
Bobtail vinegar, tiddle doll tan.
Hiram, skyram, bargie niram;
O-U-T, out!

549. One-zall, two-zall, zig-zall zan,
A bobtail, a bobtail, tick-a-roon-a-tan.
Harum, scarum, widgum warum,
High, pon, tus.

Delaware.

Variation:
For "dominicker," boys substitute "billy-goat."

550. One sort, two sort, three sort Sal,
Bobtailed dominicker, dee, daw, dal.
Virgil malum, halum, scalum,
Sinktum, sanktum, buck!

E. H. O., Atlanta, Ga.

551. One lady, two lady, three lady, pan;
Bobster, vinegar, English man.
Query, quarry, Virgin Mary;
One two three, out goes she!

Reported by Philadelphia children as used by their great-grandfather.

552. One lady, two lady, three lady pan,
Baptist minister, good Irish man.
Queuey, quary, Irish Mary;
Mink, pink, bottle of ink,
Thirty geese on a bank.

F. McC., Philadelphia.

The conversion of the standard "bobtail vinegar" into "Baptist minister" is an amusing instance of preservation of rhythm at expense of the sense, admitting there is any sense.
GROUP VI. — "HINTY, MINTY, CUTY, CORN," AND VARIANTS.

"Hinty, minty, cuty, corn," seems to be an old English nursery rhyme, the first lines of which have been adopted by children for counting-out. It is quoted by J. O. Halliwell in his "Nursery Rhymes of England," 1842.

553. Hinty, minty, cuty, corn,
    Apple seed and apple thorn,
    Wire, brier, limber lock,
    Three geese in a flock.
    One flew east, and one flew west,
    One flew over the cuckoo's nest.
    Up on yonder hill,
    There's where my father dwells;
    He has jewels, he has rings,
    He has many pretty things;
    He has a hammer with two nails,
    He has a cat with two tails.
    Strike Jack, lick Tom!
    Blow the bellows, old man!
    Mass., 1806. ; Conn., 1880.

Variations:—

Line 12.—Kiss Jack, play with Tom.
    D. P. G., Maine.

7.—Up on Uncle Stephen's hill.
    S. S., Neb.

554. As I went up the Brandy hill,
    I met my Father wi' gude will.
    He had jewels, he had rings,
    He had mony braw things;
    He'd a cat and nine tails
    He'd a hammer wantin' nails.
    Up Jock, down Tom!
    Blaw the bellows, auld man!
    "Blackwood's Mag.," Aug. 1821.

555. Entra, mentra, cutra, corn,
    Appleseed and applethorn.
    Wire, brier, limber lock,
    Six geese in a flock.
    Sit and sing
    By the spring,
    O-U-T, out!
    Here's jewels, here's rings,
    Here's many pretty things;
    Here's a cat with two tails,
    Here's a hammer with two nails.
    Whip Jack, strike Tom!
    Blow the bellows, old man.
    Cling, clang, clatterty, bang!
    G. P. K., Indiana.

556. Hinty, minty, cuty, corn,
    Apple-seed and brier-thorn,
    Wire brier, limber lock,
    Five mice in a flock;
    You go over yonder hill,
    There you'll meet my brother Bill,
    He has hammers, he has nails,
    He has cats that have nine tails;
    Strike Jack, lick Tom!
    Blow the bellows, and old man run!
    Massachusetts and Rhode Island.

557. Intry, mintry, cutry, corn,
    Brier seeds and apple thorn;
    Brier, wire, limber lock,
    Five geese in a flock
    Sit and sing,
    By the spring.
    Little old man and I fell out,
    And what do you think it was about?
    He had money and I had none,
    And that was the way the quarrel begun.
    Go O-U-T, out!
    Nova Scotia, 1815.

558. Intrry, mintry, cutry, corn,
    Apple seed and apple thorn;
    Wire, brier, limber lock,
    Three geese in a flock
    Sit and sing, by a spring,
    With a dish clout
    Round your black snout;
    You must go out.
    Amy C., N. Y. City.

559. Intrry, mintry, cutry, corn,
    Apple seed and apple thorn;
    Wire, brier, limber lock,
    Seven geese in a flock
    Sit and sing, by the spring,
    O-U-T, out, old rotten dish clout;
    Cling, clang, clashy, off!
    Columbia Co., N. Y.

560. Hinty, mintry, cutery, corn,
    Apple seed and brier thorn,
    Wire, brier, limber lock,
    Three mice run up the clock;
    The clock struck one,
    The mouse run down.
    O-U-T, out,
    Tommy Terry with a dish-clout tied
    Round your neck.
    or O-U-T, out, you old scout!
    W. H. B., Maryland.

* "Scout" — a small heron of ungainly shape, also called "shytepoke," etc.
561. Hinty, minty, Irish maid
Picks roses sweet in brier’s shade.
On higher brier by the rock
Are ten sparrows in a flock
That sit and sing
By cooling spring;
When shoot one,—shoot two.
Come lazy Tom in jacket blue
And takes away his game.
Over the hills eight flew away
To come and sing another day.

"Nursery Rhymes,"
H. W. H., N. H.

562. Hinty, minty, Irish maid
Picks roses sweet in brier’s shade;
On higher brier by the rock
Are ten sparrows in a flock
That sit and sing by cooling spring;
When shoot one! shoot two!
Comes Sportsman Tom in jacket blue.
O-U-T, away they go to nimble wings,
Over the hills and through the dells,
Where Minty dwells, with many pretty things.
Yet strike one! strike two!
From out the flock eight only flew,
And two are now but game.


Obviously too long for counting-out, but introduced to show the affinities of this group.

563. Intry, mintry, cutry, corn,
Apple-seed and apple-thorn;
Wier, brier, limber lock,
One flew east, and one flew west,
And one flew over the cuckoo’s nest,
Crying:—
One, two, three,
Out goes he (she)!

Phila.; M. B., Michigan; F. S., Colo.

564. Intra, mintra, cutra, corn,
Apple seed and apple thorn;
Wire, brier, limber, lock,
Three geese in a flock (five mice on a rock);
Ruble, roble, rabble and rout,
Y-O-U-T, out!

Florida.

565. Eddle, weddle, limber lock,
Five miles in a clock;
I sat, I sunkle,
Daylight spunkle,
Fellasay dear,
To come to beer;
Invite you in to kill a fat
Little white dog and a mountainy cat;
For that same reason pull in your foot.

Ireland.

566. Hurley, burley, limber lock,
Three wires in a clock.
Sit and sing, and turn the spring,
Te, ta, tip it out,
O-U-T spells fair lies out.

"M. H. Mag.," v.
Yorkshire, England.

567. Inty, minty, tippety, fis,
Sal, dal, dominis;
Old folks, country folks,
Sal, dal, matisis.

Nova Scotia.

GROUP VII.—"Eeny, meeny, mony, my," etc.

568. Eeny, meeny, mony, my,
Pestalony, bony, stry;
Harby, darby, walk!

N. H., Mich.

Variations:—
For my, "mite" or "Mike."
For stry, "strike."
For Pestalony, "Pascal lany."
For Harby, "Arby."

See page 48, and compare rhyme 233.

569. Eeny, meeny, mony, mite;
Pisky, larry, bony, strike;
Arrigo, jarrigo, go off!

Vermont, 1834—1840.

570. Eeny, meeny, mony, my,
Tuscalana, bona, stri;
Air, ware, crow, nare,
Huldy, guildy, boo;
O-U-T spells out,
And you are out!

Massachusetts.

571. Eeni, meeny, money, my,
Tuscalona, bona, stry;
Hulda, guilda, boo,
Out goes you!

Fitchburg, Mass.

Variations:—
Line 2.—"Huska lina," for Tuscalona.

Florida.

* i.e., "fairly out."
572. Eenty meenty, monty, my,  
    Tuskalana, bona, stry;  
    Arky, darky, pelago walk,  
    Out goes she!  

573. Eny, meny, mony, mine,  
    Hasdy, pasky, daily, ine;  
    Agy, dagy, walk!  

574. Eny, meeny, mony, my,  
    Huskla, laner, bony, stry,  
    Aggy, daggy, boo!  
    Out goes you!  

575. Ena, meena, mona, Mike;  
    Pascalona, bona, strike;  
    Agy, dagy, whip, whop, whoa.  
    One, two, three; out goes she!  

576. Ena, meena, mona, my,  
    Tuscaloosa, bona, stry;  
    Tin pan, maska, dang,  
    Higly, pigly, pig snout;  
    Crinky, cranky, you are out!  

577. Ena, meena, mony, my,  
    Panalona, bona, stry;  
    Ee, wee, fowl's neck.  
    Hallibone, crackabone, ten and eleven.  
    O-U-T spells out!  

578. Eenie, meenie, monie, mite,  
    Pennsylvanie, bony strife;  
    Rare bit, cross barred tare.  
    Hick hacky, we, wo, wack!  

579. Eenty, meenty, monty, my,  
    Tuska lana, bona stry;  
    Huldy, guldy boo—  
    O-U-T spells out goes she!  

580. Inty, minty, munty, my,  
    Tuscalona, bona, stry;  
    Kay bell, broken well,  
    Wee, wo, wack!  

581. Enie, menie, monie, Mike!  
    Barcelony, bona, strike;  
    Harricky, marricky, wee, wo, wack!  

582. Ana, mana, mona, Mike;  
    Barcelona, bona, strike;  
    Care, ware, frow, frack;  
    Hallico, wallico, wee, wo, wack!  

583. Ena, meena, mona, my,  
    Barcelona, bona, stry;  
    Air, ware, frum dy.  
    Araca, baraca, wee, wo, wack!  

584. Eenie, meeny, mony, my,  
    Barcelona, stony, sty.  
    Eggs, butter, cheese, bread,  
    Stick, stack, stone dead!  

585. Ena, mena, mona, mite,  
    Basca, lora, hora, bite,  
    Hugga, bucca, bau;  
    Eggs, butter, cheese, bread,  
    Stick, stock, stone dead—OUT!  

586. Ana, mana, mona, Mike,  
    Barcelona, bona, strike.  
    Hare, ware, Kitty Kalam,  
    Who shall be my soldier man?  
    Saddle the horse and beat the drums,  
    Tell me when the enemy comes.  
    O-U-T spells very fair.  
    Rotten, bottom, dish cloth,  
    Out goes he.  

587. Eny, meeny, mona, mack,  
    Barcelona, moura, stack;  
    Oats, motes, country notes,  
    We, wo, wack!  

588. Eny, meeny, mony, my,  
    Barcelona, bona, stry,  
    Harem, scarem, Virgin Marem,  
    Hi, pon, tuss!
589. Eeny, meeny, mony, my,  
    Barcelona, bona, sry;  
    Hare, ware, limber, lare,  
    Willibur, wallibur, trump!  
    \textit{M. P. R., Wis.}

590. Any, mány, mony, mowt;  
    Hairy, bet, bony, straw,  
    Hericky, bericky, yowk, wack!  
    \textit{Mich.}

591. Eeny, meeny, mony, mite;  
    Butter, laddie, bony, strike;  
    Hair be it, frost, snake;  
    Acky, backy, we, woe, wack!  
    \textit{Maryland.}

592. Eena, meena, mona, mite,  
    Písca, lara, bara, bite;  
    Elga, belga, boh.  
    Eggs, butter, cheese, bread,  
    Stick, stock, stone dead.  
    O-U-T, out!  
    \textit{Notes and Queries," x., 379. England.}

593. Eena, meena, mona, my,  
    Pasca, lara, bona (or bora), by,  
    Elke, belke, boh.  
    Eggs, butter, cheese, bread,  
    Stick, stock, stone dead!  
    \textit{F. W. P. Jago, West of Cornwall, England.}

594. Eny, meny, mony, my,  
    Busky, hady, fenby stic;  
    Harker, parker, walk!  
    \textit{Maine.}

595. Eenie, meenie, monie, Mike,  
    Butter, lather, bony, strike;  
    Hare, bit, froth, neck,  
    Harico, barico, wee, wo, wack!  
    \textit{Pennsylvania.}

596. Eeny, meeny, mony, Mike,  
    Butter, lather, bony, strike;  
    Hair, bit, froth, neck,  
    Hallico, wallico, we, wo, waw, wum,  
    wack!  
    \textit{Philadelphia, 1818-'25.}

597. Eeny, meeny, mony, might,  
    Bossy, bossy, tony, tight;  
    Air, ware, France, neck.  
    O-U-T, out!  
    \textit{E. L. B., Ontario, Canada.}

598. Eeny, meeny, mony, my,  
    Peska, leina, bona, sry,  
    Elligo, pelligo, walk - you - right -  
    straight-out-of-this-game-with-a  
    dish-of-sauerkraut.  
    \textit{H. A. S., Maine.}

599. Eeny, meeny, miny, maw,  
    Erracle, terracle, tiny, taw.  
    One, two, three,  
    Out goes s-h-e!  
    \textit{C. C. B., Doncaster, England.}

The analogy of “Eeny, meeny, mony, my,” with  
the German has been shown elsewhere. (See page 48.)  
It seems to be far more prevalent in the United  
States than in England, the former being influenced  
by immigration. This group includes a number of  
rhymes having wide variations, and the attempted  
classification is not perfectly satisfactory; the rhymes  
are made up in part of fragments of those in preceding  
groups, and of others.

\textbf{GROUP \textbf{VIII}.—“EENY, MEENY, MINY, MO,” AND VARIANTS.}

This is an ill-defined Group, allied in its first line  
to the preceding, but divided into two sections as  
indicated.

\textit{Section 1.—“Catch a nigger by the toe.”}

600. Eeny, meeny, miny, mo,  
    Catch a nigger by the toe;  
    When he hollers, let him go.  
    Eeny, meeny, miny, mo.  
    This is the favorite with American children, actually  
    reported from nearly every state in the Union. (See  
    page 48.)

601. Eeny, meeny, miny, mo,  
    Catch a nigger by the toe;  
    If he squeals, let him go.  
    Eenie, meeny, miny, mo.  
    \textit{G. C., Edinburgh, Scotland.}

Reported exactly the same by M. P. R. from  
Wisconsin.

602. Eena, deena, dina, doe,  
    Catch a nigger by the toe;  
    If he screams, let him go.  
    Eenea, deena, dina, doe.  
    \textit{L. M., Limerick, Ireland.}

603. Eny, meny, miny, O,  
    Catch a negro by his toe.  
    If he hollers, make him pay  
    Twenty dollars every day.  
    \textit{Iowa; Illinois.}
604. Eeny, meeny, miny, mo,
Catch a negro by the toe;
Every time the negro hollers,
Make him pay you fifty dollars.

S. S., Nebraska.

605. Eeny, meeny, miny, mo,
Catch a baby by the toe;
If he hollers, let him go.
Eeny meeny miny mo.
O-U-T spells out goes he,
With a dish-cloth on her knee.

E. G. L., Newport, R. I.

606. Eene, menic, tipsy toe,
Catch a gigger by his toe,
If he hollers, let him go.
O, U, T,
Spells out goes he.
Right in the centre
Of the dark-blue sea.

Washington, D. C.

607. Eeny, meeny, miny, mom,
Catch a gigger by the thumb;
When he hollers, send him hum
Eeny, meeny, miny, mum. [(home).

Winchester, Connecticut.

Section 2.—“Cracka, feena; fina, fo.”

608. Eena, meena, mina, mo,
Crack-a-fenny, finy, fo;
Crackafeeny, crackafoorer,
Rick, bicky, bon, do.

New Orleans, La.

609. Eeny, meeny, miny, mo,
Crackafeeny, finy, fo;
Opitoojer, crackafoujer,
Rick, bicky, bon, do.

T. J. W., Indiana.

610. Eny, miny, miny, mo,
Crack-a-fenny, finy, fo;
Appaloochee, popapotoochee,
Ick, stick, ban, do.

Denver, Colo.; Tennessee.

611. Eny, miny, miny, mo,
Crack a feny, finy, fo;
Anca, niger, papa, tuger,
Rick, stick, ban, Joe.

E. G., St. Joseph, Mo.

612. Eanae, meanae, meinae, mo,
Crack a phanea, phinae, pho;
Openousia, popituisia,
Ryx, styx, banjo.
O-U-T spells out goes she,
With a rotten dish-cloth on her knee.

Spelled as reported by H. T., Philadelphia, Pa.

* Or “Ominoutcha, popitoucha.” Compare the Dutch rhyme, No. 114.

513. Eeny, meeny, miny, mo,
Tissy, tassy, bunny toe;
Erricky, derricky, we, wa, wo.

614. Jeema, jeema, jima, jo;
Jickamy, jackamy, jory;
Hika, sika, pika, wo.
Jeema, jeema, jima, jo.

“M. H. Mag.”, v.

Somersetshire, England.

615. Eena, meena, mona, mi,
Pestalona, bona, stri;
Amanootcha, papatoootcha,
Rick, dick, bon, do.

Hartford, Conn.

616. Eena, meena, mina, mona,
Jack the hena, hina, hona;
A, K, kick the ram.
Who will be the bravest man
To beat the horse,
To beat the drum,
To tell me when the enemy comes.
One, two, three, out goes she!

M. C., Greenfield, Mass.

617. Ana, dana, due;
Papa, lala, lue;
Eder, falla, booba, lalla,
Ana, dana, due.

Philadelphia.

GROUP IX.—“Eeny, meeny, tipity, tee,” etc.

Some of the changes which the doggerels of this
Group undergo are very singular. Compare, for ex-
ample, the following:

Teena, dinah,
Ola, dola,
Dila, dila,
Olla, bolla,
Alabama,
Delia, dillia,
Tela, dila,
Harley, barley,
Delly, jelly,
Tiney, toney,
Teely, toke,
Olma, tolma,

Also the following series:

Hocca prooch,
Oche, pokker,
Ouchta, poutcha,
Ockaprooch,
Hulkey, mulkey,
Hotchy, potty,
Hitcha, pitcha,
Horter, sporter,
Uncle Brokes
Honda, konde,
Ocheke, pochake.
FOR COUNTING-OUT.

618. Eeny, meeny, tipty, tee,
   Teena, dinah, Dominee;
   Hocca, proach, dominoach,
   Hy, pron, tus.
   "Notes and Queries," xi. 113,
   Philadelphia.

619. Eenie, meenie, tip de-dee,
   Ola, dola, Dominee;
   Ochre, poker, dominoca,
   Hi, pron, tag.
   N. H.

620. Aila, maila, tip-te-tee.
    Dila, dila, Dominee;
    Oka, poka, dominoka,
    High, prong, tusk.
    Philadelphia; N. Y.

   As reported, two additional lines were given: "One flew east and one flew west, And one flew over the cuckoo's nest," which are obviously misplaced.

621. Eeny, meenie, tipsy, toe;
    Olla, bolla, domino;
    Okka, pocha, dominocha,
    Hy, pon, tush.
    O-U-T spells out goes he,
    Right in the middle of the dark blue sea.
    W. H. B., Washington, D. C.

622. Inty, minty, tipsy, toe,
    Alabama, domino;
    Outcha, poutha, dominoutcha,
    Hon, pon, tusk.
    Newport, R. I.

623. Eeny, meeny, tipsy, teeny;
    Oka, pocha, dominocha,
    Hi, pon, tuss.
    Washington, D. C.

624. Inty, minty, tippety, fig,
    Delia, dilia, dominiing;
    Otcha, potcha, dominotcha,
    Hi, pon, tusk.
    Huldy, guldy, boo,
    Out goes you!
    Hartford, Conn.

625. A-le, ma-le, tipe-te-tee,
    Tela, tilla, Dominee;
    Ockapproche, dominocha,
    I, pon, tus.
    Uldy, guldy, boo!
    Penn.

Variation:—
   Aily, maily, tipped-the-tea.
   Ohio.

626. Ala, måala, tipsy, tee,
    Tela, tilla, Dominee;
    Otcha, potcha, dominotcha,
    High, pon, tus.
    Ugly, bugly, boo,
    Out goes you.
    Wilmington, Del.

627. Allory, mallory, tipsy, tee,
    Hułky, mulky, dominulky;
    High pine, tulk.
    G. H. S., N. C.

628. Haley, maley, tipsy, tee,
    Harley, barley, Dominee;
    Hotchy, potchy, cotchy, notchy.
    Hom, pon, tusk.

629. Henry, menry, deeper, dee,
    Delia, dalca, nomine;
    Hotcher, potcher, number notcher,
    Hi—pon—tus!
    N. C. and Va.

630. Ana, mana, dippery Dick;
    Delia, dola, Dominick;
    Hytcha, pytcha, dominytcha;
    Hon, pon, tusk.
    E. C. B., Central New York.

631. Ana, mana, dippery Dick,
    Dela, dola, Dominick;
    Hockey-po, cento-no;
    Hy, pon, tus!
    P. B. P., Amenia, N. Y.

632. Eeny, meeny, ipry, Dick,
    Delly, jelly, dabman, ick;
    Ockna, pie, signify,
    On, ton, too.
    D. M. B., Syracuse, N. Y.

633. Eeny, meeny, tipsy, teeny,
    Deeny, dina, domi, neeny;
    Hoka, poka, dominoka;
    High, pont, us.
    Greenville, S. C.

634. Heely, peely, tipty, fig,
    Deely, doly, domi nig;
    Horter, sporter, Sally Snorter.
    Woa, har, gee, buck!
    Virginia.

635. Haley, maley, tippery, fig;
    Tiney, toney, tombo, nig;
    Goat, throat, country note;
    Tiney, toney, tiz.
    Rhode Island, 1830.
636. Ana, mana, tipptey fig;  
Tine, tone, country nig;  
Oats, floats, country notes;  
Tine, tone, tis.  
Connecticut, 1885.

637. Haley, bayley, tithaby, tick;  
Teely, toley, to-me, nick.  
Uncle Brokes stole my goats,  
Hi, zon, tusk.  
Massachusetts.

638. Haley, bayley, tithaby, table,  
Alaby, crackaby, nillaby, nable;  
Hin, pon, muspedon.  
Alaby, crackaby, twenty-one!  
Massachusetts.

639. Inty, minty, tippity, fig;  
Dinah, donah, norma, nig.  
Oats, floats, country notes;  
Dinah, dona, tiz.  
Hü'llla, bullöp, bulloo,  
Out goes you!  
U. S. A.

640. Ena, mena, figgitty, fick,  
Delia, doila, ah-min-ick;  
Harrico, block, strong rock.  
Hum, bug, pig.  
F. B., San Francisco, Cal.

641. Zeeny, meeny, fickety, fick,  
Deal doll, dolmanick;  
Zanty panty, on a rock, toosh.  
"Folk-lore Record," iv. 175,  
West of Scotland.

642. Eny, meeny, mony, mad,  
Deena, doa, dunna, dad.  
Shanty, panty, pela, ruche;  
Hane, tane, toosh.  
R. G. H., Montreal, Can.

643. Eny, meny, tispy, tee,  
Olive, olly, Dom-i-nee;  
Unchy, bunchy, boo.  
Out goes you!  
New York.

644. Eeneey, pheeny, figgery fegg,  
Deely, dyly, ham and egg;  
Calico back and stony rock.  
Arlum, barlum, bash!  
"Folk-lore J.," i. 385.  
Cumberland, England.

645. B-ley, i ley, olley, ee,  
Olma, tolma, filee, fee;  
Hondal, konda, Mary, onda,  
The last one out stands yonder.  
F. B., San Francisco, Cal.

646. Elaka, nelaka, tipakenee,  
Ilaka, nolaka, domicanee,  
Ocheke, pochake, domicanochake,  
Out goes she!  
G. E. C. R., Albany, N.Y.

GROUP X.—MISCELLANEOUS RHYMES,  
CONTAINING GIBBERISH.

647. Snip, snap, snout,  
My tale's told out.  
Referred to by Max Müller as occurring in Norse  
legends, and used perhaps in "counting out."

648. Hytum, skytum,  
Perridi, styxum,  
Perriwerri, wyxum.  
A bonum D.  
"Notes and Queries," (4) xi. 330.  
England.

649. Hytum, pytum, peni, pye,  
Popul orum, jiggum jye,  
Stand thee oot bye.  
A. J. Ellis,  
Cumberland, England.

650. Kectum, pectum, peeny, pie;  
Populorum, gingum, gie.  
East, west, north, south,  
Kirby Kendal, cock him out!  
"Nursery Jingles," by Clara  

651. Abena, babena, baby's knee,  
Hallsom, pallson, sacred tea;  
Potatoes roast, single toast,  
Out goes she!  
L. M., Limerick, Ireland.

652. Hiro, piro, rantan, tara,  
Northville, Sackville, rodo, dingy,  
whack!  
D. S. P., Ashland, N.Y.

653. Eze, oze,  
Manze, broze,  
Eze, oze, out!  
Portland, Oregon.  
Obviously of German origin.

654. Andy, mandy, sugar-candy,  
Out goes he.  
Michigan.

655. Oggy, doggy, walk right out!  
J. A. G., Hartford, Conn.

656. Exy, dexy, silver texy,  
Exy, dexy, out!  
Norwich, Conn.
657. Rumble, rumble in the pot,  
Quincible, quoncible, taw, tay, tell, lub.

   New York.

658. Henly, penly, chickly, chaw,  
He, pe, clenly, awe, buck!

   Western Pennsylvania.

This also proves to be of German origin.

659. Ibidie, sibidie, sab,  
Ibidie, kânalém.

   Hoboken, N. J.

Of German origin.

660. Ibberty, bibberty, sibberty, sab,  
Ibberty, bibberty, kenôre. (Bis.)

   Hartford, Conn.

Communicated orally by a child ignorant of its German origin.

661. Ibbity, bibbity, sibbity, Sam,  
Ibbity, bibbity, wack!

   F. B., San Francisco.

662. Ibbity, bibbity, sibbity, sap,  
Ibbity, bibbity, ka-wa-la.

   F. B., San Francisco.

663. Ocka, bocca, bona, cracker,  
Ocka, bocca, tuse. You're out!

   California.

664. Acker, backer, soda cracker,  
Half-past two.

   A pinch of snuff,  
That is enough,  
Out goes you!  

   M. H. M., Plainfield, N. J.

665. Occa, bocca, bona, cracka,  
Occa, bocca, tuse.

   O-U-T spells out,  
With a dirty dish-rag  
Turned inside out.  

   N. B., Portland, Oregon.

666. Ecker, becker, soda cracker,  
Ecker, becker, doe.

   O-U-T spells out goes she  
In the middle of the deep blue sea.  

   Connecticut.

667. Acker, backer,  
Soda cracker,  
Me, mo, mack.

   Grandpa, toto,  
Was just so-so,  
And so he got whacked!  
One, two, three, out goes she!

   New York.

668. Hackabacker, chew tobacco,  
Hackabacker chew;  
Hackabacker eat a cracker,  
Out goes you!

   Girls, Newport, R. I.

669. Acker, backer, sold a cracker,  
Acker, backer, doo.

   O-U-T spells out goes you!

   Hartford, Conn.

670. Acka, backa, soda cracker,  
Acka, backa, too.

   Wilmington, Del.

671. Eli, meli, tiffi, tig,  
Ini, oni, onni, nig.

   Onesall, twosall, zigsall, zan,  
Harum, scarum, Turkey buzzard.

   Pennsylvania;  
Schenectady, N. Y.

672. Rumzo, romzo, hollow pot.  
One-zo, two-zo, three-zo, four.

   Kitty is lying on the floor.

   Hoboken, N. J.

673. Hickety, pickety, pize-a-rickety,  
Pompalourum jig.  
Make a posset of good ale,  
And I will have a swig.

   England.

674. Ikkamy, dukkamy, alligar mole,  
Dick slew alligar slum,  
Hukka, pulka, Peter's gum (or gun),  
Francis.

   Massachusetts; Baltimore,  
1848—1858.

675. Ickama, dickama, aliga, mo,  
Dixue, aliga, sum,  
Hukka, pulka, Peter's gun,  
Francis.

   San Francisco.

676. Higgamy, diggamy, ally-gue-ro;  
Dick slew ally-go-slum,  
Humkum, punkum, Peter run,  
One, two, three, O-U-T.

   O. T. M., West Va.

677. Hickory, dickory, altimo,  
Peeler slew gum.  
Hocus, pocus, chocus,  
Francs.

   J. W. P., Wisconsin.
687. Eatum, peatum, penny, pie,  
Babylon, stickum, stie,  
Stand you out thereby.  
Scotland.

688. Zeinty, teinty, Henry, Methery,  
Bumful, lenterie, over, Dover;  
Dig at a ha‘penny, puddin or pie,  
Stand ye last out by.  
Scotland.  
Accuracy uncertain.

689. Hailey, bailey, tillamy Dick,  
Lou, zon, zick.  
Uncle proche, tumay noche,  
High, zon, tuz.  
W. S., Connecticut, 1835.

690. Liss, tita, riss,  
Bom, bel, gotis.  
Rinka, stiska, bobolinka;  
Flap, flail, fliss.  

691. Rytum, tweedle, tweedle, dell,  
A yard of pudding is not an ell;  
And not forgetting tytherum tie,  
A tailor’s goose can never fly.  

692. Fee, fy, fo, fum,  
Higeldy pigeldy, oh what fun!  
Here we go, there we go;  
Hanko, banko, ke, kaw, buck!  
G. C. F., Hokendauqua, Pa.

693. Higley pigley, Margery John,  
Crickly crackly, battle is won.  
General Jackson out of the strife;  
Hockiby, pockiby, weary of life.  
K. T., N. H.

GROUP XI.—MISCELLANEOUS.

To many of the following, especially the shorter ones, children add:—
One, two, three,  
Out goes she (or he).

This group of rhymes, not easily classified, could  
be greatly extended, but we have purposely omitted  
many well-known “Mother Goose” and nursery  
rhymes often used by children for “counting out.”

694. Eggs, butter, cheese, bread,  
Stick, stock, stone dead!  
Reported also as current in Connecticut in 1825,  
in N. H. in 1860, and known to children of the present day.
FOR COUNTING-OUT.

695. Eggs, cheese, butter, bread,
    Stick, stack, stone dead.
    Stick him up and stick him down,
    Stick him in the old man’s crown.
    
    *Pronounced enjyne, to rhyme with “nine.”

    Variation:—
    “Set him up” for “stick him up,”
    and so throughout.

    Wilmington, Del.

706. My mammy told me
    To say this one.

    W. Tennessee.

    Used by very young children in many States.

707. Engine* number nine,
    Half wood and half pine.
    

708. Engine number nine,
    Eighteen hundred and seventy-nine.

    New York.

709. Engine number nine;
    Ring the bell when its time.
    O-U-T spells out goes he,
    Into the middle of the dark blue sea.

    D. C., Pa.

710. Papa, mamma, big dish clout;
    O-U-T puts you out!
    
    Fitchburg, Mass.

711. Wrang the dish cloth out;
    Out, spot, out!

    Boston.

712. Don’t give me the dish-cloth wet,
    Allie, Annie, Tony, Bet;
    New run out, and play about,
    Since ‘you’ve wrung the dish-cloth out.

    G. M. J., Rochester, N. Y.

713. Red, white and blue,
    All out but you!


    Used when children do not want to take time to count each one out successively.

714. Blue hoss, red hoss,
    Out goes the boss.

    W. Tennessee.

715. Tobacco, hic, ’twill make you sick,
    Tobacco, sick, ’twill make you hic.

    Syracuse, N.Y.

716. Three potatoes in a pot,
    Take one out and leave it hot.

    Philadelphia.

717. School’s up, school’s down,
    School’s all around the town.
    One, two, three, out goes she!

    Fitchburg, Mass.

718. A poor little boy without any shoe;
    One, two, three, and out goes you.

    Fitchburg, Mass.

696. Butter, eggs, cheese, bread,
    Hit a nigger on the head;
    If he Hollers, hit him dead;
    Butter, eggs, cheese, bread.

    Cambridge, Mass.;
    Saratoga, N. Y.

697. Stick, stock, stone dead,
    Blind man can’t see;
    Every knife will have a slave;
    You or I must be he.

        *Ker’s Essay,* England.

698. Cat, cub, catch, coon,
    Cling, clong, clackem.

    P. B. P., Amenia, N. Y.

699. Ink, pink, papers, ink,
    Am, pam, push.

    G. C., Edinburgh, Scotland.

700. Ink, mink, tip a wink,
    Bottle full of rotten ink.

    Fitchburg, Mass.

701. Ink, mink, pepper, stink,
    Bottle full of rotten ink.

        Common in the United States.

702. Ink, mink, pepper, drink,
    A rotten bottle full of ink.
    One, two, three,
    Out goes he!

    New York City.

703. Ink, pink,
    A penny a wink.
    Oh, how you do stink!

    Ontario, Can.

704. Hink, spink, the puddings stink,
    The fat begins to fry;
    Nobody at home but jumping Joan,
    Father, mother and I.

        *Ker’s Essay,* England.

705. Billy, Billy, burst,
    Who speaks first?

    Ontario, Can.

After repeating this, the one who speaks first
is out, and the doggerel is repeated until only one
remains, who is “it.”
719. Fee, fo, fi, fum, smell the blood of an English mum.
    Fum, fee, fo, fout; one, two, three, and you are out!
    Ontario, Can.

720. Apples and oranges, two for a penny,
    It takes a good scholar to count so many.
    One, two, three,
    Out goes he!
    *Philadelphia; Virginia.

721. Oranges, oranges, two for a penny,
    Father got drunk with eating so many;
    Two and two is a twopenny loaf,
    Two and two is out!
    "M. H. Mag.;" v.,
    *England.

722. Apples and oranges, two for a penny,
    It takes a good scholar to count so many.
    The grass is green, the rose is red,
    God bless George's noble head!
    *S. H. B., Sandy Hill, N. Y.

723. Rumble, rumble in the lot,
    One, 2, 3, 4, O-U-T spells out!
    *New York.

724. Dutch cheese and sauer-kraut,
    O-U-T puts you out!
    *Fitchburg, Mass.

725. Our first Lieutenant he was so neat,
    He stopped in the battle to wash his feet.
    *New York.

726. Muncho, poco, mala, bueno,
    Zuñi . . Moqui, Navajo.

727. My father has a fine fat pig,
    Now I'll give you a touch of T-I-G.
    *Cork, Ireland.

728. Monk, monk, bottle of beer,
    How many monkeys are there here?
    One, two, three, four,
    Put the monkey out the door.
    *Philadelphia.

729. Monkey, monkey, barrel of beer,
    How many monkeys are there here?
    One, two, three, out goes he;
    He's a monkey, don't you see?
    *W. D. M., Gilberthouse, N. Y.

730. Monkey in the match box,
    Don't you hear him holler?
    Take him to the station-house
    And make him pay a dollar.
    *Conn., N. Y.

Variations:—
    For match box, "bandbox"; "jail-house" for station house.
    *Newport, R. I.

731. My mother, your mother, lives across the way,
    In a three-story house on East Broadway.
    Monkey in the bandbox,
    Don't you hear him holler?
    Take him to the station-house
    And make him pay a dollar.
    Huldy, gufy, boo, out goes you!
    *J. A. G., Hartford, Conn.

A medley of portions of several rhymes.

732. Nigger in the woodshed,
    Don't you hear him holler?
    Fetch him up to my house,
    And I'll give you half-a-dollar.
    *Connecticut.

733. Nigger, nigger, never die,
    Black face and shiny eye,
    Crooked toes and broken nose,
    And that's the way the nigger grows.
    *Philadelphia.

The first two lines of this stanza play an amusing part in a recent entertaining work of fiction—Robert Louis Stevenson’s “Dynamiter.”

734. Nigger up a tree,
    One, two, three,
    When will he come down?
    Three, two, one.
    *S. A. S.,
    *North Chelmsford, Mass.

735. Watchman, watchman, don’t watch me,
    Watch that nigger behind the tree.
    He stole whisky, and I stole none;
    Put him in the calaboose for fun.
    *D. H., Greenville, S. C.
736. Wash the ladies’ dishes,  
Hang them on the bushes.  
When the bushes begin to crack,  
Hang them on the nigger’s back.  
When the nigger begins to run,  
Shoot him with a leather gun.  

L. G., Fultonville, N. Y.;  
Mass.

Variation:—  
Line 1.—Ring the ladies’ dish-cloth.  
Southern U. S.

737. Little fishes in the brook,  
Papa catch them with a hook;  
Mamma fry them in a pan,  
Bubby eats them like a man.  

Colorado;  R. I.

738. Barber, barber, shave a pig,  
How many hairs to make a wig?  
Four-and-twenty that’s enough,  
Give old barber a pinch of snuff.  

Girls, Newport, R. I.

739. P’liceman, p’liceman in that tree,  
P’liceman, p’liceman don’t catch me.  
He stole gold and I stole brass,  
P’liceman, p’liceman go to grass.  

Central N. Y.

740. I have a little nutmeg tree,  
And nothing would it bear  
But a silver nutmeg,  
And a golden pear.  

“Folk-lore,” i. 385, Derbyshire.

741. I know something I shan’t tell,  
Three little niggers in a peanut shell;  
One can sing and one can dance,  
And one can make a pair of pants,  
O-U-T spells out goes she!  

J. A. G., Hartford, Conn.

742. As I was walking down the lake,  
I met a little rattlesnake,  
I gave him so much jelly-cake,  
It made his little belly ache;  
One, two, three, out goes she!  

J. A. G., Hartford, Conn.;  
Hoboken, N. J.

Variations:—  
Line 1.—As I went up the silver lake

San Francisco.

 Line 2.—He eat so much of jelly cake.

Greenport, L. I.

743. As I went up the apple tree,  
All the apples fell on me.  
Bake a puddin’, bake a pie,  
Did you ever tell a lie?  
Yes, I did, and many times.  
O-U-T spells out goes she,  
Right in the centre of the dark deep blue sea.  

Variation lines 5 and 6:—  
Yes, you did, you know you did,  
You broke your mother’s teapot lid.  

Kan.;  R. I.;  Mass.

Variation:—  
Did you ever tell a lie?  
No—I never told a lie,  
But I eat the apple pie.  

Va.;  Wis.

744. As I went up the apple tree,  
All the apples fell on me.  
I took one, by brother took another,  
And we both jumped over the bridge together.  
One, two, three, out goes she!  

New York.

745. I climbed up the apple tree,  
John had a stone and he fired it at me.  
I shook the apples down,  
And they fell upon the ground.  

A. A., Orange Valley, N. J.

746. As I went up a steeple,  
I met a lot of people.  
Some were white and some were black,  
And some the color of a ginger-snap.  
One, two, three, out goes she!  

J. A. G., Hartford, Conn.;  
Hoboken, N. J.

747. As I climbed up the hickory steeple,  
I met a lot of funny people.  
Some were black and some were white,  
And some were like a Dutchman’s pipe.  

Hoboken, N. J.

748. Rub-a-dub-dub,  
Three men in a tub.  
The butcher, the baker,  
The candlestick maker.  
All jumped out of a rotten potato.  

“M. H. Mag.” v.  
Bristol, England.
749. With a C and a sigh,
With a Constanti;
With a niple and a pople,
And a Constantinople.
Penn.; Mass.; N. Y.

750. A knife and a fork,
A bottle and a cork;
And that's the way
To spell New York.
New York.

751. Capting, what's the fare to Boston?
Eleven shillings.
Eleving! great heavings!
I thought 'twas only seving.
New England.

752. A knife and a razor;
Spells Nebuchadnezzar;
A knife and a fork;
Spells Nebuchadnork.
A new pair of slippers,
And an old pair of shoes,
Spells Nebuchadnezzar,
The king of the Jews.
New York City.

753. Daisy Deborah Delilah Dean,
Fresh as a rose and proud as a queen!
Daisy Deborah, drawn from the pool
By Harry and Dick, came dripping to school.
Daisy Deborah, wet as a fish;
Her mother says bed,
While her father says pish!
The children on whom the words bed and pish fall
are paired.
K. T., New Hampshire.

754. Juba, Reeda, Caesar, Breeda,
Quawka, Dinah, Clamshell.
Said to be names of negroes, used forty years ago in Newport, R. I.

755. Monday, Tuesday, Wednesday,
Thursday, Friday, Saturday,
O-U-T spells out goes she!
H. D. A., Virginia.

756. Hiddledy, diddledy, dumpty,
The cat ran up the plum tree;
Half-a-crown to fetch her down,
Hiddledy, diddledy, dumpty.
L. M., Limerick, Ireland.

757. Iddlety, diddlety, dumpty,
The cat ran up the plum tree;
Send a hack to fetch her down;
Iddlety, diddlety, dumpty.
Greenport, L. I.

An Americanized version of the preceding.

758. My girl, your girl,
Any girl at all;
I lost my girl
Going to the ball!
L. R. K., Nashotah, Wisc.

759. Round about, round about, appley pie,
Daddy loves ale, and so do I;
Up, mammy, up,
Fill us a cup,
And daddy and me'll sup it all up.
"M. H. Mag.," v.
Yorkshire, England.

760. Inty, tinty, tethery, methery,
Bank for over, Dover, ding.
Ant, tant, tooch;
Up the Causey, down the Cross,
There stands a bonnie white horse;
It can gallop, it can trot,
It can carry the mustard pot.
One, two, three, out goes she!
Edinburgh, Scotland.

"Tethery, methery" are probably borrowed from the Anglo-Cymric score (see page 60).

761. By the holy evangile of the law,
I marry this Injun to this squaw;
On the point of my jack-knife,
I pronounce them man and wife.
One, two, three,
Out goes he!
O. T. M., Washington, D. C.

762. Nancy Pansy lived in a well,
She brewed good ale for gentlemen;
Gentlemen came every day,
Till Nancy Pansy ran away.
"M. H. Mag.," v.
Yorkshire, England.

763. Me daffy-down-dilly, me dove,
Me everything and me love;
I was never so pleased in me life,
Me everything and me wife.
"M. H. Mag.," v.
Yorkshire, England.

764. Heater, beater, Peter, mine,
Hey Betty Martin, tiptoe fine,
Higgledy, piggledy up the spout,
Tip him, turn him round about.
Poughkeepsie, N. Y.
765. One-ery, two-ery, tickery, ten,
   Bobs of vinegar, gentlemen.
   A bird in the air, a fish in the sea;
   A bonny wee lassie come singing to thee,
   One, two, three.
   Scotland.

766. Ink, pink, pen and ink,
   I command you for to wink;
   Rottom bottom, dish clout.
   O-U-T spells out,
   So out goes she!
   "Folk-lore J.," i. 384.
   Derbyshire.

767. Ring a ring of roses,
   A pocket full of posies.
   One, two three,
   Out goes he (or she).
   Connecticut.

768. One-ery, two-ery, ickery E,
   You and you, and you I see.
   We'll soon begin to have a rout,
   But we'll be in and you'll be out.
   N. Y.

769. Igamy, ogamy, box of gold,
   A louse in my head was seven years old.
   I inched him and pinched him
   To make his back smart,
   And if ever I catch him
   I'll tear—out—his—heart!
   J. H. K., Baltimore, Md.

770. Willy, nilly, nick nack,
   Which one will you tak'?
   Which is white and which is black?
   Willy, nilly, nick nack.
   G. W. S., Scotland.

771. Monday's child is fair of face;
   Tuesday's child is full of grace;
   Wednesday's child is sour and sad;
   Thursday's child is merry and glad;
   Friday's child is full of sin;
   Saturday's child is pure within;
   The child that is born on the Sabbath-day
   To heaven its steps shall tend away.
   Georgia.

772. Monday's child is fair of face;
   Tuesday's child is full of grace;
   Wednesday's child is loving and giving;
   Thursday's child must work for its living;
   Friday's child is full of woe;
   Saturday's child has far to go;
   The child that is born on the Sabbath-day
   Is blithe and bonnie and good and gay.
   New England.

773. Zickety, dickety, dock,
   The mouse ran up the nock,
   The nock struck one
   Down the mouse ran,
   Zickety, dickety, dock.

774. Hickory, dickory, dock;
   The mouse ran up the clock;
   The clock struck one,
   And down he run,
   Hickory, dickory, dock.
   E. W. G., R. I.; J. O. Halliwell's
   See page 44.

775. Hickory, dickory, dare,
   The pig flew up in the air.
   The man in brown,
   Who brought him down;
   Hickory, dickory, dare.
   H. W., New Haven, Conn.

776. Boiliki, bublika, devil-a-pot,
   Boiliki, bublika, hellika hot!
   Boil black blood of big black man,
   Boiliki, bublika, Ku Klux Klan!
   Michigan.

777. Nigger, Nigger,
   Pull a trigger
   Up and down the Ohio river;
   Rigger, jigger,
   Nary snigger,
   In a row we stand and shiver.
   G. B. D., Indiana.

778. Eerie, orie, o'er the dam,
   Fill your poke and let us gang.
   Black fish and white trout,
   Eerie, orie, you are out.
   Scotland.
779. Heeper, weeper, chimney-sweeper,
Got a wife and couldn’t keep her;
Got another, couldn’t love her,
Heeper, weeper, chimney-sweeper.

"M. H. Mag.," v.
Newcastle, England.

780. Peter, Peter, pumpkin eater,
Had a wife and couldn’t keep her;
Put her in a pumpkin-shell,
And then he kept her very well.

New York.

781. Monkey, monkey, bottle of beer,
How many monkeys are there here?
One, two, three,
Out goes he!

Reported from Neb., R. I., Va.,
Minn., Penn., la., Kan., Mo.,
Miss., Conn., N. Y., Wis.

Variations:—
Line 1.—barley beer (Ill.).
"" bear like beer (Vt.).
"" barrel of beer (Kan.).
"" making beer (Owego, N.Y.).

782. Monkey, monkey, bottle of beer,
How many monkeys are there here?
Four-and-twenty, that’s enough,
O-U-T spells out!

G. H. S., N. C.

Variation:—
Line 4.—Give a monkey a pinch of
snuff.
N. J.

783. Monkey, monkey, bottle of beer,
How many monkeys are there here?
Titcome’s one, this we know,
For his mother told us so.

One, two, three, out goes she,
In the middle of the dark blue sea.
E. W., Hartford.

784. Nebuchadnezzar, king of the Jews,
Slipped off his slippers and slipped on his shoes.


Variation:—
Line 2.—Wore six pair of stockings,
And seven pair of shoes.

785. Queen, queen, Caroline,
Dipped her hair in turpentine,
Turpentine made it shine.
Queen, queen Caroline.

G. C., Edinburgh, Scotland.

786. Little man driving cattle,
Don’t you hear his money rattle?
O-U-T spells out!

R. G. H., Mass., and elsewhere.

This rhyme is very widely used in the U.S., and is said to have been current as early as 1800.

787. Little man driving cattle,
Don’t you hear his money rattle?
Little pig with black snout—
I say, you are out!

W. H. E., Maine.

788. Blacksmith very fine,
Can you shoe this horse of mine?
Yes, master, that I can,
As well as any other man.

Bring the mare before the stall.
One nail drives all.
Whip Jack, spur Tom.
Blow the bellows, good old man.

E. H. O., Atlanta, Ga.

789. My father has a horse to shoe;
How many nails do you think will do?

New Haven, Conn.

Each child in turn chooses a number less than 8, until finally only this number remains, and he or she who has to take 8 is "it."

Adapted from the German. (See page 20.)

790. John says to John, "how much are your geese?"

John says to John, "twenty cents apiece."

John says to John, "that is too dear;"

John says to John, "get out of here!"

Central New York.

Variation:—Line 1, "ten cents," and add—

O-U-T spells out goes she,
Intq the middle of the dark, blue sea.

Hartford, Conn.

791. Ching, Chong, Chineeman,
How do you sell your fish?
Ching, Chong, Chineeman,
Six bits a dish.

Ching, Chong, Chineeman,
Oh! that is too dear.

Ching, Chong, Chineeman,
Clear right out of here!

W. H., Portland, Oregon.
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| 792. | Jane, Jane, had a machane;  
      | Jo, Jo, made it go;      
      | Frank, Frank, turn the crank;  
      | His mother came out and gave him a spank,  
      | And sent him over the garden bank.  
      | **Hartford, Conn.**  
      | To rhyme with "Jane" children convert "machine" into "machane." |
| 793. | All last night, and the night before,  
      | Twenty robbers at my door,  
      | Wake up, wake up, ginger blue,  
      | And don't be afraid of the bugaboo!  
      | **Nevada.**  
| 794. | Eery, orrey, o'er the mill dam,  
      | Fill my pock, and let me gang.  
      | "**Folklore Record,**" iv. 175.  
      | **West of Scotland.**  
| 795. | Miss Mary Mack, dressed in black,  
      | Silver buttons on her back.  
      | I love coffee, I love tea,  
      | I love the boys, and the boys love me.  
      | I'll tell ma when she comes home,  
      | The boys won't leave the girls alone.  
      | **N. S. B., West Chester, Pa.**  
| 796. | Here's a wise man from the East,  
      | Hit me, tip me turny;  
      | He will make you hide your head  
      | For shouting in Caperny.*  
      | **N. H.**  
| 797. | Linnet, linnet,  
      | Come, this minute;  
      | Here's a house with something in it;  
      | This was built for me, I know.  
      | **Philadelphia.**  
| 798. | Bee, bee, bumble bee,  
      | Sting a man upon his knee.  
      | Sting a pig upon his snout,  
      | I say you are out!  
      | **W. H. E., Me.; Mass.**  
| 799. | Mitty Matty had a hen,  
      | She lays white eggs for gentlemen.  
      | Gentlemen come every day,  
      | Mitty Matty runs away.  
      | Hi! ho! who is at home?  
      | Father, mother, Jumping Joan.  
      | O-U-T out,  
      | Take off the latch and walk out.  
      | **Ireland.**  
| 800. | Mitty Mattie had a hen,  
      | She laid eggs for gentlemen,  
      | Sometimes nine and sometimes ten.  
      | **Georgia.**  
* Capernaum (?).  

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| 801. | Hickety, pickety, my black hen,  
      | She lays eggs for gentlemen;  
      | Gentlemen come every day,  
      | To see what my black hen doth lay.  
      | Some days five and some days ten,  
      | She lays eggs for gentlemen.  
      | **Connecticut.**  
| 802. | Hickety, pickety, my black hen,  
      | She lays eggs for gentlemen;  
      | Sometimes nine and sometimes ten,  
      | Hickety, pickety, my black hen.  
      | **Halliwell, England.**  
| 803. | Tit, tat, to!  
      | Three jolly butcher boys  
      | All in a row.  
      | One says yes,  
      | And the other says no,  
      | Therefore I say, tit, tat, to!  
      | **H. W., New Haven, Conn.**  
| 804. | William, atrum, atram,  
      | Woo a gooid waterman.  
      | He naws hah to conjur his ’ens.  
      | Some laid eggs and some laid none.  
      | William, atrum, atram,  
      | Get thee goan home.  
      | "**M. H. Mag.,**" v.  
      | **Yorkshire, England.**  
| 805. | William T. Trinity  
      | Was a good waterman.  
      | He had hens  
      | And kept them in pens.  
      | Some lay eggs and some lay none.  
      | Whitefoot, speckfoot, trip and be gone.  
      | **Eastern Shore of Maryland.**  
| 806. | William Trimbleton, he's a good fisherman.  
      | Catches hens, puts 'em in a pen.  
      | Some lay eggs, and some lay none.  
      | Wire, briar, limber, lock,  
      | Sit and sing till twelve o'clock.  
      | Clock fall down, mouse ran 'round.  
      | O-U-T spells out—and be gone!  
      | **N. C. and Va.**  
| 807. | William a Trimbletoe,  
      | He's a good fisherman.  
      | Catch his hands, put them in pens.  
      | Some fly east, some fly west,  
      | Some fly over the cuckoo's nest.  
      | O-U-T spells out—and be gone.  
      | **Georgia.**  

In "catch his hands" we note aural misapprehension, and nonsense resulting therefrom. Compare the preceding.
808. William Trimble Toe,
He's a good fisherman.
Catches hens, puts them in pens;
Some lay eggs and some lay none.
Wire, briar, timber, lock,
Three geese in a flock;
One flew east, and one flew west,
And one flew over the cuckoo's nest.
White foot, speckled foot,
Trip and begone! O-U-T spells out!

_South-west._

A medley of portions of several rhymes.

_Variation:_

"William Comtrimpletoe," etc.

_Central New York._

809. Peter McQuinity was a good water-
man.
He stole hens, and put them in pens.
Some laid eggs and some laid none.
Under foot, speckled foot, trip, trap,
and begone.

_Brooklyn, N.Y._

810. Hayfoot, strawfoot,
Specklefoot, clawfoot!
Some flew east, some flew west,
Some flew over the cuckold's nest.

_Washington, D.C._

811. A swan swam over the sea.
Swan, swan, swim.
Swan swam back again;
Well swim, wan!
O-U-T spells out goes she!

_Hartford, Connecticut._

812. Father's hope and mother's joy.
The darling little nigger boy,
O-U-T spells out!

_Vermont, 1840._

813. Doctor, doctor, can you tell
What'll make a sick man well?
Take a bowl full of lice;
When the lice begin to crawl,
Take a spoon and eat them all!

_E. S., Hartford, Conn._

814. Lucy Lockitt lost her pocket,
Katy Fisher found it.
Not a penny was there in it,
Only ribbon round it.

815. Lady Fisher lost her pocket,
Lady Parker found it.
Lady Fisher thanked her friend,
And said her cow was drowned.

816. Here comes a dude a-riding by,
So ransom, tansom, titty bo tee.
And what are you riding here for?
So ransom, tansom, titty bo tee.
I'm riding here to be married!
So ransom, tansom, titty bo tee.

_H. D. A., Va._

817. Penny, come Penny, come down to
your dinner,
And taste of the leg of the roasted
nigger.
For all you good people look over the
steeples,
To see the cat play with the dog.

_S. H. B., Sandy Hill, N. Y._

818. I declare as a rule
Man's a fool.
When it's hot he wants it cool,
When it's cool he wants it hot,
Always wanting what he's not.
I declare as a rule
Man's a fool.

_Mrs. C. H. B., Connecticut._

819. Dr. Franklin whipped his scholars
Out of Scotland into Spain,
And—then—back—a—gain.

_Washington, D. C._

820. Mr. Foster's a very good man,
Soops the college now and then.
When he's done he takes a dance
Up to London, o'er to France;
With a black beaver and a red snout.
Stand you there for you are out.

"Folk-lore Record," iv. 175.

_West of Scotland._

821. A, B, C, D, E, F, G,
Saying that puts out thee!

_Fitchburg, Mass._

822. A, B, C, deffigy, atchyg K,
L, M, N, oppi Q, restivy W, X, Y, Z.

_England._

823. A, B, C, and D, pray playmates
agree:
E, F, and G, well so it shall be;
J, K, and L, in peace we will dwell;
M, N, and O, to play let us go;
P, Q, R, and S, love we may possess;
W, X, and Y, will not quarrel or die;
Z and amphersand, go to school at command.

_England._
FOR COUNTING-OUT.

824. A, B, C, bouncing B,
Cat's in the cupboard
And can't see me,
A, B, C.

F. W. C., Washington, D. C.

825. Great A, little a,
Bouncing B,
The cat's in the cupboard
And out go we.

"Mother Goose" adapted.

826. A, B, C,
Catch the cat by the knee;
L, M, N, O,
Let the poor thing go.

F. B., Mullingar, West Neath Co., Ireland.

827. A, b, c, d, e, f, g,
h, i, j, k, l, m, n, o, p;
qu, r, s, t,
u, are out!

Cincinnati.

828. At the battle of the Nile
I was there all the while,
I was there all the while;
So you hop over that stile.

Connecticut.

829. Dr. Foster went to Glo'ster
In a shower of rain;
Stepped in a puddle, up to his middle,
Never went there again.

H. D. A., Virginia.

830. Doctor Foster was a good master,
Whipped his scholars now and then;
When he whipped them, made them dance
Out of Scotland into France.
One, two, three, out!

Pennsylvania.

831. Tom, Tom, titty mouse,
Laid an egg in my house;
The egg was rotten
Good for nothin'.
Tom, Tom, titty mouse.

Newport, R. I.

832. Roses come, roses go,
Violets begin to blow,
Neither you nor I do know
Why they come or why they go.

K. T., N. H.

833. The farmer in the den,
Hi-oh, my cherry, ho!
The farmer takes a wife.
Hi-oh, my, cherry, oh!
The wife takes a child, etc.,
The child takes a nurse, etc.,
The nurse takes a dog,
Hi-oh, my, cherry, oh!

H. D. A., Virginia.

834. Please missy, big missy, lend missy your imber bow, amber bow, iron bow, Timothy, sacrephy, forbody, lilicky, lalicky, best part of whirlicky.

B. H. B., Peekskill, N. Y.

835. February, March, April, May,
Who's to be it on this fine day?
One, two, three
Oh 'tis you, I see!

Composed by H. McC.,
Fairfield, Iowa.

836. Oats, peas, beans, and barely corn,
'Tis you that's it on this fair morn.

Composed by H. McC.,
Fairfield, Iowa.

837. F for finis
I for inis,
N for nocklebone,
I for Isaac,
S for Silas silverspoon!

C. E. B., Litchfield, Conn.
In use early in this century.

GROUP XIV.—RHymes FOR COUNTING-OUT IN SPECIAL GAMES.

838. One for the money, two for the show;
Three to make ready, four for the go!

N. Y.; W. Tenn.

Used to start children in a game, as a race.

839. One to make ready,
And two to prepare;
Good luck to the rider,
And away goes the mare.

Halliwell's "Nursery Rhymes."
Used in starting a race.

840. One to begin,
Two to show;
Three to make ready,
Four to go!

Conn.; N. Y.

Used to start a race.
841. Allalong, allalong, Linkey Loo,
Merry goes /one, merry goes /two,
Allalong, allalong, Linkey Loo,
Merry goes /one, merry goes /two.
Allalong, allalong, Linkey Loo,
Merry goes /one, merry goes /two.
I'll lay / a wager / with any / of you /
That all / my marks / make thirty / and two. /  
 praised by Washington, D.C.  

Variation:—
Allalong, allalong, allalong, allalong,
Allalong, allalong, Lincoln along.
Allalong, allalong, allalong, allalong,
Allalong, allalong, Lincoln along.
Link malooey, link maloo,
 I'll wager a quart with any of you
That all my chalks are thirty and two.  

Georgea; West Va.

For method of using see page 8.

842. Allalong, allalong, Lankey Loo,
This is the man that makes the shoe,
Allalong, allalong, Lankey Loo,
Lankey Loo, Lankey Loo,
Button my shoe,
I'll bet any man there's a number of
forty and two.  

E. W. C., Virginia Africans.

843. Little Sallie Water,
Sitting in the sun;
Crying and a-weeping
For a nice young man.
Rise, Sallie, rise,
Wipe out your eyes.

N. Y.

844. I charge my daughters every one,
To keep good house while I am gone.
You, and you, but especially Sue (or you),
Or else I'll beat you black and blue.

Ohio.


845. Here's a Spanian just from Spain,
To court your daughter Mary Jane.
My daughter Jane is far too young
To be controlled by anyone.

Girls, Washington D. C.

Compare Halliwell, who gives:—
We are three brethren out of Spain,
Come to court your daughter Jane, etc.

Used in the game: "Three Knights of Spain."

846. Chickany, chickany, crany crow,
I went to the well to wash my toe;
When I came back one of my chicks
was gone!
What time is it, old witch?

J. B. B.

Said to be used in S. C. for "counting out."

847. Hippiney, pippiney, craney crow,
The cat's asleep, the crow's awake.
It's time to give my chicken some
meat.
Down in the cellar and get a good
supper;
Up again, up again! What time is
it, old buzzard?

P. B. P., Amenia, N. Y.

848. In came a little man with a white hat,
If you want a pretty girl pray take
that;
Take your choice of one, two, or three,
If you want a pretty girl pray take
she.

Used by American children in the game of "Blank

849. Doctor, lawyer, Indian-chief;
Rich man, poor man, beggar man,
thief.

H. J. C., Michigan.

850. Rich man, poor man, beggar man,
thief;
Doctor, lawyer, merchant, chief.

Pennsylvania.

Used in counting the petals of daisies and buttons.

851. He loves me (or she),
He loves me not.
He loves me,
He loves me not.

Etc., etc.

Used in the U. S. by children counting petals of
daisies; to each petal one line is assigned, and the
fortune is determined by the last petal.

852. (a) Tinker, tailor, soldier, sailor,
Gentleman, apothecary, ploughboy, thief;
(b) Silk, satin, muslin, rags;
(c) Coach, carriage, wheelbarrow, cart;
(d) Palace, castle, cottage, barn;
(e) This year, next year, three years,

Three little Rs; London.

Used in counting buttons and petals. (See page 6.)
FOR COUNTING-OUT.

Said to be a short way of counting one hundred; used by children in "I spy." He who is it remains at the goal and counts one hundred, while the other children hide themselves.

854. Tit, tat, toe, Here I go. And if I miss, I pitch on this. M. H. Mag., v. 95, England. See page 3.


GROUP XIII.—ANGLO-CYMRIC SCORE.

857. Een, teen, tether, fether, fitz (or fips); Sather, lather, gother, dather, dix; Een-dix, teen-dix, tether-dix, fether-dix, bompey; Een-bompey, teen-bompey, tether-bompey, fether-bompey, giget. Dr. J. A. S., N. H.

858. Eeny, teeny, ether, fether, fip; Satha, latha, ko, darthur, dick; Een - dix, teen - dix, ether - dix, fether - dix, bunkin; Een - bunkin, teen - bunkin, ether bunkin; fether-bunkin; digit. G. P. K., Indiana.

Said to be the language of the Plymouth Indians in counting one to fifteen, going over the thumb and fingers of the left hand three times.


APPENDIX.

HAWAII.

WHILE the preceding pages were passing through the press, we obtained a counting-out rhyme in the Hawaii language from Mr. A. St. C. Piianaia, a native of Honolulu. The manner of counting-out is similar to that first described in this work including the use of the pebble; after all the children save one have been set free, the leader says to the remaining child:—

"O oe ka pupule,"

that is to say:—

"You are the crazy one."

The "crazy one" being another analogue to the mysterious *it* of the English tongue. The Hawaii doggerel is as follows:—

863. Akahi, ou, oi, ha,  
Paele, pakini;  
Ikaua, hoolele, pa;  

Mai, no alaea;  
Opu, momona, kapolena;  
Kaiole, wilu !

Literally translated, so far as possible, this will read:—

One, *ou, oi*, four,  
Black, twice (?) ;  
The rain flies *pa* ;  

*Mai*, for waterfowl;  
Belly, fat, the bread;  
The rat smells !

The italicized words have no meaning.

ADDENDUM TO § III.—Modern Persian astrologers (*monajem*), in addition to the business of predicting events and of deciding questions on knowledge obtained by consulting the stars, practise drawing lots. This is done with the rosary; a bead is grasped at hap-hazard—"good," "bad," "indifferent," is ejaculated at each bead until the big terminal one is reached, and that decides the question. Answers are given in conversation, bargains are made or refused, and serious acts are undertaken in accordance with the indications thus obtained. Another plan is to thrust a knife into the leaves of the Koran, and to seek judgment on the case at issue by the passage thus discovered.
ADDITIONAL RHYMES.

864. In hoc Domine quod
Duck's foot plump in the mud.

Massachusetts.

865. One, two, three, four, five, six, seven,
All good children go to heaven;
Seven, six, five, four, three, two, one,
Unless they drink whiskey and rum.


866. Enenity, feenity, fickety feg,
El, del, dolmen eg;
Irky, birky, story, rock,
An, tan, toosh, Jock.
(The Academy, XV.) Scotland.

867. Eenerity, teenery, tickery, teven;
I'll go Mary, ten or eleven;
Pin, pan, musky dan;
Nineteen, twenty, twenty-one.
(The Academy, XV.) Scotland.

868. Ictum, pictum, pyrum, jictum,
Populorum jig. [Insert name.]
Every man who has no hair,
Must always wear a wig. [Insert name.]


869. Rimly, rimly, rimbut,
Oneser, twoser;
Rimly, timley, tan;
Tee, taw, butt.
N. Y. City.

870. Hoo-i Buffalo, hoo-i Bill,
Hoo-i Buffalo, Buffalo Bill.
Hoo-i Jesse, hoo-i James,
Hoo-i Jesse, Jesse James.

G. B. D., Indiana.

The introduction of the names "Buffalo Bill" and "Jesse James" (a noted Western outlaw) shows the recent origin of this rhyme.

871. Chicky, cricky, craney, crow,
I went to the well to wash my toe;
High and low, out you go,
Chicky, cricky, craney, crow.

G. B. D., Indiana.

Used in a special game. Compare rhyme 846.

872. Te-witty, te-wally,
Te-melan-co-colly;
Te-niggy, te-naggy,
Te now, now, now!

G. B. D., Indiana.

873. Inty, tinty, tethery, methery,
Bamfy, letery, heeterly, sheeterly,
Hover, Dover, Dick.

E. T. T., Scotland.

Retains a part of the Anglo-Cymric Score.

874. Old Dan Tucker
Came home to supper,
And eat the hind leg of a frog;
He peeped over the steeple,
Saw many fine people,
And looked at the mouth of a dog!

G. B. D., Indiana.

875. Oh! Johnny Brown,
He went to town
Three score miles and ten;
He went at night
By candle light,
And never got home again.

G. B. D., Indiana.

876. Me bindle, me handle,
Me soo, me goo, me gay,
Me gandther, me sthradleum, dthradleum, dthrafjean.

Ireland.

877. Hono, ryfy, Cabul, lyty,
Do not I, Tanti, busque, Oker!

A. T. S., Maine.

An ingenious and well-read friend on seeing this, remarked that it is derived (with additions) from the word honifiicabilitudinitatibus in "Love's Labour Lost," Act V., Scene 1.