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96. Not to Seethe a Kid in Its Mother's Milk.

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case is decorated with shells and beads. The bag in which these are placed is tied with string made from the fibre of aloes, and placed in the basin on the stool. Round the side of the basin barkcloth is wrapped and secured by six rows of cowrie shells; this barkcloth forms a cover to the leather bag; it runs to a peak and is fastened with string. The whole stool with its contents stands 22 inches high. J. ROSCOE.

Folklore.

Frazer.

Not to seethe a Kid in its Mother's Milk. By J. G. Frazer.

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In a volume of *Anthropological Essays* recently published by pupils and admirers of Professor E. B. Tylor, I proposed an explanation of the above rule based on the existing objection of African tribes to boil the milk of their cattle. The explanation was suggested by information verbally given to me by my friend the Rev. J. Roscoe as to the theory and practice of Central African tribes in regard to milk, and it was confirmed by evidence which I had extracted long ago from older works on Africa, particularly the books of Th. Winterbottom and the explorer J. A. Grant. I thought that the explanation was novel, but since publishing it I find that I have been anticipated by my friend, M. Marcel Mauss, who had briefly but clearly given the same explanation in a review of two recent books on the Masai by Messrs. Merker and Hollis (*L'Année Sociologique*, IX. (1906), p. 190). Thus if our explanation of the rule deserves to rank as a discovery, the priority of the discovery certainly belongs not to me but to M. Mauss. This is the second time of late that views of mine, which I supposed to be novel, have been anticipated by my French friend and fellow-worker. While on my side these anticipations only serve to raise my opinion of M. Mauss's learning and acumen, I am happy to know that on his side they make no difference in his friendly relations to me. I am sending a similar communication to *The Athenæum*, and I propose to insert a note to the same effect in the printed report of a paper which I had lately the honour of reading to the Académie des Inscriptions et Belles-Lettres at Paris. J. G. FRAZER.

Australia.

Mathews.

Note on the Social Organisation of the Turrubul and adjacent Tribes. By R. H. Mathews.

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In an article contributed to the Royal Society of New South Wales in June 1898, dealing with various tribes in the Australian States, I made a short reference to the Kittabool tribe, occupying the country on the head waters of the Clarence and Richmond rivers in New South Wales, and extending over the dividing range to the sources of the Logan river in Queensland.* On the present occasion I desire to report that the same organisation was in force among the Turrubul tribe, whose country reached from the Logan river to Moreton Bay and Pine river, including Beenleigh, Ipswich, Brisbane, and other places. The following is a copy of the table published in 1898, with the addition of the names of the cycles or phratries, Deejee and Karpeun. The feminines of each of the section names has the suffix *gun*, which I have omitted :—

TABLE I.

CYCLE.	WIFE.	HUSBAND.	OFFSPRING.
Karpeun {	Barrang -	Terwain -	Banjoor.
	Banjoor -	Bunda -	Barrang.
Deejee - {	Terwain -	Barrang -	Bunda.
	Bunda -	Banjoor -	Terwain.

* *Journ. Roy. Soc. N.S. Wales*, Vol. XXXII, p. 82.