This article was downloaded by: [New York University]
On: 12 May 2015, At: 04:41
Publisher: Routledge
Informa Ltd Registered in England and Wales Registered Number: 1072954
Registered office: Mortimer House, 37-41 Mortimer Street, London W1T
3JH, UK

Folklore

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/rfol20>

Correspondence

Gertrude M. Godden

Published online: 14 Feb 2012.

To cite this article: Gertrude M. Godden (1892) Correspondence, *Folklore*, 3:1, 137-138, DOI: [10.1080/0015587X.1892.9720096](https://doi.org/10.1080/0015587X.1892.9720096)

To link to this article: <http://dx.doi.org/10.1080/0015587X.1892.9720096>

PLEASE SCROLL DOWN FOR ARTICLE

Taylor & Francis makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications on our platform. However, Taylor & Francis, our agents, and our licensors make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors, and are not the views of or endorsed by Taylor & Francis. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Taylor and Francis shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to or arising out of the use of the Content.

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is

expressly forbidden. Terms & Conditions of access and use can be found at
<http://www.tandfonline.com/page/terms-and-conditions>

CORRESPONDENCE.

CHAINED IMAGES.

To the Editor of FOLK-LORE.

SIR,—Will you allow me to bring before your readers an enigma which is, I think, interesting, and as yet unsolved?

Why does early man make ritual use of chained or fettered images? and whence come his myths and legends of chained and captive deities (other than the volcanic "earth-shakers")?

As typical Greek examples, perhaps I may quote the bound Actæon *statue* which Pausanias saw at Orchemenos (*Paus.*, ix, 38, 6); the yearly *rites* celebrated to Hera at Samos in the "festival called Tonens", where the statue of the goddess ("tightly bound" in willow branches in the legend) was carried down to the sea-shore and hidden (*Athenæus*, xv, c. 13; Bohn, p. 1073); and in *myth* the fettering of Ares by the Aloidæ in the "strong prison house; yea in a vessel of bronze lay he bound thirteen months" (*Iliad*, v, 386).

The chaining with an iron chain of a cultus image, in ritual, occurs in China; the binding in an iron "Dresch-haus" in Finnish myth; and there is, of course, the straw rope prominent in Japanese Shintô temples and custom; but all such analogies fail as yet to solve the riddle.

Is it too much to hope that the kindness or interest of some readers of FOLK-LORE may prompt them to impart *any* suggestive facts, undeterred by Athenæus' scorn of those interpreters of willow-rites who "said many irrelevant things on the subject"? Not living in the period of

the Comparative Method, how should he know the scientific value of irrelevancy?

May I put the point briefly, as begging for any information on—

1. Instances of images (or sacred persons, animals, objects, or places) bound with ropes, chains, branches, etc.; at *special* times; and permanently?

2. *Ritual* in connection with them?

3. Myth or legend (though these are, of course, far less valuable than actual rite or image) of fettered or imprisoned deities or heroes, other than the volcanic myths?

Peasant custom, as well as cultus ritual (cf. Mannhardt, *Mythologische Forschungen*, p. 320 *et seq.*, on the roping of the "Korngeist", Last Sheaf in the harvests of Silesia, etc.), should yield evidence, could one find it.

GERTRUDE M. GODDEN.

MISCELLANEA.

Churn Charm.—The following charm was communicated to me by a gentleman past eighty-five years of age, as having been used by his mother (a Norfolk woman) whilst churning her butter: "St. Peter is standing at the gate. Come, butter, to the gate! Come, butter, come." The family was not a Roman Catholic one. A. NUTT.

Sympathetic Bees.—My mother, who passed much of her youth in the village of Bakewell in Northamptonshire, tells me that the belief in the necessity of telling the bees everything was very strong there. At the death of a sister of hers, some of the cake and wine which was served to the mourners after the funeral was placed inside each hive, in addition to the crape put upon each. At her own wedding (in 1849) a small piece of wedding-cake was placed on each hive.

A. NUTT.