

## Correspondence

Kaarle Krohn , R. H. Mathews , Rendel Harris , Edith H. Carey , T. East Lones ,  
Jonathan Ceredig-Davies & D. Townshend

**To cite this article:** Kaarle Krohn , R. H. Mathews , Rendel Harris , Edith H. Carey , T. East Lones ,  
Jonathan Ceredig-Davies & D. Townshend (1908) Correspondence, *Folklore*, 19:1, 98-108, DOI:  
[10.1080/0015587X.1908.9719817](https://doi.org/10.1080/0015587X.1908.9719817)

**To link to this article:** <http://dx.doi.org/10.1080/0015587X.1908.9719817>



Published online: 14 Feb 2012.



Submit your article to this journal [↗](#)



Article views: 2



View related articles [↗](#)

## CORRESPONDENCE.

---

### THE PROGRESS OF FOLKLORE STUDY IN FINLAND.

(*Ante*, p. 2.)

In the current session at Helsingfors University an extension-course has been commenced for students of folklore. There are ninety adherents, half of whom are subsidised by the State. My brother Ilwari Krohn, Doctor of Music, teaches them music on a new system, and my lectures deal with the collection and sifting of folklore materials.

During the summer I travelled in Scandinavia, Germany, and Bohemia, and saw many good MS. collections, especially at Copenhagen and Mecklenburg. A Folklore Federation is proposed, to facilitate the exchange of copies from other collections.

During the course of the present year we have received all the songs, proverbs, riddles, and notes relating to superstitions, from the collections of the late Esthonian pastor, Dr. Jacob Hurt, which have been copied out for us. The tales from the same source have not yet reached us; nevertheless, our collections have been nearly doubled, and will supply scientific materials for generations.

Dr. Niemi is printing variants of the *Kalevala* from Russian Karelia, and it is hoped that the first volume will shortly be published.

The first part of a Danish translation of the *Kalevala*, by Adjutant F. Obst, with a historical analysis, will shortly appear in Denmark.

KAARLE KROHN.

Helsingfors, Sept. 18, 1907.

---

THE SOCIOLOGY OF THE ARRANDA AND CHINGALEE TRIBES  
(NORTHERN TERRITORY AUSTRALIA).

The following Table gives the names of sixteen persons, or eight married couples, personally known to one of my most competent correspondents in the Arranda (or Arunta) country, (which reaches from about Macumba River to Alice Springs and the Upper Finke River), together with the section (or class) names of the husband, the wife, and their issue; also the sections of their fathers. The Arranda, as is well known, is one of the "eight-class" Australian tribes.

TABLE I.

Section of Individual's Father.	Individual—Husband or Wife.			Section of Individual's Children.
	No.	Proper Name.	Section.	
Pananka Ngala	1 1A	Nathaniel Maria	Bangata Mbitjana	} Pananka
Kamara Paltara	2 2A	Arkara Tjupuntara	Purula Pananka	} Kamara
Ngala Pananka	3 3A	Paulus Helena	Mbitjana Bangata	} Ngala
Purula Pananka	4 4A	Tpitarinja Laramanaka	Kamara Paltara	} Purula
Paltara Mbitjana	5 5A	Moses Sophia	Knuraia Ngala	} Paltara
Kamara Paltara	6 6A	Jukuta Ruth	Purula Pananka	} Kamara
Knuraia Purula	7 7A	Petrus Rebecca	Paltara Kamara	} Knuraia
Kamara Paltara	8 8A	Tjirtjalkuka Relkua	Purula Pananka	} Kamara

The Chingalee tribe, about Powell's Creek and Daly waters, also possess eight subdivisions. I requested an old friend, who

has resided many years in their country, to furnish me with a list of marriages of individuals personally known to him, and sent him a form on which to tabulate the information. He has accordingly supplied the particulars of about twenty marriages, from which I have selected the following seventeen persons as examples. I have given the English name by which each native is known among the European residents, so that any other investigator can readily check my work.

TABLE II.

Father of Individual.	Mother of Individual.	Individual answering the questions.			Child of Individual.
Section.	Section.	No.	Proper Name.	Section.	Section.
Champina Tungaree	Tungaree Taralee	1 1a	Long Dick Minnie	Chungalee Chula	} Tungaree
Chemara Champina	Taralee Tungaree	2 2a	Jimmy Miller His wife	Chula Chungalee	
Chuna Chula	Chula Chuna	3 3a	Jimmy Pattie	Tungaree Chemara	} No family
Chuna Chimitcha	Chula Chungalee	4 4a	Fat Tommy His wife	Tungaree Taralee	
Chemara Champina	Taralee Tungaree	5 5a	Jack His wife	Chula Chungalee	} Taralee
Champina Tungaree	Tungaree Chemara	6 6a	Long Tommy His wife	Chungalee Chimitcha	
Tungaree Taralee	Champina Champina	7 7a	Jacob Daisy	Chuna Chuna	} No family
Chimitcha Chula Chimitcha	Chungalee Chuna Chuna	8 8a 8b	Harry First wife Second wife	Taralee Chemara Chemara	
					} Chimitcha

In 1899 I published in the *Proceedings of the American Philosophical Society of Philadelphia* (xxxviii. p. 76) a table of the intermarrying sections of the Arranda tribe, as follows.

TABLE III.

Cycle	Wife	Husband	Offspring
A	Purula	Pananka	Bangata
	Ngala	Knuraia	Paltara
	Bangata	Mbitjana	Ngala
	Paltara	Kamara	Purula
B	Pananka	Purula	Kamara
	Knuraia	Ngala	Mbitjana
	Kamara	Paltara	Knuraia
	Mbitjana	Bangata	Pananka

Each of these two cycles, it will be seen, reproduces its own four sections of women in a certain rotation, and this order of succession is repeated for ever.

In the same way the sections of the Chingalee (or Tjingilli) tribe may be arranged as follows, as I showed in the *American Anthropologist* in 1900 (vol. ii. N.S. p. 495).

TABLE IV.

Cycle	Wife	Husband	Offspring
A	Chungalee	Chimitcha	Taralee
	Chula	Chuna	Tangaree
	Taralee	Chemara	Chula
	Tungaree	Champina	Chingaree
B	Chimitcha	Chungalee	Champina
	Chuna	Chula	Chemara
	Champina	Tangaree	Chuna
	Chimara	Taralee	Chimitcha

The women of each of these cycles have perpetual succession in a prescribed order, just the same as the Arranda.

I submit that the evidence of actual and ascertained marriages which I now give, confirms my previous arrangement in cycles ("phratries") of the sections (or "classes") of these two tribes and my statement that the descent of the children in each case is reckoned through the mothers; rather than the view of Messrs. Spencer and Gillen, who (*Northern Tribes*, pp. 100, 101) divide the classes into phratries in such a manner as to make

it appear that in these tribes descent is reckoned through the fathers.

If we take the first name in Table II. it will serve as an illustration of all the rest. Chimitcha's "tabular" or normal wife is Chungalee, whom we shall call No. 1. He can, instead, marry Chula, whom we may denominate his "alternative" wife, or No. 2. Or he can take a Chuna woman, distinguished as No. 3, or a Chimitcha (No. 4). Looking at the table we see that two of Chimitcha's possible wives belong to Cycle B and two to Cycle A, and it is manifest that the denomination of his children must depend upon the woman he takes for his wife.

The names of different degrees of relationship, of which I have collected many, give no clue to the cycle or section to which the person addressed belongs. In the Chingalee tribe a person's father is *keeta*. Minnie, No. 1a in Table II., would address her father as *keeta*, although he is not Chemara, as in Table IV., but Tungaree, and so belongs to the opposite cycle to Chemara.

It is, in fact, a question whether there is any well-defined law of exogamy in the social structure of the Australian aborigines. It is impossible to divide a tribe having the Chingalee constitution in such a way that the two parts shall be quite independent, so that the men of one part or cycle shall marry the women of the other cycle, and such women only.<sup>1</sup> The same observation applies to the four-class tribes, Kamilaroi, Wongaibon, Ngeumba, and others, in New South Wales, as I have abundantly shown elsewhere.<sup>2</sup>

The peculiar totemic system of the Arranda is shared by the Chingalee, Wombaia, and other tribes. In each local division of a tribe there are persons bearing the names of animals, trees, etc. People whose totems belong to any of these departments of the universe roam about together. There are certain spots scattered up and down at short intervals in their territory which are traditionally haunted, some by one animal or object and some by another, from which the children receive their totemic names

<sup>1</sup> See my articles: *American Antiquarian*, xxviii. p. 146. *American Anthropologist*, N.S. vii. p. 302. *Queensland Geog. Journ.* xx. pp. 69, 70. *Bulletin Soc. d'Anthrop. de Paris*, t. vii. série v. p. 173.

<sup>2</sup> *Journ. Roy. Soc. N.S.W.* xxxix. pp. 116, 117. *American Antiquarian*, xxviii. p. 86. *Man*, vol. viii. p. 24.

instead of from the mother. When a woman first feels the movements of the *fœtus* in the womb, she reports to her friends that one night recently when she and her husband were camped in the vicinity of a certain rock-hole, she dreamt that she saw a number of very tiny children playing about and singing among the leaves of one of the trees close to the rock-hole. Her husband will also say that just before daylight he heard an infant coming down out of the tree, laughing as it came, when it approached him and pulled his hair or his whiskers, asking him to find a mother for it, after which it vanished, and was believed to have entered the woman's body. When the child is born it is given the totem belonging to the locality where the mother or father had the alleged dream. For example, if the spot be traditionally known to be haunted by Wallaby spirits, the newly-born child would get the totem of the Wallaby, quite irrespective of the totemic name of either the woman or her husband.

The hunting-grounds of every Australian tribe, and consequently of all the partitions and re-partitions of the tribe, descend from the fathers to the sons for ever. And the children of every marriage belong to the father's tribe, no matter whether the totems descend through the mothers or the fathers, or are acquired by the accident of locality.

Again, in all Australian tribes, whether the descent of the cycles and sections is maternal or paternal, the privilege of working incantations, making rain, performing initiation ceremonies and other important functions, descends from the men of the tribe to the sons. This law is the same in the Kamilaroi, Wiradjuri, Chingalee, Arranda, and other tribes, and is no evidence at all of paternal descent in other matters. Moreover, all the ceremonies in connection with the totems are likewise handed down through the men, quite irrespective of how the totems descend. In summarizing the social laws of the aborigines, whether in the Northern Territory, New South Wales, or in the other States, we discover that although they vary in all sorts of details yet they agree in their main lines of organisation.

R. H. MATHEWS.

---

## FOLKLORE FICTION: A WARNING.

Probably some of the readers of *Folklore* may have been, like myself, interested in articles in the *Christian World* for October 3rd, 1907, describing the finding of the Corn-baby in the North Riding of Yorkshire in the twentieth century, and, to judge by the language, in the present year. It is important for archaeologists, who may be misled by the account, to know that the incident described is a fiction, and that the writer reports to myself, and to the *Christian World*, that he never intended that it should be taken seriously.

RENDEL HARRIS.

---

 THE FIFTH OF NOVEMBER AND GUY FAWKES.

(Vol. xviii., p. 450.)

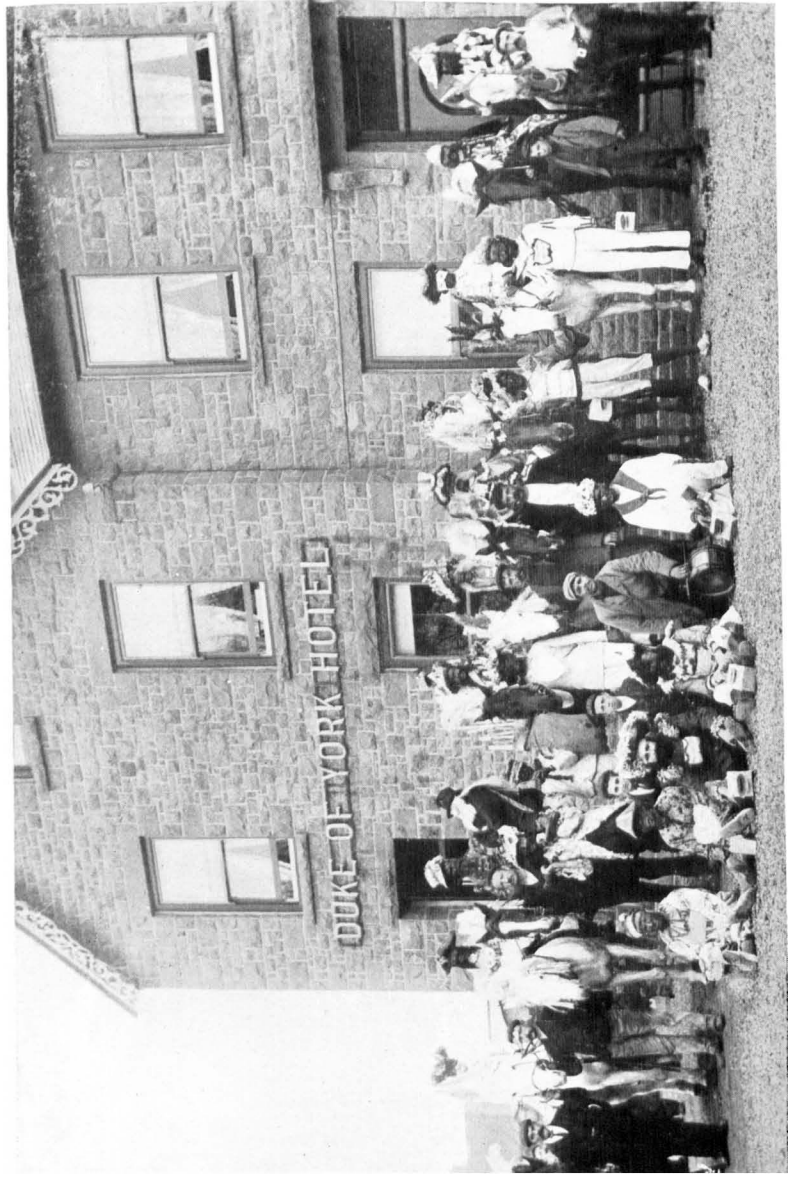
My attention has been drawn to your editorial note above referred to, asking for an account of the "Guy Fawkes" observances in the island of Guernsey.

To the best of my belief there were neither November bonfires nor Guy Fawkes celebrations in Guernsey until the beginning of the nineteenth century. What customs may have prevailed over here in the days before the introduction of the Reformation and the Puritanical spirit, I do not know. But after that date, in 1565, 1567, 1581, 1582, and 1611, "Ordonnance" after "Ordonnance" was passed by the Royal Court forbidding songs, dances, and all "jeux inlicyte," under penalty of the culprits having to do penance in church on the following Sunday, with bare heads, legs, and feet, wrapped in a winding sheet and holding a lighted torch.

These restrictions, which were framed to put an end to aught that savoured of "la superstition" as well as of "le viel levain de la Papauté," effectually put a stop to all our primitive festival customs.



PLATE II.



GUY FAWKES' CELEBRATION IN GUERNSEY, 1903.

*To face p. 104.*

In the eighteenth and early nineteenth centuries, on New Year's Eve, boys still dressed up a grotesque figure, which they called the "vieux bout de l'an," and buried or burnt with mock ceremonies in some retired spot. But that practice also fell into abeyance until, some time in the second quarter of the nineteenth century, an English family of small farmers started a Guy Fawkes celebration in the island.

To the country people the name "Guy Fawkes" meant nothing, while they had a confused recollection of the earlier "bout de l'an" celebrations; so to them the "Guy" was invariably known as "bout de l'an" or "budloe" (as they spelt it), though without any real idea of what the name conveyed. Therefore, I think that it was the veritable "bout de l'an" of New Year's Eve which is referred to in the term "bout de l'an," and that any November fires—if any there were—had been abolished far too long to be remembered.

I send an illustration (Pl. II.) of our Guy Fawkes procession as it appeared in 1903, and of the accompanying appeal. The grotesque garments of the riders as the horses wended their way by torchlight were exceedingly picturesque. But the squibs and crackers thrown about by the rank and file of the procession were considered a menace to traffic, and I am sorry to say the Royal Court have recently abolished the whole ceremony.

EDITH H. CAREY  
(*Editor "Guernsey Folklore"*).

*Copy of Handbill :*

KIND FRIENDS

WE now take the liberty of calling your attention to our annual GUY FAWKES DEMONSTRATION, which takes place this evening. We need scarcely repeat the particulars of the origin of Gun Powder Plot, or the part played by the traitor Guy Fawkes, who was captured whilst attempting to blow up the House of Parliament, together with the King, Lords, and Members. Although this event took place some years ago, we consider it a mark of loyalty as well as amusement to thus exhibit our hatred of traitors. Trusting, kind friends, to your liberality to assist us in this demonstration,—We remain, yours faithfully,

THE ST. MARTIN'S TORCHLIGHT PROCESSION.

GOD SAVE THE KING.

---

## FOLKLORE OF ARISTOTLE.

(Vol. xviii., pp. 212-215.)

In reply to queries in *Folk-Lore* for June, 1907, I have received the following information, much of which will be of great use to me :

(1) Mr. G. C. Zervos, writing from Calymnos on Oct. 23rd, 1907, says : "The sponge is considered to be an *animal*, because the sponge fishermen say that ἐψόφησαν τὰ σφουγγάρια = the sponges have become *dead*. Now, this word ψοφῶ is used in modern Greek to denote the death of animals only." Dr. W. H. D. Rouse also says : "In modern Greece the sponge is spoken of in terms which would suit an animal, as ἡ μάνα is the lower sponge."

(2) According to *The Cyclades, or Life among the Insular Greeks*, by Jas. Theodore Bent, 1885, p. 439 : "It is deemed very unlucky to sneeze at the cheese Sunday banquet [in Lent]; anyone who does must tear his coat to avert disaster. Greeks, in common with other nationalities, regard sneezing with superstition; if you are a layman they wish you good health, if you are a priest they say 'safety'; why this distinction I could not find out."

Dr. W. H. D. Rouse says : "Sneezing is an omen," and Mr. G. C. Zervos says : "When a person sneezes it is said that people are speaking of him."

(3) Mr. G. C. Zervos says that the same superstition still exists that "Men also, very rarely, have milk produced in their breasts."

Mr. W. F. Kirby informs me that there are, among recorded instances of lactation in males, (1) that of Thorgils, the Iclander, in Baring-Gould's book on Iceland, chap. 22 ; (2) that of a South American settler, in Humboldt and Bonpland's *Personal Narrative*, book iii. chap. 6 ; (3) that of a he-goat, in Hanover, recorded in the chapter just quoted ; and (4) that recorded by Anna Blackwell in her "Testimony of the Ages," published some years ago in a periodical called *Human Nature*.

*Notes and Queries*, Dec. 7th, 1889, p. 442, contains a reference to the case of a young Chipewyan who suckled his own child after the death of its mother.

(4) Mr. W. F. Kirby refers me to Barrow's *Account of Travels into the interior of Southern Africa in the years 1797 and 1798*, London, 1801, vol. i., pp. 312-319; on p. 313 is a figure of the head of a one-horned Antelope, copied from a Bosjeman's drawing on a cavern wall, and Mr. Kirby says: "But the figure represents the horn as over the eye, which looks as if it was either taken in profile or from an animal in which the left horn was broken off or undeveloped."

(5) I have not received any information.

(6) I should be glad to receive further detailed information.

(7) *Notes and Queries* for May 7, 1887, p. 370, shows that about the year 1850, whilst the new road and bridge across the Thames from Old Windsor to Datchet was in course of construction, the navvies working on the line of road unearthed one morning, a foot or two below the surface, human skeletons, etc. The writer of the note goes on to say, "I was present at the unearthing, and was more interested in a number of living and moving 'anatomies' found with the bones, all not thicker than a hair, apparently without head or tail, and each one mixed up so that each convolution could be easily traced. . . . The men who first came across them made no bones about setting them down at once as animated hairs, the theory, as far as I could understand it, being that the river often overflowing the spot, or the ground being otherwise kept moist by it, hairs ultimately developed into 'them there kind o' eels, a wery common thing about the water in these parts, guv'ner.'"

(8), (9) and (10). I should be glad to receive further detailed information.

T. EAST LONES.

Dudley House,  
Upper Highway, King's Langley.

[The points on which Mr. Lones still desires information are horned snakes, the use of astragali in divination, the fish called *Echeneis*, and the belief that the eyes of snakes and swallows will grow again if they are blinded. ED.]

## OPENING WINDOWS TO AID THE RELEASE OF THE SOUL.

(Vol. xviii., p. 215.)

In *Folk-Lore* for June, 1907, Mr. H. Krebs says that he should be interested to hear of localities where this death-bed custom is, or has been, observed.

I beg to quote the following from Sir John Rhys' *Celtic Folk-Lore*, page 601 :

"I well remember that when a person was dying in a house, it was the custom about Ponterwyd, in North Cardiganshire, to open the windows. And a farmer near Ystrad Meurig, more towards the south of the county, told me some years ago that he remembered his mother dying when he was a boy ; a neighbour's wife who had been acting as nurse tried to open the window of the room, and as it would not open, she deliberately smashed a pane of it. This was doubtless originally meant to facilitate the escape of the soul."

May I add that it was also once a custom in West Wales to open the *door* of the death-chamber, so that the spirits which were supposed to be present might leave the room.

JONATHAN CEREDIG-DAVIES.

Dyffryn Villa, Llanilar, Aberystwyth.

---

 FISHERS' FOLKLORE.

The fishermen of both North and South Cornwall believe that saffron brings bad luck, and that saffron-cake carried in a boat spoils the chance of a catch. Can any reader suggest a probable explanation of these ideas?

D. TOWNSEND.

---