



## Reviews

### E. Sidney Hartland

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## REVIEWS.

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HOUSEHOLD TALES WITH OTHER TRADITIONAL REMAINS  
COLLECTED IN THE COUNTIES OF YORK, LINCOLN,  
DERBY, AND NOTTINGHAM. By SIDNEY OLDALL  
ADDY, M.A. Oxon. London: D. Nutt. Sheffield:  
Pawson and Brailsford. 1895.

THIS is a collection of fifty-two traditional tales and fragments of tales, followed by a collection, occupying two-thirds of the volume, of "Traditional Remains." It may at once be said that it is, a genuine and valuable addition to the still accumulating quantity of British folklore. The editor contributes a thoughtful and sound introduction, in which attention is drawn to some of the most interesting and important questions arising out of the traditions comprised in the subsequent pages, parallels are pointed out, and inferences for the most part drawn with accuracy and wise restraint. The reader will not always agree with Mr. Addy's conclusions. He will think, for instance, that a Scandinavian origin is wrongly ascribed at times to story or custom which is probably far older. But nobody who has studied the subject agrees with all that even Dr. Tylor or Mr. Frazer has put forth; yet none the less we acknowledge the splendour of their services to science and the weight of their opinions wherever they have expressed them. Mr. Addy, too, can well afford to find that those for whom he writes do not accept all his inferences, since where they differ from him they will ungrudgingly admit that he does not write like the German in the story, who "evolved the idea of a camel out of his inner consciousness," but in a true scientific spirit.

The tales bear signs of weathering; and some of them are mere shards and splinters. But we are thankful for them all. In *The Small-tooth Dog* we have the first

recorded English version of *Beauty and the Beast*, though Halliwell gave us years ago the related story of *The Maiden and the Frog*. In *Sugar and Salt*, too, for the first time, we find in England a type of *The Outcast Child* popular enough on the Continent: Discoveries like these raise hopes that more remains of our ancient dower of folk-tales may yet be brought to light. The version of *The Sheep's Head and Dumplings* with which I was familiar as a child, was not quite the same as Mr. Addy's, though the point of the story was similar. In my version (which came from Cambridgeshire) the dumplings were what are technically known as "light dumplings," and ought to have floated in the pot; but being ill-made they sank to the bottom. Accordingly, the boy's exclamation to his mother was: "Ah! With all your winking and blinking the sheep's head has eaten all the light dumplings out of the pot!"

Under the title of "Traditional Remains" Mr. Addy has gathered a large number of customs, superstitions, sagas, proverbs, songs and drolls, comprising every subject on which the peasant mind is exercised, from theories of the universe downwards. This is by no means the least interesting part of the book. It contains many items I do not remember to have seen before; and they will repay careful study. Why is it necessary to put into his coffin all the teeth a dead man has shed in his lifetime? Several wells are recorded as haunted; and in this connection the curious tale of the ghost-fish at Bradwell is worth noting. Mr. Addy would have increased the value of his book if he had defined a little more closely the localities of many of the customs and superstitions here mentioned. And why has he not given the names and some particulars of the tellers of the stories, after the excellent example first set, I think, by Campbell, and followed by the best continental collectors like Pitre and Sébillot?

E. SIDNEY HARTLAND.

HISTORISCHE STUDIEN AUS DEM PHARMAKOLOGISCHEN  
INSTITUTE DER KAISERLICHEN UNIVERSITÄT DORPAT.  
Herausgegeben von Dr. RUDOLF KOBERT, Professor  
der Geschichte der Medecin und der Pharmakologie.  
IV. Halle a.S., Tausch & Grosse, 1894.

SOME six or seven years ago Professor Dr. Kobert determined to collect, through his pupils at Dorpat, the opinions of some of the populations of the Russian Empire on medicine, and to publish them. He was aware that, though much of the information he was likely to obtain would be of little interest from the point of view of scientific medicine, yet it might prove to be material not altogether unworthy of the attention of the historian of culture and the anthropologist. If the present (the fourth) volume alone had been the result, it would have borne ample witness to Dr. Kobert's sagacity. It consists of two works: the first, entitled *Further Studies in the Folk-remedies of various existing Nationalities in Russia*, by A. A. von Henrici; the other, *Materials for Lettish Folk-medicine*, collected, classified, and translated into German by J. Alksnis.

The former of these collections catalogues the different vegetable, animal and mineral substances used in folk-leechcraft in the Russian Empire, and describes the methods of application. It is preceded by a list of the works made use of, so far as it is founded on the writings of previous authors, and by a general introduction. The writer inquires, among other things, whence the folk-medicine of the Russian populations has been derived, and enumerates four different sources. The first of these is classical antiquity and the early Middle Age; and the medium of communication is declared to be the mission-

aries of Christianity. Another portion of Russian popular medicine has been brought by Gipsies from India, spread by soldiers, and gradually domesticated everywhere in the empire. A third, but a very small part, is borrowed from the scientific medicine of western Europe. The fourth is indigenous.

To follow the illustrations given of the remedies derived from these several sources would occupy too great a space. A careful examination of the materials brought together in the body of the work would, however, probably justify the author in his classification. It would certainly reveal many correspondences with the leechcraft of the West, and throw light upon the history of medicine. We are again and again reminded, for example, of the extraordinary part played by the doctrine of Signatures. Probably it is to this that is due the use of bear's grease, in Russia as elsewhere, against baldness. Another and similar mode of treatment for the same complaint is, we are assured, to shave the head, rub it with ground and moistened mustard, and then lay on it a plaster made of the ashes of the skin and bristles of a hedgehog: a most attractive remedy—for those who desire to make the experiment.

The collection on Lettish folk-medicine begins with an historical sketch. An interesting dissertation follows on the relations of the traditional treatment to the ancient mythology. Witchcraft and the evidence of folk-songs are here touched upon. Further observations on witchcraft are also to be found in the general view of the present condition of Lettish folk-medicine which follows. The "ills that flesh is heir to," as conceived by the folk, are then taken in order, and their remedies delineated; nor are the diseases of cattle and domestic animals forgotten. Some 347 verbal charms, with directions for use, conclude the work. Among them I have searched in vain for any of the narrative charms common enough in other parts of Europe, where a form of words is supposed to be dictated

by Our Lord. Narrative charms there are, like this against *crysipelas*: "Jesus went over a ploughed field, and carried roses in his hands. The first disappeared, the second was burnt up, the third went away, the fourth shall stick to no man's brain, leg, hand, foot, head, breast, or other members. So must all roses pass away and not return, the white, the red, the black, the blue, the green, the yellow, the water-rose, the snake-rose, the bone-rose, the leaf-rose, and whatever they may all be called. In the name, etc." As often as not, however, they are frankly heathen. Here is one against insanity: "Piktulis [the god of the underworld, of death and of decay] from the seashore, bristling like a cat, finds not the lofty rim of the kettle, and has entered the man; raging round, hé torments him; he feels Pehrkons close on his track. Run out, little Lapp! I say it to thee once, once again, hearken, I tell thee! If thou wilt not follow yet, I will call Pehrkons, then, wit thou well, there will be fire in thy neck, so that thou wilt sink nine fathoms into the earth!" One point of interest in this charm which cannot fail to strike the reader is the description of Piktulis as a Lapp: an instance of the mythic influence of conquered or alien races which is most suggestive.

But, indeed, both the works included in this volume are of great importance to the student of folk-lore. Complete they are not, unless the Russian populations are greatly superior in civilization and refinement to their Slavonic and Magyar neighbours. Still, they comprise a large body of tradition, much of which has not been collected before; and they codify and render easy of reference to Westerns not a little of what, though collected, would have been unknown to us without their help.

E. SIDNEY HARTLAND.

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TALES OF THE PUNJAB TOLD BY THE PEOPLE. By  
FLORA ANNIE STEEL. With illustrations by J. Lock-  
wood Kipling, C.I.E., and notes by R. C. Temple.  
London: Macmillan and Co., 1894.

IT is ingenious rather than ingenuous on the part of Mrs. Steel and her present publishers to issue this as if it were a new work. When it was originally published under the title of *Wide-awake Stories* it was reviewed in these pages; and we only mention it now to warn our readers that it is the same book with an altered preface and without the index. Some explanation is surely due from the authoress and her publishers.

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#### NOTICE TO MEMBERS.

The Council have prepared a Catalogue of the Library, but have deferred its publication until the issue of the June number of *Folk-Lore*, in order to give an opportunity to those members whose works on Folklore are not yet in the Library to favour the Society with a copy of them to be included in the Catalogue.

The Council will be greatly obliged by such donations, and also by offers of other books relating to Folklore.