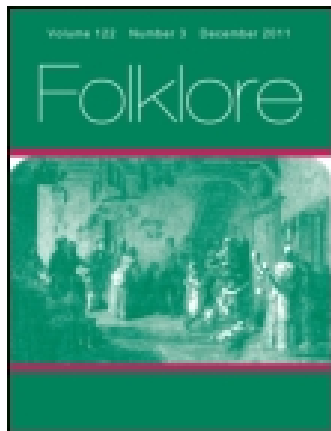


This article was downloaded by: [New York University]
On: 13 February 2015, At: 09:35
Publisher: Routledge
Informa Ltd Registered in England and Wales Registered Number: 1072954
Registered office: Mortimer House, 37-41 Mortimer Street, London W1T
3JH, UK



Folklore

Publication details, including instructions for authors and subscription information:

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

Correspondence

W. F. Barrett , J. S. Stuart-Glennie ^a & A. B. Gomme
^a Haslemere

Published online: 14 Feb 2012.

To cite this article: W. F. Barrett , J. S. Stuart-Glennie & A. B. Gomme (1898)
Correspondence, Folklore, 9:1, 79-83, DOI: [10.1080/0015587X.1898.9720440](https://doi.org/10.1080/0015587X.1898.9720440)

To link to this article: <http://dx.doi.org/10.1080/0015587X.1898.9720440>

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.

BELLS.

I am informed by a friend who has spent some time in Florida, U.S.A., that the negresses there embroider the corners of their pillow-shams and bed-spreads with hand-bells. The embroidery is done in red cotton on a white cotton, or linen, foundation. Sometimes feathers are also introduced into the design. Is this use of bells merely ornamental, or is it connected with an old negro belief? Bells were not infrequently embroidered on bed-curtains and other hangings, as also on ecclesiastical vestments, in the Middle Ages.

M. P.

CHILD-BIRTH CUSTOM.

In a Hampshire village until a recent date, if not at the present time, a piece of red tape was tied round one of the thighs of a woman in child-bed, as it was supposed to mitigate the labour-pains and to prevent any mishap. Is the custom known elsewhere?

The girdles of saints, and other holy or magical belts, were formerly placed round women's waists to facilitate delivery (*Folk-Lore*, vol. iv. p. 467; *The Antiquary*, October, 1894, p. 160); but do other instances occur of girding such a band round the thigh?

Is it not probable that the tape used was red, because that colour is powerful against the evil-eye, and witchcraft in general? Were parturient animals ever assisted by means of a sacred or lucky band of this kind?

M. P.

DIVINING ROD.

I am writing to ascertain whether the divining rod is still used in the Mendips for finding mineral veins (it was as late as 1872),

and I should be very glad of a reference to any member of your Society who may be able to help me to meet with a living representative of the art, which has been practised there since 1660, and probably from a century earlier.

W. F. BARRETT.

6, *De Vesci Terrace, Kingstown,*
Co. Dublin.

[Mr. Barrett might write to *F. T. Elworthy, Esq., Foxdown, Wellington, Somerset*, or to *W. Bidgood, Esq., Curator, Museum, Taunton*. Either of these gentlemen would probably be able to help him.—ED.]

THE ORIGIN OF AMAZONIAN MATRIARCHY.

(Vol. viii. p. 272.)

The utter misrepresentations of my theories of the origins of Civilisation, of Matriarchy, &c., in the review of *Greek Folk-Poesy* in your September issue could have been duly exposed only in such a recapitulation of these theories as you have declined to insert, though it would have run to but four pages. I shall, therefore, only note with reference to my theory of the origin of Amazonian Matriarchy that the line of remark is followed which, with the single exception of a brief notice by Mr. Nutt, has for years past been taken in *Folk-Lore*—and really now *ad nauseam*—since Mr. Gomme, with reference to that theory and myself personally, asserted (*Folk-Lore*, December, 1891) that “he bases his researches on brilliant suggestions coupled with an intense belief in the validity of his arguments, without the necessity of providing proofs.” And I think that I am entitled to be allowed at least to point to the facts which contradict the latest of such statements in my reviewer’s various observations on “the scantiness of the facts on which I rely,” &c. It was in a paper read in April, 1887, before the Royal Historical Society, that I first made my suggestion as to the possible ethnological explanation of Matriarchy. In order to verify it, I took up the special problem of Amazonian Matriarchy. First, I urged Miss Garnett to do what had not yet been done, namely, to make a representatively complete collection of the folklore of all the various races now under Turkish sway in the old Amazonian

lands. To this I prefixed an Introduction on the Ethnography of Turkey, which proved that in these lands there had, from time immemorial, been such a difference of races as is required by my Matriarchal theory. And then, having carefully analysed all the vast mass of facts collected, at my instance, by Miss Garnett, I pointed out, in a conclusion, that an extraordinarily large proportion could be no otherwise interpreted than as survivals of matriarchal marriage customs. This varied collection and classification both of ethnographical and of folklore facts occupies two large volumes and 1,000 pages. And though many more equally large collections of facts may be required in order to an assured solution of the general problem, I leave it to the readers of *Folk-Lore* to judge of the fairness of such remarks as those above quoted with respect to the suggested origin of Amazonian Matriarchy. And further, as, in your review of *Greek Folk-Poesy*, neither the problem, nor the solution of the problem, for the sake of which this great classified collection of folk-documents was made—the problem as to the primitive folk-conception of Nature—is even mentioned, permit me also to point to these other two volumes and their 1,000 pages as a further illustration of my asserted indifference to the verification of my suggestions.

J. S. STUART-GLENNIE.

Haslemere,

3rd February, 1898.

[Mr. Stuart-Glennie might prove conclusively that the "Amazonian Matriarchy" was ethnological in its origin, and yet leave the general problem of the Matriarchate unsolved. On the other hand, a reasonable explanation of the problem as a whole will probably be true of the "Amazonian Matriarchy." There is a simple and reasonable explanation to hand, in the fact that a child's mother cannot be doubtful, but his father may be, and often is. This does not explain everything, of course; but it does make it easier to understand why kinship and inheritance should be reckoned through the mother, and why the mother has an important status in the household. We therefore hold to this. If Mr. Stuart-Glennie wishes to convert us, he must collect and analyse evidence from all parts of the world, not from Turkey only. Nor can we admit for a moment that all the facts analysed in his 1000 pages (if this be the book we reviewed), or in *The*

Women of Turkey, bear out his theory, or indeed touch upon it. If Mr. Stuart-Glennie will reflect, he will see that there is probably good cause for the objections to his theories, or they would not be felt by every one.

The "primitive folk-conception of Nature," so far from being passed over, is stated and italicised in the review, on p. 272 ; but it was certainly not first discovered by Mr. Stuart-Glennie. We think there is a great deal in his suggestions as to the interaction of higher and lower races (see 277-8); but we again protest against assuming universally conditions which are not universally shown to exist. If the evidence exists in MS. volumes, let it be produced ; what is given in the book before us is, we repeat, wholly insufficient to prove the theories for the whole world.

Mr. Stuart-Glennie, in another place (*Literary Guide*, February 1, 1898), denies that he has postulated the existence of primary civilisations. A few references will settle the matter. Mr. Stuart-Glennie holds that civilisation arose from the conflict of Higher and Lower races (vol. i. p. xxvii.). The Secondary Civilisations came from a conflict of Primary Civilisations with Lower races ; but how these Primary Civilisations arose we are not shown. Mr. Stuart-Glennie denies that civilisation has a "supernatural origin" (i. 4), also that it is a "spontaneous development from savagery" (xxvii.); and of the "Higher Element in the conflict in which the Ancient American civilisations originated there is hardly, perhaps, evidence as yet to justify any decided opinion" (i. 9). Of the other "Primary Civilisations" we can find no inquiry, but merely mention. Call them Higher Races, or Civilisations, or what you will, they either were always so, or they became so. He tells us they were not always so, and does not explain how they became so. We therefore repeat, he postulates certain Primary Civilisations (or Higher races), without inquiring into their origin.

THE REVIEWER.]

FERTILISATION OF BIRDS.

(Vol. viii. p. 375.)

Mr. P. H. Emerson writes that while in Anglesea he met with the curious belief, mentioned at the reference above, in regard to the pea-hen ; and in the village of Oulton Broad, Norfolk, where

he resides, he heard the same thing the other day as to the hen-turkey.

I don't know whether you would consider it worth recording in connection with the above that some men (foreigners) are credited with the power of causing conception in girls: first, by a fixed gaze, or glare of the eyes; and when this has caused the girl to feel helpless and motionless, the man sends his hot breath over her face, and if she possesses no power of resistance the harm is done. This was told me by a woman who believed that her own sister had been seduced in this manner when a girl. She said the man was a stranger to her sister, a foreigner, "an Italian, or something like that," very dark, with black eyes and hair. She told me the story as a reason for not letting girls, especially *fair* girls, have any acquaintance with foreigners. She said she believed her sister never saw the man but on the one occasion.

A. B. GOMME.

[The belief in the power of visual intercourse, at all events on the part of mythical beings, is found in the sagas of many peoples. See *Legend of Perseus*, vol. i. p. 142. A curious Bulgarian legend is given from the *Sbornik*, the great national collection of folklore, by Madame Schischmanoff in *Légendes Religieuses Bulgares* (Paris, Leroux, 1896), p. 127. It runs that when God had created the world, all the saints assembled in council to decide how mankind was to multiply; and it was agreed that this should be done by means of a glance. The saints then went to dinner, Saint John Chrysostom being their cook and waiter. When they had tasted the soup, they said: "John, the soup is not salt enough; put some salt in it." Then John took a handful of salt, and pretended to sprinkle it in the soup, but without letting a grain fall. The saints tasted it again, but still found it not salt enough. The process was repeated, with the same result. Then Saint John put the salt into the soup, and the saints were at last satisfied. Saint John improved the occasion to persuade them to rescind their resolution, and to make the present arrangement. His fellow-saints acclaimed his wisdom, crying: "John, thy mouth is golden!" Thereupon his mouth actually became gilded, and he acquired the surname of Chrysostom.—Ed.]