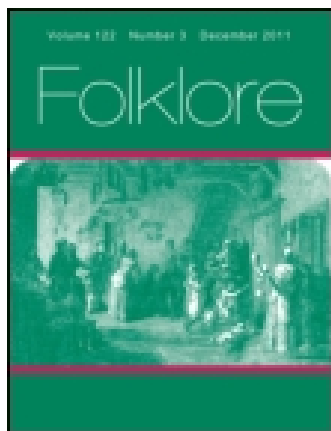


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CORRESPONDENCE.

THE INTERNATIONAL CONGRESS OF FOLKLORE IN PARIS.

FAVoured by a happy combination of cool but sunny weather, the third and last International Congress of the nineteenth century was brought to a successful termination on the 12th September, 1900. Within the grounds of the Exhibition the first meeting was held at 9 a.m., the 10th of September, at the Palais du Congrès, situated at the north end of the Pont de l'Alma. M. Beauquier was in the chair as President of the Congress. As I was the only British delegate present at the opening of the session, and represented the oldest society formed for the promotion of folklore studies, I was invited by the President to sit at his right hand. The meeting was opened by a short address from the President; various *bureaux* were nominated; the names of foreign delegates were read out by M. Sébillot, the Secretary of the Congress, and then several papers were read till it was time to adjourn for lunch.

For the most part the papers were presented in an abbreviated form, and were read in French by the author, if present, or by the Secretary, or by M. Marillier. It is impossible for me to give an abstract of the more remarkable communications, for the very good reason that I was unfortunately unable to understand sufficiently the majority of the readers. But as in course of time all the papers will be printed in full, the members of our Society will soon have an opportunity of judging the merits of the various communications for themselves. The only paper sent in by any of our members was the first on the list, and was entitled *La danse totémique en Europe*, by N. W. Thomas. It was afterwards criticised by M. Marillier, who could not agree with all Mr. Thomas's conclusions.

On resuming the session at 2 p.m. the first half-hour or so was taken up by Dr. Azoulay's lecture on the phonography of folktales and songs, exemplified on a phonograph. Through its instrumentality we were enabled to listen to songs and stories in the Béarnais and other French dialects, in Armenian, Basque, Tibetan, Chinese, Uzbek Turkish, and Hungarian. The latter were selected from a larger number of folk-songs from the collection of M. Vikar, who was not present at the Congress, but had intended giving a full demonstration of Hungarian songs and music on the phonograph. Some of these I probably heard last summer in M. Vikar's house at Budapest. Though the phonograph is not a very cheerful instrument to listen to, Dr. Azoulay made the most of it, and his lecture, which was delivered orally, was loudly applauded.

Although unable to give an abstract of the more striking papers laid before the Congress, it will not be inopportune to give a list of them, thirty-three in all. From the titles alone the general object of the communications may be learnt. From them we can form an idea of the particular branches of folklore that most attract our fellow-workers on the other side of the Channel, and can observe the trend of their investigations and of their sympathies in this or that direction. On the whole it would seem that the folktale, legends, folk-music, and the literary side of folklore is what attracts most attention. Papers on rites, usages, customs, and the more anthropological aspect of folklore played a very small part in the last international Congress of the century. The contrast between these two aspects of folklore lies in this, that one deals with ideas that are put into words, the other with ideas that are translated into actions. Among papers of the latter description I ought not to pass over an excellent lecture on "Amulets" by M. de Mortillet, accompanied by an exhibition of many specimens collected by himself. Quite new ground was broken by M. Th. Volkov in an interesting paper, "The Science of the Unlettered Classes in general and more particularly in Ukrain." Among other matters he described how the Russian peasants multiply, add, and subtract larger sums, and how they perform simple geometrical operations when the area of a plot of ground has to be measured.

The following is a list of the papers that will appear when the Proceedings of the Congress are published.

Tales and Legends.

RÉNÉ BASSET. Union is strength, origin of a fable.

RAOUL ROSIÈRES. The laws of the life of legends.

PAUL SÉBILLOT. Megalithic legends.

MINAS TCHÉRAZ. Origin and evolution of tales and legends.

TCHOBANIAN. On the legend of David and Mhaer.

DR. AZOULAY. The phonography of tales and songs.

Songs, Dancing, Music, and Poetry.

B. VIKAR. Phonographic collection of Hungarian folk-songs.

LÉON PINEAU. Origin and development of Scandinavian folk-songs.

A. DAUZAT. Folk-music.

STANISLAS PRATO. Specimen of a comparative study of modern Greek folk-songs and of European and Oriental songs.

VULETIC VUKASOVICZ. Songs of wailing women in Servia.

" " The game of the Moriska in Dalmatia.

N. W. THOMAS. Totem dances in Europe.

EMILE BLÉMONT. Poetic tradition.

Costumes, Folklore in general.

A. DE MORTILLET. Amulets of the common people.

KUNZ. The precious metals.

PAUL SÉBILLOT. The evolution of costume.

H. GELIN. Evolution of costume in Poitou.

V. VUKASOVICZ. Ornament among the Servians.

STANISLAS PRATO. The plastic of folklore.

COMTE H. DE CHARENCEY. Negro folklore.

HOFFMANN KRAYER. Folklore in Switzerland.

DR. CABANÈS. Parallel between folk-medicine and scientific medicine.

V. VUKASOVICZ. Sorcery among the Southern Slavs.

MICHEL DE ZMIGRODSKI. History of the primitive religion of the sun and of fire.

O. SCHELL. Fire-worship.

ALEX. POKROWSKI. Sepulchral urn ornamented with the *Swastika*, from a tumulus in Ukraïn.

W. BUGIEL. Mikiewicz and the literature of the people.

STANISLAS PRATO. Dante and the literature of the people.

TH. VOLKOV. The science of the unlettered classes in general and in particular in Ukrain.

O. DE GOURCUFF. Popular tradition in the ancient French drama.

As a rule, at the conclusion of each paper a few remarks were made by M. Marillier, M. Sébillot, or some other authority. Whether these will be printed or not I do not know, as there was no stenographer present to take down their observations and criticisms. It is to be hoped, however, that in some shape or other these will be placed on permanent record. Some of the communications found no favour whatever, as their authors were certainly not up to date in their knowledge of the subject, and advanced old-fashioned *à priori* speculations that have been entirely superseded by more recent research and criticism.

When all the papers had been read and before the separation of the Congress various motions were proposed and carried. The most important one was that an International Congress of Folklore should be held, if possible, every four years, and that the next should take place four years hence at Geneva in connection with and as a supplement to the Congress for Comparative Religions. After this the subject of a general bibliography of folklore (*Traditions populaires*) was discussed, and it was agreed by the French folklorists present that a plan drawn up by M. Sébillot for cataloguing French folklore should be adopted. For the benefit of English folklorists I append it untranslated below.

JOHN ABERCROMBY.

*PLAN DE LA BIBLIOGRAPHIE GÉNÉRALE DES TRADITIONS
POPULAIRES (DESTINÉ AUX COLLABORATEURS).*

A.—GÉNÉRALITÉS.

I.

Bibliographies—Questionnaires.

Bibliographies générales: (ex.: *Gaidoz et Sébillot*. Bibl. des Frances d'outremer).

Questionnaires: (*Sébillot*: Instructions et questionnaires. *Gomme*: Handbook of Folk-lore).

II.

Littérature orale.

Recueils généraux ou Mémoires ayant un caractère international.

I. Contes. Contes comparés : (*Miss Cox*: Cinderella. *G. Paris*: Le petit Poucet).

II. Chansons : (*Martinengo-Cesaresco*: The study of Folk-Songs).

III. Devinettes : (*Rolland*: Devinettes).

IV. Proverbes : (*Reinsberg-Düringsfeld*: Sprichwörter. *Cahier*: Quelque 6000 proverbes).

V. Formulettes : (*Newell*: Games and Songs).

III.

Ethnographie traditionnelle.

Faune et Flore : (*Gubernatis*: Mythologie zoologique ; Mythologie des plantes. *Rolland*: Faune populaire).

Médecine : (*Black*: Folk-Medicine).

Mœurs comparées : (*Tylor*: Primitive culture).

Mer : (*Bassett*: Legends of the Sea. *Sébillot*: Légendes de la Mer).

Mines, etc. : (*Sébillot*: Traditions des ponts-et-chaussées et des Mines).

Costumes : comparés des différents peuples, ou des corps de métiers.

Art populaire en général.

B.—PAR PAYS.

Littérature orale.

a) sans indication de provenance.

Contes	}	moyen-âge.	{	ex. : Contes de <i>Perrault</i> . Cabinet des fées.
Chansons		XVI ^e s.		
		XVII ^e s.		
Devinettes	}	XVIII ^e s.		
Proverbes				
Formulettes				

Recueils généraux de France : (*Sébillot* : Contes des provinces de France. *Champfleury et Wekerlin* : Chansons populaires).

b) par provinces (*France*).

Contes

Chansons

Devinettes

Formulettes

Proverbes

(*Etranger*) les contes, chansons, etc., par ordre chronologique, sans dislocation par provinces, à moins qu'il ne s'agisse de groupes ethniques nettement caractérisés.

Ethnographie traditionnelle.

France : I. Recueils ou monographies sans indication spéciale de provinces : (*de Nore*. 'Mythes et coutumes).

II. Recueils par provinces : (*Sébillot* : Trad. et superstitions de la Haute-Bretagne ; Coutumes de la Haute-Bretagne.—*Noguès* : Mœurs d'autrefois en Saintonge), chaque monographie à la province à laquelle elle appartient.

Costume populaire.

Théâtre populaire.

Art populaire : céramique, imagerie.

Etranger : ordre chronologique sans dislocation par provinces.

C.—MÉTHODE DE TRAVAIL.

Mettre chaque article sur une fiche à part ; le meilleur système sera de prendre une demi-feuille de papier écolier, de la plier en quatre, et de couper l'un de ces quatre plis qui formera une fiche :

Légendes et Récits populaires du pays Basque, par M. Cerquand, inspecteur honoraire d'Académie.—Pau, Léon Ribaut, 1^{er} fascicule 1875, in-8, pp. 74.

(Extract du *Bulletin de la Société des Sciences, Lettres et Arts de Pau*, série 3^e, t. IV. p. 233-275).

Les âmes en peine, légende de l'Auvergne (Cantal), recueillie
par Antoinette Bon.

(*Revue des Traditions populaires*, t. III. p. 581-587).

Pour les langues autres que le français, l'italien, l'espagnol, le portugais, le roumain, l'anglais et l'allemand, il y aura à donner le titre en la langue originale, et ensuite la traduction en français.

Adresser les communications et les demandes de renseignement à
M. PAUL SÉBILLOT, *secrétaire général de la Société des Traditions*
populaires, 80, Boulevard St-Marcel, Paris.

THE WATER OF LIFE.

I have been travelling about a good deal this year, and hence only saw Colonel Temple's paper on the "Folklore in the Legends of the Panjab," which appeared in the December number of *Folk-Lore* (1899), a day or two ago.

I would ask leave to refer to one passage which is illustrated by the beliefs of Eastern Hindostan. On p. 419, Colonel Temple says "ambrosia or *amrita* not only turns up as the beverage of the gods, but also when pure as holy water, in a most remarkable passage in a Hindu story, where it is regarded as the blood of the Almighty:

'The Almighty had mercy: the All-powerful considered them:
Cutting his finger he drew forth the water of life.'

I venture to think that it is hardly true that *amrita* is here regarded as the blood of the Almighty. All that I think is meant is that He drew the water of life from its natural receptacle—the finger. There is no thought of blood in the matter at all. In Eastern Hindostan it is the universal belief that the water of life actually exists in everyone's little finger, and if he only knew how to do the trick he would be able to put it, so to speak, on tap. Bihari folklore is full of references to this. Over and over again

the wise woman or the hero slits (the word used is always the same, *chirná*, just as it occurs in Colonel Temple's quotation, and is the term appropriated to a surgical operation) her or his little finger (it is always the *little* finger), produces (the word is always *nikálná*, to bring out, as in Colonel Temple's passage) the *amrita*, or water of life, and reanimates someone of importance to the story. Nowhere is there any attempt at identifying the *amrita* with the blood of the little finger. It is simply mentioned as a valuable article there existing, which can be found only by those who have received a proper magical education and are hence "in the know."

I am writing far from books and cannot verify my references, but I think that Mr. Crooke has already drawn attention to this valuable property of the little finger.

GEORGE A. GRIERSON.

BURIAL OF THE DEAD HORSE.

In *Folk-Lore*, vol. viii., p. 281, a description was given of the Burial of the Dead Horse at Sea, but no explanation was offered of the name. It seems to be proverbial for *work done in return for payment in advance* (Yorks., Chesh., Linc., Northants, Sussex, Leicester, Hants). See Wright's *English Dialect Dictionary*, s.v. *Dead*, ii., p. 38, col. 2. Perhaps the original idea is expressed in the Hampshire proverb, "To ride the dead horse," to be behind-hand. The seamen thus signify that they have worked off the advance pay.

W. H. D. ROUSE.

THE DIVINING ROD IN U. S. A.

We have often heard of divining rods for water in this country; our cousins over the water go one better, and use divining rods for gold, silver, and iron. The "Prospectors' and Miners' Agency, Palmyra, Pa.," actually sell these as a trade article. "Recognising

the fact," says the Prospectors' Company, Palmyra, Pa., "that thousands upon thousands of dollars are expended annually in prospecting and digging into the ground for precious metals, and knowing that the failures are in a ratio of more than a thousand to one of success, we concluded that each kind of mineral has an affinity which, when once known, would lead one to these deposits without the expense of digging with hopes and ending in failure." The logic is not quite clear; but the company claim to have "solved the problem by the aid of our mysterious and complicated piece of machinery which we are pleased to call a chronometer." Pleased to call is good, quite in Prospero's vein; they might equally well have called it a bootjack, as far as the meaning of words goes. The chronometer is dirt cheap at 40 dollars, as any one will admit; and you may also buy for two dollars Orton's *Underground Treasure Book*—a fascinating title, worth the money without the contents. I have before me advertisement sheets with pictures of these mysteries, scintillating electric sparks to all appearance out of the end. There is also a prospecting Prospero, pick in hand, who holds one of these rods before him, and gazes with reasonable surprise at the flashes which issue from it. The goldometer appears to be an even more powerful agent, yet is sold for the ridiculous price of 12 dollars.

A long wreath of testimonials is appended, from which I cull a few blossoms. "The rods are the finest of anything I ever saw. My mother hid five dollars and I found it all right. Yours truly, W.P."—"One instant my rod attracted 800 yards to 10 dollars." (It might attract to Mr. Kruger from this country, one would think.)—"The rod drew so hard that no man could hold it." This prepares us to learn that "Mrs. J. S." found her rod would "hunt like a bloodhound." It remains to add that ALL OUR INSTRUMENTS ARE GUARANTEED in large capitals, to which in small print is added—"to be well made and finely finished; but we cannot guarantee that each and every one will be equally successful." It seems, however, that one might venture to guarantee even that.

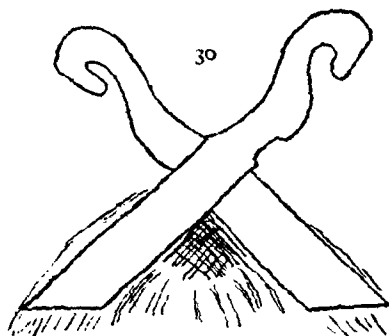
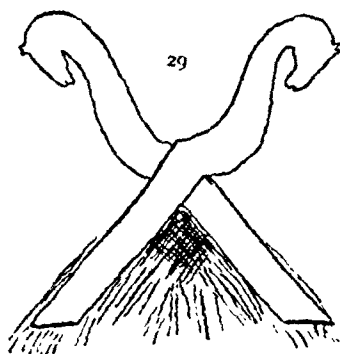
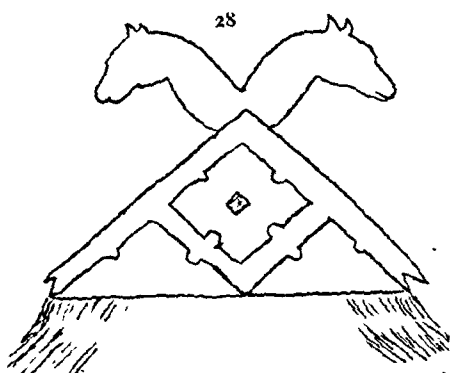
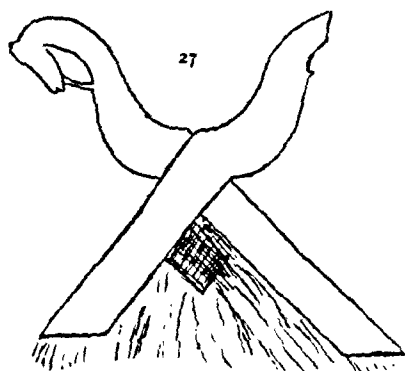
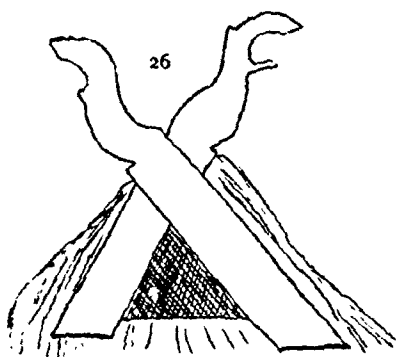
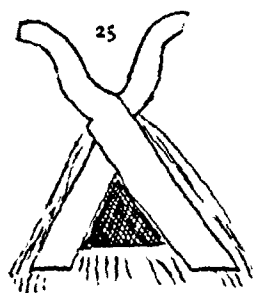
W. H. D. ROUSE.

THE LIFE INDEX.

In the *Annales de la Propagation de la Foi*, September, 1898 (No. 480, pp. 377-8), in a letter from the Rev. P. George Eich, S.J., Provincial of the Tahiti Mission, dated from Papeete, 1st April, 1898, telling, *inter alia*, of his late visit to Easter Island, this passage occurs: "A mon arrivé à l'île de Pâques, j'avais été surpris de l'empressement des néophytes à me demander si le P. Albert n'était pas mort. La chose paraissait sans doute naturelle, puisque qui le R. P. Montiton était le dernier missionnaire qui les eût visités. Toutefois leur insistance à ce sujet n'était pas sans mystère. 'Et pourquoi,' leur dis-je, 'me demandez-vous si souvent si le P. Albert est mort, où il est mort; quand il est mort?' etc. 'C'est,' me répondirent-ils, 'parceque le Père nous avait prédit une chose qui s'est réalisée.' 'Laquelle?' 'Le jour où il fit dresser la grande croix de pierre dans la cimetière d'Hangaroa; il nous dit, "Ecoutez bien. Quand vous verrez tomber cette croix, vous direz: *Le P. Albert vient de mourir, prions pour lui.*" Or, la croix de pierre est tombée tel jour, nous l'avons bien vite relevée et consolidée, mais nous avons tous dit "Le P. Albert est donc mort, quel malheur!" Vivement intrigué par ce recit, j'ai voulu voir la grande croix du cimetière, que j'ai trouvé solidement établie sur son piédestal, tout en portant les traces de sa chute, et après avoir rappelé mes souvenirs et invité les insulaires à préciser la date du fait en question, j'ai constaté qu'il concordait exactement avec l'époque de la mort du R. P. Albert Montiton, arrivée le 25 fev, 1894, à Miranda de Ebro (Espagne)."

In the words of the poet Doss, "I don't draw no conclusions" here, but I think the story is a good modern parallel to many older ones, and worth reprinting here, for I do not suppose many folklore students habitually read the *Annales* from which it is taken.

F. Y. P.



GABLE ORNAMENTS.

(From Original Drawings by Miss Madi Braitmaier.)

- 25. Meinersdorf, 1857.
- 26. *Ibid.*, 18th century.
- 27. Hassee, 1817.

- 28. Kiel, 1856.
- 29. Elmschenhagen 1804.
- 30. *Ibid.*, 1721.

To face p. 437.

NOTEBOOKS AND MSS.

May I suggest to members that it would be an excellent thing if, in default of a qualified individual legatee, they left to the Society such notebooks and MSS. as they may die possessed of? Every member of the Society who devotes any attention to folklore probably accumulates far more than he is ever likely to use. It would be an easy matter to publish an annual index of these additions to the library which might well be of great value to members; the MS. collections could be edited for publication if large, or issued in the Transactions if small.

I don't know if other members, like myself, interleave and annotate the works they use most often. May I also suggest that the real value of such books would be best appreciated if they, like the notebooks, found a home finally in the Society's library?

N. W. THOMAS.

FEATHERS AND RAIN.

In the Bohemian village of Metschin, the body of the school-master, who was buried early in May amid many marks of respect from the inhabitants, is to be exhumed. There, as elsewhere, a great drought prevails, and the story has got about that a cushion with feathers was put under his head. Nine-tenths of the population believe that this is the cause of the drought, hence the proposal to exhume him and remove the cushion, which is in reality filled with hay.

Is this case parallel to the prejudice against the feathers of certain birds in beds and pillows, or is there some special connection between feathers and rain? More particularly in Australia feathers and hair are associated with rain-making. *Golden Bough*, i. 20; *Globus*, xxxi. 272; Salvado, *Memoire sur l'Australie*, 260.

MÄDI BRAITMAIER.

[Our thanks are due to Miss Braitmaier for the original drawings of gable ornaments reproduced on Plate VI. See p. 322.—ED.].

THE BUMBLE-BEE IN MAGIC.

The Rev. J. Conway Walter (Langton Rectory, Horncastle), has sent me the following :—

“My clerk at Woodhall tells me that his great-aunt went to Louth to consult the wise man. His proceedings were as follows. He received the consulting party in a room with no others present and inquired fully into the case. He then laid on the table an open book, the pages of which were covered with queer figures. He then put his head into a cupboard, mumbling some kind of incantation or consultation with his familiar spirit. On reopening the cupboard doors, a large bumble-bee flew out, and presently settled on the open book. The wise man noted the part of the page on which the bee lit and gave his advice accordingly.”

Does the bumble-bee appear as a familiar spirit in other English superstitions of the same kind?

M. PEACOCK.
