MARCH 31st, 1915...

Folk-Lore.

TRANSACTIONS OF THE FOLK-LORE SOCIETY.

A QUARTERLY REVIEW OF MYTH, TRADITION, INSTITUTION, AND CUSTOM.

[Incorporating The Archæological Review and The Folk-Lore Journal.]

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brother-in-law in his researches into the Bushman language, which was till then unwritten and practically unknown. Dr. Bleek housed a number of Bushmen successively on his premises and wrote down the narratives they related. When he died in 1875 Miss Lloyd continued her studies alone, and in 1889 she published a Report or Calendar of the material collected. But it was not till 1911 that she succeeded in publishing a selection of Bushman Folklore, (cf. Folk-Lore, xxiii. 278), in which the narratives appear in Bushman and in English on opposite pages. She made a point of this, for though well-read in folklore, and fully aware of its scientific value, her own chief interest was in the language itself, which had been the original object of her fellow-worker. The University of Capetown subsequently granted her the honorary degree of Doctor of Letters, a public recognition of her labours which gave her great pleasure. In 1887 she had returned to Europe, where she resided for some time in North Wales, afterwards removing to Berlin; but in 1912 she and her surviving sister undertook the journey back to Cape Colony, where her death occurred at Mowbray on the 31st August, 1914. The same mail that brought the news to England brought also a kindly-appreciative letter from herself, acknowledging the receipt of a copy of the Handbook of Folk-Lore.

To the quiet dignity of an old-fashioned English gentlewoman she added the painstaking accuracy of the truly scientific student. "To all faithful workers" she dedicated her book. Her knowledge of Bushman lore was unique. It is pleasant to know that before the end came she had been able to impart much of it to Dr. Bleek's only surviving unmarried daughter, Miss Doris Bleek, who inherits the precious manuscripts and follows up the researches of her father and aunt.

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C. S. Burne.

* N.B. University of the Cape of Good Hope Not University of Cape Town.

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All communications intended for reading at an evening meeting or for publication in *Folk-Lore* should be addressed to the Secretary, as above, to whom ladies and gentlemen desirous of joining the Society are requested to send in their names.

The Subscription (£1 1s.) is now due and should be forwarded to the Secretary.

Plum, plum, cherry, cherry,
All good things to make us merry.
Up the ladder and down the pan,
Give us a red apple and we'll be gone.
Missis and Master, sit by the fire,
While we poor children are trudging in the mire,
All for the apples that grow on the tree.
So Missis and Master, come listen to me."

On Christmas Eve bees sing in the hive. An old man, born 1828, said he had heard them many a time, and always went down the garden to listen, as long as he kept bees.

You must always wear some new article of clothing on Christmas Day or the birds will soil your clothes.

At Bromsgrove the church is dedicated to St. John Baptist, and on June 24th there is a fair held just outside the churchyard. Hiring was done until a few years ago. There are two local sayings about this Fair—"There is always a thunderstorm at Bromsgrove Fair," and "The cuckoo goes to Bromsgrove Fair to buy him a horse, and to Pershore Fair to buy him a saddle, and then he flies away."

Gingerbread used to be a great feature of the day.

At Evesham "Thread the needle" was played on Easter Monday within living memory by people of all ages, men and women.

J. B. PARTRIDGE.

It is curious that in the Shipston-on-Stour district, in which thirteen is in most things regarded as an unlucky number, thirteen should be considered, and from time immemorial has been considered, the most lucky number, and therefore the only right one for the eggs to be placed under a sitting hen.

F. S. POTTER.

CORRESPONDENCE.

THE DEATH COACH.

(Vol. xxv. p. 388 sq.)

Miss Mabel Peacock enquires whether there are representations of chariots carrying away souls in the art of Rome, Greece, and Egypt.

With regard to Greece, Miss J. E. Harrison writes:

"The question takes us into the thick of controversy. Naturally, the dead, certainly in Greek art and literature, do not go to Hades by coach. But (a) on the Hagia Triada sarcophagus (most easily accessible in Archiv f. Religions-wissenschaft, vol. xii. 1909, p. 161 [cf. Miss J. E. Harrison, Themis, 1912, p. 159 sqq.]) there is a representation which von Duhn claims to be the dead man in a chariot going to Hades (op. cit. p. 183). I doubt his interpretation. (b) Hades carried off Persephone in a chariot, and that scene occurs frequently on sarcophagi as symbolic of the dead man's transit to Hades."

As regards Egypt, Miss M. A. Murray writes:

"As far as I know, the soul flew away in the form of a bird or a scarab. It flew to the Boat of the Sun, and in that boat it went through the abode of the dead and came out on the other side. This was the "Ba." The "Ka," which may have been another soul, arrived at the land of the dead by means which are not indicated. It just went there. The nearest approach to a car or chariot which I can think of is a scene which is usually painted on the footboard of a coffin. It belongs apparently to the popular, and not to the state religion. The mummy is there shown lying on the back of a galloping bull. I do not think that the Egyptian mind would ever conceive of a car or chariot, as their only means of locomotion in early times were walking and boats. There is, of course, the ceremonial voyage in a boat, which might typify the passage of the soul to the other world. The litter is like an Indian dandy or janpan, but it is very rare, and does not occur in funerary scenes. The books on Egyptian religion do not take into account that the Egyptians appear to have believed in a multiple soul, like the modern African."

GYPSY CAROL

The following carol was sung by Esther Smith, Gypsy, at Weobly in 1912:

- On Christmas Day it happened so Down in the meadows for to plough. As he was a-ploughing on so fast, Up came sweet Jesus hisself at last.
- 2. "O man, O man, what makes thee plough So hard upon the Lord's birthday?"

 The farmer answered him with speed,
 "For the plough this day I have great need."
- 3. His arms did quaver to and fro,
 His arms did quaver, he could not plough,
 For the ground did open and let him in
 Before he could repent of sin.
- 4. His wife and children are out of place,
 His beasts and cattle were almost lost:
 His beasts and cattle they died away
 For the breaking of the Lord's birthday.

The carol is sung to an old folk-tune, which has been noted from the singer by Dr. R. Vaughan-Williams.

E. M. LEATHER.

OBITUARY.

IN MEMORIAM—LUCY CATHERINE LLOYD. 1834-1914.

Miss L. C. Lloyd was born at Norbury, Staffordshire, of which parish her father, the Rev. W. H. Cymric Lloyd, was rector. She was barely fifteen when the family removed to the then infant colony of Natal, where Mr. Lloyd was appointed Archdeacon. When afterwards her younger sister married Dr. W. H. I. Bleek, the noted South African philologist, Miss Lloyd became a member of their household at Mowbray, Cape Colony, and assisted her

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