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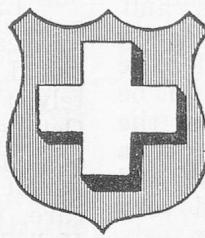
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# HELVETIA

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SWISS BENEVOLENT  
SOCIETY IN  
NEW ZEALAND (INC.)

GROUP NEW ZEALAND OF THE NEW HELVETIC SOCIETY

19th YEAR.

OCTOBER, 1955.

AUCKLAND.

## NEWS OF THE COLONY

### Swiss Club Holds Ball at Manaia

Switzerland's National Day was celebrated at Manaia with a Ball in the Town Hall, organized by the Taranaki Swiss Social Club. Swiss from all over Taranaki and some from the Waikato area attended and there were about 240 people present, some of whom wore national costumes.

The evening consisted of a dinner, speeches, yodelling, singing and dancing.

The President, Mr. J. Steiner, extended a welcome to Mr. C. Jeromson, Chairman of the Manaia Town Council, and Mrs. Jeromson, and to all Club members and visitors.

Mr. Jeromson congratulated the Club on the successful evening.

### Bequest to Swiss Orphanage

The late Mr. Joseph Fridonlin Gabriel, of Red Hill, Henderson, a native of Switzerland, who settled in New Zealand some years ago, has bequeathed a legacy of £500 to the Roman Catholic Bishop of Auckland. The residue of the estate, estimated at £3000, was left to the Gemeinde Grosswangen Orphanage, in the Canton of Lucerne.

## OBITUARY NOTICES

It is with much regret that we have to announce the death of one of our members, Mr. Ernest Brauchli, who died suddenly at his residence, Te Atatu Road, Henderson, on August 23rd, and we wish to offer our sincere sympathy to Mrs. Brauchli.

We are also very sorry to have to announce the death of another member, Mr. Arthur Kuriger, of Kaponga, and we would like to extend our sincere sympathy to Mrs. Kuriger and family.

## NEWS FROM SWITZERLAND

### Yodelling

Genuine yodelling, as heard in the mountains of Switzerland, has very little in common with the yodelling songs sung by some of the popular singers of today or "hotted up" by certain jazz bands. In its most recent number "Costumes and Customs," the periodical put out by the National Federation of Swiss Costumes, gives some very interesting information concerning the origin of this custom: "Old texts, the Acta sanctorum, mention the song of the shepherds as long ago as 397. Julian the Apostate, Emperor of Rome from 361 to 363, alludes in his Misopogon to the songs of the Barbarians living along the banks of the Rhine as being "high-pitched like those of birds." We have it from reliable sources that at the end of the Middle Ages there were hundreds of different yodels in the various parts of Switzerland. They enabled the uncommunicative mountaineers to give vent to their feelings; the song was a form of release. Although originating in lonely places, it was soon heard at public gatherings, at village and mountain feasts, fairs and wrestling matches or in the celebrated "benichons" (traditional autumn festivals held in the canton of Fribourg). Then it was sung in unison, the leader intoning the melody, which was taken up by the chorus. The theme, thus learnt in common, was then taken back to the chalets, the workshops, the cow-sheds and the fields." Paul Budry, author of "La Suisse qui chante," added that "yodellers in music halls usually give quite a wrong idea of how it should be done. sweetening and sentimentalizing it, whereas in actual fact the yodel is virile, sharp, caustic and aggressive like the temperaments high up there in the mountains, where love is a challenge, where friendships are forged in a wrestling match fought stripped to the waist on the grass and the joy of living is expressed in uproarious drinking matches. There are different types of yodelling, ranging from what might be called the "hot yodel," a form of pure improvisation and vocal acrobatics, to the yodelled