CHANGING MONEY.

for honesty
Is like a stock of money laid to sleep,
Which ne'er so little broke, doth never keep.
Tourneur, *Revenger's Tragedy*, i.

Votarius. O, woman, when thou once leav'st to be good
Thou car'st not who stands next thee: every sin
Is a companion; for thy once-crackt honesty
Is like the breaking of whole money:
It never comes to good, but wastes away.
Second Maiden's Tragedy, ii. 1; H., *O.P.*, x.

To find a KNIFE or razor.—G.; B.; Cooper, *Mystery of Witchcraft*, p. 137. 1617.

If a knife be found lying open on the road, few will dare to lift it.—Mactag., *Gallov. Ency.*, 1824.

To find a piece of SILVER.—Homes, *Demonologie*, p. 60. 1650.

To find money.—Melton, *Astrologaster*.

Alcon. Wife, bid the trumpets sound—a prize! a prize! mark the posy: I cut this from a new-married wife by the help of a horn-thumb and a knife—six shillings, four pence.

Samla. The better luck ours: but what have we here, cast apparel? Come away, man, the Usurer is near: this is dead ware; let it not bide on our hands.—R. Greene, *Looking-glass for London and England*.

Col. Odd so! I have broke the hinge of my snuff-box; I'm undone, besides the loss.

Miss. Alack-a-day! Colonel, I vow I had rather have found forty shillings.—S., *P.C.*, iii.

To find a pin with the point towards you.—*Pop. Sup.*

To pick up an odd glove in the street. Better to let it lie.—*Inf. Fortuneteller.*

To have a person look over your hand at CARDS. *See* p. 41, *ante*.

To COUNT YOUR WINNINGS at cards before the end of the game.

Reckon up your winnings at your bedstock.—(Scotch Proverb).

Don't count your chickens before they're hatched.—Cl.

Counting your chickens before they are hatched. Pauperis est numerare pecus.

The same notion prevails as to counting lambs in the lambing season, and fish till the day's work is over.

Brebis comptée le loup la mange.—(French proverb.)

Il ne faut pas compter les agneaux, parceque c'est faire la part du loup.—D. C.

There 's nae thrift in coontit cakes, as the fairies eat the half of them.—(Scotch proverb.)

Il est prudent de ne point compter les boudins quand on les met dans la chaudière, ni de jouer quand ils cuisent, ni de dire qu'ils creveront, car tout cela fait qu'on les a mauvais.—*Ib.* [*Mont du Tarn.*]

It was a belief that no fascination produced any effect if the name or number of the thing creating envy was concealed from the fascinator. *See* Catull., v. and vii., *Ad Lesbiam.*

So the Jews were forbidden to number their flocks. *See* Joab's advice to King David. [II. *Samuel*, xxiv. 3.—Ed.]

It is considered unlucky to count Druidical stones, and indeed it has been held impossible to do so accurately, no two persons agreeing.—J. Soane, *New Curios. of Lit.*, i. 295. On the other hand, the 13 pillars which support the crypt beneath the church in Peele Castle, Isle of Man, *must* be counted by the visitor, unless he wishes to be confined there as a prisoner.—Waldron, *Isle of Man*, p. 19. 1731.

Wer den Concubitum verrichtet dergestalt dass er oben auf lieget, begehet eine grosse Sünde. Ein rechtglaubiger Italmen mus es von der Seite verrichten. Aus Ursache, weil es die Fische auch also machen, davon sie ihre meiste Nahrung haben.—G. W. Steller, *Beschreibung von Kamtschatka*, Frankfort, 1774, p. 275.

Census. *See* Smith, *Dictionary of the Bible.*

The Mahometans especially object to the fruits of the field being numbered.—Hay, *Western Barbary*, p. 15; Crichton, *Arabia*, ii. 180. *See* Lane, *Modern Egyptians*, ii. 72, 73.

In taking the Census of 1880 in India, the Southall tribes had an objection on superstitious grounds to their houses being numbered, and Lord Ripon respected their feeling. Perhaps the fear of taxation, grounded on an inquisition into profits, is at the bottom of this matter. We have the same difficulty at home in procuring agricultural statistics.

To play against odd numbers.

Tailby (throwing at dice against company). I never have any luck at these odd hands. None here to make us six.—Middleton, *Your Five Gallants*, ii. 3.

Unlucky cards to turn up. *See* extract B. Jonson at p. 99, *ante.*

The four of clubs—called the devil's bedpost.—*N.*, iii.

The four of hearts—called Hob Collingwood.—Brockett, *N. C. Words.*

All cards of even number.—*Chambers' Journal*, 1872.

I think the table players do not count a deux a good cast.—Ay.

To drink standing. Causes inflammation.—*N.*, V. vi. 424; vii. 97.

An old chronicler states that King Hardicanute died so: "Her forðerde Harðacnut swa þæ he æt his drince stod." This occurred on the Ides of June, A.D. 1041 (or 2), at the celebration of Tofig le Prude's marriage with Gytha, the daughter of Osgood Clapa, the outlaw.

To drink from a running stream.—Na.

Boys have a great fear of stretching down and drinking from a pool, lest they should swallow an ask (newt) or some other water animal, which would live in their stomach.

To leave DRINK UNCONSUMED.

It took its rise from the villain that assassinated the Prince of Orange.—Kelly, *Scotch Proverbs*.

A thief, being pursued to an alehouse, left suddenly his drink behind, and so was discovered and hanged.—Howell, *Par.*

He was hanged that left his drink behind him.

See the origin of this saying set forth in the story of a certain saddler of Bawtry, Yorkshire, who, on his way to the gallows, refused to stop for a drink at the usual halting place, and so, being executed a few minutes earlier, missed a reprieve.—Pegge's *Curialia Misc.* (1818), 340, i.

Several proverbs run on this: "Better belly burst than good liquor be lost;" and the French, "Puisque le vin est tiré, il faut le boire."

Besides that volume [*De Arte Bibendi*], we have generall rules and injunctions, as good as printed precepts or statutes set downe by act of Parliament, that goe from drunkard to drunkard; as still to keep your first man, not to leave any flockes in the bottom of the cup, to knocke the glasse on your thumbe when you have done, to have some shooing horne, to pull on your wine as a rasher of the coles or a redde herring, to stirre it about with a candle's ende to make it taste better, and not to holde your peace whiles the pot is stirring.—*Pierce Pennilesse: his Supplication to the Divell*, by Thos. Nash, 1592, Collier's repr., p. 59.

SUPERNACULUM.—Drinking super nagulum, a devise of drinking new come out of Fraunce; which is, after a man hath turned up the bottom of the cup to drop it on hys nayle and made a pearle with that is left; which if it slide and he cannot make stand on by reason thers too much, he must drinke againe for his penance.—*Ib.*, marginal note, p. 57. *See* illustrations, Nares' *Glossary*, *s. v.*

Allorché seguita la maturazione dei cocomeri* si presenti qualcuno ad una cocomerara, se segna col dito indice un qualche cocomero dicono che indicandolo ad altri non diventa più rosso.—Placucci, p. 172.

* Water-melons.

For the things to be cleared away from TABLE before you have finished a repast.—Ay.

This is not quite out of fashion.—*Ib.*

Recedente aliquo ab epulis, simul verri solum: aut libente conviva, mensam vel repositorium tolli inauspicatissimum judicatur.—Pliny, *Nat. Hist.*, xxviii. 5.

The Master of the House . . . is obliged not to suffer his servants to take away till every man has done.—*Rules of Civility*.

Entre boire et vin tenir
ne veilles long plait maintenir,
Si tu fais souppes en ung verre
boy le vin, ou le gecte à terre.
MS. Bibl. Imp. Paris, 15th Cy., No. 1370, f. fr. (anc. 7497); printed in *Manners and Meals of the Olden Time*, E.E.T.S., 1868.

En ton vin et boire tenir
ne veulles long plait maintenir,
Se tu fais souppes en ton verre
boy le vin ou le gette à terre.
MS. Bibl. Imp. Paris, 1181 (7398), f. 5 v.

To keep birds' EGGS in the house.—Hone, *Year Book*, p. 253; *F.L.R.*, i. Will emperil the crockery.—*Magazine of Natural History*, April, 1832.

Though long strings of them may be seen in spring hanging up in outhouses, "as if they were in some way offensive to the domestic deity of the hearth."—*J. of Nat.*, p. 225.

To BURN the withes or bands of the faggots.—Forby, *E. Ang.*

To burn evergreens which have been used for church decorations.—Hn.

To burn green elder.—See *post*. Anything having life, even decaying flowerstalks.—F., *E. Ang.*

To point at boats at sea. The whole hand must be used.—Gregor, 26/5/'77.

Counting boats, etc., with the pointed finger is strongly resented by fisherwomen.—Gr.

To point at the MOON.—(Worc.) L.; Lees; [or stars].—(Northampton) S. Or try to count them.—Hn. Or count the stars.—*N.*, VI. v. 14.

To point at the quarter of the heavens where lightning is expected to come from.—*N.*, iii.

There is a notion that the man in the moon won't stand being pointed at.—Noake.

In Germany it is thought irreverent to point at a rainbow.—S. Baring-Gould, *Long Ago*, ii. 72.

With þi finger schew thou nothinge,
Nor be not lefe to telle tyding.
Young Children's Book, 69; *Ashmol. MS.* 61, fol. 20 (Bodelian).

I remember being as a child forbidden to point at anything, on the score of manners. Doing so often betrays to others that they are the subject of remark. Hence the caution contained in the second line.

To first see the NEW MOON through glass.—B. You will break glass before that moon is out.—Hunt.

Seeing the new moon through glass cannot have been unlucky in England when we had no window-glass, nor in parts of the East, where they have none. The origin is most likely a substitution for seeing the new moon in a lake or pool, the shadow being in prehistoric mythology and philology a form equivalent to ghost or soul.—*N.*, V. ix. 226.

The horseshoe charm is possibly derived from the crescent of the moon.—Hyde Clarke.

To see the moon in change through a window.

To first see the new moon through the branches of a tree.—N. Or without having silver in your pocket.—J. Copper is of no avail.

The Irish say, "As you have found us in peace and prosperity, so leave us in grace and mercy." Borrowed silver will do.—O'Halloran, *History of Ireland*, i. 43.

It should be seen over the left shoulder, and wish. *See* Wishes. And three bows or curtseys made to it.—*Tr. Devonsh. Assoc.*, ix. 91. And a piece of gold shown, or money turned in the pocket, or a piece of money taken out and both sides of it spat upon.—Hunt.

If you have no money to turn, you may turn head over heels.—(W. Sussex) *F. L. R.*, i.

To see a new moon over the right shoulder is lucky; over the left shoulder, unlucky; and straight before, prognosticates good luck to the end of the month.—(Devon) *N.*, i. 4.

Shake your pockets, or pull out your money and let the new moon shine upon it.—(Devon) Bray.

Some who might well be supposed more enlightened will not give away money on the first day of the moon or of the week.—J.

In Yorkshire, and northwards, some country women do worship the new moon on their bare knees, kneeling on an earth-fast stone.—Ay. *See* Theocrit., *Id.*, II.

Her feet fixed to a yird-fast* stane,
Her back leant to a tree,
An' glowring up she made her mane,
"O, new Moon! I hail thee."
Rev. J. Nicol, *Poems*, i. 32.

* Earth-fast.

The Jews, on beholding her, say a prayer, and then jump three times off the ground, repeating thrice: "As well as I jump towards thee, and cannot reach to touch thee, so shall none of mine enemies be able to touch me for harm." They believe they are then safe from death for that month. We only expect a present.—*N.*, v. 1.

On the first appearance of the new moon, which they look upon as being newly created, the Pagan natives, as well as Mahommedans, say a short prayer; and this seems to be the only visible adoration which the Kaffirs offer up to the

Supreme Being. At the conclusion, they spit upon their hands and rub them on their faces. This seems nearly the same ceremony which prevailed among the heathen in the days of Job (xxxi. 26–28).—M. Park, i. 412.

To be the FIRST OCCUPANT of a NEWLY-BUILT HOUSE.

Porque es cosa reprovada en casa nueva habitar?—Alonzo Lopes, *Secretos*, 1547.

URINE.

To urine upon earth newly cast up by a mole bringeth down the menses in women.—Bro.

Stand forth, Shrove Tuesday, one a' the silenc'st bricklayers;
'Tis in your charge to pull down bawdy houses,
To set your tribe a-work . . . ruin the cockpit—
The poor players never thriv'd in 't; a' my conscience
Some quean piss'd upon the first brick.
Middleton, *Inner Temple Masque.*

Cf. B. Jonson, *Alchemist*, ii. 1.

Overdo. Neither do thou lust after that tawny weed, tobacco.
Cokes. Brave words!
O. Whose complexion is like the Indians that vents it.
C. Are they not brave words, sister?
O. And who can tell if before the gathering and making-up thereof the Alligarta hath not piss'd thereon?
B. Jonson, *Bartholomew Fair*, ii. 1.

Eugenia. I 'm sure his head and beard, as he has order'd it,
Look not past fifty now: he 'll bring 't to forty
Within these four days, for nine times an hour
He takes a black-lead comb and kembs it over:
Three quarters of his beard is under fifty;
There 's but a little tuft of fourscore left,
All of one side, which will be black by Monday.
Second Courtier. . . . . . He will beguile
Us all if that little tuft northward turn black too.
Eug. Nay, sir, I wonder 'tis so long a-turning.
Sim. May be some fairy's child held forth at midnight
Has piss'd upon that side.
Middleton, *The Old Law*, iii. 2.

MEDICINE.

To SELL empty MEDICINE BOTTLES. You will want them to be filled again for yourself.—(W. Sussex) *F. L. R.*, i.

To place medicine on the TABLE before taking it.

Medicamenta, priusquam adhibeantur, in mensâ forte deposita negant prodesse.—Pliny, *N. H.*, xxviii. 5.

Driving in disease.

Le peuple des campagnes craint beaucoup ce que la médecine appelle une répercussion, des maladies graves pouvent être occasionneés par la disparition subite d'un ecoulement habituel. C'est pourquoi on recommande de ne pas décrasser la tête des enfants, de ne pas faire passer les feux à la tête, ni par consequent de detruire trop à fond le vermine qui les entretient. C'est afin de *ne pas faire rentrer la mauvaise humeur* qui pourrait se porter sur les yeux, sur le cerveau; ou sur la poitrine. Dans un meme ordre d'ideés on n'a garde de tarir trop vite les écoulements purulent des oreilles. Il ne faut pas non plus faire disparaitre trop brusquement la gratelle (gale) par crainte d'une gale rentrée; *une gale rentrée n'est pas facile a guerir, on s'en ressent le restant de ses jours.* On redoute aussi l'application des vesicatoires qui met *les humeurs en mouvement*, qui peut les attirer et les fixer sur un point.—*Mel.* [Franche Comté], p. 351.

To place the bellows on the table, or to borrow or lend one.—Hunt.

A sign that a parting is about to take place in family.—*Tr. Devonsh. Assoc.*, ix. 99.

The bellows or the brushes on the table are the signs of a row.—(Kent) *N.*, VI. v. 266.

To place the boots on the table: will evoke a quarrel.—*Tr. Devonsh. Assoc.*, x. 106; Miss M.; *N.*, v. 3; Noake, 167.

To shake hands across the table.—(Shropshire.)

To break a looking-glass [or crockery].—B. Ill luck may be averted by instantly smashing another piece.—*N.*, i. 12.

Seven years trouble, but no want.—(Cornwall.)

Some suppose that the seven years' sorrow means the savings of seven years to replace it.

The owner will lose his best friend.—(W. Sussex) G.

The master of the house will die.—*Ib.*

Looking-glasses were an invention of the 16th Century. Before that mirrors of metal were used.

If you break one piece of crockery you are sure to break three before the luck changes.—Egglestone, *Weardale.*

During one of Buonaparte's campaigns in Italy he broke the glass over Josephine's portrait. So disturbed was he at this that he never rested until the return of the courier, whom he despatched forthwith to convince himself of her safety, so strong was the impression of her death upon his mind.—Dyer, p. 277.

Losing your way.

When a peasant loses his way in a wood after sunset, he avoids calling any person to show him the way, as the evil spirit of the forest would cause them to plunge still deeper into the recesses.—(Bavarian) *N.*, V. x. 146.

To take off a friend's RING, or your wedding ring.—B.

See Middleton, *Your Five Gallants*, i. 1.

To lose your wedding ring [or break it.—*N.*, iii.]. Will soon lose your husband.—D.; Hone. Or your husband's affection.—Hn.

It seems to have been held to justify a repetition of the marriage ceremony.

It is considered ominous in Scotland ever to part with it.—D.

If a married woman loses her wedding-ring, it is a token she will lose her husband's affections; her breaking of it forebodes death.—Hone, *Year Book*, p. 253.

Nel Perugino si dice che stara tanti an ni nel purgatorio colui che avrà perduto l'anello nuziale.—De Gubernatis.

To a person so inclined to superstition as Byron, it might appear significant that at the very moment when Miss Milbanke's letter accepting him arrived, his gardener brought to him the marriage-ring of his mother, which she had lost many years before in the garden. "If Miss Milbanke accepts me," he cried, opening her letter, "this ring shall also be my marriage-ring." He afterwards saw that he might have chosen a ring promising more happiness.—Moore's *Life of Byron*, iii. 116.

Many are curious, some superstitious, in keeping their nuptial ring: to lose that they hold ominous.—T. Adams, *Works*, p. 1088. 1629.

Court. I slipt my wedding-ring off when I washed, and left it at my lodging; prithee, run, I shall be sad without it.—Middleton, *Trick to Catch the Old One*, iii. 3.

Eustace. The like has been done for the loss of the wedding-ring
And to settle a new peace before disjointed.
Webster, *Cure for a Cuckold*, v. 2.

He set his foot in the level stirrup
And mounted his bonny grey steed;
The gold rings from his fingers did break,
And his nose began for to bleed.
He had not ridden past a mile or two
When his horse stumbled over a stone:
"These are tokens," said my Lord Derwentwater,
"That I shall never return."—*N. and Q.*, IV. xi. 420.

To TRAVEL in company with a parson*. Brings bad weather.—(Sea.) Head wind or a calm ensues. *Cf.* the voyages of Jonah and of St. Paul.—*Jonah*, i. 15; *Acts*, xxvii.

* Foul-weather Jack, the sailors call him.

If you carry more than one parson at once, you are all right.—C. F. Branch, *Contemporary Review*, October, 1875.

The French have a notion that priests are specially liable to be struck by lightning. *See* D. C., *sub Tonnerre*.

Our men are very superstitious, and attribute our ill-luck to various causes. One day it is put down to a *comb*, which is universally used by all in the cabin, and which in consequence nearly fell a victim to their superstition; another day it is to a small pig we have on board. . . . I trust they will not impute their ill-luck to the fact of my being on board, imagining that a naval officer is as unlucky on board a whaler as some sailors fancy bishops to be.—*Whaling Cruise to Baffin's Bay*, by A. H. Markham, R.N., 1874, p. 44.

I found that my messmates were firmly persuaded of the ominous import of four things in a ship, and whose occurrence they considered as inevitably connected with disastrous consequences—sailing from port on a Friday, having on board a black cat, and taking as a passenger either a pregnant woman or a clergyman. Having inquired from several the cause of these antipathies to particular things so apparently inoffensive in themselves, and unconnected with any disastrous effect, I was generally informed that they were known to be unlucky; but they could assign no reason except for the last, and that was that Satan, being "the Prince of the Air," had of course the direction of the winds, and as a clergyman is his greatest enemy, he always visits the crew, who receive him with all the infliction of his elementary agents—calms, contrary winds, and storms.—Rev. R. Walsh, *Notices of Brazil*, 1830, i. 96.

This prejudice is not confined to sailors. In this latter half of the 19th century I saw a priest refused a place in a vettura, and left behind at a town in North Italy, the other passengers declaring they would throw up their agreement if he were taken in. Another priest, whom we overtook on the same journey, weary and way-worn, was only admitted (at my remonstrance) on condition that he sat with me, apart in the coupe.

To travel in company with an actor.

En revanche, the bigoted Romanist has the same aversion to play-actors, who are looked on as "profane persons." Holcroft came very near being sacrificed as a Jonah by some low Irish, when, in crossing the channel, they were detained at sea by the weather and their provisions were almost exhausted.—*Memoirs of T. Holcroft*, i. 207.

So, too, to women of loose life.—Ay. *See* extract, p. 8, *ante*; also Pliny, *Nat. Hist.*, xxviii. 23.

La religion et la morale eleveront toujours une barriere in franchissable entre les comediens et la portion saine et grave de la societé.—D. C.

Talma, on his deathbed, in 1826, refused to see the Archbishop of Paris, because actors still remained under the ban of excommunication by the Church of Rome. *See* Lady Morgan's *Memoirs*, ii. 232.

Master (of ship in a storm, objecting to the captain's mistress being on board):

Carry her down, captain,
Or by these hands I 'll give no more direction,
Let the ship sink or swim! We ha' ne'er better luck
When we ha' such stowage as these trinkets wi' us,
These sweet sin-breeders. How can heaven smile on us
When such a burden of iniquity
Lies tumbling, like a potion, in our ship's belly?
B. and F., *Sea Voyage*, i. 1.

To travel in company with a corpse.—(Sea.)

Lessingham. Shall I go over
By the same bark with you?
Bonvile. Not for yon town
Of Calais; you know 'tis dangerous living
At sea with a dead body.
Webster, *Cure for a Cuckold*, iii. 1.

First Sailor. Sir, your Queen must overboard; the sea works high, the wind is loud, and will not lie till the ship be cleared of the dead.
Pericles. That 's your superstition.
First Sailor. Pardon us, sir; with us at sea it hath been still observed, and we are strong in custom. Therefore briefly yield her; for she must overboard straight.
Pericles. As you think meet. Most wretched queen!
Shak., *Pericles*, iii. 1, 47.

Cf. p. 164, *ante*, Recovering a person from drowning.

The kit or sea-chest of a sailor should be buried with him, or bad weather will ensue.—Thacher, *Demonology*, Boston, U.S., 1831, p. 208.

The *compass* might well be an object of superstition. A belief is said to prevail, even to this day, that it will refuse to traverse when there is a dead body on board.—S. Rogers, note to poem of *Columbus*.

To have thrown a hare or any part of a hare into a boat would have stopped many a fisherman in bygone days from going to sea.—Gregor, 1/5/'77.

To say to a fisherwoman that there was a hare's foot in her creel, or to a fisherman that there was a hare in his boat, aroused great ire.—*Ib.*

To give LIGHT.

Lady Smart. Colonel, where are you going so soon? I hope you did not come to fetch fire.—S., *P.C.*

To light the candles before it is dark. *i.e.* to burn daylight.—*Ib.*, iii.

The objection to darkness appears plainly in the fact that lucifer matches have not put down "night-lights."

To whistle after dark, or do anything in the dark. Must go thrice about the house for penance.—G.

Il est probable que l'opinion qui considère certains lieux comme hantés par des esprits malins fut accreditée dans le principe, par des malfaiteurs intéressés à eloigner le public de leurs retraites.—Rion.

If ye fear to be affrighted
When ye are by chance benighted,
In your pocket for a trust
Carry nothing but a crust;
For that holy piece of bread
Charms the danger and the dread.
Herrick [*Hesp.*, 1067.—Ed.]

To go out of doors in the dark, or to pass through a churchyard at midnight.—*N.*, iv.

She would rather go five miles about than pass a churchyard at night.—Mrs. H. More, *Tawny Rachel.*

To pass near fairy rings after dark.—(Scot.) Or to sleep within them.—Scott, *Minstrelsy of the Scottish Border*, ii. 224.

Some turn an article of their dress—a coat, cloak, or shawl—on approaching them.—L. Jewitt, *Reliquary*, i. 116.

Husbandmen used to avoid with superstitious reverence to till or destroy the little circlets of bright green grass, which are believed to be the favourite ball-rooms of the fairies; for, according to the appropriate rhyme,

"He wha tills the fairies' green nae luck again shall hae,
And he wha spills the fairies' ring, betide him want and wae;
For weirdless days and weary nights are his till his deein' day."

Whereas by the same authority:

"He wha gaes by the fairy ring nae dule nor pine shall see,
And he wha cleans the fairy ring an easy death shall dee."

There is an old adage:

"Whare the scythe cuts and the sock rives,
Hae done wi' fairies and bee bykes."

Meaning that the ploughing or even mowing of the ground tends to extirpate alike the earth-bee and the fairy.—Chambers.

Fairy-rings are recognised by Ben. Jonson, *A Satyr*,* and Shak., *Tempest*, v. 1, 36.

* Fairy. . . . . .
Now they print it on the ground
With their feet in figures round,
Marks that will be ever found,
To remember this glad stound.—[Ed.]
"You demi-puppets that
By moonshine do the green sour* ringlets make,
Whereof the ewe not bites; and you whose pastime
Is to make midnight mushrooms."

* Doubtless a misprint for "greensward," a word used in *Winter's Tale*, iv. 3.

And Puck, in *Midsummer Night's Dream*, II. i, 8, says:

"I serve the fairy queen
To dew her orbs upon the green."

Aelfdans, ita vocantur circuli qui in pratis cernuntur lactiori ridere virore. Credit vulgus hic saltasse Alfos.—Ihre.

See Olai, *Magni Hist.*, iii., Aelf = genius and dans = saltatio; J., under "Fairy Hillocks."

And nightly, meadow fairies, look you sing,
Like to the Garter's compass, in a ring:
Th' expressure that it bears, green let it be,
More fertile-fresh than all the field to see.
Shak., *Merry Wives of Windsor*, V. v. 63.

To KISS and tell.

For thou hast heard, yea and thyself knowest, that ladies that vaunt of their lovers or show their letters are accounted in Italy counterfeit, and in England they are not thought current.—Lyly, *Eup. and his England*, 354.

Tattle. Oh, fy, miss! you must not kiss and tell.—Cong., *Love for Love*, ii. 10.

'Tis no sin love's fruit to steal,
But the sweet theft to reveal.
B. Jonson, *The Forest*, v.; Brome, *Jovial Crew*, iii.

Page (to Celia). Alas! forsooth,
You know 'tis ill to do a thing that 's wicked,
But 'twere a double sin to talk on't too.
Shirley, *Gamester*, ii. 1.

Mont. Your ladyship cannot tell me when I kissed her.
Lady. But *she* can, sir.
Mont. But she will not, Madam;
For when they talk once, 'tis like fairy money,
They get no more close kisses.
B. and F., *Honest Man's Fortune*, v. 1.

Fairy. Utter not, we you implore,
Who did give it,* nor wherefore.
And whenever you restore
Yourself to us, you shall have more;

Highest, happiest queen, farewell;
But beware you do not tell.
B. Jonson, *A particular Entertainment . . . at Althorpe, A Satyr.*

* A jewel.

Maidens' close kisses are like fair[y] money; if they once talk of them, they get no more of them.—*Poor Robin Prog.*, 1704.

Nev. I see you labour with some serious thing,
And think (like fairy's treasure) to reveal it
Will cause it vanish; and yet to conceal it
Will burst your breast; 'tis so delicious,
And so much greater than the continent.
Field, *A Woman is a Weathercock*, i. 1.

A prince's secrets are like fairy favours:
Wholesome, if kept, but poison, if discovered.—*Ib.*

And see Queen Mab's injunction.—B. Jonson, *A Satyr* (above).

Cler. How now, Dauphine! how dost thou quit thyself of these females?

Dauph. Slight! they haunt me like fairies, and give me jewels here; I cannot be rid of 'em.

Cler. Oh, you must not tell tho'.
B. Jonson, *The Silent Woman*, V. ii.

A tell-tale in their company they never could endure,
And whoso kept not secretly their mirth was punisht sore.
Bishop Corbet, *Fairies' Farewell.*

To be kissed through a veil.

FAIRY MONEY.

Sheph. This is fairy gold, boy, and 'twill prove so: up with 't, keep it close: home, home, the next way. We are lucky, boy; and to be so still requires nothing but secrecy.—Shak., *Winter Tale*, iii. 3, 117.

Not far from Sir Bennet Hoskyns there was a labouring man that rose up early every day to go to work, who for a good while together found a ninepence in the way that he went. His wife, wondering how he came by so much money, was afraid he got it not honestly. At last he told her, and afterwards he never found any more.—Aubrey, *Remains*, 166 ro,

If you once in public discover her private favours, or pretend to more than is civil, she falls off, like fairy wealth disclosed, and turns, like beer with lightning, to a sourness which neither art nor labour can ever make sweet again.—O. Feltham, *Brief Character of the Low Countries.*

Lorsqu'on sait où se trouve un nid, il ne faut point en parler dans le voisinage d'un ruisseau, parceque les fourmis y iraient bien vite.—[Mont du Tarn.] Chesnel, *Dict.* And see *post.*

To speak ILL OF THE DEAD. De mortuis nil nisi bonum. Perhaps from a fear of raising their ghosts.—J.

Or to talk of them at table. Ricordar li morti a tavola.—Bolla, 1604.

The Greenlanders will not mention the names of the recently deceased.—Rink, *Tales and Traditions*, p. 55.

Cur ad mentionem defunctorum testamur memoriam eorum a nobis non sollicitari?—Pliny, *N. H.*, xxviii. 5.

The French peasant still dismisses the subject of the dead with "Dieu lui fasse paix," and his last mention of him is R.I.P.

Tailby. Again? pax of these dice!
Bungler. 'Tis ill to curse the dead, sir.
Tai. Mew, where should I wish the pox but among bones?
Middleton, *Your Five Gallants*, ii. 3.

To tell a DREAM before you have broken your fast in the morning.—*Inf. Fortune-Teller.*

The butler before the cook while you live; there's few that speak before they drink in a morning.—Middleton, *Old Law*, iii. 2.

To walk over GRAVES.—Theop., *Char.* *See* p. 4, *ante*. *Cf.* Aul. Gell., x. 15, 24.

To see a man tread over graves
I hold it no good mark;
'Tis wicked in the Sun and Moon,
And bad luck in the dark!
S. T. Coleridge, *The Three Graves, A Fragment of a Sexton's Tale*, Pt. IV.

OFFER FROM PURCHASER.

To have money bidden for anything, especially a live animal, that you do not wish to sell. It is sure to go wrong in some way or other.—H., *S. G.*, iii. 86.

REMOVING CARCASE.

To remove the dead body of an animal that dies in the field. Worse consequences might perhaps follow its being left there.—Chamberlain, *West Worcester Words.*

FLANNEL. COTTON.

On ne soumet pas facilement les paysans malade à l'usage de la flanelle; pas pleu qu'on ne peut leur faire accepter du coton pour le pansement des plaies. Il faut de la toile et encore ne doit on pas employer la toile de toute provenance, par example du linge de femme.—Mel., *U. S.*, p. 351.

SWIMMING.

There is, or there used to be, a superstition amongst sailors that swimming is unlucky. Their business is to master the sea in another fashion.—*Daily News*, March, '78.

WRECK.

A boat that had been wrecked with loss of life and cast ashore was allowed to lie and go to pieces. A fisherman of the village to which the boat belonged would not have set a foot in it to put to sea, and a board of it would not have been carried away for firewood by any of the inhabitants of the village. The boat was at times sold to a fisherman of another village, repaired, and did service for many a year.—Gregor, 26/5/'77.

The same repugnance is felt to *coffin* wood being used.—*Ib.*, 2/6/'77.

ἐνοδίους συμβόλους.—Æsch., *P. V.*, 495. *See* Horace, *Odes III.* 27 1–7; Xen., *Apol. Socr.* 13.

J. (*Suppt.*, s. v.) gives the name of "First fit" to the first object met on setting out on a journey or any important undertaking.

Quand quelqu'un nous rencontre en chemin et nous demande où nous allons, nous devons nous retourner aussitôt, de peur qu'ils en nous arrive quelque malheur.—Thiers, i. 186.

This or that man was the first to meet me as I walked out, consequently innumerable ills will certainly befall me. That confounded servant of mine, in giving me my shoes, handed me the left shoe first: this indicates dire calamities and insults. As I stepped out I started with the left foot foremost: this, too, is a sign of misfortune. My right eye twitched upwards as I went out: this portends tears.—St. Chrysostom, *Hom. on Ephesians.*

If miners see a snail when going to "bal" in the morning, they always drop a piece of tallow from their candles by its side.—Hunt.

To MEET a pig when setting out on business. Bodes ill for the fishery.—G.

If on their way to their boats, the fishermen in Scotland at once turn back and defer their embarcation.—*N.*, i. 5.

The same is recorded of fishermen meeting a woman at Staithes in Cleveland.—*N.*, v.

In Ashantee many mutter a charm if they meet a pig.—Hutchinson, in Bowdich's *Mission*, p. 412.

To see a black swine before the sun rise is [unreasonably held] a sign of evil luck that present day (and this hath his original from a proverb of Empedocles). — Melbancke, *Philotimus*, *Aa* 3, 1583.

A fox or a friar who fasting doth meet
Presageth ill fortune to be at his feet.
Fulwell, *Ars. Adulandi*, *c.* 4, 1576.

To meet a sow without her litter. You should prevent her crossing your path, even by riding round a circuitous route.—G.

To meet a weasel, or to hear his squeak.—B.; *D.*; Congreve, *Love for Love*, ii. 2; Aristophanes, *Eccl.*, 792.

Dans le departement du Tarn on croit que si on tuait une belette qui a ses petits, toute la nichée viendrait manger la linge jusque dans les armoires de la maison.—D. C.

A whitteret* about a house is considered very sonsie.—[Derry] *N.*, v. 1. * Weasel.

I do marvel how it came to pass that a weasel was called an unhappy, unfortunate and unlucky beast among hunters, for they held opinion here in England that if they meet with a weasel in the morning they shall not speed well that day; therefore the Grecians say Galesteir, and Alceatus hath an excellent emblem, whereby he insinuateth that it is not good to have a weasel run upon one's left hand, and therefore adviseth a man to give over his enterprise after such an omen. . . .

Auspiciis res cœpta malis bene cedere nescit;
Felici quæ sunt omine facta juvant,
Quicquid ages mustela si tibi occurret omitte;
Signa malæ hæc sortis bestia prava gerit.
Edw. Topsell, *History of Four-footed Beasts*, 1607, p. 729.

To meet a white horse. Should be spat at three times.—(Devon) *N.*, iii. 2.

To meet a man-browed person; *i.e.* with hair growing between the eyebrows.—(Teviotdale) J.

In Lothian, Yorkshire, and elsewhere, it is reckoned a good omen to meet a "lucken-browed" person whose eyebrows meet.

To meet a shrew mouse when setting out on a journey.—*N.*, i. 2.

The country people have an idea that the harvest mouse is unable to cross a path which has been trod by man. Whenever they attempt they are immediately "struck dead." This, they say, accounts for the numbers which on a summer's evening may be found lying dead on the verge of the field footpaths, without any external wound or apparent cause for their demise.—(Northampton) S.

Venatores si eundo venatum fratribus aut sacerdotibus obviant pro illo die de venatione diffidunt.—A.

To meet an ugly, a lame, or a squinting* person, or a priest,† in the morning before breakfast; or a black person‡, a shaggy§ dog, or a black cat.—B.

* Unless of the opposite sex.—*N.*, ii. One eyed.—(Egypt). † Michele Placcuci, p. 109. But see *post*. Wright, *Lat. Stories*. Percy Soc., 89, 118. ‡ A gipsy.—Ben Jonson, *Gipsy Met.* § Black.—(Normandy) D. C.

To meet a red-headed girl (Hardwick, *Sc. G.*, xii. 69), or a flat-soled person (J.), or a woman (H. W.), or a splay-footed baker (L. Machin, *The Dumb Knight*, iv. 1, 1608), a rough-footed hen (Melton).

If one of the older and less-educated pitmen meet or see a woman, if he catch but a glimpse of her draperies, on his way in the middle of the night to the pit, the probability is that he returns home and goes to bed again. The appearance of woman at this untimely hour has often materially impeded the day's winning, for the omen is held not to be personal to the individual perceiving it, but to bode general ill-luck to all. The walk from home to pit-mouth, always performed at dead of the night, was the period when omens were mostly to be looked for. The supernatural appearance of a little white animal like a rabbit*, which was said to cross the miner's path, was another warning not to descend. Sometimes the omens were rather mental than visual. The pitmen in the Midland counties have, or had,

* Or a white bird hovering over the pit.—*Long Ago*, ii. 118.

a belief unknown in the North in aerial whistlings warning them against the pit. Who or what the invisible musicians were nobody pretended to know; but for all that, they must have been counted, and found to consist of seven, as the "Seven Whistlers" is the name they bear to this day. —*Colliery Guardian*, May 23rd, 1863.

For a LADY TO GO DOWN A COAL MINE. The colliers say an accident is sure to follow shortly.—Miss M.

Now, when I mind me, I met Maggy Grim
This morning, just at the beginning o't;
She was never ca'd chancy, but canny and slim,
And sae it has fared wi' my spinning o't.
Ross, *Helenore*, Aberdeen, 1789.

PLAIN-SOLED (? flat or bare-footed).

If the first person met is plain-soled when going on business, the journey must be given up, or the business would fail; but by returning and entering the house right foot foremost and partaking of food before resuming the journey, it may be undertaken without misgiving.—(Scotland) Na.

Ward. I 'd fain mark how she goes, and then I have all; for of all creatures I cannot abide a splay-footed woman. She 's an unlucky thing to meet in a morning.—Middleton, *Women beware Women*, iii. 3.

Hircius. A lord's suit! I would not give up the cloak of your service to meet the splay-foot estate of any left-eyed knight above the Antipodes, because they are unlucky to meet.—Massinger, *Virgin Martyr*, iv. 2.

Upon an expedition they much regarded omens. If a woman barefoot crossed the road before them, they seized her and fetched blood from her forehead.—Shaw's *Moray*, p. 232.

To leave home in the winter barefoot causes tempests. Hoc ventrum, sed in ventre.—G. W. Steller, *Kamtschatka*, v. 274.

Or a drunkard, though with nectar;
From a woman true to no man,
Which is ugly besides common.
Ben Jonson, *Gipsies Met.*

It is no sonsie to meet a bare-foot in the morning.—Plin., *N. H.*, xxviii. 7.

Hip. I have not eaten to-day, and I dare not look upon an honest woman fasting; 'tis ominous, and we have too many fish-days already.—Shirley, *Love's Cruelty*, i. 2.

Il nous arrivera de malheur si le matin nous rencontrons dans notre chemin un prêtre, un moine, une fille, un liévre, un serpent, un lèzard, un cerf, un chevreuil ou un sanglier.—Thiers, i. 183.

Si avant le diner nous rencontrons une femme grosse.

B. Jonson has—Bless him too from all offences,
In his sports as in his senses;
From a boy to cross his way,
From a fall, or a foul day.
Masque of the Met. Gipsies.

The sailors of Sinde are Mahommedans; they are very superstitious. The sight of a crocodile below Hydrabad is an evil omen, which would never be forgotten; and in that part of the Indus these monsters certainly confined themselves to the deep.—Burnes, *Bokhara*, iii. 53.

To have a HARE cross your path on the highway in the morning. A warning to return home.—Ay.; Bo.; B. Jonson, *Tale of a Tub*, iv. 3; Middleton, *The Old Law*, iii. 2. And see *post*.

Or a rabbit.—Scott, *Pirate*, ii. 277; B. & F., *Wit at Several Weapons*, ii. 3, *Wild Goose Chase*, iv. 1; Montaigne, *Essay*, iii. 8; Melton, *Astrologaster*.

By meeting with a hare or fox, and on which hand.—Gifford, *Dial.*, p. 58.

The Caffres believe that a hare crossing an army advancing to battle leads it to defeat.—1877.

At Wheal Vor it has always been and is now believed that a fatal accident in the mine is presaged by the appearance of a hare or white rabbit in one of the engine houses. The men solemnly declare that they have chased these appearances till they were hemmed in apparently without being able to catch them, the white rabbit on one occasion being run into a "windbore" lying on the ground, and, though stopped in, escaped.—Hunt.

Lepus quoque occurrens in viâ, infortunatum iter præsagit et ominosum.—Alex. ab Alex., *Genialium Dierum*, v. 13.

He hath no journey to go, but either there are bugs or he imagines them. Had he a pardon for his brother (being in danger of death), and a hare should cross him in the way, he would no further, though his brother hanged for it.—T. Adams, 458.

It is a very popular fancy that when a maiden, who has "loved not wisely, but too well," dies forsaken and broken-hearted, she comes back to haunt her deceiver in the shape of a white hare. This phantom follows the false one everywhere, most invisible to all but him. It sometimes saves him from danger, but invariably the white hare causes the death of the betrayer in the end.—Hunt.

Levitia. What if a hare cross your way? Is that nothing neither?
Par. That 's evil luck, indeed, if I have no dogs to course her.—*Two Wise Men and all the Rest Fools*, vii. 3. 1619.

And there are also some Christians who say that it is good to meet some beasts first in the morning and bad to meet others; and that they have often proved that it is very unlucky to meet the hare and swine and many other beasts; and the sparrow-hawk and other ravenous birds when they fly after their prey, and take it before armed men, is a good sign, and if they fail of taking their prey it is an evil sign. And also to such people it is unlucky to meet ravens. There are many people that believe in these things and in other such, because it happens often so to fall after their fantasies; and also there are men enough that disbelieve in them. And since Christians have such belief, who are instructed and taught all day by holy doctrine wherein they should believe, it is no wonder that the Pagans, who have no good doctrine but only of their nature, believe more largely on account of their simplicity. —*The Book of Sir John Maundeville* (1322—1356), ch. xv., ed. Wright, Bohn's Ant. Lib.

To have a squirrel cross your way. *See* extract from Wither, p. 155.

HARE-LIP.

It hath been the infelicity of many men and women among us and in other countries to have the upper lip not whole and entire, but cloven and parted in the midst, such as we call hare-lips, which happens when women great with child unexpectedly spy a hare or are crossed by one, long for such meat, eat of it, or a hare suddenly leaps on their head; for then usually they bring forth infants with their upper lips bifid or cloven in two parts, perpetually detaining this lip divided between their mouth and nostrils. —[*A View of the People of the Whole World*], *Anthropometamorphosis*, by J[ohn] B[ulwer], surnamed the Chirosopher, London, 1650, 4°, p. 175; Olaus Magnus, *De Gent. Septen.*, xviii. 8.

Produced by the mother when *enceinte* putting her foot into a hare's lair. If she discovered having done so, and put two stones in, the evil was averted.—Gregor, 1/5/'77.

To be the LAST PERSON to arrive at an entertainment.

Neglect thy business all at home, to supper make thee haste;
'Tis better to be there too soon than for to be the last.
Sch. of Slovenrie, p. 49.

To HEAR a cock crow at an unusual hour.—A.; B.

The Persians have a superstition respecting the crowing of a cock.—Morier, *First Journey Through Persia*, 1812, p. 62; Petronius Arbiter, *Sat.*, ch. x.

The Chinese get rid of a cock who crows about ten or eleven at night.—Doolittle, *Social Life of the Chinese*, New York, 1867, ii. 328.

To strike the woof with the comb in a particular way, the braying of a donkey, the crowing of a cock, a sudden sneeze—all these were indications of something or other.—St. Chrysostom, *Hom. on Ephesians*.

They (the Tartars) also know the import of meeting with any particular bird or beast; for such omens are regarded by them more than by any people in the world. Thus, if a man is going along the road and hears someone *sneeze*: if he deems it (say) a good token for himself, he goes on; but if otherwise, he stops a bit, or peradventure turns back altogether from his journey.—*Travels of Marco Polo*, ed. Yule, ii. 280.

If they (Hindus of the Coromandel coast) are in a house anywhere, and have moved to go, and then anyone should sneeze, they will go in again, regarding it as an ill omen.—Abraham Roger, *La Porte Ouverte*, Amsterdam, 1670, 4to, p. 76. And see *Voiage de P. Van den Broeck* (*R. de Voiages de Constantin de Renville*, vii. 507).

The CROWING OF A HEN is considered ominous of something unusual about to happen in the family to which it belongs. . . . If the hen crows while her head is towards the outside or the front of the premises, it foreshadows poverty or ill luck; if it points to the rear, it indicates prosperity.—Doolittle, *Chinese*. ii. 328.

To hear the sudden fall of hens from the housetop.—A.

To hear the slur of the green plover or peaseweep.—(Highland) *Camb. Quarterly Magazine*, v. 66; and *see* Scott, *Tale of a Grandfather*.

To hear the croaking of a raven.—A.; S. S., *Honest Lawyer*, i.

Philomusus. We 'll therefore discharge these fiddlers. Fellow musicians, we are sorry that it hath been your ill-hap to have had us [singers] in your company that are nothing but screech-owls and night-ravens, able to mar the purest melody; and besides, our company is so ominous that where we are thence liberality is packing.—*Return from Parnassus*, v. 2.

But why on me those curses thrown?
Goody, the fault was all your own:
For had you laid this brittle ware
On Dun, the old sure-footed mare,
Though all the ravens of the hundred
With croaking had your tongue out-thunder'd,
Sure-footed Dun had kept her legs,
And you, good woman, saved your eggs.
Gay, *Fables*, i. 37, "The Farmer's Wife and the Raven."

To SEE an owl at mid-day.—S.

Truewit. God save you, sir, and give you all contentment in your fair choice here. Before, I was the bird of night to you, the owl; but now I am the messenger of peace, a dove, and bring you the glad wishes of many friends to the celebration of this good hour.

Morose. What hour, sir?

Truewit. Your marriage hour, sir. I commend your resolution that, notwithstanding all the dangers I laid afore you, in the voice of a night-crow, would yet go on and be yourself. It shows you are a man constant to your own ends and upright to your purposes, that would not be put off with left-handed cries.—Ben Jonson, *Silent Woman*, iii. 2.

Chez les Francs nos ancêtres au contraire, on considerait comme un événement heureux l'entree d'un hibou dans un colombier, et l'on punissait d'une forte amende quiconque le tuait ou le dérobait.—Rion.

The oulet, whereas she is of all birdes the most unluckefull, yet is she dedicated unto Pallas.—Udall, *Erasm. Ap.* [*Demosthenes*].

O Pallas, ladies of citees, why settest thou thy defile in three the most unluckeful beastes of the world—the oulette, the dragon, and the people?—*Ib.*, p. 375, repr.

To see a squirrel, a jay. *See* extract from Wither, p. 155, *ante*.

To see a crow flying alone on the left hand.—B.

An odd one perched in the path of the observer is a sign of wrath.—S.

Ante sinistra cavâ monuisset ab ilice cornix.—Virg., *Bucol.*, ix. 15.

Si un butor vole la nuit par dessus notre tête.—Thiers, i. 183.

If a crow cry, it portends something evil.—Bo.

To see the first snail of the year creeping on a bare stone.—(Ulster) *J. Arch.*, ix. 227. ? as indicating poverty.

Not to catch the first butterfly you meet.—(West of England) *N.*, i. 9. *See* p. 32, *ante*.

It is unlucky not to cut off the head of the first sea-otter. You will have no more.—G. W. Steller, *Kamtschatka*, p. 274.

To call out on seeing the first spring Bachstelze* causes illness.—*Ib.*

* Water-wagtail.

To tread in a bear's footsteps will cause the peeling of the footskin of the transgressor.—*Ib.*

To let a snake go alive.—Bishop Hall. *See* p. 32, *ante*.

To see a snake alive or dead upon the road.—(W. Sussex) *F. L. R.*, i.

To look on a toad, owing to its fascination.—(S. Northants) *N.*, i. 3; L. Jewitt, *Reliquary*, i. 112.

Ce sont des animaux d'un aspect degoûtant, que l'en accuse mal à propos d'etre venimeux par leur salive, leur morsure, leur urine, ou par l'humeur visquense qu'ils transsudent.—Rion.

Pig.

Some men there are love not a gaping pig;
Some, that are mad if they behold a cat.
Shak., *Merchant of Venice*, iv. 1, 47.

Darkas cannot endure to see a cat,
A breast of mutton, or a pig's head gaping.
H. Parrot, *The Mastive*; Nash, *P. Pennilesse*;
Muffet, *Health's Improvement.*

To see a pig's head gaping he could not abide.—Webster, *Duchess of Malfi.*

CAT. *See* Pig.

Mention may be made here of the antipathy (amounting to a superstition) felt by many to the presence of a cat, and of the belief that they know of there being one in the room from the testimony of their inner consciousness. Peignot says that Henry III. of France was subject to this antipathy.—*Amusements Philologiques. See* p. 113, *ante.*

Sylvia. I dare swear he would smell out a rival if he were in the house only by natural instinct, as some that always sweat when a cat's in the room.—T. Otway, *Soldier's Fortune*, i. 1681.

I hate cattis. Horreo aluros, sive feles, sive cattos.—Horm., *Vulg.*, p. 54. 1519.

To let a CAT DIE in the house; when ailing, should be drowned.—H. W.

In whatever house a cat dies [among the Ancient Egyptians] of a natural death, all the family shave their eyebrows only; but if a dog die, they shave the whole body and the head. —Herodotus, ii. 66.

To take a cat with you when removing to another house.—(Ireland) *N.*, IV. iv., 505.

Quand on tue un chien ou un chat, cela porte malheur à celui qui le tue, ou a quelqu'un de la maison ou il demeure.—Thiers, i. 186.

Qu'il meurt dans une maison, autre malheur pour ses maitres.—Rich., *Traditions Lorraines.*

HUNTERS' LUCK.

Amoretto. But say, sweet sir, do ye effect the most gentleman-like game of hunting?

Academico. How say you to the crafty gull? hee would fain get mee abroad to make sport with mee in their hunters' termes, which we schollers are not acquainted with. Sir, I have loved this kinde of sporte, but now I begin to hate it, for it hath been my luck always to beat the bush while another kild the hare.

Amor. Hunters' luck, hunters' luck, sir! But there was a fault in your hounds that did spend well.

Acad. Sir, I have had worse luck always at hunting the fox.—*The Return from Pernassus*, ii. 5.

The Forester that dreads
To rouse the lodged buck,
Because of briers and brakes, deserves
To have no hunter's luck.
Wit's Interpreter, p. 126. 1671.

It is ill luck
To hunt all day and not kill anything.
Porter, *Two Angry Women;* H., *O.P.*, vii. 320.

To hunt and not to kill is hunters' sorrow.—*Ib.*, 322.

To RIDE OVER GROWING CORN.

Making a path over corn was considered a very grave crime, much greater than the mere destruction would account for. Our Lincolnshire people still think a man very much more wicked who walks or drives cattle over corn than if he did a piece of waste to a similar amount in another manner.—*See* Mirk, p. 46, l. 1503, E.E.T.S. 1868.

Art þou I-won't over corn to ryde
when þou mygtest have go by syde?
Note by E. Peacock, *Percy Fol. MSS.*, I. lxii.

ENCLOSING common lands.

'Tis observed that the enclosures of Northamptonshire have been unfortunate since, and not one of them have prospered.—Aubrey, *N. H. Wilts*, p. 104.

BEGGAR.

Yonder 's my mother: I profess as I 'm here
I 'd rather meet a beggar in my dish.
Tatham, *Rump*, iv., 1660.

BAT.

Dans les campagnes on regard à tort les chauve souris comme de mauvais augure et par un prejugé barbare on les cloue, comme les oiseaux de proie, sur les portes des granges. On agit de même envers les chouettes et d'autres oiseaux nocturnes.—Rion.

WOLF.

Pourquoy devient en envoué d'estre veu premierement du loup?—Jo., ii.

Havendo visto la coda al topo gridar al lupo; *i.e.* esser arro chito. So we say when we have seen the wolf, or rather the wolf has seen us.—Torriano, *Ital. Prov.*, 1606.

MOLE FERRET.

As pres per un malur la bestio, rencountrado,
La talpo, le furet, o qualqu'autr animal,
Crengut que de l'abord t'en arribesso mal?
Amilha, *Parf. Crest.*, 1673.

Ἡμεῖ δε καὶ τοὺς χωλοὺς τῷ δεξιῷ ἐκτρεπόμεθα, καὶ μάλιστα εἰ ἔωθεν ἴδοιμεν αὐτούς. Κἀὺ εἴ τις βάκηλον ἢ εὐνοῦχον ἴδοι ἢ πίθηκον εὐθὺς ἐξιὼν τῆς οἰκίας, ἐπὶ πόδα ἀναστρέφει καὶ ἐπανέρχεται οὐκ ἀγηθὰς μαντευόμενος τὰς ἐφημέρους ἐκείνας πράξειν ἔσεσθαι αὐτῷ ὑπὸ πονηρῷ τῷ πρώτῳ καὶ δυσφήμῳ κληδονίσματι.—Lucian, *Dialog.*, lx. 17 [Pseudol. 17.—Ed.]

Squinting.

A person that is blear-eyed, googled and squinting signified malice, vengeance, cautell and treason.—*Shepherd's Kal.*

A nine-eyed witch.—*Plautus in English.* Pref., 1694.

Il faut se defier de ce qui est marque de B.: des batards, des bossus, des boiteux, des borgnes, des bègues, des bigots et des bigles, ou visoux [qui regardent le bon Dieu de travers le jour de la Semaine Sainte].—Perron, *Proverbes de Franche Comté*, p. 129.

To meet a squinting women, unless you speak to her, which breaks the charm.—Noake, p. 167.

Priest.

Some men had lever for to meet with a froude or a frogge in the way than to meet with a knyght or a squyre or with ony man of relygyon or of holy churche, for than they say and byleue that they shall have golde.—*Dives and Pauper*, 1 Comm., ch. xlvi.

Some wyll have no men of holy churche and namely men of relygyon with them on hunting, for theyr beleue is also that they sholde spede the worse because of theyr companye.—*Ib.*

Huntynge with horne and with houndes and with grete noyse is forbidden to men of holy chirche. Some whan they go on hunting or pass by the way, yf they mete with a man of holy chirche or of relygyon and namely with a frere, they wyll leue hym on theyr lyfte honde, for by that they wene to spede the better, and the worse yf they leve hym on theyr right honde.—*Ib.*, ch. l.

Old woman.

For a sportsman to meet one when going out shooting is a sure sign of bad sport.—Noake, 167.

Cross.

Deux fétus de paille, des morceaux de bois, une cuillère, une fourchette croisés par hasard, se trovana sur notre passage ou sous nos yeux sont d'un facheux presage.—*Mel.*, [*Vosges*], p. 454.

He that regards
The crowing of a hen, a fox with young,
Hare, cat or weasel crossing his way, a snake
Dropt from the tile, a black dog at his door,
A left hand magpie or a right hand thunder,
Must never sleep! The very peasant now
Can half look through them.—Wilson, *Andro.*, v. 2.

Herbert Spencer refers the protection afforded to house-haunting creatures, and the ophiolatry of the East to the early belief in the return of ancestors in these disguises to their former homes.—*Principles of Sociology* ("Animal Worship"), 1877.

To rob the nests of, or to kill—

A cricket.—G.

In Bavaria they will not destroy crickets by fire, as those that may escape will destroy their linen and clothes.—*N.*, V. x. 146.

They eat holes in your stockings if you kill them.—Thiers, i. 266; H. W.

A ladybird.—G.

A magpie.—G.; Gr.

They say that a tree with a magpie's nest in it was never known to fall.—(W. Sussex) *F. L. R.*, i.

A martin.—G.

If a martin's nest is destroyed on a farm, the cows will give milk tainted with blood.—(Cheshire) *N.*, V. x. 65.

A raven.—B. (King Arthur is said to be embodied in a raven.) "Prophets of ill" are hence known as croakers.

A robin or a wren.—G. Or for a robin to die in your hand.—Chambers, *Book of Days*, i. 678. Break a bone or meet with some dreadful misfortune within the year.

Robinets and Jenny Wrens are God Almighty's cocks and hens. *See* Cotgrave, *sub.* v.

"Tom Tit and Jenny Wren."

The robin and the wren
Are God Almighty's cock and hen.

He that hurts a robin or a wren
Will never prosper sea nor lan'.—(Cornwall.)

The robin and the redbreast,
The robin and the wren,
If ye take out of their nests
Ye 'll never thrive again;
The robin and the redbreast,
The martin and the swallow,
If ye touch one of their eggs
Bad luck will sure to follow.
(Essex) Hll., *Popular Rhymes.*

There was a popular saying that the robin had a drop of God's blood in its veins.—Na.

The robin is considered a sacred bird: to kill one is little less than sacrilege, and its eggs are free from the destroying hand of the birds' nester. The weasel and wild cat, it is said, will neither molest it, nor eat it when killed.—N.

In the North it is looked on as a bird of ill omen.—Brockett.

The tradition is, that if the nest of the robin or the wren be robbed, the cows will give bloody milk.—Note to Browne, *V. E.*, v. 24, ed. Wilkin; *N.*, iv.

If a robin or swallow is killed the farmer will be punished with "bloody milk" from his cows.—(Yorkshire and Swiss) *N.*, I. iv. 329.

Rothenbach, *Volksthümliches aus dem Kanton Bern.*, Zurich, 1876, p. 37; *Zeitschrift f. d. D. Myth.*, IV. 47.

The wren was also called Our Lady's hen. *See* Cotgrave, *Dict. sub.* v., "Berchot."

> The wren, the wren, the king of the birds,
> St. Stephen's Day was killed in the furze;
> Although he be little, his honour is great,
> And so good people pray give us a treat.
>
> (Essex) Hn.

In Ireland, on the contrary, wrens are hunted down and killed on St. Stephen's Day by boys, who afterwards carry round the dead bodies and solicit contributions.—Whately.

The Manx fishermen think it a sea spirit that hunts the herring-track, and they take a dead one in their boats to avert disaster.—(Manx) Waldron. *See* Yarrell's *British Birds*, ii. 178.

A swallow.—Bro. Or for one to die in your hand.—Parker, *The Nightingale*, 1632.

> The martin and the swallow
> Are God Almighty's birds to hallow.

Some add to this:—

> A spink and a sparrow
> Are the devil's bow and arrow.

I villici* tengono la rondine sacra alla Madonna ed i vecchi Statuti nostri ne proibivano l'uccisione.—Rosa.

* Bergamo e Brescia.

In Ireland the swallow is called "the devil's bird" by the vulgar, who hold that there is a certain hair on every one's head which, if a swallow can pick off, the man is doomed to eternal perdition.—Whately.

Les anciens sans doate dans le but de les protéger, avaient accredité la fausse opinion que les hirondelles se véngaièntdes mauvais traitements en piquant avec leur bec les mamelles des vaches.—Rion.

In Teviotdale it is reckoned uncannie, as being supposed to have "a drap o' the deil's bluid." Young swallows, however, when, from the influence of this barbarising fancy, they have been deprived of their eyes, will soon have them restored, for this good reason that "the deil's kind to his ain."—J.

The notion of its being unfortunate to kill Swallows seems to owe its Original to the Romans' Superstition, who had appropriated these Birds to their Penates or household Gods, and therefore would not injure them.—*An Agreeable Companion*, Norwich, 1742, p. 18.

A spider.—Bra.

You will break glass or crockery.—Branch, *West Indian Sup.*

He that would thrive
Must let spiders live.—(Kent.)

Henderson mentions a Yorkshire tradition, that a spider spun its web round the manger where the infant Saviour lay as a safeguard.

A daddy-longlegs, or harvestman.—*N.*, i. 7. ? the harvest spider. He is said to have four things on his back—the scythe, the rake, the sickle, and .—(Essex.)

A crow. Nae guid comes o' shootin' black craws.—(Scot.)

Previous to 1562, when laws were made for keeping the streets clean, the offal thrown out of butchers' and poulterers' shops was carried away by kites and crows, and the killing them was forbidden. They mixed with the passengers in the streets, and are said to have taken food out of the hands of children.—(Italian) *Relation of England* (Camden Soc.), xxxvii. 11, and Miss Sneyd's note, p. 62.

A cuckoo.

Les coucous sont gras
Mais on n'en tue guère;
Les coucous sont gras
Mais on n'en tue pas.
La crainte qu'on a
De tuer son père,
La crainte qu'on a
Fait qu'on n'en tue guère;
La crainte qu'on a
Fait qu'on n'en tue pas.

To KEEP a sparrow which you have caught. Father or mother will die.—(Kent) *N.*, ii.

To DISINHERIT an eldest son. Unprosperous to those that are possessed of the estate.—Ay.

He cites an instance in the family of Seymour, Duke of Somerset, and Ex. xiii. and a text, *ipsissimis verbis*, "Thou shalt not disinherit thine eldest son."

Or when they shall disinherit their children for some deformity or defect of parts, or the like. As reason shows it to be a great sin, and not to be excused by any pretence, so it is an observation grounded upon manifold experience that when the right heir has been disinherited, upon almost whatsoever pretence, the blessing of God hath not usually followed upon the persons, and seldom hath the estate prospered in the hands of those that have succeeded in their rooms.—Bp. Sanderson, *Sermons* [Ad aulam] xiv.

YOUNGER BROTHER.

[MARTIA, *in male disguise, having been robbed, presents a pistol at the thief.*]

Latrocinio. There 'tis again. [*Returns the purse.*

Martia. I knew 'twould never prosper with you:
Fie, rob a younger brother? O, take heed, sir!
'Tis against nature that: perhaps your father
Was one, sir, or your uncle? it should seem so
By the small means was left you and less manners.
Middleton, *The Widow*, iii. 1.

Rutilio. Plague of my stars!
How long might I have walk'd without a cloak,
Before I should have met with such a fortune.
We elder brothers, though we are proper men,
Ha' not the luck; ha' too much beard; that spoils us.
The smooth chin carries all.
B. and F., *Cust. of Cy.*, ii. 3.

For what's the reason the younger brothers (according to the old wive's Tales) always proved the wise men, but because the fathers grew more skilful at the last than they were at the first.—Sharpham, *Cupid's Whirligig*, II., 4.

To let a valuable property, or anything yielding profit, GO OUT OF the FAMILY of the owner.—*N.*, iii.

Aubrey (*Miscellanies, Local Fatality*) cites the Stourtons, Hungerfords, and Gawens of Norington (all in Wilts), as having been long holders of the same estates. Clavel of Smedmore (Dorset), Hampden of Hampden, and Pen of Pen (both Bucks) are in the same category.

Alluding to an extraordinary instance of fecundity in a cow, the *Irish Times* (9/3/'62) says: "The unequalled dam came into Mr. Cooney's hands from those of a relative of his in 1847, and for no consideration would she be sold to a party of a different name or other kindred—it would be deemed unlucky."—*N.*, iii.

Cf. Naboth's reason for refusing to "sell or exchange" his vineyard when tempted by King Ahab: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."—*1 Kings*, xxi. 3.

To sell a hive of BEES. They must be bartered.—B.; Thiers, *Traité*, i. 238.

As to bee worship, *see* McLennan, "The Worship of Plants and Animals," *Fortnightly Review*, February, 1870, p. 205.

Est il vray que les abeilles ne se doivent point vendre pour profiter, comme l'en dict?—Bailly, *Quest. Nat. et Cur.*, 1628

Bees must not be given away, but sold. Otherwise, neither the giver nor taker will have luck.—Sampson, *Survey of Londonderry*, 1802.

It is a popular belief that an angry dispute carried on near the beehive will cause the bees to perish or go away (Whately, *Misc. Rem.*), and that they are idle or unfortunate at their work whenever there are wars.—*N.*

If a person who keeps bees has his hives robbed he gives them up immediately, because they never can succeed afterwards. This idea arises from an old Breton proverb, which says: "Nesquét a chunche, varlearch ar laer." No luck after a robber.—*France*, by A. Plumptre, iii. 180 (Morlaix).

Dans quelque contrées, notamment on Bretagne, on prétend que les abeilles sont douées de sensibitité, et qu'elles s'affectent de la joie ou de la tristesse des maitres du logis; aussi ne manque-t-on pas de decorer leur ruches d'un morceau d'étoffe noire en signe de deuil, ou rouge en signe de rejouissance.* On est même allé jusqu'a soutenir que les abeilles piquaient plus volontiers les hemmes qui jurent.—Rion, *Erreurs, Prejugés Populaires*; Cambry, *Voyage dans la Finisterre*, ii. 16; Plumptre, *Three Years in France* (1810), ii. 180.

* *See* p. 90, *ante.*

It is commonly regarded for a fortunate omen to buy a hive of bees by exchanging a commodity for it of its equal value. Or to give gold for it if change is to be returned. The price in our parts [Hertfordshire] for a hive is half-a-guinea or eight shillings.—Wm. Ellis, *Modern Husbandry*, June, p. 183. 1750.

For a stray swarm of bees to settle on your premises, unclaimed by the owner (Suffolk) Chambers, *Book of Days.* Or make their nest in the roof of a house. None of the daughters born there will marry (W. Sussex) *F. L. R.*, i.

To sell POULTRY. When a farm stocking was dispersed by auction the hens were not sold. They should be given away.—Gr.

To FISH every day. Claddagh fishermen in Galway Bay.—Holdsworth, *Deep Sea Fishing*, 1874, p. 385.

To EAT TWIN-NUTS found in one shell.—(Scot.) Na.

For RATS to gnaw your clothes.—Melton, *Astrol.*; Wilson, *Projectors*, i. 1. 1665. *See* Theophrastus, *Characters*, 28, ed. Jebb, *ante* p. 4.

To Cato once a frighted Roman flew,
The night before a rat had gnaw'd his shoe—
Terrible omen by the Gods decreed:
"Cheer up, my friend," said Cato; "mind not that;
Though if indeed your shoe had gnaw'd the rat,
It would have been a fearful sign indeed."
Select Epigrams, 2 v., 18.

When a mouse gnaws a gown some misfortune may be apprehended.—(American) *N.*, V. xii. 166.

Sir Politic Would-be. No; this is my diary,
Wherein I note my actions of the day.
Per. Pray you, let 's see, sir. What is here?
Notandum:
"A rat had gnawn my spur-leathers; notwithstanding
I put on new, and did go forth; but first
I threw three beans over the threshold."
Ben Jonson, *Volpone*, iv. 1.

TREE WORSHIP.

About two hundred years ago there was in the island [of Skye] a sanctified lake, surrounded by a fair wood, which none presumes to cut; and whoever ventured sacrilegiously to invade it either sickened at the moment, or were visited afterwards by some signal inconvenience, even if sundering the smallest branch.—*MS. Advocates Lib.*, Edinburgh; D.

See as to the sympathetic link between man and the trees which he has planted, as at the birth of a child, the establishment of a dynasty (trees of Liberty), &c., Mannhardt (Wm.), *Der Baumkultus der Germanen u. ihren Nachbarstamme*, Berlin, 1875, [and Frazer, *The Golden Bough*.—ED.]

TO FELL OAKS.

Our historians take notice of two things in this parish [Croydon]; viz., a great wood called Norwood, belonging to the Archbishops, wherein was anciently a tree called the Vicar's Oak, where four parishes met, as it were, in a point. It is said to have consisted wholly of oaks, and among them was one that bare Misselto, which some persons were so hardy as to cut for the gain of selling it to the apothecaries of London, leaving a branch of it to sprout out. But they proved unfortunate after it, for one of them fell lame and others lost an eye. At length, in the year 1678, a certain man, notwithstanding he was warned against it, upon the account of what the other had suffered, adventured to cut the tree down, and he soon after brake his leg. To fell oaks hath long been counted fatal, and such as believe it produce the instance of the Earl of Winchelsea, who, having felled a curious grove of oaks, soon after found his countess dead in her bed suddenly, and his eldest son, the Lord Maidstone, was killed at sea by a cannon bullet.—Cox, *Magna Britannia*, v. 374.

BLOOD AS FOOD.

In *Gen.*, ix. 4, where the use of animal food is allowed, it is first absolutely forbidden to eat flesh with its soul, its blood. And see *Deut.*, xii. 23. In the Mosaic law the prohibition is repeated with frequency and emphasis, although it is generally introduced in connection with sacrifices in *Lev.*, iii. 17, vii. 26 (in both which places the fat of the victims is equally prohibited), xvii. 10-14, xix. 2; *Deut.*, xii. 16–23, xv. 23. This strict injunction not only

applied to the Israelites, but even to the strangers residing among them. The Apostles and elders assembled in council at Jerusalem, when desirous of settling the extent to which the ceremonial observances were binding upon the converts to Christianity, renewed the injunction to abstain from blood, and coupled it with things offered to idols (*Acts*, xv. 29). Mohammed did likewise—Koran, *Sur.*, v. 4, vi. 146, ed. Flügel. *See* instances of its infraction.—*1 Sam.*, xiv. 32; *Ezek.*, xxxiii. 25.

Bruce mentions that the modern Abyssinians cut and eat steaks dripping with blood from the living victim.—Kitto, *Cyclop. Bib. Lit.*, art. "Blood."

? Is the prejudice against underdone meat traceable to the Bible prohibition?

D'ou vient que pour manger le gibier on ne le saigne pas comme les animaux domestiques?—Bailly, *Q. N. and C.*, p. 619.

FOOD, ANIMALS AVOIDED AS;—

HARE.—*Lev.*, xi. 5. See *post*. But it was also esteemed.—Pliny, *Nat. Hist.*, xxviii. 19; Mart., v. 29.

Chi manza lieuro ride sette giorni.—*Italian Prov.*, 1536.

Si quieres comida mala
Come la liebre assada.—Ho.

RABBIT (Coney).—*Lev.*, xi. 5.

SWINE.—*Lev*,, xi. 7; Lucian, *Dial.*, lxxii. 54 (Buckle, *C. P. B.*, 1323, 1508, 1611).

Seiks fond of pork.—Burnes, *Bokhara*, iii. 141.

Qui mingeo porc
mingeo si mort.—(Catalan) Jo., ii. p. 147.

HEDGEHOG.—*Lev.*, xi. 27.

EELS.—*Lev.*, xi. 10. Fish without scales.—*Qanoon e Islam*, by Herklots, c. 39. [Qanoon = rule. See *Koran*, ed. by Sale, pp. 93 and 199.—ED.]

The Mussulmen abstain from shell-fish, except shrimps.—*Qanoon e Islam*.

Piscis adhuc illis populis sine fraude natabat.—Ovid, *Fasti*, vi. 173.

The Syrians and Egyptians would eat no fish.—Lucian, *Dial.*, xxxvii. 7, lxxii. 14.

For other cases.—Buckle, 1679.

PIGEONS.

Worship universal in Syria: the only bird not eaten there.—Lucian, *Dial.*, lxxvi. 14, 54.

Est il vray que pour avoir mange des pigeons on parle gros.—Jo., II. ii. *P. V.*, 265.

I am not apt to dream; but pigeon's flesh seldom fails to disturb me.—Pegge, *Anon. IX.*, x.

All ANIMALS that have DIED BY ACCIDENT, and not by man's hand.—*Lev.*, xxii. 8.

There is an idea that blankets, flannels, &c., made of the wool of sheep that have died by disease or accident are apt to breed lice.—Carr, *Crav. Glos.*, "Fallen Wool."

Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.—*Ezek.*, iv. 14.

Un animal qui, déjà lié pour le sacrifice, se briserai un membre en tombant, deviendrait immediatement impur. (In Jewish abattoir.)—Ducamp, *Paris*, ii. 110, n.

The Jews to this day remove the tendon of the thigh in obedience to the tradition in connection with Jacob's wrestling with the angel.—*Gen.*, xxxii. 25, 32.

EGGS. See p. 148 *ante*, and see *post*.

On ne voulait pas manger de la chair d'un animal qui n'aurait pas eté tué avec le fer.—P. Lacroix, *Le Moyen Age*, i., f. xxiii.

CHEESE.

Some folks by nature do abhor cheese.—Cogan, *H. of H.*, p. 160.

Face. By the way, you must eat no cheese, Nab; it breeds melancholy,
And that same melancholy breeds worms; but pass it.
B. Jonson, *Alch.*, iii. 2.

For I hate glasses,
As naturally as some do cats and cheese.
Tomkis, *Albumazar*, iii. 9. 1615.

[*Exit* DOWNRIGHT.]

Eld. Knowell. What ails thy brother? Can he not hold his water at reading of a ballad?

Well-bred. Oh, no; a rhyme to him is worse than cheese or a bagpipe.—B. Jonson, *Every Man in his Humour*, iv. 1.

MILK. *See* p. 148 *ante*, and authorities for its disuse in Borneo, Java, China and Africa.—Buckle, *C. P. B.* 1593.

PASSING CROSS.

Clare. But there are crosses, wife: here's one in Waltham, another at the Abbey, and a third at Cheston,* and it is ominous to pass any of these without a paternoster.—*Merry Devil of Edmonton.*

* Cheshunt.

He ever takes the Cross on his left hand to avoid superstition.—Brathwait, *Whimzies*, 1631, "A Zealous Brother."

FISHING ON SUNDAY.

Fishers on the West coast believe that were they to set their nets so that in any way it would encroach upon the Sabbath, the herrings would leave the district.—(Scotland) Na.

RAVEN. To hear the raven croak.

Don Pedro. By my troth, a good song.
Balthasar. And an ill singer, my lord.
Don Pedro. Ha! no, no, faith; thou singest well enough for a shift.
Benedict. An' he had been a dog that should have howled thus, they would have hanged him; and I pray God his bad voice bode no mischief: I had as lief have heard the night-raven, come what plague could have come after it.—Shak., *Much Ado*, ii. 3, 70.

CRICKET.

How superstitiously we mind our evil:
The throwing down salt, or crossing of a hare,
Bleeding at nose, the stumbling of an horse,
Or singing of a cricket, are of power
To daunt whole man in us.—Webster, *D. of Malfi*, ii. 2.

Nice. A mischief on't: I thought there was some scurvy luck towards, the crickets did so cry i' the oven yesterday.—S. S., *Honest Lawyer*, iv. 1616.

FOOD.

The antipathies to certain kinds of food have probably in some cases originated in an affected fastidiousness, and certainly have often been perpetuated by it. Such persons would do well to remember that the question has been raised.—Bailly, *Quest. N. et C.*, 72.

Si le naturel est bon de ceux qui haissent certaines viandes, comme gibbier, fourmage, œufs, pommes, vin eu et autres. —Jo., II. 33.

Quelques-uns hayssent le pain contre tout humain naturel, les autres le fromage, les autres l'huyle. Il y en a que evanouyssent de a seule senteur des pommes.—Jo., I., iii. 2

Scaleless fish are an abomination and forbidden as food.—*Levit.*, xi. 9, 10.

On this account Turbot is refused in the Isle of Skye.—Miss Gordon Cumming, *In the Hebrides*, 1884.

Other articles in this menu defendu are rabbit and hare, (*Levit.* xi., 5, 6,) swine (7, 8), fish without fins and scales (9, 10, 11), swan (18), lapwing (19), snail (30).

Pat. From an oyster and fried fish,
A sow's baby in a dish;
From any portion of a swine,
From bad venison and worse wine;
Ling, what cook soe'er it boil,
Though with mustard sauced and oil;
Or what else would keep men fasting.
Cho. Bless the Sovereign and his Tasting.
Ben Jonson, *Gipsies Metamorphosed.*

HARE.

It is a received opinion that use of hare's flesh procured beauty, fresh colour, and cheerful countenance for a seven-night space, insomuch that the Italians have a byword which speaketh thus of a fair man: "He hath eaten a Hare."—Buttes, *Dyet's Dry Dinner*, *R.* 2. 1599.

On ne doit point donner à jeunes filles à menger de la teste d'ung lièvre, affin qu'elles marieez n'y pensent: et par especial encointes car pour certain leurs enfans en pourroient avoir leurs levres fenduez.—*L'Evangile des Quenouilles*. Ed. Fechner, 1493.

Brains of hare given to fretful child.—*N.*, vi. 1, 34.

MUTTON.

Pourquoy dit on que le mouton nous fait envieillir sur toutes viandes et que le fromage nous an garde.—Jo., II. (Cab. 84).

CHEESE.

I allow Idiosyncrases, particular Constitutions to politick Bodies as well as naturall; as some have that Antipathy to Things, Cheese, Cats, &c., so some Nations their hatred of Customes beloved by others: the Spaniard's constancy to his Fashion would have continued him in Fig-leaves had he been the first wearer of them. Whereas had Adam's Sons and Daughters had the French Levity, he might have been harder put to it to have named his children than the creatures.—Rd. Whittock, *Zootomia*, p. 224. 1654.

They that have best leisure and love cheese best I would wish them to write an Apology in defence of the common dislike thereof why so many love it not.—Hy. Buttes, *Dyet's Dry Dinner*, *N.*, 7 r. 1599.

Caseas anguilla mortis cibus ille vel illa.
Ni sæpius bibas et rebibendo bibas.—Withals, 1586.

What should be the reason that so many people should have such an antipathy against cheese (more than any one manner of meat) I leave to the skilful in the mysteries of nature to decide.—Fuller, *Worthies* [*Wales*].

RABBIT.

But the tame ones are not so good, for in Spain they will not eat of a tame cony, because every creature doth partake in taste of the air wherein he liveth, and therefore tame conies which are kept in a close and unsweet air, by reason of their own excrements, cannot taste so well or be so wholesome as those which run wild in the mountains and fields free from all infection of evil air.—E. Topsell, *History of Four-footed Beasts*, 1607, p. 110.

Pork would seem from the following to have been eschewed in Scotland:

> Indeed my father Ben doth there produce
> A reason why they * were denied the Jews,
> Because that nutrimental animal
> Of a provoking sap and Hogon † all
> Would have disorder'd and o'erpamper'd those
> Who newly come from Egypt's hard dispose,
> Rebels in rough Mosaic discipline,
> How much more rebels had they eaten swine!
> Which makes me think the Caledonians,
> Alike in sins, alike in onions,
> Are of affinity with the old Jews
> Both for rebellion, both do pork refuse.
>
> Edmund Gayton, *The Art of Longevity*, cxv. 1659.
>
> * Swine. † Haut-gout.

Carlo. Oh, it 's the only nourishing meat in the world. No marvel though that saucy, stubborn generation, the Jews, were forbidden it; for what would they have done, well pampered with fat pork, that durst murmur at their Maker out of garlic and onions? 'Slight! fed with it, the whoreson, strummel-patched, goggled-eyed grumbledories would have giganto-machised.—Ben Jonson, *Ev. M. out H.*, iv. 5.

And by the Puritans in England:

> I am a Puritan, one that will eat no pork,
> Doth use to shut his shop on Saturdays
> And open it on Sundays; a Familist,
> And one of the arch limbs of Beelzebub;
> A Jewish Christian and a Christian Jew.
>
> R. Davenport, *New Trick to Cheat the Devil*, iv. 1. 1639.
>
> (See quotation below.)

Cf. T. Scot, *Philomythie*, 2nd ed., 1622 (of the Church Papists). They travel still on Sundays and remove against Easter. —[*Unio, Epimythium*].

Pork betokeneth uncleanness, from which we must abstain.—Cawdray, *Tr. of Similies*, p. 481. 1600.

Mr. Travers had an extreme aversion to a pig when brought whole to table, but, what is very strange, could eat it when cut in pieces.—Pegge, *Anon.*, vii. 78.

The Bulgarians believe that Turks, who have never eaten pork, enter into the bodies of swine at their death, and that the Mussulman women anoint the corpse with pig's lard to prevent this.—St. Clair and Brophy, p. 57.

Cow beef.

Telle [prejugé] est par exemple, l'opinion de la pretendue inferiorité a de la viande de vache relativement à celle du bœuf: les hommes les plus competent ont reconnu l'impossibitite de distinguer ces deux viandes, lorsque les animaux ont eté suffisament nourris et ont peu travaillé.—Rion.

Duck and Mallard. They feed oft-times on frogs and toads, wherefore their flesh must needs be unwholesome.—Cogan, *Haven of Health*, p. 136.

Brains.

Same parts nourish the same: and this will account for the similitude of children to their parents, and be of great service in medicine. Take care of hare's brains and calf's head brains.—Pegge, *Anon.*, X. lxxxix.

Eels.

Prejudice against among Scotch.—Scott, *Introduction to Quentin Durward.*

The eel is cosin to a snake.—Bar., *Ecl.*, ii.

God generally forbiddeth the Israelites (*Lev.* xi. 9, 10) to eat of any fish that wanteth either fins (as the Poulpe, Periwinkles, Lobsters and Crabs) or scales (as the Eele, Lamprey, Plaise, Turbot and Conger) and a hundred fish more wanting either scales or fins.—Thos. Muffett, *Health's Improvement*, c. vii. 1655.

And generally all fish that hath scales and fins [are very wholesome] for many scales and fins betoken the pureness of the fish.—Cogan, *Haven of Health*, p. 142.

Vocibus anguillæ prave sunt si comedantur.—Harington, *Schoole of Sal.*, c. 31.

Potato.

The Boors, and it is said the Hottentots, will not eat it.—Barrow, *Trav. in S. Africa*, 1806, i. 68.

In-meats (brains, heart, liver, lights, kidneys, tripe, gizzard).

Gross fish, lamb's flesh, the in-meats of beasts, raw herbs, pig's brains and all slimy meats be evil for thee.—Bullein, *Government of Health*, f. 35. 1558.

Blood. (Black Puddings).

Some for abolishing black pudding,
And eating nothing with the blood in.
Butler, *Hud.*, III., ii. 321.

A pig or a hog or any edible brute beast, a cook or a butcher deals upon dies bleeding.—T. Nash, *Unfortunate Traveller*, 1594, *M.* 4, l.

After the flood, when flesh, fish and fruit were permitted to be indifferently eaten and blood and fat only forbidden, yet we gather up the blood and fat of beasts to make us puddings, and abstain not (for recovery of consumptions) to suck the hot, leaping and vital blood out of one another's veins.—Muffett, *Imp. of Health*, cxxviii.

They say those that eat black pudding will dream of the devil.—S., *P. C.*, ii.

EGGS.

That eating them makes the face freckled.—Buttes, *Dyet's Dry Dinner*.

Freckles on the skin are called "fawn-freckles" and are supposed to come at the same time as, and to be in some way consequent on, the building of birds'-nests. Is this because so many eggs are spotted with brown?—(Cheshire) Hardwicke, *Science Gossip*, iii. 86.

FIG.

Some good Scholastique Divines think the fruit forbidden to be bitten (*Gen.* ii. 17) was not an apple but a fig.—Hy. Buttes, *Dyet's Dry Dinner*, B. 2 r. 1599.

BREAD-CRUST.

Our morning rolls lose their fine flavour by the outer skin being rasped off. No one is able to account for this but with the foolish reason that the crumbs are wanted for the hams, *i.e.* that appearance is of greater importance than taste. The following throws a fresh glimmer of light on the subject: "Commonly crusts of bread be very dry and burneth: they do engender melancholy humour. Therefore in great men's houses the bread is chipped and largely pared, and ordinarily is made in brewes and sosse for dogs which will help to feed a great number of poor people, but that many be more affectionate to dogs than to men."—Bullein, *Government of Health*, f. 113. 1558.

Est il vray que de manger des croutes de pain et des nerfs ou parties nerveuses on devient fort?—Jo., II., t. 321.

MUSHROOM.

Adders, snayles and musheromes be good meat there [Lombardy].—Boorde, *Int. of Know.*, xxv. 1547.

OYSTER.

Choleric stomachs may well digest raw oysters, but they have cast many one away; yet raw oysters will cleanse the reins. —Bullein, *B. of D.*, 79.

HONEY. That eating it makes you thin.

VINEGAR.

Elle mange du sel, elle boit de vinaigre
Pour avoir la peau blanche et le visage maigre.
Alizon, i. 2, 1664, *An. Th. Fr.*

TIMES AND SEASONS—GOOD LUCK.

To everything there is a season, and a time to every purpose under the heaven.—*Ecclesiastes*, iii. 1.

One of Manasseh's sins was that he "observed times" (*2 Kings*, xxi. 6; *2 Chronicles*, xxxiii. 6), and the doing so is expressly forbidden (*Leviticus*, xix. 26; *Deuteronomy*, xviii. 10–12). St. Paul, too, reproaches the Galatians for desiring to return to the bondage of these "weak and beggarly elements": "Ye observe days, and months, and times, and years" (*Galatians*, iv. 9–10).

Anyone wounded by a small fish called a sting ray, which often happens in catching sand-eels, will feel the pain of the wound very severely until the next tide.—G.

In the *Dialogue of Dives and Pauper*, printed by Rd. Pynson in 1493, among the superstitions then in use at the beginning of the year: "Alle that take heed to dysmal dayes, or use nyce observaunces in the newe moone, or in the newe yere, as setting of mete or drynke by night on the benche to fede Alholde or Gobelyn, ledynge of the plough about the fyre, as for good begynnyng of the yere" (ch. 34).

On avait jadis l'habitude de nommer les garçons, nés le 24 Dec. Adam et les filles Eve: cela disait on portait bonheur.—C., *A. B.*

Nella vigilia del Natale rinvengono uno zocco il più grosso; che si trovino avere; e detto un Pater Noster lo incendiano e deve ardire tutta la notte, ed il giorno seguente, simboleggiando di riscaldare il neonato Bambino.—Mich. Plac., p. 119; and see *post*.

Restando in detta giornata ai contadini del vino, lo gettano vicino ad una vitæ; e dicono, che le viti fanno una grande quantità di uva.

Nella sera del Natale mangiano un poco di uva fresca, colla persuasiva che influisca ad avere danaro in tutto l'anno. Finalmente, indossano per uso indispensabile una camicia nuova, figurandosi scioccamente con ciò di risparmiarsi una malattia entro l'anno corrente.—*Ib.*

L'eau puisée a minuit (Veille de Noel) pendant que l'heure sonne est sacrée; elle guerit la fievre, les maux d'estomac, &c.—C., *A. B.*

The Twelve Nights are an image of the year.—Sanscrit Text.

Dreams for twelve nights after Christmas come true.—Miss M.

> It faded on the crowing of the cock.
> Some say that ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long:
> And then, they say, no spirit dares stir abroad,
> The nights are wholesome, then no planets strike,
> No fairy takes nor witch hath power to charm,
> So hallow'd and so gracious is the time.
> Shak., *Hamlet*, i. 1. 157.

> Hoc esse signum prescii
> Norunt repromissæ spei
> Qua nos soporis liberi,
> Speramus adventum Dei.—Prudentius.

A green Yule makes a fat kirkyard.

A child born on Christmas Day [or on Good Friday.—Wright, *Essays on Superstitions of Middle Ages*, i. 298] will be able to see spirits. Will neither be drowned nor hanged.—(W. Sussex) *F. L. R.*, i. 9.

"Of great worship shall he be" if it also happen to be Sunday. *See* H., *E. P. P.*, ii. 2.

Halloween bairns see far.—Scott, *Monastery*.

C'est à dire se distingue par une rare intelligence.—C., *A. B.*

It is a popular article of faith that those who are born on Christmas or Good Friday have the power of seeing spirits, and even of commanding them. The Spaniards imputed the haggard and downcast looks of their Philip II. to the disagreeable visions to which this privilege subjected him. —Note by W. S.

> The haughty demon mocks my skill;
> But thou,—who little know'st thy might,
> As born upon that blessed night,
> When yawning graves and dying groan
> Proclaimed hell's empire overthrown,—
> With untaught valour, shalt compel
> Response denied to magic spell.
>
> Scott, *Marmion*, III., 22.

A child born at midnight, or in the chime hours, will be ghost-free all its life.—(Devon) Bray.

A child born about noonday will turn out silly.

In Kamtschatka, that the child's good or ill fortune is indicated by the weather at the moment of its birth—serene or troubled.—G. W. Steller, pp. 280–1.

Le blé de semaille mis dans la nappe qui a servi le jour de Noel, n'est pas mangé par les oiseaux.—D. C.

A Perigueux le premier jour de l'an chaque servante jette un morceau de pain dans le puits de la maison, bien convaincue qu'elle est que ce puits ne pourra alors tarir quelque grande que devienne la secheresse dans le cours de l'année.—D. C.

Nell primo giorno dell' anno dicono i contadini che bisogna fare un poco di tutti i lavori, i quali soglia no fare in tutto l'anno; perchè così vanno a riuscire tutti bene.—Mich. Plac, p. 110.

Sono vigilanti li contadini, tanto uomini che donne, nel sortire di casa nel primo giorno dell' anno a rimarcare il soggetto che incontrano per il primo, desumendo da tale incontro un preludio, o fausto, o funesto per le vicende dell' anno intero. —*Ib.*, p. 109; and see *ante* p. 185, "Priest."

First blood.

Wife-beating to the effusion of blood may be a novel method of securing luck in the herring-fishery; but to "draw blood" is practised in some of the fishing-villages on the N.E. coast of Scotland, under the belief that success follows the act. This act must be performed on New Year's Day, and the good fortune is his only who is the first to shed blood. If the morning of the New Year is such as to allow the boats of the village to put to sea, there is quite a struggle as to which boat will reach the fishing-ground

first, so as to gain the coveted prize, the first-shed blood of the year. If the weather is unfavourable for fishing, those in possession of guns—and a great many fishermen's houses possess one—are out, gun in hand, along the shore before daybreak, in search of some bird or wild animal, no matter how small, that they may draw blood, and thus make sure of one year's good fortune.—*N.*, iv. 11; Gr. *See* p. 24, *ante*.

FLOWER OF THE WELL.

Among the Strathdown Highlanders, early in the morning of NEW YEAR'S DAY, the Usque Cashrichd, or water drawn from the Dead and Living Ford (see *post*), without suffering the vessel to touch the ground, is drunk as a potent charm against witchcraft, the evil eye, &c. A similar superstition prevails in the South of Scotland, where, the instant the clock has struck the midnight hour, one of a family goes to the well as quickly as possible, and carefully skims it: this they call getting the scum or cream of the well.

"Twall struck—twa neebour hizzies raise,
An' liltin' gaed a sad gate;
The flower o' the well to our house gaes,
An' I 'll the bonniest lad get."

Stewart, *Popular Superstitions of the Highlands.*

There is a similar custom in South Wales.—*Athenæum*, February 5th, 1848.

YULE.

In Angus, he who first opens the door on Yule Day expects to prosper more than any other member of the family during the future year, because "he lets in Yule." A table or chair, covered with a clean cloth, is set in the door as soon as opened, and bread and cheese set on it to Yule. The first thing in the morning, a new broom besom is set at the back of the outer door "to let in Yule." The attentive servant also goes early to the well to draw water, to the stack to draw corn out of it, and brings in a kale from the garden. The first pailful of water drawn is called the cream (scum or ream) of the well, and ensures luck in marriage. A table is set out with meat and drink, and everyone who calls must partake.—J.

MUSIC.

On your psaltries play,
That sweet luck may
Come while the log is ateending.

Herrick [*Hesp.*, 786.—ED.]

DUNG OF STABLE.

Il faut ôter le fumier de l'ecurie la veille de Noël pour que les bêtes ne soient pas beillâdes dans l'année, pour qu'elles n'aient pas mal aux pieds.—Mel., *Franche Comté*, p. 371.

WASSAILING TREES.

Wassail the trees, that they may bear
You many a plum and many a pear;
For more or less fruits they will bring
As you do give them wassailing.
Herrick, ii. 271 [*Hesp.*, 789.—ED.]

DYING.

Morendo il giorno di Pasqua o di Natale, non si marcisse.
—Bolla, 1604.

IT IS HELD TO BE LUCKY:—

To have the CHRISTMAS pudding stirred by all in the house.—*N.*, ii.

It was, till lately, a common North of England custom to have a haggis for breakfast on Christmas Day, and some part of the family sat up all night to have it ready at an early hour. It is now served at dinner instead.—Brockett.

To be kissed under the mistletoe.

Nares (*Glossary*, *s. v.*) mentions "the custom of hanging up a bush of it in the kitchen or servants' hall, with the charm attached to it that the maid who was not kissed under it at Christmas would not be married in that year."

To hang up a stocking at the bed-head on Christmas Eve.

Carried by the Pilgrim Fathers to America, and still used in the North of England.—Hn.

This was also practised on St. Nicholas' Eve (December 4–5).—Thoms, *Anecdotes and Traditions*, 1839, p. 86; Naogeorgus, IV.; Brady, *Clavis Calendaria*, ii. 297.

To wish such of your acquaintance as you meet, "A Merry Christmas" and "A Happy New Year."

Prospera lux oritur: linguisque animisque favete;
Nunc dicenda bono sunt bona verba die.
Ovid, *Fasti*, i. 71.

At cur læta tuis dicuntur verba Calendis
Et damus alternas, accipimusque preces?—*Ib.*, i. 175.

To have the sun shine through the apple-trees on Christmas Day.—S. Indicates an abundant crop of fruit.—*Trans. Devonshire Association*, x. 105.

The custom is still very prevalent in Devonshire of "hollowing to the apple-trees" on Old Christmas Eve. Toasted bread and sugar is soaked in new cider, made hot for the farmer's family, and the boys take some out to pour on the oldest tree, and sing:

"Here 's to thee, Old Apple-tree;
From every bough Give us apples enow:
Hat fuls, cap fuls, bushel bushel boss-fuls. Hurrah!" (bis).

They also go round from house to house, collecting halfpence for "hollering to the apples."—Ay.; N.

To be the first to open the house-door "to let in Christmas."—(W. Sussex) *F. L. R.*, i. 9.

A Scotch clergyman, before 1661, "was famous for searching people's kitchens on Christmas Day for the superstitious goose." —Wodrow's *Ch. of Scotland*, i. 237; note by Buckle, *C. P. B.*

To eat mince-pies between Christmas and New Year's Day. As many as you eat in different houses, so many happy days* in the year.—*N.*, ii. * Months.—Dn.

Some are to be kept to be eaten on Easter Day.—*N.*, v. 5.

Not to be eaten before Advent Eve, nor after Shrove Tuesday. —Miss M.

Herrick says on Candlemas Day:

"End now the white loaf and the pie,
And let all sports with Christmas die."

[*Hesp.*, 896.—Ed.]

St. Stephen's Day (December 26th) in Cleveland is devoted to hunting and shooting, it being held that the game-laws are not in force on that day.—Hn.

On ne doit pas manger de choux le jour de S. Etienne parcequ'il s'était cache dans un carré de choux pour éviter le martyre. —Thiers, *Traité*, i.

Blessed be St. Stephen:
There is no fast on his even.

On St. Stephen's Day, blessings are implored upon pastures.— Bp. Hall, *Triumphs of Rome*, p. 58. *See* Olai Wormii, *Fast. Dan.*, ii., c. 19.; Sir T. Overbury, *Characters*, "Footman."

On St. Stephen's Day, the apple-trees in Devonshire are shot at with a view of ensuring a good crop.—Hn.

In detta giornata mettono un ferro nel fuoco e reso rovente bollano il loro cane, acciò arrabiandosi non abbia a morsècare qu'elli di casa.—Mich. Plac., *Usi, &c.*, p. 150.

Mox sequitur Stephani festum, quo quisque caballos
In campo exercet cursu, saltuque volucri.
Dum fluat e toto fessorum corpore sudor
Adque fabros ductis mandant per tundere venam
Scilicet hoc prodesse ferunt, hac luce peractum,
Ne morbis ullis illo tententur in anno:
Cornipedum Stephanus ceu curam gesserit unquam.

Naogeorgus (T. Kirchmeyer), *Regnum Papisticum*, IV. 1553.

To bleed horses on St. Stephen's Day.—Aubrey, *Rem. of Gentilisme*; Latimer, *Sermon on St. Stephen's Day*; Sir T. More, *Dialogue on Heresie*, ix; C., *A. B.*

On St. Stephen's Day the farrier came constantly and blooded all the cart-horses.—Ay.

If you bleed your nag on St. Stephen's Day,
he 'll work your wark for ever and aye.

Poor Robin's Prog., 1696.

Ridiculed by Latimer, *Sermons*, fo. 275.

A. speaks of this being superstitiously done on St. John the Baptist's or St. Peter and Paul's Day.—D.

LAST DAY OF YEAR.

The following custom is still observed, to a limited extent, in Nottingham:—One of the heads of the family, previous to locking the street-door for the last time in the year, carefully deposits a gold coin in close proximity to the door, where it is allowed to remain until the New Year has been ushered in by the ringing of the church bells, when the gold is taken indoors. This is believed to insure the supply of money for the year's necessaries.—*Chelmsford Chronicle*; *N.*, V. vi. 534.

At Tenby, children used to visit the houses on New Year's morning, sprinkling the furniture with water, and singing:

"Here we bring new water from the well so clear,
For to worship God with, this happy New Year;
Sing levy dew, sing levy dew, the water and the wine,
With seven bright gold wires and bugles that do shine.
Sing reign of fair maid, with gold upon her toe;
Open you the west door and turn the old year go.
Sing reign of fair maid, with gold upon her chin;
Open you the east door and let the new year in."

See Mason's *Guide to Tenby*.

On New Year's Day, which is called Chibouque-gunu (Switch-day), everybody procures a little switch of Kizil (cornel-wood), and taps with it everyone he meets, at the same time wishing him a happy New Year; this practice is not of Slavonic origin [? of Pagan].—St. Clair and Brophy, *A Residence in Bulgaria*, p. 38. 1869.

MISTLETOE.

To give the Christmas mistletoe to the cow that first calves in the New Year. Brings luck to all the dairy.—(Worc.) *N.*, ii.

Browne (*Vulgar Errors*, ii. 6) says it is given to cows to promote the after-birth.

Dyer, p. 34, records a legend, that it was originally a tree, which, being used for Christ's cross, shrunk to its present proportions as cursed in consequence. It is certainly tabooed in modern church decorations. The viscous berry made it characteristic in the worship of Freya.

If snow do continue, sheep hardly that fare,
Crave mistle and ivy for them for to spare.—Tusser.

In the North of Scotland, "the maiden" is preserved till Yule morning, when it is divided among the cattle, "to make them thrive all the year round."—J.

To wear something new on NEW YEAR'S Day, or "you will not get much all the year."—Hone, *Year Book*, p. 253.

Reve de nouvel an, revelation de la verité. Biere de nouvel an, biere rajeunissante.—C., *A. B.*

You ought to have money in your pocket and a cupboard full, to ensure luck during the year.—Baring-Gould, *Long Ago*, i. 43.

The Scotch believed they could not thrive unless they received a New Year's gift.—Nicoll, *Diary* [Bann. Club], 1836, p. 191.

Aller à l'aguillanneuf.—Rabelais, B. ii., c. 11. Translated by Urquhart: "To go a handsel-getting on the first day of the New Year."

Ay-guy*-l'an neuf.—Cotgrave.

Fr., guy = mistletoe.

Quid vult palma sibi rugosaque carica, dixi,
Et data sub niveo candida mella cado?
Omen, ait, causa est, ut res sapor ille sequatur
Et peragat cœptum dulcis ut annus iter.

Ovid, *Fasti*, i. 185.

To have a male first enter your house on New Year's morn, to let or take the new year in.—L. *See* Baring-Gould, *Long Ago*, i. 42.

Called "a luckybird" (Yorkshire). This also prevails on Christmas morn.—*N.*, iii.

He should be dark-haired, and should pass through the house, entering at the back and leaving by the front-door.—*N.*, ii.; Hampson, *Med. Aev. Kal.*, i. 98.

A red-haired man is supposed to bring ill-luck.—H. W.

A fair man is luckier than a dark one as a "first foot." He should bring something in with him: it is generally a shovelful of coals.—Hn.

It is customary to give boys some small reward for placing sand on the doorstep and in the passage.—Hunt.

In the Highlands, he who first salutes another on meeting this day is entitled to a gift.—Stewart.

See Brockett, *Glossary*; Jamieson, *Dictionary of Scottish Lang.*, Art. "First-fit."

The welfare of the female members is supposed to depend on this:

Ere New Year's morn begin to peep,
Wi' glee, but little din,
At doors the lassies sentrie keep,
To let the first fit in.—Rev. J. Nicolls, *Poems.*

Take out and then take in,
Bad luck will begin;
Take in, then take out,
Good luck comes about.—(Lincolnshire.)

The young people were accustomed to go from house on New Year's Day, repeating (in Manx):

"Again we assemble, A Merry New Year
To wish to each one of the family here,
Whether man, or woman, or girl, or boy,
That long life and happiness all may enjoy:
May they of potatoes and herrings have plenty,
With butter and cheese, and each other dainty;

And may their sleep never, by night or by day,
Be disturbed by even the tooth of a flea;
Until at the quaaltagh again we appear,
To wish you, as now, A Happy New Year."

On this being said or sung, they were then invited into the house to partake of its hospitalities; a person of dark complexion being the "first step," or quaaltagh, as one of light complexion or hair is thought unlucky.—Glover's *Guide to the Isle of Man*, 1868.

A spaagagh or splay-footed person is considered particularly unlucky as quaaltagh.—Harrison, *Mona Miscellany* (Manx Society), 1869, p. 135.

The superstition that the occupation of New Year's Day was representative of the year following is exemplified in Swift's *Journal to Stella*, Letter xii. Of writing to her on that day, he says:

"Would you answer M. D.'s letter,
On New Year's Day you will do it better;
For when the year with MD. 'gins,
It without MD. never lins."

To drink the last glass of wine or spirits out of the last bottle on New Year's Eve or Day. Brings luck in general, and, to a single person, ensures being the first of the company to marry.—Hn.

On boit une fois à la memoire des morts, et trois fois à celle des vivants.—C., *A. B.*

Hansel Monday. The first Monday in the New Year.—Patton, *Expedition to Scotland*, 1548; Arb., *Eng. Garner*, iii. 84.

To light fires among the new-sown wheat on Twelfth Eve.—(Gloucestershire and Herefordshire) L.; *N.*, IV. xii. 466.

I do guess that this custom is derived from the Gentiles, who did it in remembrance of Ceres, her running up and down with flambeaux in search of her daughter, Proserpine, ravisht away by Pluto; and the people might think that this honour done to the Goddess of Husbandry that their corn, etc., might prosper the better.—Ay.

Nella sera della Epifania deve la più vecchia di casa allestire la cena, per il proverbio, che "Dall' anno nuovo a cinque sera la vecchia fà da cena.—Mich. Plac., 112.

Pagus agat festum; pagum lustrate, coloni,
Et date paganis annua liba focis.
Ovid, *Fasti*, i. 669.

At Twelve-tide at night they use in the country to wassail their Oxen, and to have wassail-cakes made.—Ay.

Une chemise faite avec du lin fité pendant les douze nuits est bonne à bien des choses.—C., *A. B.*

For plantes* and for stockes, lay aforehand to cast;
But set or remove them while Twelve-tide doe last.
Tusser, *One Hundred Points of Husbandry*, *B.* 2. 1557.

* *i.e.* of apple-trees.

Ai primi albori del giorno 25 di Gennajo* armati i loro ragazzidi grosso bastone, mandano i contadini a percuotere le piante; poiché maltrattate, producono, dicon essi, molte frutta e saporite alla loro stagione.—Mich. Plac., p. 94.

* St. Paul's Day.—Ed.

Candlemas Day (February 2nd).

Quand on fait des beignets avec des œufs, de la farine et de l'eau pendant la messe de la Chandeleur, de manière qu'on en ait de faits après la messe on a de l'argent pendant toute l'année.—Thiers.

Shrove Tuesday.

But others then sow Onyon seede, the greater to be seene,
And Persley eke and Lettys both, to have them always green.
B. Googe, *Popish Kingdom*, 1570.

Ash Wednesday.

On the first day of Lent, all the village dogs are caught and soundly beaten, to prevent them going mad during the year.—St. Clair and Brophy, *Residence in Bulgaria*, p. 39.

Eat pancakes on Shrove* Tuesday, and grey peas on Ash Wednesday, and you will have money all the year.—*N.*, ii.

* Goody.

Bonne entreprise se commence le Mardi gras.—C., *A. B.*

Le Mardi gras est le jour de fête du millet; il est bonne d'en manger d'une bouille ce jour. Qui boit un verre de lait n'a pas à craindre pendant l'été les rayons du soleil; il n'en souffira nullement.—*Ib.*

Si l'en mange des crêpes le jour de la Purification les blés ne sont pas cariés.—D. C.

Il faut semer des choux durant la semaine sainte, et il leur nait des bosses quand on les plante en Mai.—*Ib.*

Ember Week.

Gabriel Naudé assure, dans son *Apologie des Grands Hommes soupçonnés de Magie*, publiée en 1712, qu'il y'a encore des personnes assez superstitieuses pour pretendre que c'est particulierement aux jours des quatre temps que naissent les enfants coiffés.

To eat veal and bacon on Mid-Lent (Mothering) Sunday [and Good Friday].

Ne plaignez pas celui qui meurt pendant le Rhamadan; car pendant le Rhamadan les portes de l'enfer sont fermés et celles du Paradis toujours ouvertes.—Daumas, *L'Algerie.*

Selden (*Table-Talk*, XV. ed. 1892) says it was always the fashion for a man to have a gammon of bacon at Easter, to show himself to be no Jew.

To sow garden seeds on Palm Sunday. Flowers will be double.—(Gloucestershire) Ay.

Les rameaux bénis ce jour protegent contre les taches de rousseur que en pays Romannon nomme "brens de Judas." —C., *A. B.* And see *post*.

Pagum lustrate coloni.—Ovid, *Fasti*, i. 669.

To this seems to answer the walking of the young men and maids who receive the Sacrament on Palm Sunday, and after dinner walk about the corn to bless it. But this day gives many conceptions.—*N.*, ii.

THURSDAY IN PASSION WEEK.

Des poules sorties d'œufs pondus le jeudi saint changent toutes les annés le couleur de leur plumage. Manger sept sortes de legumes verts mélés ensemble, ou s'attendre a ne pas echapper à la fièvre.—C., *A. B.*

Nel Giovedi Santo quando si legano le campane, sogliono li contadini legare gli alberi lusin gandosi che ciò sia valevole a renderli frutti feri.—Mich. Plac., p. 117.

[Acciò ad essi non faccia male la nebbia.—*Ib.*]

This is also practised in some villages on Holy Saturday.—*Ib.*

Je connois des gens superstitieux qui gardent toute l'année des œufs de poule pondus le Jeudi et le Vendredi Saint pendant le Service divin, qu'ils disent être très souverains pour éteindre les incendies, dans lesquels ils sont jettés.—Thiers, *Traité*, i. 320.

J'en connois d'autres de meme trempe, qui se persuadent que trois pains cuits le meme jour du Vendredi-saint et mis dans un tas ou monceau de bled, empéchent qu'il ne soit mangé des rats, des souris, des charensons ou calendes, ni des vers.—*Ib.*

To have an egg laid on GOOD FRIDAY. It is to be preserved as a charm.—N.; S. To be carried for luck in gaming.—Tylor, *Prim. Cult.*, i. 72.

It was an ancient belief in Flanders that children born on Good Friday possessed the power of curing themselves, without aid, of fevers and other ailments. It used to be thought that eggs laid on this day were capable of extinguishing fires; and that three loaves baked then, and buried in corn, were safe from the depredation of all vermin.—B. H.

Garantit contre tout rupture au corps.—C., *A. B.*

To make hot-cross buns on Good Friday.—*N.*, iii. But see *post*.

Hot-cross buns, if properly made, will never grow mouldy.—(Suffolk) Chambers, *Book of Days* [II., 322.—ED.]

Good Friday comes this month, the old woman runs
With one or two a penny, hot-cross buns,
Whose virtue is, if you believe what 's said,
They 'll not grow mouldy, like the common bread.
Poor Robin, March, 1733.

Bitters then made, invaluable cures for disease.—(West Indies) Branch, *West Indian Superstitions*.

Les lentilles ou feves qu'on mange le Ven. Saint se changent en deniers. Qui ne boit pas, peut boire beaucoup pendant toute l'année sans risquer de s'enivrer.—C., *A. B.*

It is still a common belief that one cross-bun should be kept for luck's sake from Good Friday to Good Friday. It seems that in Dorsetshire, a loaf baked on the day, and hung over the chimney-piece, will have the effect in the popular estimation of preventing the bread baked in the house during the year from going reamy, or stringy.—B. H.

To wean a child on Good Friday.—(Devon) Bray; *N.*, i. 3; H. W.

De crainte qu'il ne tombe en langueur.—Thiers, i. 269.

To empty your lye-tub on Good Friday, or you will have bad luck during the ensuing year.—(Worcestesshire) Noake, p. 179.

To remove bees on Good Friday.—(Devon) Dm.; B.

To plant crops on Good Friday, especially to sow peas. In Devonshire, they say that they are sure to grow "goody," and it is thought a very lucky day for grafting.—Hn.; Bray.

Flax ought to be sown before Good Friday.—(Tyrone) Hardwicke, *Science Gossip*, 1874, p. 238.

Parsley: if sown on any other day, it will not come double.—(Surrey) *N.*, v. 3.

If you sow the seeds of the stock on Good Friday at sunset, the flowers will come double.—(Worcestershire) L.

Dans le pays Castrais les femmes ont la coutume le Jeudi Saint de mettre dans leur poche des grains de violier* mêlées avec de la terre, et durant le Stabat, elles agitent vivement ce melange, convaincues que ce moyen leur procura des fleurs doubles.—D. C.

* Wallflower.

To change the caps of young children on Good Friday [or Easter Day].

Formerly, a man who died on Good Friday was deemed a saint.—Neander, *History of the Church*, vii. 457.

Easter Day.

Manger deux œufs pondus le Vendredi Saint preserve contre la fievre.—C., *A. B.*

Ne pas manger de viande le dimanche de Paques preserve contre le mal de dents.—*Ib.*

Nella mattina del Sabato Santo, slegate le campane, corrono li contadini a lavarsi la faccia senza asciugarsi, credendo con ciò dì conservarsi la vista. Quelli che hanno dei bambini, che ancora non mutano il passo, quando suonano le campane nel Sabato Sano, corrono a prenderli; ed a forza li fanno camminare un poco per l'aja, perchè così facendo dicono che camminano, più presto. Slegate le campane, e celebrandosi la Messa, quando il Sacerdote pronunzia "Sursum corda" i contadini vanno alla pila del acqua santa a bagnarsi gli occhi.—Mich. Plac., *Usi della Romagna*, p. 117.

Easter-eggs. Painted and gilded eggs, presented to each other on first day of solar year by Persian Mussulmans.—Chardin.

Tansy pudding is the proper dish for Easter Day; and on Whit Sunday, cheese-cakes or custards.—F.

A kind of sweet dish, made of eggs, cream, etc., flavoured with the juice of the herb tansy.—*Pepys' Diary*, March 30, 1662.

This in imitation of the "bitter herbs" of the Jews.—Selden, *Table-Talk*, xv.

Boire de l'eau froide ce jour garantit la santé.—C., *A. B.*

Eau puisée silencieusement le matin de Paques avant le levé du soleil ne se gâte pas.—*Ib.*

In questo giorno si pongono una camicia nuova per evitare essi dicono una grave malattia entro l'anno; con l'invida gara pure di emularsi a vicenda nella novità e pompa del vestiano.—Mich. Plac., p. 117.

Home-made cakes, eggs, and lamb are indispensable for the family dinner on Easter Day. The swine are locked up all the morning in their sty, and turned out in the fields in the afternoon.—*Ib.*, p. 118.

If a bird drops its dung on you, you 'll be lucky all the year.—(Cleveland) *N. & Q.*, V. x. 287.

Unless you have duck for dinner on Easter Day, you 'll never pay your debts.—*Trans. Devonshire Association*, x. 107.

Baked custard should be eaten, and cheese-cakes at Whitsuntide.—*N.*, III. i. 248.

To be born on Easter Sunday.

Why was my birth on Easter Day at morn?
Why did Apollo then appear to dance?
Why gave he me Goodmorrow with a glance?
Why leugh he in his golden chair and lap?—
Since that the Hevins are hinderers of my hap?
Alex. Montgomery, *Complaint of his Nativity*, *c.* 1600.

To put on a new garment on Easter Sunday. The person* who does not wear something new, unlucky through the year.—S.; F. Or else the birds will spoil your clothes.—Hn.

* In Scotland, she is called a Paysyad.

Rather on Whit Sunday. More generally Easter Day is the one thus honoured; but a glance round a church or Sunday school on Whit Sunday (pronounced "Whissun Sunday") in Suffolk, shows very plainly that it is the one chosen for beginning to wear new things.—C. W. J. in Chambers, *Book of Days* [II. 322.—Ed.]

At Easter let your clothes be new,
Or else be sure you will it rue.—*Poor Robin.*

Now Easter holidays draw near,
For maids their best new gowns to wear.
Ib., April, 1735.

Easter Day. Having my old black suit new furbished, I was pretty neat in clothes to-day; and my boy, his old suit new trimmed, very handsome.—*Pepys' Diary*, March 30, 1662.

To tailors, shoemakers, and mantua-makers, &c., their lucky days are the latter end of March and beginning of April, most of May and December; for people want new clothes and shoes to make them fine against Easter, Whitsuntide, and Christmas.—*Poor Robin's Prog.*, 1734.

Avarice. Salva festa dies upon you, Madame;
I am glad ye have got a new robe, so I am.
What Saint in the Calendar do we serve to-day,
That ye be so gorgeously decked and so gay?
Respublica, v. 6, 1553; Collier's repr., p. 62.

The farmer that was contented in times past with his Russet frock and Mockado sleeves, now sells a cow against Easter to buy him silken gear for his credit.—T. Lodge, *Wit's Miserie*, p. 14. 1596.

"Heaving," or "lifting," at Easter has not long been discontinued at Worcester, the locality where the writer last heard of its performance being in Bridport and Dolday. On Easter Monday, the women would surround any man who might be passing by, and, by their joint efforts, lift him up in the air; and on the next day the men did the same to the women. The only mode of escaping this kind of elevation was by "forking out" a certain sum to be spent in drink. At Hartlebury, a few years back, the farmhouse mistress would give the male servant a treat on Easter Tuesday to heave the female servant, for she superstitiously believed that it would prevent the female servant from breaking the crocks during the ensuing year. . . . It was, no doubt, originally designed to represent the Resurrection.—Noake, *Worcestershire Notes and Queries*, p. 213.

May-day.

It is the custom that every year we shall have a May-king (rex vernalis).—Horm., *Vulg.*, 279.

A garland of ground ivy worn this day acts as a love-spell.

Il est utile de tracer une croix sur la porte de sa maison le premier Mai. Branches d'aune (elzenstaak) et de dragon vegetal (drakenstaak) pendues sur la porte d'une etable le jour, garantit les bestiaux contre les mauvaises visites—C., *A. B.*

On cherche a trouver des vers de St. Jean (vers luisants) qui portent bonheur a ceux qui les possedent.—*Ib.*

On cueille à midi les herbes suivantes janskruyd (Androseme), vyffringerkruyd (quinquefeuille), duivelkruyd (Hecate), waterheks Menyantes trifol.—*Ib.*

They fancy a green bough of a tree fastened on May-day against a house will produce plenty of milk that summer.—Camden, *Ancient and Modern Manners of the Irish.*

Still practised by the Manx to propitiate the good people and win good luck for the rest of the year.—Harrison, *Mona Miscellany.*

The sun was propitiated here by sacrifices of fire: one was on the 1st of May, for a blessing on the seed sown.—*Survey of the South of Ireland*, p. 233.

On old May-eve (11th), the furze was set on fire to scare the warlock host away.—(Manx) Harrison, *Mona Miscellany*, p. 142.

ASCENSION DAY.

Then comes the day when Christ ascended to His Father's seat,
Which day they also celebrate with store of drink and meat;
Then every man some bird must eat: I know not to what end,
And after dinner all to church they come, and there attend.
B. Googe, *Popish Kingdom*, 1570, B. IV., p. 53 l.

In some countries they run out of doors in time of tempest, blessing themselves with a cheese, whereupon there was a cross made with a rope's end upon Ascension Day. Item: to hang an egg, laid upon Ascension Day in the roof of the house, preserveth the same from all hurts.—Reg. Scot, *Discoverie of Witchcraft*, p. 152, f°, 1665.

WHIT SUNDAY.

A superstitious notion once prevailed in England, "that whatsoever one did ask of God on Whit Sunday morning at the instant when the sun rose and played, God would grant it him."—Dm.

See "Arise" Evans' *An Echo to the Voice from Heaven, or a Narration of his Life*, 8°, London, 1652, p. 9. He says "he went up a hill to see the sun rise betimes on Whit Sunday morning," and saw it, at its rising, "skip, play, dance, and turn about like a wheel," so fell down on his knees.

Les sapins plantés devant les etables exercent une bonne influence sur les bestiaux. Il est bon aussi de purifier les etables par des feux dans lesquels on jette des baies de genièvre. Les feux allumés sur les hauteurs chassent la peste, les epidemies, et les autre esprits malfaisants.—C., *A. B.*

TRINITY SUNDAY.

In an old Welsh calendar, it is said that on the eve of Trinity Sunday it was the custom to wash or bathe, to prevent the tertian ague. As Trinity Sunday falls near the summer solstice, this may be looked upon as originally a Druidic superstition of that season.—Roberts, *Camb. Pop. Antiq.*, p. 28.

St. John's (Baptist) Day (June 2nd).

Pour assurer une abondante recolte il faut se rendre la veille de St. Jean dans un champ de blé, et en couper avant le lever du soleil, une poignée du plus beau; mais si on a la maladresse de se laisser prévenir par un autre, celui-là emporte le bonheur qu'on etait venu chercher.—D. C.

Dans le dept. de la Charente on croit d'une poignée de fumier, qu'on a derobée entre le jour de St. Jean et celui de la St. Pierre prive le volé de la recolte et double celle de voleur. —*Ib.*

St. Peter's Day (June 29th).

Fishermen change their mates every year, and repaint their boats, on St. Peter's Day.—G.

St. James' Day (July 25th).

In some localities, apple-trees are blessed on St. James' Day.—Hunt.

Who eats oysters on St. James' day will never want money.—D.

July 30th.

On dit que les joncs ne croissent plus dans les étangs, ni les chardons dans les champs lorsqu'on les arrache ce jour.—C., *A. B.*

To visit the healing-wells on the Sunday next after August 12th. Then of special efficacy.—(Manx.)

In the 17th century, the first Sabbath in May and the first day in June were the proper times in Scotland.—R.

Le donne costumano raccogliere e mettere da parte tutte le uova della luna di Augusto e di tutto il detto mese sulla persuasiva che si mantengano per l'anno intero.—Mich. Plac.

September.

I was told (in Ashantee) that our month of September contained fewer bad days than any other, and was, besides, deemed auspicious to travelling.—Bowdich, *Mission to Ashantee*, 1819, p. 266.

> Ipsa dies alios alio dedit ordine Luna
> Felices operum . . .
> . . . nona fugæ melior contraria furtis.
> Virgil, *Georg.*, i. 276.

If you eat goose on Michaelmas Day, you won't want money all the year.—D.

If you don't baste the goose on Michaelmas Day, you 'll want money all the year.—F.

At a house at Malvern I frequent, they provide us with goose again on October 11th (Old Michaelmas Day).

> Eat less, and drink less,
> and buy a knife at Michaelmas.—Howell.

Alii elim balneant se in illa die de mane et saltant super ignem herbarum illarum de nocte credentes per hoc carere prurigine et scabie per totum illum annum.—A.

Qu. Pray tell me whence
The custom'd proverb did commence,
That who eats goose on Michael's Day,
Shan't money lack, his debts to pay?

An. This notion, fram'd in days of yore,
Is grounden on a prudent score;
For doubtless 'twas at first design'd
To make the people seasons mind;
That so they may apply their care
To all those things that needful were,
And, by a good, industrious hand,
Know when and how t' improve their land.
British Apollo, i., No. 74. 1708.

Qu. Yet my wife would persuade me (as I am a sinner)
To have a fat goose on St. Michael for dinner;
And then all the year round, I pray you would mind it,
I shall not want money—Oh! grant I shall find it.
Now, several there are that believe this is true,
Yet the reason of this is desirèd from you.

An. We think you're so far from the having of more,
That the price of the goose you have less than before.
The custom came up from the tenants presenting
Their landlords with geese, to incline their relenting
On following payments.—*Ib.*, 1709, ii. 55.

Yea, poll thyself and prevent others, and give the bailiff or like officer, now a capon, now a pig, now a goose, and so thy landlord likewise; or, if thou have a great farm, now a lamb, now a calf.—Tyndall, *Exposition*.

And when the tenants come to pay a quarter's rent,
They bring some fowl at Midsummer, and a dish of fish in Lent;
At Christmas a capon, at Michaelmas a goose,
And somewhat else at New Year's tide, for fear their lease fly loose.—George Gascoigne, *Posies*, 1575.

See Middleton, *Your Five Gallants*, i. 1.

St. Luke's Day (October 18th).

St. Valentine's Day is fortunate to choose lovers, St. Luke's to choose husbands.—G. Chapman, *Monsieur D'Olive*, iv. 1.

This must have been from the facility of making them cuckolds, St. Luke having been their patron, as of all horned beasts.

See *Eastward Ho!* [Chapman] and a further allusion to "a butcher's feast at Cuckold's Haven," *Westward Ho!* [Dekker.]

St. Simon and Jude (October 28th).

This seems to have been the day of choosing the Lord Mayor of London.—Wilh. Wyrcester, *Annales*, p. 483; Middleton, *Anything for a Quiet Life*, i. 1.

Henri (III.) was King imad after his fader Ion,
A sein Simondes day and sein Jude at Gloucestre anon.
Rob. of Gloucester, p. 512.

St. Nicholas.

Nicholeos fertur clam aurum donasse puellis
Qui pueris et nunc etiam donetque puellis,
Illius ante diem suadent jejunia matres,
Et post oppressis somno pira, poma nucesque,
Pilea, calceolos, virgas quoque, flammea, zonas
Supponunt tacitè, quæ mane reperta, dedisse
Nicoleon dicunt.—Naogeorgus, *Regnum Papisticum*, IV.

Sow-day (December 17th). In Orkney, a sow is always killed. Probably a survival of sacrifice before Yule.—J.

TIMES AND SEASONS—ILL LUCK.

Luce sacra requiescat humus, requiescat arator,
Et grave suspenso vomere cesset opus.
. . . . . non audeat ulla
Lanificam pensis imposuisse manum.—Tibull, II. i. 5.

Quod festis netur nihilare sæpe videtur.—Withals, 1586.

That which is spun upon holydays
Ofttimes comes to nothing and quickly decays.—*Ib.*

Leap Year.

Broad beans grow the wrong way. *i.e.* the seed is set in the pods in quite the contrary way to what it is in other years, because it is the ladies' year; they always lie the wrong way.—(Nottinghamshire) *N.*, V. vii. 64.

Porque años contagiosos suelen ser los Bissextiles? Alonzo Lopez, *Secretos* (194), 1547.

"Courtship, Love, and Matrimonie."—1606.

This is Leap-year, then maidens have a care,
And let not young men's promises you snare;
For lovers' oaths, if they be rightly scannd,
Are like to writings written in the sand.
Poor Robin, February, 1700.

When was the devil's dam create, the old wither'd jade?
The next leap-year after that wedding was first made.
Heiwood, *Epigrams*, vi. 46.

Cuthbert Bede says (*Once a Week*, 1860) that the woman, if her offer of herself is declined, may demand a silk gown for herself as a penalty, but before claiming it she must show the unwilling swain her red petticoat.

Vo me senonge Bissetre. (Vous me présagez malheur.) Bissetre en Bourguignon, s'est dit dans la signification de malheur, parceque la superstitition a fait croire anciennement, et fait croire encore, qu'il y avait un mauvais sort attaché tant aux annees bissextiles qu'aux jours intercalaires

du bissexte de Fevrier. A Dijon en ces sortes d'années, le vulgaire dit que Bissetre cor.—La Monnoye, *Noëls Bourguignons Glossaire*, p. 28.

"If the nature of anything change in the leap-year, it seemeth to be true in men and women, according to the answer of a mad fellow to his mistress, who, being called knave by her, replied that it was not possible, 'for,' said he, 'if you remember yourself, good mistress, this is leap-year, and then, as you know well, knaves wear smocks.'"—Chamber, *Treatise against Judicial Astrologie*, 1601, p. 113.

This alludes, I think, to the saying that in leap-year women woo and propose to the men, and is a play on the double sense of knave, *i.e.* rogue and young man. But see Mr. Dyce's note, Middleton's *Works*, i. 436, and iii. 81.

Some say leap-year is a good year for old maids and bachelors to get sweethearts.—*Poor Robin, April*, 1732.

If ye will with Mab find grace,
Set each platter in his place;
Rake the fire up, and get
Water in, ere sun be set.
Wash your pails, and cleanse your dairies;
Sluts are loathsome to the fairies;
Sweep your house, Who doth not so,
Mab will pinch her by the toe.

Herrick [*Hesp.*, 558.—Ed.]

Joe. Master, be contented: this is leap-year,
Women wear breeches; petticoats are dear.

Maid's Metamorphosis, F., 1600.

It is held to be unlucky:

To laugh, or sing, early in the day. Laugh before breakfast, you 'll cry before supper.—*N.*, ii.

They that laugh in the morning may greet ere night.—K.

Thus sorrow is at parting, at meeting if there be laughter.—*Townley Mysteries*, p. 243.

To sing when a fresh sable-skin is brought home.—G. W. Steller, *Kamtschatka*, p. 274.

"O Lord! I have heard many a wise gentlewoman say, 'I am so merry and have laughed so heartily that I am sure ere long to be crossed with some sad tidings or other.'"—T. Nash, *Terrors of the Night*, *D.* 4 l. 1594.

All one, as if men coming from a Play should conclude: "Well! we have seen a Comedy to-day, and therefore there cannot choose but be a Tragedy to-morrow."—*Ib.*

To let eggs [or water] go out of, or come into, a house after sunset.—(N. Lincoln) *N.*, i. 7.

The Abyssinians, like the Ancient Egyptians, never fight in the night; neither do the Ashantees, not even after sunset, whatever advantages they may lose.—Bowdich, *Essay on Superstitions of the Egyptians, Abyssinians, and Ashantees*, p. 32.

To alter the day fixed for a wedding, or a christening.

Yule Tide.

Spinning-wheel.

On Yule Een women will not leave any flax or yarn on their wheels, or the devil would reel it before the morning, or their rocks would follow them to church on their marriage-day. If any flax be left on their rocks, they salt it. If yarn be accidentally left on a reel, it must not be taken off in the usual way, but cut off. On Good Friday the same precaution is used, because it is said a rope could not be found to bind our Saviour to the cross, and the yarn was taken off a woman's wheel for the purpose.—J.

Il ne faut pas laisser a percevoir aux arbres un rouet pendant la Veille de Noel, car ils ne porteraient pas l'année suivante. On ne file pas pendant cette nuit, car ca ne porte pas bonheur.—C., *A. B.*

Yule candle.

A large mould candle placed on the supper-table on Christmas Eve. It is unlucky to snuff it till the end of the repast.—Brockett.

To send away the mummers or wassailers unrequited on Christmas Eve. Ill-luck for the year.—Hn.

On Christmas Eve, better known as Yule Een, when the good wife is busily employed in baking her Yule bread, or care-cakes, if a bannock fall asunder after being put to the fire, it was an omen that she would never see another Yule.

Bread baked on Christmas Eve will not turn mouldy.—(French) Thiers.

Dans le Berry, les habitants de la campagne sont tellement persuadés que durant la nuit de Noel les demons se mettent en course sous diverses, formes d'animaux, qu'ils se gardent à cette epoque de tendre aucuns lacets destinés à prendre a du gibier.—D. C.

To bring holly into a house before Christmas Eve.—(Rutlandshire) *N.*, iv.

On Christmas Day, as well as on New Year's Day, Handsel Monday and Rood-day, superstitious people would not allow coal to be carried out of their own house to that of a neighbour, lest it should be employed for the purposes of witchcraft.—J.

If the sun shines on Christmas Day, there will be accidents by fire all the year.—A. C. Lewis, *Hereford Glossary*.

For Christmas Day to fall on a Monday. (But see *MS. Harl.*, No. 2252, fol. 153 r°, XV. Cent., and fol. 154 r°.)

If Christmas Day on a Monday fall,
A troublous winter we shall have all.—D.

To be without mistletoe in the house at Christmas time, but it must not be brought in before Christmastide.—(Worcestershire.)

The mistletoe must not be used in church decorations.

To have none hanging in the house. A fresh bunch should be hung up on New Year's Day, and a bit of last year's bush kept until that time.—Chamberlain, *W. Worc. Words.*

Ailleurs on pend un bouquet de gui a la porte des etables. Toute fois le gui ne doit jamais toucher la terre.—C., *A. B.*

To walk near cross-roads on Christmas night, as the ghosts of suicides and murderers buried there have leave to wander and work ill.—S.

A death in Christmastide betokens many more.—(Somerset) *N.*, i. 9.

To leave the house on New Year's Day before someone from without has entered it.—(North of Eng.) *N.*, ii.

To be first wished a "Merry Christmas," or a "Happy New Year," by a red- or fair-haired man.—*N.*, ii.

Pliny (*N. H.*, xxviii. 5) counts this practice of wishing each other a "Happy New Year" on New Year's Day as a superstitious custom. "Cur enim primum anni incipientis diem lætis precationibus invicem faustum ominamur?"

If the first fit, *i.e.* first who calls or is met, is lay-fittet (flat-footed), it is an evil omen.—J.

To turn a mattress at Christmas time. Causes death of the occupant of the bed.—*N.*, iv.

To do any work on Yule Day.—J.

To bring holly into a house before Christmas Eve.—(Rutlandshire) *N.*, iv.

In decorating the house with evergreens at Christmas, care must be taken not to let ivy be used alone, or even predominate, as it is a plant of bad omen.—(Northamptonshire) S.

Speaking of the Rump-rule, *Poor Robin* says:

If houses were with Ivy deckt
Or Hull (holly) 'twas Popery direct.—1687.

If you bring yew in for the same purpose, you will have a death in the family.—F.

There are three things that never come to good—Christmas pigs, Michaelmas fowls, and parsons' daughters.—(Monmouthshire) *N.*, VI. vi. 246.

St. Stephen, Dec. 26. De manger de chou, parceque St. Etienne s'etait caché dans un carré de choux pour echapper au martyre.—D. C.

Friday, quotha; a dismal day. Childermas Day this year wa Friday.—*Sir J. Oldcastle*, Pt. I., Sup. to Sk., ii. 297.

Louis XI. of France never undertook public business on Childermas Day (28th December). Edward the Confessor, however, laid the foundation of Westminster Abbey on this day.—*Saxon Chron.*, An. 1065.

The coronation of Edward IV. was postponed to avoid it. "Maistr. Brakle shall p'che at Poules on Sunday next comyng, as he tolde that for cause childermasse day fal on ye Sunday the coronac'on shal be on the Moneday."—Paston, *Letters*, i. 234.

To commence a new undertaking on CHILDERMAS or Innocents' Day.—Bo.; *Spectator*, No. 7; Forby, *East Anglia*; Brockett, *N. Gloss.* And see Paston, *Letters*, i. 234.

To commence a journey.—Vanbrugh, *Provoked Husband*, i.

Or put on a new suit, or pare one's nails.—Melton, *Ast.*

Or to do any kind of work.—(Ireland) *N.*, iv.

Or to marry.

Or to wash clothes.—Bo.

The day of the week became unlucky for that year.—Baker, *Northamptonshire Glossary.*

INNOCENTS' DAY (anniversary). Many people in this land are afraid to begin a good work upon the day that Innocents' Day fell on the year before.—Arthur Jackson, *Annotations on Bible*, i. 888.

Now from within harbour we will launch out into the deep and see what luck of fish there God shall send us, which (so you talk not of hares or such uncouth things, for that proves as ominous to the fisherman as the beginning a voyage on the day when Childermas Day fell doth to the mariner) may succeed very profitable.—Carew, *Survey of Cornwall*, p. 99.

Set out she would, though I told her it was Childermas Day.—Cibber, *Provoked Husband*, i.

What is begun on Dyzemas (Innocents') Day will never be finished.—Baker, *N'hants Glossary.*

LAST DAY OF THE OLD YEAR (St. Sylvester).

Le donne, massimamente le più vecchie, si guardano dal lasciare per tale giorno imperfetto un lavoro giu intrapreso.—Mich. Plac., p. 120.

La fille qui n'acheve pas de filer le lin qu'elle a sur sa quenouille, s'allire les persecutions des esprits malins. ("Dápres autres elle n'a pas de bonheur ou ne trouve pas a se marier l'année suivante").—C., *A. B.*

There is the same feeling in Fife, from a persuasion that the Gyre-carlin (or mother-witch) would carry off before morning what was unspun.—J.

Empty pockets or an empty cupboard on NEW YEAR'S Eve betoken a year of poverty.—Hn.

Burns borrowed a small sum of Col. de Payster against the day.

To pay money on New Year's Day. Leads to disbursements in coming year.—*C.*, 1.

To make the old year go out groaning,
And keep the new year from coming in moaning.
Mrs. Whitcomb.

If your fire does not burn through the night of New Year's Eve.—*N.*, iii.

The others are All Hallowe'en, Beltane or Midsummer Eve, and Christmas Eve.—Hn.

Betokens ill luck during the ensuing year.—N.

Si le feu allumé la veille du nouvel an couve encore sous la cendre le lendemain c'est un bon signe.—C., *A. B.*

If a black cloud is seen on New Year's Eve, it portends some dreadful calamity, either to the country or to the person on whose estate or house it appears.—(Highland) Hampson, *Med. Aev. Kal.*, i. 387.

Midsummer Day and New Year's Day and Eve are holidays with the miners. It has been said that they refuse to work on those days from superstitious reasons. I never heard of any.—Hunt.

There is a superstition prevalent in China that it is unlucky to use bells or brooms on a New Year's Day.—Dobell, *Kamtchatka*, 1830, ii. 259.

To wash clothes on New Year's Day, because by so doing a member of the family will be washed out of existence before the end of the year. Some persons will not even wash any dishes or plates.—(Devonshire) *N.*, V. vii. 26, 283.

Nor between Christmas Day and New Year's Day, or a death before end of the year. Even towels may not be washed. —(Herefordshire and Worcestershire) *Ib.*, 283.

To give light to a person on New Year's morn, or on Christmas Eve (L.), or last night of the old year.—J. To be even asked for it is injurious, as by so doing you give away your good luck for the year.—Hn. If stolen, it is of no service.

The Romans would not allow fire, nor anything made of iron, to be taken from the house on New Year's Day, nor lend anything.—*B.*, i. 13.

To sweep the dust out of doors on New Year's morn.—(Manx.) *See* p. 176 *ante*.

In North of England all ashes, dish-washings, potato-parings, and so forth, are retained in the house till the day after New Year's day, while coals, potatoes, firewood, and bread are brought in as usual.—Hn.

The Yule candle is to be allowed to burn out of itself.—J.

To enter a neighbour's house on New Year's day without a gift.—(Scotland) J.

In 1657 the Scotch believed they could not thrive unless they received a New Year's gift.—J. Nicoll, *Diary* (Bannatyne Club), 1834.

To have a corpse in the house on New Year's Day.—J.; Galt, *Annals of the Par.*, p. 50. Should be buried before.

If a child falls ill when on a visit at a friend's house, it entails bad luck for the rest of the year if you stay over New Year's Day.—Miss M.

To take anything out of the house on New Year's morn before something has been brought in.—B. H.

A Labresse on regarde comme d'un très mauvais présage la rencontre le matin de ce jour d'une femme ou d'une jeune fille.—D. C.

Take out, then take in,
Bad luck will begin;
Take in, then take out,
Good luck comes about.—(Lincolnshire).

Everybody should wear a new dress on New Year's Day, and if its pockets contain money of every description, they will be certain not to be empty throughout the year.—Hn.

To work on Distaff Day (January 7th), called also Rock Day. The end of the Christmas holydays.

Il ne faut pas manger des pois, feves ou lentilles pendant les douze nuits, ou on devient malade.—C., *A. B.*

On St. Distaff Day
neither work nor play.—Dm.

Partly work and partly play
Ye must upon St. Distaff's Day.
Herrick, *Hesp.*, iii. 55 [1028.—Ed.]

Ceremony upon Candlemas Eve:

Down with the rosemary, and so
Down with the bays and misletoe;
Down with the holly, ivy, all,
Wherewith ye drest the Christmas hall:
That so the superstitious find
No one least branch there left behind:
For look, how many leaves there be
Neglected, there (maids, trust to me)
So many goblins you shall see.
Herrick, iii. 38 [*Hesp.*, 982.—Ed.]

To leave Christmas decorations up after Candlemas* (February 2nd).—F. They must be taken down, every particle, on Candlemas Eve, or some misfortune will happen to the family.—(East Anglia) *N.*, v. 2. But not before, or the prosperity of the house will vanish, and not return before the following year.—(Cambridgeshire) *Athenæum*, 11/8, 1849.

* Or the devil will come and pull down the holly himself.—Noake.

Quand ond fait des beignets avec des œufs, de la farine et de l'eau pendant la masse de la Chandeleur de maniere qu'on en ait de faits après la messe, on a de l'argent pendant toute l'année.—Thiers, *Traité.*

Among the Finns no fire or candle may be kindled on the eve of Shrove Tuesday.—Douce.

Si les ménagères filent ce jour, leur récolte de lin ne rélissira pas. Fou de carnaval ne veut pas voir le rouet.—C., *A. B.*

Ce qu'on semé le Mardi gras reste longtemps vert. Qui veut rester exempt fievré ne doit pas soupe.—*Ib.*

A raid was formerly made on the brothels on Shrove Tuesday, in order to aid an enforced continency during Lent.—Dyce, *Notes to Middleton*, iii. 217. *See* Brand, i. 51.

The object of the raid made on the brothels on Shrove Tuesday was to cart and confine the inmates, and compel the observance of the law forbidding flesh during Lent.

> I was born upon Shrove Tuesday, and shall be
> Now and then given to rebellion.
>
> Shirley, *Constant Maid*, iii. i.

Who marries between the sickle and the scythe
Will never thrive.

> Quiconque se marie en Aout
> souvent amasse rien de tout.

Ash Wednesday.

Le Mercredi des Cendres le diable poursuit fillettes dans le bois.

Rogation days. Il ne faut pas semer le chanvre durant la semaine des Rogations.

To wash clothes on Good Friday.—Hn.; Noake, p. 179.

In Cleveland, it is said, clothes so washed and hung out to dry will become spotted with blood.—Bray, p. 75.

In the Romagna they abstain on all the Fridays in March.—Michele Placucci, p. 115.

The suds will turn to blood, as will those of the day before, if kept till Good Friday.—(Herefordshire and Worcestershire) *N.*, V. vii. 284.

To work in a lead mine on Good Friday, or on Innocents' or Christmas Days.—*N.*, i. 12.

Il ne faut pas remuer la terre ce jour pour ne pas troubler le repos du Christ.—C., *A. B.*

To plant potato or garden crops before Good Friday.—Chamberlain, *W. Worcestershire Words.*

To plant potato or garden crops, or wash clothes before Good Friday.—(Norfolk) *Antiq. Misc.*, i. 303.

To bake or brew on Good Friday. The house will be burnt down during year.—S.

If work be done on Good Friday, it will be so unlucky that it will all have to be done over again.—Mrs. Lubbock, *Norfolk Archæology*, ii. See *post*.

No iron on that day must be put into the fire. For the poker, a piece of ashwood is used.—(Manx.)

Even the tongs are laid aside, lest any person should unfortunately forget this custom and stir the fire with them.—Train, *Hist. Acct. of Isle of Man*, 8°, 1845, p. 117.

Saturday (Easter Eve). Il faut aussi s'abstenir de remuer la terre le jour du wyvekenszaterdag; le Flamand aime mieux faire un petit present à sa femme ce jour.—C., *A. B.*

The fire 's already lighted; and the maid
Has a clean cloth upon the table laid,
Who never on a Saturday had struck,
But for thy entertainment, up a buck.
Think of this act of grace, which by your leave
Susan would not have done on Easter Eve,
Had she not been inform'd, over and over,
'Twas for th' ingenious author of "The Lover."
Swift, *Dennis' Invitation to Steele.*

Borrowing days (the three last of March, O.S.).

To borrow or lend on any of those days, lest witchcraft may be worked with the loan.—Jamieson.

To plough on St. Mark's Day (April 25th).—B. Some of the team will die.—(North Wales) Pennant.

Nel mese di Maggio si astengono dall' allevare i vitelli, e gli agnelletti credendo li contadini che impazziscano.—Michele Placucci, *Usi e Pregiudizi de'Contadini della Romagna*, Forli, 1818, p. 172.

To marry in Lent (*N.*, i. 1) or in May.

Marry in Lent,
And live to repent.
Marry in May,
And you 'll rue the day
[And wed povertaie].

May is considered a trying month for health. *See* Dr. Forster's *Perpetual Calendar.*

He 'll never climb May hill; or, If he can climb over May hill, he 'll do.—D.

First foot.

The natives of the village Barvas (Isle of Lewis) retain a custom of sending a man very early to cross Barvas river every first day of May to prevent any females crossing it first, for that, they say, would hinder the salmon from coming into the river all the year round.—Martin, *Description of Western Islands of Scotland*, London, 8°, 1716.

Broom.

A stock of brooms must be laid in before May-day, as it would be unlucky to make any at May-time. In case of necessity, a sheaf of straw is used instead of a broom.—(Ireland) Wilde; Couch, *Hist. of Polperro, Cornwall*, p. 163.

FIRE.

In the counties of Kilkenny and Waterford, it was customary [on May morning] for the neighbours to go from house to house, light their pipes at the morning's fire, smoke a blast, and pass out, extinguishing them as they crossed the threshold.—Wilde.

Some of the first milking is always poured on the ground as an offering to the good people on May-day. It is also considered very dangerous to sleep in the open air on Mayday, or any time during the month of May. Several of the diseases to which the Irish peasantry are liable are attributed to "sleeping out."—*Id.*

If anyone comes to ask them (the Irish) for fire during the month of May, they not only refuse it, but drive him out of doors with curses, imagining this to be an omen that their butter will be stolen all summer long.—Misson, *Travels over England*, p. 152.

On Rood-day (May 3rd) old women are careful to have their rocks and spindles made of the wood of the rowan-tree.—J.

The day of the week on which the 3rd of May (one of the Holyrood days) falls is esteemed unlucky for many things, especially for digging peat, or taking an account of the sheep or cattle on a farm.—(Highland) Hampson, *Med. Aev. Kal.*

ST. DUNSTAN (May 19th).

This is supposed in Devonshire to be a critical day for the apple-crop, probably in connection with frost. The legend is that he speculated as a brewer, and that the devil agreed to blight the apple-trees about this time to diminish the yield of cider. See *N.*, II. xii. 303.

ASCENSION DAY.

In detto giorno li contadini non dormono; altrimenti opinano che dormirebbero per tutto l'anno. *See* Egg, *post.*

Benedicono il cattivo tempo coll' ovo nato nel giorno dell' Ascensione colla persuasiva che produca buon tempo. —P.

L'ouvrage de l'Ascension est toujours menace de la foudre.—C., *A. B.*

Qui coud ce jour s'attire de grands malheurs.—*Ib.*

It is strictly observed as a day of rest at the Bethesda Slate Quarries, near Bangor.—*Daily News*, 7/5, '80.

Les Bretonnes ne filent pas en carême, vu que les souris ne manquent jamais de manger de lin.—D. C.

To take birds' nests after the 29TH OF MAY. A boy's belief at Fishlake.—Hn.

To be born on WHIT SUNDAY. Will die an unnatural death. The child is therefore named after some saint as a protector.—Carleton, *Midnight Mass.*

On Whit Sunday (1821) a child was born to Pat. Mitchell, a labourer. It is said that the child born on that day is fated to kill or be killed. To avert this doom a little grave was made, and the infant laid therein, with clay lightly sprinkled on its sod, supported by twigs covering the whole. Thus was the child buried, and at the resurrection deemed to be freed from the malediction.—*Leadbetter Papers*, i. 413.

If you don't put on some quite new article of dress, the birds will drop their dung on you.—(Cleveland) *N.*, V.

To pare the nails on WHIT MONDAY. Will be unlucky in love.—B.

To go near the water on Whit Monday: while some are engaged in setting up ashen crosses.—(English and Irish) Wilde.

To let the fire out on Beltane or MIDSUMMER Eve.—Hn.

To meet with snakes on Midsummer Eve.—(Cornwall) B.

If a girl plucks a rose on Midsummer Eve, and wears it on the following Christmas Day, whoever of the opposite sex takes it from her she must marry him.—(Worcestershire) Lees; (N. Devon) *N.*, iii.; L.

She must walk backwards into the garden to gather the rose, and sew it up carefully in a paper-bag, and put it aside in a dark drawer till Christmas Day in the morning. Then the bag is to be opened, and the rose placed on her bosom and worn to church. Some young man (the future husband) will either ask for it or take it without asking.—*Connoisseur*, No. 86.

Blindfolded, the rose is to be gathered and sealed up while the clock is striking twelve at mid-day.—(Devon) Bray.

Young girls believe that such of them as do not assist at the Fête-Dieu (Corpus Christi, Thursday after Trinity Sunday) will not be married within the twelvemonth.—J. F. Campbell, *Life in Normandy*, 1863, i. 14.

JUNE 24.

The superstitious customs connected with Midsummer were strictly observed on the eve of St. John the Baptist. Fires were lighted to the windward side of every field, so that the smoke might pass over the corn; the cattle were folded, and blazing gorse several times carried round them; mugwort was gathered as a preservative against the influence of witchcraft; and it was on this occasion the natives carried green meadow-grass to the top of Barrule in payment of rent to Manninan-beg-mac-y-Lear.—Glover, *Isle of Man*.

ST. JOHN'S DAY.

"Claddagh law" often interferes with full advantage being taken of the shoals [of herrings] which come into the Bay [of Galway], there being a superstitious feeling against beginning the fishery before St. John's Day.—Holdsworth, *Deep Sea Fishing*, 1874, p. 385.

JULY 3. The dog-days begin.

Our forefathers supposed that the malignant influence of the dog-star, when in conjunction with the sun, caused the sea to boil, wine to become sour, dogs to go mad, and all other creatures to languish; while in men it produced increase of bile, hysterics, frenzies, burning fevers, and other malignant disorders. They likewise had an opinion that during those days all physic should be declined, and the cure committed to nature: this season is called the "Physicians' holiday." —Dm.

JULY 25.

Lotdag pour les domestiques. Si en sortant ils rencontrent une vieille femme, ils quitteront bientôt le service qui ne leur profitera plus. Ils aiment aussi de rencontrer des moutons ce jour; les porcs gâtent tout leur avenir.—C., *A. B.*

AUGUST 24.

Les servantes ne doivent pas aller ce jour-là dans les champs où sont plantés les choux, car St. Barthélemy qui y jette les grosses têtes n'aime pas cela.—*Ib.*

There is one day in harvest on which the more ignorant, especially in Rousa, say if any work the ridges will blood [bleed].—Brand's *Orkney*, p. 61.

HOLYROOD Day (September 14th).

This day, they say, is called Holyrood Day,
And all the youth are now a-nutting gone.
W. Haughton, *Grim the Collier of Croydon*, iv. 1.

Here are a crew of youngkers in this wood
Well sorted, for each lad hath got his lass.

The devil, as some people say,
A-nutting goes Holy Rood Day;
Let women, then, their children keep
At home that day; better asleep
They were, or cattle for to tend,
Than nutting go and meet the fiend.
But if they 'll not be ruled by this,
Blame me not if they do amiss.
Poor Robin, Sept. 14, 26, 1693.

ST. MATTHEW'S Day (September 21st) is called in Sussex "the devil's nutting-day."—*N.*

The picking of hazel-nuts shall be a great employment among the boys this quarter; but let me advise them to beware how they go into the woods on Holyrood Day, for fear they meet a tall black man with cloven feet, who may chance to frighten them out of their five senses.—*Poor Robin*, 1667.

MICHAELMAS.

In West of Scotland the devil is supposed to touch the blackberries with his club, and those who then eat of them "the worms will eat their ingangs."—Mactaggart, *Gallov. Ency.*

To gather blackberries after MICHAELMAS Day, as then the devil sets his cloven foot upon them.—Threlkeld, *Synopsis Stirpium Hibernicarum*, 1727.

Or throws his club over them.—(North of England) Brockett.

Hn. says he has met with this belief in Devonshire.

The devil goes into the bumblekites on Michaelmas Day.—Murray, *Handbook of Northumberland*, speaking of the banks of the Coquet at Warkworth, where they grow abundantly.

In Yorkshire this feast is called hipping-day, from its connection with a confection of hips (berries of the wild rose).—Hn.

It is a popular belief—kept up probably to prevent children eating them when over-ripe—that the Pooka [or hangman], as he rides over the country, defiles the blackberries at Michaelmas and Holly Eve.—Wilde.

ALL SAINTS (November 1st).

At Dieppe the fishermen will not put to sea lest spirits should accompany them, and their nets bring up only skeletons and broken bones.—Bosquet, *La Normandie Romanesque*.

ALL SAINTS, ALL SOULS.

Mañana, repuso la Abuela, es dia de Todos Santos; seguramente no saldrá á pescar el tio Pedro. Pues bien, dijo la chiquilla, será pasado mañana. Tampoco se pesca el dia de los Defuntos, i y porque? preguntó la niña. Porque seria profanar un dia que la Iglesia consagra á las ánimas benditas: la prueba es que unos poscadores que fueron a pescar tal dia como pasado mañana, cuando feuron á sacar las redes, se alegraron al sentir que pesaban mucho; pero en lugar de pescado, no habia dentro mas que calaveras.—F. Caballero, *Gavista*, i. 7.

November, called the "hanging month."—D. ? suicides, or gaol delivery.

S. MARTIN (November 10th).

On évite ce jaur les carrefours ou se passent des choses que bon chretien ne doit pas connaitre.—C., *A. B.*

Martinalia (St. Martin's Day), which they call the day of broaching new wines.—Withals, 1608.

CHANGE OF STYLE.

Between twenty and thirty years ago I was visiting a clerical friend in Kent. His gardener was a worthy fellow, who always kept by him bread baked on Good Friday for the cure of whooping cough, and possessed certain charms which he was bound not to reveal, except upon his death-bed. My host had been talking with him upon the badness of the weather and harvest, for it was a bad year, when the gardener answered with great earnestness: "Yes, sir, father were right. We have never had such good seasons since they took and altered the year. Father always said so; and as he always said, 'God Almighty knew best.'"—*Pall Mall Gazette*, 2/2, 1880.

The influence of the moon in various DISEASES, particularly those of a pestilential character, has been much remarked by medical practitioners in tropical regions. Dr. Balfour, who for a long time resided at Calcutta, an accurate and intelligent observer of the diseases which occur in hot climates, is generally considered to have satisfactorily established the influence of the moon in cases of fever, and he was induced, during a period of fourteen years in the East, to pay particular attention to its revolutions in the treatment of those diseases. He found the accession of fever to take place during the three days which either precede or follow the full moon; and he has endeavoured to show that at the time of the equinoxes an additional power is added to the lunar influence exercised on the human frame. These opinions have met with support and received confirmation from the practice and researches of Lind in Bengal, of Cleghorn in Minorca, of Fontana in Italy, of Gillespie at St. Lucia, of Bell in Persia, and of Annesly in Madras. Dr. Moseley carried his opinions with respect to the influence of the moon on mankind to a ridiculous extreme, and affirmed that almost all people of extreme age die at the new or at the full moon. Aristotle derives many of the derangements of females to the decrease of the moon. Galen says all animals born when the moon is falciform are weak and feeble, and short-lived; whilst those born at the full are the contrary. Lord Bacon invariably fell into a syncope during a lunar eclipse. Vegetable substances, as well as animals, have always been considered to be greatly under the influence of the moon.—Pettigrew, *Superstitions in Medicine*, 21.

> But with the moon was more familiar
> Than e'er was almanac well-willer;
> Her secrets understood so clear,
> That some believed he had been there;
> Knew when she was in fittest mood
> For cutting corns or letting blood,
> When for anointing scabs and itches,
> Or to the bum applying leeches,
> When sows and bitches may be spay'd,
> And in what sign best cider 's made,
> Whether the wane be or increase
> Best to set garlic or sow pease.—But., *Hud.*, II., iii. 239.

WANING OF MOON.

To kill a pig in the WANE of the moon. The bacon will not swell, and the meat will be unwholesome. Hair and nails should be cut during the wane of moon. No other business should be undertaken at this season.—B.

Men heir keepe the observations of the moon, in sa far that they sla ther martes (cattle) at the vaxin therof, affirming they grow in the barrell.—*Insularum Orchadiarum Descriptio*, 1529.

They would think the meat spoiled were they to kill the cattle while the moon is wanting.—P. Kirkwall, in Sinclair's [*Orkn.*] *Stat. Acct. of Scotland*, vii. 560.

In the parish of Sandwick, in Orkney, pigs used to be killed on December 17th, which was known as Sow-day.—*Ib.*

The Egyptians sacrificed swine at the full moon and ate the flesh then, but not at other times.—Prichard, *Egyptian Mythology*, 316.

Always kill a pig in the new moon, or the fat will run out.—(Worc.) L.

See *The Husbandman's Practice; or, Prognostication for Ever*, London, 8°, 1664.

In Orkney it is reckoned unlucky to flit or remove from one habitation to another during the wane of the moon, or send a child for the first time to school. Will turn out idle and unruly.—*Trans. Devonshire Assoc.*, ix. 91.

Carnes nullas teredinem sentire, luna decrescente induratas sale.—Pliny, *Nat. Hist.*, XXVIII. c. ult.

This is religiously observed by some of our housewives.—Ay.

The Burettas never undertake anything of importance between the full and new moon.—Dobell, *Travels in Kamtchatka and Siberia* [1830], ii. 16.

See Prichard, *Analysis of Egyptian Mythology*, 1838, pp. 136–138, for proofs of the general superstition that things prospered more at the full moon than when the moon was WANING.

Quando menguara la luna
no siembres cosa alguna.—(Spanish) Howell.

Apples are said, in Devonshire, to shrump up if picked when the moon is waning.—Hn.

[The oyster] hath not local motion, and plucked from his proper place is devoid of sense, increasing and decreasing with the moon.—Hy. Buttes, *Dyet's Dry Dinner*, *N* r. 1599.

An oyster is thyn and lene in the waning of the moon.—Horm., *V.*, 106.

Gather your fruit the full moon past;
For why? they will the longer last.
Poor Robin, Sept., 1706.

Weatherwise. Marry, sir, I 'll give it out abroad that I have lain with the widow myself . . . and, moreover, that if I had not lain with the widow in the wane of the moon at one of my Seven Stars houses, when Venus was about business of her own and could give no attendance, she had been brought a-bed with two roaring boys by this time.—Middleton, *No Wit, no Help like a Woman's*, iii. 1.

Une opinion egalement repandue veut que le bois soit abattu pendant le decours de la lune; sans cela, il ne serait pas, dit-on, de bonne qualité et ne se conserverait pas. Les anciennes lois forestiéres payaient leur tribut à ce prejugé.—Rion.

There is a reason for cutting down wood for timber (namely, in the prime of the moon or about the last quarter), and a special good season of moulding bread and laying of leavens (this before the full of the moon, that in the full itself).—Muffett, *Health's Improvement*, c. vi. 1655; Cogan, *Haven of Health*, p. 147.

> Sow peasen and beans in the wane of the moon;
> Who soweth them sooner, he soweth too soon:
> That they with the planet may rest and may rise,
> And flourish with bearing most plentiful wise.
> Tusser, *Five Hundred Points of Husbandry* (Feb.)

Peas and beans sown during the increase do run more to hawm and straw; and during the declension more to cod, according to the common consent of countrymen.—*Tusser Redivivus*, p. 16. 1744.

Root up trees in the wane and after midday.—Tylor, *P. C.*

Bon jardinier sème pendant que la lune croit.—Coremans.

Hair and nails should always be cut during the waning of the moon.—(Devon) N.

Docket. Spruce, come hither. Do you observe the talents of your fellow, Dashwell?

Spruce. Yes, sir, they are something long. He cuts his nails but once a fortnight, and then observes the moon precisely.—*Woman turned Bully*, 1675, iii. 3.

Tiberius et in capillo tondendo servavit interlunia.—Pliny, *N. H.*, xvi. 75.

Horses and mares must be put together in the INCREASE of the moone, for foales got in the wane are not accounted strong and healthfull.—M. Stevenson, *Twelve Moneths*, 4to, London, 1661, p. 19.

Under the persuasion that whatever is done in the rocking of the moon grows, and that whatever is done during her waning, decreases and withers, they cut the turf which they get for fences, and which, of course, they wish to grow when the moon is on the increase; but the turf which they intend for fuel they cut when she is on the wane, as they wish it to dry speedily. If a house take fire during the increase of the moon, it denotes prosperity; if during the decrease, adversity. The first day in every quarter is deemed fortunate.—(Highland) Ham., *Med. Aev. Kal.*

In Renfrewshire, if a man's house be burnt during the wane, it is deemed unlucky. If when the moon is waxing, it is viewed as a presage of prosperity.—J.

BLEEDING.

It is not good letting of blood in the wanyng of the moon.—Horm., *V.*, 39.

The rule laid down by Hopton, *Concordancy of Yeares*:—

"In youth, from the change to the first quarter;
In middle age, from the first quarter to the full;
In elder age, from the full to the last quarter;
In old age, from the last quarter to the change."

He [Bishop John, A.D. 636] asked when the maiden had been bled? and being told that it was on the fourth day of the moon, said: "You did very indiscreetly and unskilfully to bleed her on the fourth day of the moon; for I remember the Archbishop Theodore, of blessed memory, said that bleeding at that time was very dangerous when the light of the moon and the tide of the ocean is increasing.—Bedæ Venerabilis *Hist. Eccles.*, ed. Giles, v. 2.

"If the moon serve, some that are safe shall bleed."—Ford, *Love's Sacrifice*, iv. 1.

Dans l'antiquité, la medecine et la chirurgie ne faisaient qu'une science, que le même homme professait indistinctement, En 1163 le concile de Tours defendait aux médecins, qui la plupart etaient ecclesiastiques, de pratiquer les operations, l'Eglise repoussant toute effusion de sang. De la, cette division qui a existé, jusqu' à la fin du xviii^{e} siècle, entre ces deux branches de l'art de guérir.—Bessieres, *Err. sur la Medecine*, Paris, 1860.

NEW MOON.

Les entreprises heureuses se commencent pendant la nouvelle lune.—C., *L'Année del'Anc. Belgique.*

La Lune Seigneur Maen, voit avec plaisir et souhaite bonheur à la fiancée s'etablissant pendant le premier quartier chez son mari; et il favorise le proprietaire d'une nouvelle maison qui suit cet example.—*Ib.*

Quum ex captivis quæreret Cæsar, quam ob rem Ariovistus prælio non decertaret, hunc reperiebat causam, quod apud Germanos ea consuetudo esset, ut matres familiæ eorum sortibus et vaticinationibus declararent, utrum prælium committi ex usu esset, necne; eas ita dicere; Non esse fas Germanos superare, si ante novam lunam prœlio contendissent.—Cæsar, *De B. Gall.*, i. 50.

Coeunt nisi quod fortuitum et subitum inciderit, certis diebus, cum aut inchoatur luna, aut impletur: nam agendis rebus hoc auspicatissimum initium credunt.—Tacitus, *De Moribus Germ.*, c. 11.

This Nicholas sat ever gaping upright
As he had kyked* on the new mone.
Chau., *Miller's Tale*, 3445.

* Keek, gaze earnestly.

Shell-fishes be at the best when the moon increaseth, as the poet Horace saith.—*Sat.*, II. 4. 30.

To cut your hair during the increase of the moon is said to ensure its favorable growth.—Noake, *Worcestershire Notes and Queries*, 170.

To set eggs under hen at new moon.—Tylor, *P. C.*

The people of that country [Cathay] begin all undertakings in the new moon.—Sir J. Maundeville, ch. xxiii.

'Tis a custom in Scotland, chiefly in the Highlands, for women to make a courtesy to the New Moon. A Touch of this Gentilism is retained in England among the younger sort, who the first night the New Moon appears will get astride over a Gate or Stile and cry out:

> New Moon, New Moon, come tell to me—
> I prithee, good Moon, come tell to me—
> This Night who 'tis my husband shall be.
>
> *An Agreeable Companion* (Norwich), 1742, p. 18.

In Herefordshire and some other Places the Common People at the prime of the New Moon do say: 'Tis a fine Moon, God bless her.—*Ib.*, 2.

The Jewish sacrifices at the New Moon were larger than at other feasts.—*Numbers*, xxviii.

Est il vray que si la femme concoit au croissant de la lune ce sera un fils, et si au decroissant une fille?—Jo., II., *Prop. Vulg.*, 87.

Pourquoy est ce que le bois couppé à la plaine Lune est plus subjet a vermoullure et se pourrit plustost que s'il est couppé en autre temps?—Dupleix, *Cur. Nat.*, 1625.

Pourquoy est ce que la viande corrompt plustost à la clarté de la Lune que du Soleil?—*Ib.*

> Set garden beans after Saint Edmund the King,
> The moon in the wane: thereon hangeth a thing.
> The 'ncrease of one gallonde, well proved of some,
> Shall pleasure thy household ere peskod-time come.
>
> Tusser, *One Hundred Points of Husbandry*, 1557.

Court humours, like cutting of hair, must either be observed when the moon is new or in the full, or else no man will have his hands full that gleans after them.—Nash, *Have with you to Saffron Walden*, *E.* 2, 1596.

SPEAKING OF MOON.

There is the same superstition as to first mention of the term Moon after her first appearance that prevails with respect to the day of the week to which she gives her name (*v.* Monday); some, to prevent a female first mentioning it, will enquire of some male: "What is that which shines so clearly?" or, "What light is that?" that he may pronounce the portentous word.—J.

FULL MOON.

To remove treys, chese a ful mone.—*E. E. Misc.* (Warton Club), p. 66.

Resta la vendemmia accompagnata dal pregiudizio di credere, che quando bolla l'uva nel tino, se si fa il bucato* vengano macchiati tutti li panni; perciò in tal tempo si astengano dal farlo. Hanno il pregiudizio de non fare mai il bucato in tempo di luna piena, perché dicono, che viene tutto macchiato.—Michele Placucci.

* Bucking or washing-day.

Qui compte son argent dans la pleine lune le voit souvent devenir *or*, car ce n'est pas la *bonne* lune qui benit l'argent. —Coremans.

If a pig is killed at the fulling of the moon, it is not good for the bacon.—Macready, *Rem.*, i. 475.

Kill fat swine for bacon (the better to keep their fat in boiling) about the full moon.—*The Husbandman's Practice*, 1673.

Justice Tutchin. Who woos a widow with a fair full moon shall surely speed: beware of full moons, widow. —Barry, *Ram Alley*, iv. 1611.

Il faut mettre au moulin à la lune ronde pourque le pain se renfle.—Perron, *Franche Comté*, p. 39.

A cat
Whose glaring eyes did unexpected shine,
But with like wonder for to gaze on thine;
And as they at full moon increase, so now
The fulness of your glory swell'd them too.
Rob. Heath, *Clarastella*, 1650, p. 23.

When the moon is at the full
Mushrooms you may freely pull;
but when the moon is on the wane
wait ere you think to pluck again.
(Essex) Dyer, p. 42.

CHANGE OF MOON.

His diligence in Harvest-time is exprest by being seen often afield with a fork on his shoulder, and he cuts grass always in the change of the moon.—Saltonstall, *Characters*, "The Baylye."

Tylor considers the beliefs connected with the moon and its changes to be survivals of popular astrology.—*Prim. Cult.*, i. 118. 1871.

FIVE MOONS.

Hubert. My lord, they say five moons were seen to-night;
Four fixed, and the fifth did whirl about
The other four in wondrous motion.
K. John. Five moons!
Hubert. Old men and beldams in the streets
Do prophesy upon it dangerously:
Young Arthur's death is common in their mouths:
And when they talk of him, they shake their heads
And whisper one another in the ear;
And he that speaks doth gripe the hearer's wrist,

Whilst he that hears makes fearful action,
With wrinkled brows, with nods, with rolling eyes.
I saw a smith stand with his hammer, thus,
The whilst his iron did on the anvil cool,
With open mouth swallowing a tailor's news;
Who, with his shears and measure in his hand,
Standing on slippers, which his nimble haste
Had falsely thrust upon contrary feet,
Told of a many thousand warlike French
That were embattailed and rank'd in Kent:
Another lean unwash'd artificer
Cuts off his tale and talks of Arthur's death.
Shak., *K. John*, iv. 2, 182.

FOOD OF MOON.

The old Natural Philosophers do say that the Sun feedeth on the salt water and that the Moon taketh her food upon the sweet water.—R. Cawdray, *Tr. of Sim.*, p. 836. 1600.

We have only added a letter to the Latin name, which takes his original as Salt itself doth a Sole, Salo and Solo. For the Sun naturally oft-times makes salt of the foam which the sea-waves leave upon the shore: howbeit, Art is a much perfecter salt-maker.—Hy. Buttes, *Dyet's Dry Dinner*, O 8 r., 1599.

MOONSHINE.

They say a moonshine night is good to run away with another man's wife; but I am sure a dark night is best to steal away my father's daughter.—Rowley, *Match at Midnight*, iv.

Il est de personnes qui accusent la lune de la degradation des edifices parceque disent-elles sa lumiese "ronge la pierre." C'est une erreur. Cet accident est du à ce que certaines pierres s'impregnent facilement d'humidité et que lorsqu'il vient à geler l'eau contenue dans la pierre en se gelant occupe un espace plus considerable, ce qui fait que la pierre se fend.—Rion.

CROOK OF THE MOON.

Out of due time or in the crook of the moon (intempestive).—Pal., *Ac.*, *Q.* 4. 1540.

MENSTRUATION.

Combien de gens vous disent encore que la lune influe sur cet ecoulement, sans reflechir que toutes les femmes ne peuvent etre reglées à la même epoque.—Bessieres.

LUNATIC. Lunaticus.

A person vexed with the phrensie every month.—Withals, *Dict.*, 1574.

Mad as þe mone sitt more oþer lasse.—*P. Plow. Vis.*, x. 108, c.

When the moon's in the full, then wit's in the wane.—W. Rowley, *Witch of Edmonton*, ii. 1.

SLEEPING IN.

Porque al hombre mucho empesce al rayo estar de la luna?—Alonso Lopez, *Secretos*, 1547.

D'où vient que ceux qui s'endorment aux rays de la Lune venans à s'esveiller se trouvent tous assoupis, engourdis, et comme troublez de leur entendement?—Dupleix, *Cur. Nat.*, 1625.

It is as true as strange (else Trial feigns)
That whosoever in the moonshine sleeps
Are hardly waked; the moon so rules the brains,
For she is sovereign of the brains and deeps.
J. Davies of Hereford, *Wit's Pilgrimage*, Sonn. I. 31

ONION.

An onyn increaseth in the waning of the moon and withereth in growing or increasing.—Horm., *V.*, 39.

FOAL.

There is a default in a horse that is neither sorance, hurt nor disease, and that is, if a horse want warts behind, beneath the spavin place, for then he is no Chapman's ware if he be wild; but if he be lame and have been ridden upon, then *Caveat emptor*--let the buyer beware! for he hath both his eyes to see and his hands to handle. It is a saying that such a horse shall die suddenly when he hath lived so many years as the moon was days old at such time as he was foaled.—Sir Ant. Fitzherbert, *Book of Husbandry*, fol. 49. 1534.

WARTS.

For warts we rub our hands before the moon.—Bro.

CORNS.

Pray tell your querist if he may
Rely on what the vulgar say—
That when the moon 's in her increase
If corns be cut they 'll grow apace;
But if you always do take care
After the full your corns to pare,
They do insensibly decay
And will in time quite wear away:
If this be true pray let me know,
And give the reason why 'tis so.—*British Apollo.*

TAKING MEDICINE.

If you will purge humours otherwise than thus, that is, observing the howers, yea, and the mansions or course of the moon, els thou shalt greatly err and do more hurt than good.—Bullein, *Bul. of Def.*, f. 53 [S. M.]

SHELL-FISH.

Che ha da far la luna co gamberi? . . . . Yet it hath influence upon all shell-fish, and is spoken ironically.—Torriano, *Ital. Prov.*, 1666.

LUCKY DAYS.

'Tis a lucky day, boy, and we 'll do good deeds on 't.—Shak., *Winter's Tale*, iii. 3, 131. *Cf.* The better day, the better deed.

On appelle Jours nefastes ou malheureux ceux dans lesquels le vulgaire pretend que rien de ce que l'on entrepend ne réussit. Il y a au contraire, dit on des jours où tout réussit. Ces croyances ne peuvent pas soutenir l'examen. Que l'on considère en effet sans prevention ce qui arrive tous les jours, on verra que, dans la méme journée, une personne réussit et une outre echoue. Cependant si le jour est heureux, tout doit réussir; s'il est malheureux, tout doit échouer.—Rion.

For some were observers of times, which had their lucky days and their unlucky days, and so their hours. If they go to buy or sell, they choose their hour to set forth in.—Gifford, *Dial*, p. 58.

Apostolus dicit: "Dies observatis et menses et tempora, et annos: timeo ne sine causâ laboraverim in vobis." Dies observant qui dicunt: "Puto crastino proficiscendum non est. Post crastinum enim non debet aliquid inchoari, et sic solent magis decipi." Hi autem colunt menses, qui cursum lunæ perscrutantur, dicentes. "Septimâ lunâ strument confici non debent: nonâ autem lunâ emptum servum domum duci non oportet." Et per hæc facilius solent adversa provenire. Tempora vero observant cum dicunt. "Hodie veris initium est et ideo festivitas est." Et rursum: "Posterum est, domum egredi non licet." Annos sic colunt cum dicunt, "Kalendis Jaunarii novus est annus," quasi non quotidie annus impleatur. Hæc superstitio longe debet esse a servis Dei.—[Ex dictis Ambros.] Burchard, *Decreta*, x. 11.

Elder leaves gathered on the last day of April cure wounds.

Of the days of the week, Monday, Wednesday, Thursday and Friday are esteemed good and auspicious: the others evil.—Herklots, *Customs of Mussulmans of India*, c. 36.

The day of the week on which you were born is the best and most lucky for you.—Miss M. To begin a thing upon, but not to complete it.—*Impl. Fortune-teller.*

All RED-LETTER OR SAINTS' DAYS.

January 16, 18, 26; February 10, 19, 27, 28; March 14, 18; April 13, 22, 27; May 3, 5, 7, 11, 19; June 10, 17, 20, 27; July 1, 13, 19, 21, 27, 30; August 3, 7, 9; September 4, 8, 11, 15, 19; October 1, 8, 13; November 3, 9, 11, 15; December 9, 13, 17.—Passenger, *Shepherd's Calendar.*

On January's Sixth, Nine, Twenty-five,
The work you take in hand will surely thrive;
February's Tenth, Ninth and Twenty-three
Do with the work you undertake agree;
The First of March is lucky held by all,
And April's Third and Twelfth the same we call:

The work that then 's begun it prosper shall;
May's Fourth, Fifteenth and Twenty-first are sure
To bring prosperity that will endure;
June's Twentieth, Twenty-eight and Thirtieth prove
Choice days to treat about affairs of love;
July's Nineteenth and Twenty-one and four
Do prosper business and increase your store;
September's Fifteen, Nineteen, Twenty-eight,
October's Third and Fifth and Tenth create
Such good beginnings as do give us bliss;
November's Third and Twelfth bring happiness.
An Agreeable Companion, 1742, p. 65.

SUNDAY to commence a voyage upon.—(Sea) B. Or a journey.—S., *P. C.*

It was contrary to the custom of Columbus to weigh anchor on Sunday when in port.—*Hist. del Almirante*, c. 62; cited in Irving's *Columbus*, B. ix. ch. 1.

Sunday sail,
never fail.

To wear a new garment for the first time. They will wear twice as long.—*N.*, V. x. 23.

Col. Now I always love to begin a journey on Sunday, because I shall have the prayers of the Church to preserve all that travel by land or by water.—S., *P. C.*, ii.

To get up for the first time after illness.—(Dorset) *N.*, V. x. 23.

Sunday seems to have been the common and favourite day for marriage. *See* Shak., *Taming of the Shrew*, ii. 1, 290, 315, and the allusion there to the old song, "I mun be married o' Sunday."

The Egyptians think it (next to the eve of Friday) most auspicious for the consummation of marriage.—Lane, *Modern Egyptians*, c. xi.

Commonly selected for battles by the French.

Qui naist le Dimanche jamais ne meurt de peste, quoy qu'il en soit attaind.—Jo., II.; *Prop. Vulg.* (35).

Babies' caps must be left off on a Sunday for the first time, and no cold will be taken.—(W. Sussex) *F. L. R.*, i. 8.

It is a favourite custom to set sail on a Sunday for the fishing grounds. A clergyman of the town [Preston Pans] is said to pray against their Sabbath breaking; and to prevent any injury accruing from this, the fishermen make a small image of rags and burn it on the top of their chimneys.—N.

He will never set to sea but on a Sunday, neither ever goes without an Erra pater* in his pocket.—Bishop Hall, *Characters of Vertues and Vices.*

* A famous astrologer, who prepared a table of the planets and their influence on man. *See* Melton, *Astrologaster.*

Rooks always begin to build on Sunday.—*N.*, VI. i. 55.

Sunday and Monday are lucky days for men. Tuesday and Friday for women.—Miss M.

MONDAY and Thursday are the most propitious days for marriage.—S. Monday and Friday among the Finns.

Monday, Thursday, and Saturday for beginning a journey.—Niebuhr, *Du. de l'Arabie*, 1774, p. 113.

Heureux celui qui commence la route le Samedi; le prophete prefere ce jour aux deux autres.—Daumas, *L'Algerie*.

Monday is esteemed the most lucky day of the week in Ireland, and all undertakings are put off till then. ("Oh, please God we live till Monday morning, we 'll do so-and-so."—Edgworth, *Castle Rackrent*, 185.)

In Scotland no one will give away money on a Monday or on the first day of the moon, and even the mention of that day or of the new moon for the first time by a female is an unlucky omen, not so if by a male.—J.

Quand on en reçoit ou quand on en dépense le lundi, on est assuré qu'on en recevra ou qu'on en depensera toute la semaine.—D. C.

TUESDAY and Thursday are favourite days for marrying.—B.

Tuesday is the most lucky day for sowing corn.—(Island of Mull) Hampson, *Med. Aev. Kal.*, i. 387.

Brave fille en Flandre et en Brabant n'entre en service que le mardi (dinsdag); peut etre à cause de l'analogie de dinsdag avec dienst (service).—C., *A. B.*

The favourite day for battle with Scandinavian nations, as the festival of their god Tiw.

Est il plus sain de se faire tondre le premier Mardi de Mars qu'un autre jour du dit mois, ou d'un autre mois?—Jo., II. (*Cab.*, 116.)

The bridal day was set
On Tiseday for to be,
Then hey play up the rinawa bride
For she has ta'en the gie.
And when they came to Kelso town,
They gart the clap gae thro',—
Saw ye a lass wi' a hood and a mantle
Was married on Tiseday 'teen?
"Runaway Bride," Herd's *Coll.*, ii. 87.

Tuesday and WEDNESDAY are lucky days.—(Devon) *N.*, i. 4.

The Jews believe that the sun always shines on some part of every Wednesday, because the sun was created on the fourth day of the week.—*N.*, iii. But see *post*.

Wednesday for being born on.—Ben Jonson, *Alch.*, i. 1.

Propatulus; that is, wide open, as we say, "Wide-open Wednesday."—Withals, 1608.

THURSDAY has one lucky hour, that before sunrise.—(Devon) *N.*, i. 4.

Thursday and Friday for marrying in the Orkney Islands. *See* p. 82, *ante*.

"Mariage de jeudi, heureux mariage." Pour les charrons, les serruriers, les maréchaux, ainsi que pour les meuniers, le jeudi est un jour heureux, et qui favorise leurs entreprises. —C., *A. B.*

Thursday is called "el mubárak" (or the blessed), deriving a blessing from the following night and day.—Lane, *Modern Egyptians*, x. 1.

Thursday and Saturday for going a-courting in Bavaria.—*N.*, V. x. 146.

FRIDAY is the favourite day for marrying among the Ross-shire fishermen—never before noon.—Sinclair, *Statistical Account of Scotland*, xiv. 541, ed. 1795.

Nine-tenths of the marriages in Glasgow are celebrated on Friday.—*N. and Q.*, II. xii. 491.

No sane fisherman would commence a Greenland voyage or proceed to the herring-ground, and on no other day of the week would he be married.—Bertramet.

Doubtless from the direct influence of the Scandinavian Freygga.

He that sings on Friday will weep on Sunday.—Herbert, *Jacula Prudentum*.

The only lucky thing on this day, to be born on it.—D.

Les Normands le choississent de preference pour mattre de l'eau dans le cidre ou dans le vin; car un autre jour la liqueur deviendrait aigre.—D. C.

Friday night's dreams on Saturday told
Are sure to come true, be they never so old.—Dm.

Her dreams are so chaste that she dare tell them: only a Fridaie's dream is all her superstition; that she conceals for feare of anger.—Sir Thos. Overbury, *Characters* ("Of a Faire and Happy Milkmaid") added to his "Wife," 1614.

The eve or night of Friday is very fortunate, especially for the consummation of marriage. Friday is blessed above all other days as being the sabbath of the Muslims: it is called "el fadeeleh" (or the excellent). — Lane, *Modern Egyptians*, xi.

SATURDAY.

Saturday afternoon seems to have had in early times a quasi-religious observance.—Bo.

Perhaps, by way of compromise, on the substitution of Sunday as the modern Sabbath.—Bingham, *Ant.*, xx. 3.

Saturday is considered lucky by the Italians, as the day of the Virgin.—Story, *Roba di Roma*.

This may be one reason why it was generally selected as market-day.

Ne donna senza amore ne Sabbato senza sole.—Piscetti, 1603.

En hiver comme en été
jamais Samedi ne s'est passé
qué le soleil n'y ait mis son nez.

Jamais ne fut Samedy qu'on ne vit le soleil.—Jo., II. (*Cab.*, 40).

Le soleil fait par excellence
le Samedi la révérence.—(Cote d'Or, Meuse.)

Il n'y a pas de Samedi sans soleil
ni de viele sans conseil.
(Aveyron) *Proverbes et Dictons Agricoles de France*, p. 179.

Southey says the Spaniards believe that the sun shines, if only for a minute, every Saturday throughout the year.—*Doctor*, iii. 165.

K. Hen. VII. This day of the week is ours,
Our day of providence; for Saturday
Yet never fail'd in all my undertakings,
To yield me rest at night.
Ford, *Perk. War.*, iii. 1.

He entered the city upon a Saturday, as he had also obtained the victory [at Bosworth] upon a Saturday, which day of the week, first upon an observation and after upon memory and fancy, he accounted and chose as a day prosperous unto him.—F. Bacon, *History of the Reign of King Henry the Seventh*.

The Spaniards at one time made it a point of duty to eat pork on Saturdays for the sake of despiting the Jews.—Southey's *Doctor*, 1848, p. 203.

Busy. In the way of comfort to the weak I will go and eat. I will eat exceedingly and prophesy: there may be a good use made of it too, now I think on't: by the public eating of swine's flesh to profess our hate and loathing of Judaism, whereof the brethren stand taxed. I will therefore eat; yea, I will eat exceedingly.—Ben Jonson, *Bart. Fair*, i. 1.

Saturday has recently become the favourite day for marriages in the fashionable world. 1876.

UNLUCKY DAYS.

See on Unlucky Days.—Selden, *De Jure Naturali et Gentium*, III., 17.

See notices of the "dies atros" of various nations.—Olaus Wormius, *Fasti Danici*, l. I., c. 22, 23, 24, 25; *Chambers' Journal*, 1876, No. 636.

Ille et nefasto te posuit die.—Hor., *Od.*, II. 13. i.

Dismal day.—*Warning for Fair Women*, ii. 1599.

I set nat a button by dismolde (atros) days.—Horm., *Vulg.*, xix.

It is no dismall day, no one misfalling by chaunce that mangles my mind.—Melb., *Phil.*, p. 6.

He (the superstitious) returns if his journey began unawares on the dismal day.—Bp. Hall, *Works*, vii. 102.

Hesiod (*Works and Days*, l. 825) speaks of lucky and unlucky days as μήτηρ and μητρυιὰ respectively.

Ἄλλοτε μητρυιὴ πέλει ἡμέρη, ἄλλοτε μήτηρ.

Cf. Æschylus, *Prom. Vinct.*, 727 [746 ed. Paley.—Ed.]; Euripides, *Alcest.*, l. 305, &c.

An unlucky day, or ominous, whereof some hold there are two in every month.—Howell, *Lex. Tetr.*, 1659.

Old farmers in Devonshire call the three first days in March "blind days," and they were anciently considered so unlucky that no husbandman would sow any seed on any of the three.—Dm.

The three last days of March, called the borrowing days, from the badness of the weather.

Those who are addicted to superstition will neither borrow nor lend on any of these days.—J.

In some districts of Perthshire the day of the week on which the 14th of May happened was regarded as unlucky during the remainder of the year; and no serious business therefore begun on it.—Hone.

None choose to marry in January or May. Taken from Arliss's *Pocket Mag.*, 1807.—Hone, *Year Book.*

Sunt tres dies in anno, qui per omnes observandi sunt, viii idus Aprilis, illo die lunis intrante Augusto, illo die lunis exeunte Decembri, illo die lunis observandum est, in quibus omnes venæ in homine aut in pecude plenæ sunt. Qui in his hominem aut pecus percusserit, aut statim, aut tertiâ die morietur, aut vii die periclabitur. Et si potionem acceperit, intra xv dies morietur, et si masculus aut femina in his diebus nascuntur, mala morte morientur. Et si de auca in his diebus aliquis manducaverit intra xv vel xl dies morietur.—Hampson, *Med. Aev. Kal.*; Bede, *Oper.*, i. 467. *De Minutione Sanguinis.*

Prima dies mensis et ultima truncat ut ensis.—Ay.

Le *13 du mois* est egalement un jour malheureux dans lequel on ne doit rien entreprendre.—Rion.

Unlucky year.

The Great Indian Peninsular Railway in their last report state that the falling off in the numbers and revenue of passengers in 1873 has been very large, adding: "The current year is an unpropitious one in the Hindoo calendar, and the inducements to travel are below the average. No Hindoo marriages among the better classes are celebrated this year."—*N.*, v. 1.

January 1, 2, 4, 5, 7, 10, 15; February 6, 7, 18; March 1, 6, 8; April 6, 11; May 5, 6, 7; June 7, 15; July 5, 19; August 15, 19; September 6, 7; October 6; November 15, 16; December 15, 16, 17.

January 3, April 30, July 1, August 1, October 2, December 31.

The 13th day of every month is an unlucky day to be born on.—(Tuscan) Leader Scott, *A Nook in the Apennines*, 1879.

February 11, June 2, November 2, December 1: and Innocent's or Childermas day. Unlucky days for marrying.—B.

The months of April, July, and November, and the 11th of every month, are unlucky for entering on the occupation of a house and for signing a lease for one.—*Imp. Fortune-teller.*

SUNDAY.

To cut the nails.—Hone.

To turn a feather bed.—*N.*, i. 4.

To turn a mattress.—M.; *N.*, v. 3. You 'll lose your sweetheart.—(Shropshire.)

To turn a bed on a Sunday.—(Manx) *Mona Misc.*

To go to service.—S.

A man had better ne'er been born
As have his nails on a Sunday shorn.—D.

Sunday shaven, Sunday shorn,
Better hadst thou ne'er been born.—Hn.

Sunday wooing
Leads to ruin.
(A Scotch puritanical doctrine.)

Sir Sampson. Ha! thou 'rt melancholic, old prognostication; as melancholic as if thou hadst spilt the salt or pared thy nails on a Sunday.—Congreve, *Love for Love*, iii. 9.

The herring-fishery is said to have disappeared from Guernsey since it was followed on a SUNDAY in 1830.—Holdsworth, *Deep Sea Fishing*, p. 214.

In the river of Tweed, which runs by Barwicke, are taken by Fishermen that dwell there infinite numbers of fresh Salmons, so that many households and families are relieved by the profit of that fishing; but (how long since I know not) there was an order that no man or boy whatsoever should fish upon a Sunday. This order continued long amongst them till, some eight or nine weeks before Michaelmas last, on a Sunday the Salmons plaid in such great abundance in the River, that some of the Fishermen (contrary to God's lawe and their own order) took boates and nettes and fished and caught three hundred Salmons, but from that time until Michaelmas day that I was there, which was nine weeks, and heard the report of it and saw the poor people's lamentations, they had not seen one

Salmon in the river, and some of them were in despair that they should never see any more there; affirming it to be God's Judgement upon them for the prophanation of the Sabbath.—Taylor, *Pennyles Pilgrimage*.

Eggs ought not to be gathered on Sunday, and no hen must be set on that day nor after dark of any other day in the week.—[Baring-Gould] *Long Ago*, i. 81.

Among the rabbins Monday (dies Lunæ) was ominous; the Athenians so considered Tuesday, or dies Martis; the Medes, Wednesday, or dies Mercurii; the Phrygians, Thursday, or dies Jovis; the Trojans, Friday, or dies Veneris; and the Persians, Saturday, or dies Saturnii. Nothing then remains but Sunday, and on this day Christians in general prohibit all work, so that Alexander ab Alexandro is strictly correct in saying that there is not a single lucky day left.—*Genialium Dierum*, xx.

In fevers the illness is expected to be more severe on Sunday than on other days of the week: if easier on Sunday, a relapse is feared —(Perthshire) Sinclair, *Statistical Account of Scotland*, v. 82.

Qui bâtit à une maison le dimanche, y attire a jamais souris et rats paces et punaises.—C., *A. B.*

Qui ne travaille pas le dimanche assure son champ et son jardin contre les taupes et les souris.—*Ib.*

Celle qui coud le dimanche doit souffrir avant de mourir jusqu'à ce que toutes ses coutûres soient decousues.—*Ib.*, p. 45.

The Egyptians regard Sunday as an unfortunate day on account of the night which follows it (death of Mohammed).—Lane, *Modern Egyptians*, xi.

Battezzato in Domenica. Non haver cervello ed ingegno.—Torriano.

Monday. Last in April, second in August, first of last half of December, first in April (Cain's birthday), second in August (Sodom and Gomorrah destroyed), last in December (Judas' birthday).—W. B., *Philosopher's Banquet*, p. 223. 1633.

The Egyptian Days. *See* above.

On shipboard, he who is first catched in a Lie on a Monday morning is proclaimed at the mainmast "Liar! Liar! Liar!" and his punishment is to serve the under-swabber for a week, to keep clean the Beakhead and chains.—*Agreeable Companion*, 1742, p. 59.

Hip. She died on Monday, then?

Mat. And that 's the most villainous day of all the week to die in: and she was well and eat a mess of water-gruel on Monday morning.—Dekker, *The Honest Whore*, i. 1.

The first mention of Monday in company by a female is most unlucky.—J. It should be a male.

See Moon.

Cf. First fit.

In Russia it holds the same place of disesteem as our Friday.—C. P.

In 1771 Frederic the Great writes to Voltaire that the Prince Anhault-Dessau, "'n'entreprenait rien un lundi parceque ce jour etait malheureux."—*Œuvres de Voltaire*, iii. 134.

Il ne faut rien prêter ni rien emprunter le lundi.—C., *A. B.*

It is unlucky for a traveller on Monday morning to meet a man with ["schloof"*] or flat feet; but mischief may be averted by returning home, entering it with the right foot foremost, eating and drinking, and starting afresh on one's way.—(Roxb.) J. Supp.

* Platches.

No one should remove on a Monday, because then the house affairs will not thrive. If a servant enters a new service on a Monday he will not long continue in it.—Th., *N. M.* (N. German) iii. 184.

En sort avec les sorciers samedi soir.—C., *A. B.*

Black Monday.—*Poor Robin*, 1693.

If you wish to have luck, never shave on a Monday.—*N.*, i. 7.

The term "Black Monday" seems connected with the draping of churches with black in Passion week. *See* Moon, p. 181 *ante*.

Ce qu'on entreprend le lundi n'atteint pas l'âge d'une semaine.—C., *A. B.*

To give away money.—J.

Aurios refusat le *dilus*
De douna de foc* à degus,
De presta quicon sense gatge
De pa, de sal, o de leban,
De poou que n'arribes doumatge,
O dins la semman, o dins l'an?
Es-te gardat en certen jour
De sourti†, fila‡, ni fa'l four?§
Amilha, *Parf. Crest.*, 1683.
"L'Esplicaciudes Coumandomens."

* Fire. † Sortir. ‡ Filer. § To bake.

TUESDAY.

Tuesday and Friday considered unlucky by natives of Whydah, and no one will enter on the occupation of a new house on either of those days.—Duncan, *Travels in Western Africa*, 1847, i. 193.

So also the Spaniards.—Millot, *Mem. de Noailles*, ii. 19.

The Egyptians call it the day of blood, and only good for blood-letting.—Lane, *Modern Egyptians*, xi.

Ne livrez jamais de combat un Mardi.—Daumas, *L'Algerie*.

Skir or kir-handed people, *i.e.* left-handed ones, are not safe for a traveller to meet on a Tuesday morning. On other days it is fortunate to meet them.—Hn.

Le donne non intraprendono lavori nuovi nel giorno di Venerdi, non che negli altri giorni ne'quali v'entra la lettera R, cioè Martedì, Mercoldì, Venerdi, perche avranno esito cattivo non si tagleranno tele, camicie, giacche sarebbe il tutto mal tessuto e mal lavorato, e corroso dai tarli; e le tele, e camicie, arrecherabbero pizzicore alle carni, producendo ancora animali molesti alla quieta humana.—Mich. Plac., p. 131.

Si guardano dal principiare la covatura nel giorno di Martedì sulla persuasiva che li pulcini nascano storpj, all'opposto credono, che principiata nel Venerdi, nascano senza fiele. —*Ib.*, p. 134.

WEDNESDAY for setting out on a journey.

Sposa Mercorina è peggiore della brina or fa andare il marito in rovina.—D. G.

On ne se marie pas le mercredi, car c'est un mauvais jour. Enfant qui, pour la première fois, va à l'ecole le mercredi, n'y'apprend rien. Quand paysanne achète une vache, elle ne doit pas la traire pour la première fois le mercredi car elle n'aurait pas de bonheur avec cette vache. Les sorcières ont du bonheur le mercredi, mais il n'est pas bon de parler d'elles ce jour. Presque toutes ces idees populaires nous paraissent appartenir à la première epoque de l'etablissement du Christianisme parmi nous. L'opiniâtreté avec laquelle nos pères s'en tenaient à vouloir commencer la semaine avec le Woensdag eut sans doute pour suite que les nouveaux chretiens prirent ce jour en haine; d'ailleurs, Wodan ne tarda pas à etre declaré chef de démons.—C., *A. B.*

KEYS.

Au pays de Gex dans le departement de l'Ain une femme ne remue jamais un trousseau de clefs un Mercredi dans la crainte de devenir folle.—D. C.

Woensdag-Katten
Duivels-Katten
Roede baert*
Duivels aert†.

* Barbe. † Race.

THURSDAY. First in Jnne.

C'est le Jeudi qu'il faut choisir pour introduire sa future femme sous le toit conjugal; cela sera d'un bon augure, parce que la femme s'y reveillera un Vendredi, qui est le jour ferié des Mussulmans.—Daumas, *L'Algerie.*

Les Bretonnes ne veulent point coudre les Jeudis et les Samedis parce que le travail ces jours-là ferait pleurer la Vierge. —D. C.

At toto Thori die hominibus ungues secare minime licuit.—Finnur Magnússon, *Lex Edd.*, *s. v.* "Thor."

Nor to fell trees.—*Id.*

Thursday has been considered unlucky to the Tudor dynasty, Henry VIII., Edward VI., Mary and Elizabeth having all died on that day of the week.

FRIDAY.

To begin a thing. To cut the nails.—F.; H. W.; *N.*, 4.

To go a-courting.—F.

To turn a feather bed.—S.; Montaigne, *Ess.*, iii. 8; Macready, *Remin.* i. 475.

To be bled, take physic, or transact business.—Hone, *Year Book*, 1831, p. 251.

The Jews, however, superstitiously pare their nails on a Friday. —Dm.

So with the Burmese.—Buchanan, *Asiatic Res.*, i. 172.

He that sings on Friday will weep on Sunday. —Herbert, *Jacula Prudentum.*

Venerdi e Marti,
Non si sposa, non si parte.

Friday flit,
short sit.—*Scot. Prov.*

On ne bat pas les blés.—C., *A. B.*

To commence a voyage or journey.—*N.*, iii.

Friday sail,
always fail.—xii. 478.

Yet Columbus commenced his great voyage to America on Friday.

A plague of Friday mornings, the most unfortunate day in the whole week.—Rowley, *Match at Midnight*, i. 1.

De se peigner les cheveux
et de se couper les ongles.—(Flem.) C., *A. B.*

Le Vendredi il ne faut pas nommer les sorciéres par leur nom.—*Ib.*

Friday's moon,
Come when it will it comes too soon.

Les chemises qu'on fait le Vendredi attirent les poux dans certaines provinces.—Thiers, *Traité.*

Si l'on change la chemise le Vendredi, on mourra dans cette chemise. On ne doit pas manger des œufs le Vendredi ou Samedi de la Semaine Sainte, attendu que presque constamment, ils renferment ces jours là des crapauds.—D. C.

Thiers gives a curious reason. Ne pas tailler ni coudre des chemises les Vendredis, parcequ'elles attirent des poux: ne pas se peigner les mêmes jours pour la même raison (i. 258), and as regards travelling: "Ne pas entrer chez soi le Vendredi en revenant d'un voyage parceque c'est un signe de malheur." (i. 268.)

And on a Friday fil all this meschaunce.—Chau., *Nonne Preeste's Tale*, 15,347, 58.

M. Minard says that not only the Railway but the Omnibus traffic in France is much less on Friday than on other days of the week.—*N.*, iii. 12. *Cf.* Unlucky Year, p. 257 *ante*.

En prenant le nombre total des voyageurs transportes pendant le mois de Juillet 1866, on trouve pour le Vendredi 292,902, et en moyenne, pour chacun des six autres jours 317,065: c'est une difference nette de 24, 163 personnes.—Maxime Ducamp, *Paris, ses Organes, &c.*, 1869, I., ch. iii.; *III. Les Omnibus*, note.

The attendance at the 1884 Health Exhibition in London showed the same difference.

Une prostituce d'habitude va etre enregistrée; elle ecrit pour supplier qu'en ne l'inscrive ni le jour meme, qui est un 13 ni le 14 qui est un Vendredi.—*La Prostitution à Paris et à Londres*, par C. J. Lecour, Chef de Police, c. x. 1872.

> To-morrow morning come away;
> Friday we 'll vote a happy day
> In spite of Erra Pater.
>
> A. Brome, *To his Friend J. H.*

A child born of one of the King's wives on a Friday has his throat immediately cut.—Park, *Travels in Africa*, ii. 283.

> "Is 't not a wonder Quintius should so dread
> To see a hare running across his way,
> The salt fall towards him, or his nose to bleed,
> Begin a journey upon Disemore's day,
> Yet fears not things more ominous than these?" &c.
>
> Thos. Freeman, *Rubbe and a Great Cast*, 1614. Ep. 25.

A grave editorial note appeared in the *Malvern News* in March, 1872, protesting against the opening day of the Natural History Society for their first excursion being fixed for a Friday.

The peasants of the Romagna think the Fridays of March and October peculiarly unlucky.—Mich. Plac., pp. 97, 106, 115.

Il radersi li capegli nel Venerdi presagisce dolore di capo fino alla Settimana Santa.—*Ib.*, p. 153.

Il far pane in giorno di Venerdi é presagio di disgrazie alle bestie bovine.—*Ib.*, p. 154.

Il ne faut pas baigner les enfants, ni mettre les œufs sous les poules pour couver.—C., *A. B.*

Among the superstitions in which he chose to indulge, the supposed unluckiness of Friday as the day for the commencement of any work was one by which he almost always allowed himself to be influenced. Soon after his arrival at Pisa, a lady of his acquaintance, happening to meet him on the road from her house as she was herself returning thither, and supposing that he had been to make her a visit, requested that he would go back with her. "I have not been to your house," he answered, "for just

before I got to the door I remembered that it was Friday, and not liking to make my first visit on a Friday, I turned back." It is even related of him that he once sent away a Genoese tailor, who brought him home a new coat on the same ominous day. Yet he sailed for Greece on a Friday.—Moore, *Life of Byron*, vi. 62.

Barbier (*Chronique de la Régence du Régne de Louis XV.*) writes: "Le roi est parti le 4 de ce mois (Juin 1728) pour Compiègne jusqu'au 28 du mois. Il est parti Vendredi dernier. Louis XIV. ne partait jamais ce jour-là."

En effet si le Vendredi devait avoir une influence quelconque, ce serait plutot une influence bienfaisante, puisque l'Eglise Catholique nous enseigne que si Jesus Christ n'etait pas venu nous racheter, personne n'aurait été sauvé.—Rion.

Si se peigner le Vendredy fait mal de teste, et si c'est malheur de prendre chemise blanche ce jour-la?—Jo., II. (Cab. 39.)

Le Vendredy est le plus beau ou le plus laid jour de toute la semaine.—Jo., II. (Cab. 40.)

> Now Friday came, your old wives say,
> Of all the weeks the unluckiest day
> Journey to take or work to do.
>
> R. Flecknoe, *Diarium*, viii. 1656.

The Gallas never fight on a Friday; the Ashantees never on a Saturday.—Bowdich, *Essay on the Superstitions, &c., of the Ancient Egyptians, Abyssinians, and Ashantees*, p. 32.

The *Oera Linda Book* [an apocryphal MS. of the XIII. Century (since discovered to be a recent forgery), translated through the Dutch of J. O. Ottema from the Frisian by Wm. R. Sandbach; London: Trübner, 1876] says that (Friday) Fryasday was kept as a kind of sabbath, and so gives a better-grounded reason than any that we have hitherto found why our sailors are unwilling to begin a voyage, and why others believe it to be unlucky to undertake a weighty work on Friday; since it says that a business begun on the day hallowed to Frya shall always end badly.—Rev. Wm. Barnes, in *Macmillan's Magazine*, April, 1877.

Said to be the day on which Adam and Eve ate the forbidden fruit, "so those who are married on it will lead a 'cat and dog life.'"—(W. Sussex) *F. L. R.*, i. 13.

> O Veneris lacrymosa dies, O sidus amarum
> Illa dies tua nox fuit, et Venus illa venenum.
>
> Geoffry de Vinsauf, *Lament for Richard Cœur de Lion.*

> Why ne hadde I now thy sentence and thy lore,
> The Friday for to chiden, as diden ye?
> (For on a Friday soothly slayn was he.)
>
> Chau., *Nonne Preeste's Tale*, 15,356.

Friday-faced, as a term of reproach.—J. Day, *Blind Beggar of Bethnal Green*, iii. 1659.

And as the lowering weather looks down
So seemest thou like Good Friday to frown.
Spencer, *Shep. Kal.*, Feb. 29.

SATURDAY. To go to service.—S.

Saturday's servants never stay;
Sunday's servants run away.—(Northampton.)

To flit on a Saturday betokens a short term of residence in the place to which one removes.—J.

Qui file le Samedi soir doit errer aprés sa mort avec un rouet en main.—C., *A. B.*

The Egyptians neither commence a journey, shave, nor cut nails.—Lane, *Modern Egyptians.*

Servant-girls will rarely enter upon a new service either on a Friday or on a Saturday: they think it would lead to disagreement with their mistresses, and to not staying long in the place.—H. W.

Nec te peregrina morentur
Sabbata; nec damnis Allia nota suis—Ov., *Rem. Am.*, 218.

Certaine craftis men . . . will nocht begin thair warke on the Saterday, certain schipmen or marinars will nocht begin to sail on the Satterday, certain trauelars will nocht begin thair iornay on the Satterday, which is plane superstition, because that God-Almychty made the Satterday as well as he made all other dayis of the wouke. — Archbishop Hamilton's *Catechisme*, 1551, fol. 22 b.

How few will commence an undertaking on Saturday.—J.; D.

William III.	died	on Saturday,	March 18, 1702.
Queen Anne	,,	,,	August 1, 1714.
George I.	,,	,,	June 10, 1727.
George II.	,,	,,	October 25, 1760.
George III.	,,	,,	January 29, 1820.
George IV.	,,	,,	June 26, 1830.
Duchess of Kent	,,	,,	March 16, 1861.
Prince Consort, Albert	,,	,,	December 14, 1861.
Princess Alice of Hesse	,,	,,	December 14, 1878.

Less manner'd and worse gaited than this Saturn's eve-made slim
God never made.—Warner, *Albion's England*, ch. 31.

(A sneer at the labouring class.)

BLEEDING.

La saignée du jour St. Valentin
Fait le sang net soir et matin;
La saignée du jour au devant
Garde des fievres pour constant;
Le jour Sn. Gertrude bon fait
De faire saigner du bras droit:
Celui qui ainsi le fera
Ses yeux clairs reste année aura.—(Normandy) D. C.

Sunday's child is full of grace,
Monday's child is full in the face,
Tuesday's child is solemn and sad,
Wednesday's child is merry and glad,
Thursday's child is inclined to thieving,
Friday's child is free in giving,
Saturday's child works hard for his living.—Hunt.

Monday's CHILD is fair of face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
Thursday's child has far to go,
Friday's child is loving and giving,
Saturday's child works hard for his living,
And the child that is born on the Sabbath day
Is great, and good*, and fair†, and gay.—*N.*, iii.

* Blithe and bonny.—Hn. Fair and wise.—Mrs. Bray, *Traditions of Devonshire*, ii., p. 287.
† Good.—Hn.; Mrs. Bray.

Monday's CHILD is fair of face,
Tuesday's child is full of grace,
Wednesday's child is sour and grum,
Thursday's child has welcome home,
Friday's child is free in giving,
Saturday's child works hard for his living,
And the child that is born on Christmas Day
Is great, and good, and fair, and gay.—*N.*, i. 4.

Monday is Sunday's brother,
Tuesday is such another,
Wednesday you must go to church and pray,
Thursday is half-holiday,
On Friday is too late to begin to spin,
The Saturday is half-holiday agen.
Divers Crab-tree Lectures, p. 126.

Born on a Sunday, a gentleman.—*N.*, I., iv.

Sunday children are in Yorkshire deemed secure from the malice of evil spirits.—Hn. But see Thorpe, *N. M.*, ii. 203.

SNEEZE on a Monday, you sneeze for danger;
" " Tuesday, you kiss a stranger;
" " Wednesday, you sneeze for a letter;
" " Thursday, for something better;
" " Friday, you sneeze for sorrow;
" " Saturday, your sweetheart to-morrow;
" " Sunday, your safety seek:
The devil will have you the whole of the week.
Athenæum, February 5th, 1848.

Sneeze on Monday, hastens anger;
" " Tuesday, kiss a stranger;
" " Wednesday,
" " Thursday,
" " Friday, give a gift;

Sneeze on Saturday, receive a gift;
,, ,, Sunday, before you break your fast,
You 'll see your true love before a week is past.—*N.*, i. 4.

Sneeze on Sunday before you 're up,
See a lover before you sup.—*Ib.*

Sneeze on a Sunday morning fasting,
You 'll enjoy your own true love to everlasting.—*Ib.*

If you sneeze on Saturday night after the candle is lighted, you will see a stranger in next week.—(Devon) *Ib.*

As to the salutations to persons sneezing, see Plin., *N. H.*, xxviii. 2.

He hath sneezed thrice; turn him out of the hospital.—Howell, *English Proverbs.*

In India, at the present day, one may observe the *quasi* sign of the cross which a Hindu makes should he chance to sneeze while peforming his morning ablution in the Ganges. Having touched his forehead, nose, chin, and cheeks with the tip of his fingers, he recommences his prayers from the very beginning, and will do so as often as they are interrupted by a cachinnation. I have read somewhere that the ancient Romans made oblations to the genius of Osiris. —*N.*, v.

See instances of sneezing being accepted as a favourable omen.—Homer, *Odyssey*, xvii. 545; Propert, *Eleg.*, II. iii. 33; Theocritus, *Idyll*, vii. 96, and xviii. 16; Aristænetus, *Epist. Amator*, II. v.

As of small import.—Plin., *N. H.*, ii. 5.

And see on the whole subject Giac. Leopardi, *Saggio sopra gli Errori Popolari degli Antichi*, c. vi.

NAILS. In Wierland sieht man einige solche Abschnitzel in den Busen stecken, um sie gleich bei der Hand zu haben, wenn jenseits darnach sollte gefragt werden.—Boecler, *Der Ehsten Gebr.*, p. 139.

Old Wytches make a great mater of paring of a man's nayles. —Horm., *Vulg.*, p. 21.

If you cut your nails before breakfast on a Monday, you 'll receive a present during that week.—(Devon) *Trans. Devonsh. Assoc.*, x. 105.

Cut your NAILS on a Monday, cut them for news;
,, ,, Tuesday, a new pair of shoes;
,, ,, Wednesday, cut them for health;
,, ,, Thursday, cut them for wealth;
,, ,, Friday, cut them for woe;
,, ,, Saturday, a journey to go;
,, ,, Sunday, you cut them for evil,
For all the next week you 'll be ruled by the devil.
Athenæum, February 5th, 1848.

See H., *S. G.*, iii. 45; Plutarch, *Treatise of Isis and Osiris* [trans. by Squire], 1744, p. 5; Hesiod, *Works and Days*, 742–3.

Should you cut your nails on a Monday morning without thinking of a fox's tail, you will have a present during the week. —(W. Sussex) *Trans. Devonsh. Assoc.*, x. 105; *F. L. R.*, i. 8.

What a cursed wretch was I to pare my nails to-day!—a Friday, too; I looked for some mischief.—Middleton, *Anything for a Quiet Life*, iv. 2.

I would give five pounds for the paring of my nails again.—*Ib.*

He will not eat his dinner before he hath lookt in his Almanack, nor pare his nails while Munday, to be fortunate in his love.—Lodge, *Wit's Mis.*, p. 12.

> Superstition nurs'd thee ever since,
> And publish'd in profounder art's pretence,
> That now who pares his nails, or libs* his swine,
> But he must first take counsel of the sign.
> (A diatribe added to Astrology.)
> Bp. Hall, *Satires*, ii. 7.
>
> * Gelds.

On sait qu'il pousse des envies aux doigts quand on coupe ses ongles les jours qui ont un R comme Mardi, Mercredi, Vendredi. Enfin, quelques personnes croient en Hollande qu'on se met à l'abri du mal de dents en coupant régulièrement ses ongles le Vendredi.—Collin de Plancy, *Dict. Infern.*

Days for MARRYING:

> Monday for wealth,
> Tuesday for health,
> Wednesday the best day of all;
> Thursday for losses,
> Friday for crosses,
> And Saturday no luck at all.—Hn.

> Monday health, Tuesday wealth,
> Wednesday for good fortin;
> Thursday losses, Friday crosses,
> And Saturday signifies northin'.—(Northampton.)

> Friday hair, Sunday horn,
> Better that child had ne'er been born.

> Friday hair, Sunday horn,
> Goes to the D'ule on Monday morn.—Henderson.

> Sunday shaven, Sunday shorn,
> Better had'st thou ne'er been born.

Ungues Mercurio; barbam Jove, Cypride crines.—Ausonius.

Capillum vero contrectari, contra defluvia ac dolores capitis xvii. luna atque xxix.—Plin., *Nat. Hist.*, xxviii. 5.

See Browne, *Vulg. Er.*, V. xxiii. 10.

THUNDER.

Sunday's thunder brings the death of learned men, judges, &c.;
Monday's ,, the death of women;
Tuesday's ,, plenty of grain;
Wednesday's ,, the death of harlots, and other bloodshed;

Thursday's thunder brings plenty of sheep and corn;
Friday's " the slaughter of a great man, and other murders;
Saturday's " a general pestilent plague, and great death.—Leonard Digges.

LIGHTNING.

The Curtian Lake and the Ruminal fig-tree in the Forum, having been touched by lightning, were held sacred, and the memory of the accident was preserved by a puteal or altar erected over the cavity that was said to have been made by the thunderbolt. Persons killed by lightning were wrapped up in a white garment, and buried on the spot where the fatal accident occurred. Their bodies were supposed to be incorruptible, and a stroke not fatal conferred a perpetual dignity upon the man so distinguished by heaven.—Hartwig, *Aerial World, Note XIII.*

That Mithridates, the mortal enemy of Rome, had been slightly wounded in the forehead by lightning while still a child, and later in life escaped unhurt, while his sword that was lying near him in his sleep was consumed by the celestial fire, served, no doubt, to increase the terror of his name among the Romans, who derived a great part of their superstitions from Etruria. And Quintus Julius Eburnus, who was made consul in the year 116 before our era, probably owed his dignity to his having been distinguished in a similar manner by the gods.—*Ib.*

When a tomb was struck by lightning, this also was considered as a special sign of Divine favour, and among the sepulchres of persons thus honoured after death Seutonius mentions that of Julia, the daughter of Cæsar and Plutarch, those of Lycurgus, the Spartan legislator, and of the poet Euripides.—*Id.*, cxvi., London, 1874.

The ground also that had been smitten by a thunderbolt was accounted sacred, and afterwards enclosed, nor did anyone presume to walk upon it. This we learn from Festus: "Fulguritum, il quod est fulmine ictum; qui locus statim fieri religiosus putabatur, quod eum sibi Deus dicasse videretur." It could not, therefore, be sold.—Douce, *Illustrations of Shaks.*, ii. 89.

The ancients considered lightning as a visible manifestation of Divine wrath; hence, whatever was struck with it was considered to be accursed and separated from human uses. The corpse of a person struck by lightning was never removed from the place where it fell; there it lay, and, with everything pertaining to it, was covered with earth and enclosed by a rail or mound. In some parts of the East, it is, however, considered a mark of Divine favour to be struck by lightning.—*Omens and Superstitions*, p. 111.

The Moors say that lightning is occasioned by God waving His hand to direct the course of His angels.—Bowdich, *Ashantee*, 442.

Cleo. Some innocents 'scape not the thunderbolt.—Shak., *Antony and Cleopatra*, ii. 5, 77.

The lightning rent from Ariosto's bust
The iron crown of laurel-mimic'd leaves;
Nor was the ominous element unjust,
For the true laurel-wreath which Glory weaves
Is of the tree no bolt of thunder cleaves,
And the false semblance but disgraced his brow;
Yet still, if fondly Superstition grieves,
Know, that the lightning sanctifies below
Whate'er it strikes; yon head is doubly sacred now.
Byron, *Childe Harold's Pilgr.*, iv. 41.

To know what disease any sick body hath by the day and hour of his falling sick.—*See* Thomas Johnson, *N. B. of New Conceits*, 1630; Hll., repr., pp. 210–11.

COLOURS.

See *post* as to Complexions.

RED. Besides the instances of the supposed potency of this colour at p. 126 *ante*, and *post*, everyone is familiar with the prejudice entertained for red flannel, under the idea of its extra warmth.

Would keep him warmer than a scarlet waistcoat.—Massinger, *Bondman*, ii. 1.

Red mufflers are spoken of as being in fashion in London.—*Chanticleers*, vi.; H., *O.P.*, xii.

Nell' Arpinate le fanciulle misurano l'amore dei fidanzati dal colore del nastro onde essi avvolgono nella domenica delle Palme, il ramó d'ulivo che porta no loro dalla chiesa. Se il nastro è giallo, indica battare la fanciulla da pazza; se verde, che la si visol tenere in sota speranza; se rossa, guerre se bianca, pace se turchino amore.—D. G.

Red cow's milk is an important element in a receipt for the cure of consumption in Dr. Sampson Jones's *Medecine Boke*, published in the latter portion of the XVIIth Century. Red is especially mentioned as the colour of the heifer set apart for sacrifice for the purification of sin in *Numbers*, ch. xix., and scarlet is specified as the colour of one of the articles "cast into the midst of the burning of the heifer." . . . The red thread, like the berries of the rowan, the mutch of the woodpecker, the red breast of the robin, &c., in the Aryan myths, is typical of the lightning.—Hk.

First she put on a red ribbon which she had bought at last Lammas fair; then she recollected that red was an unlucky colour, and changed it for a blue ribbon tied in a true lover's knot.—Mrs. Hannah More, *Tawny Rachel*.

Talismans, or the doctrine of signatures, may therefore be said to have taken their origin from a belief that medicinal substances bore upon their external surfaces the properties

or virtues they possessed impressed upon them by planetary influence. The connection of the properties of substances with their colour is also an opinion of great antiquity: white was regarded as refrigerant, red as hot; hence hot and cold qualities were attributed to different medicines. This opinion led to serious errors in practice. Red flowers were given for disorders of the sanguiferous system, yellow ones for those of the biliary secretion, &c. We find that in smallpox red bed-coverings were employed, with the view of bringing the pustules to the surface of the body. The bed-coverings and hangings were very commonly of a red colour—red substances were to be looked upon by the patient. Burnt purple, pomegranate seeds, mulberries, or other red ingredients, were dissolved in their drinks. . . . John of Gaddesden,* physician to Edward II., directs his patients to be wrapped up in scarlet dresses; and he says that when the son of the renowned King of England (Edward II.) lay sick of the smallpox, "I took care that everything around the bed should be of a red colour, which succeeded so completely that the Prince was restored to perfect health without the vestige of a pustule remaining." Wraxall, in his *Memoirs*, says that the Emperor Francis I., when infected with the smallpox, was rolled up in a scarlet cloth, by order of his physician, so late as 1765, when he died. Kaempfer (*History of Japan*) says that "when any of the Emperor's children are attacked with the smallpox, not only the chamber and bed are covered with red hangings, but all persons who approach the sick Prince must be clad in scarlet gowns.—*Superstitions connected with the History and Practice of Medicine and Surgery*, by T. J. Pettigrew, 8°, London, 1844, p. 18. See *Traité de Primerose sur les Erreurs Vulg. de la Medicine*, iii. 27. 1680. And see Ben Jonson, *Volpone*, 111–12, where Lady Would-be, offering her nostrums, suggests that they should be "applied with a right scarlet cloth."

* Capiatur scarletum, et involvatur variolosus totaliter, sicut ego feci et est bona cura.—Whalley's note.

[See *The Red Thread of Honour*, by F. H. Doyle.—Ed.]

Hartin's crimson salt is the best and cheapest disinfectant in the world. Stops the spread of scarlet fever, smallpox, and all other infectious diseases. A shilling bottle, when dissolved in water, makes 300 gallons. Free by post 12 stamps, from W. Hartin and Co., Ethelburga Street, Battersea, and all chemists.—*Daily News*, October, 1874.

The new-married woman no sooner is with child but she wants blankets to wrap the bantling in, and a scarlet mantle for the christening.—*Poor Robin, Prog.*, 1699.

A narrow strip of scarlet cloth is worn round the neck as a preventive of whooping cough.—Branch, *West Indian Sups.*

Little bright red seeds, with a black spot, are called "jumby or fairy beads." ? the seeds of the hemlock-tree.—*Ib.*

To mark the stops or pauses in the Chinese Classics with red ink, it is thought, will keep away evil spirits from the reader. Parents oftentimes put a piece of red cloth upon or in the pockets of their little boys, in order to prevent mutilation by evil spirits. They often have red silk braided in the cues of their children to preserve them.—Doolittle, *Chinese*, ii. 308.

Dr. Boorde constantly recommends red specifically. To recover a foot asleep (stonning of a member), "rub the place with a blew or scarlet cloth."—*Brev. of Health*, 336.

To mundify the face. Wipe it with a scarlet cloth and wash not the face (*Ib.*, 133), and red wax was to be dropped on a corn or Agnell.—*Ib.*, 239. For a man's clothing, he insists on a scarlet nightcap and pettycoat (? under-waistcoat).—*Dyetary*, ch. viii. 1547.

Pourquoy est ce qu'on enveloppe de rouge ceux qui ont la rougeolle ? (unwritten.)—Jo., V. xxv. 5.

WHITE.

Le blanc était pour nos ancêtres la coleur sacrée. Par la vœu de l'habit blanc on recommandait les enfants, les jeunes filles aux grâces des bonnes dames, sort surtout des deux premieres des Wording susters soit peut-etre de la blanche Holda. On disait que c'etait là un moyen de preserver leur vie: des enfants ainsi recommandés etaient respectés par la mort. Peut-etre la sombre Zala devait-elle epargner ce que ses sœurs protageient ainsi. Cette idée, sous forme chrétienne, bien qu'elle ne soit pas approuvée par l'eglise (?) s'est maintenue pendant tout le moyen âge et même jusqu'a nos jours mais presque exclusivement parmi les familles de haut noblesse, non seulement aux Pays Bas, mais même en France. Un haut fonctionnaire prussien qui eté a Paris avec les armées allemandes en 1814 et 1815 nous assure avoir vu une demoiselle de trés-haute maison dont on fait remonter l'origine jusqu'à l'un des principaux capitaines des rois Franks, vêtue ainsi continuellement en blanc, de mêmeque tout son entourage, filles de chambre, servantes, cochers, &c., ses equipages même etaient aussi voués au blanc. Ce fonctionnaire ajoutait qu'en Poméranie où le bas-allemand est encore la langue du peuple, cette idée de nos ancetres n'est nullement oubliée.—C., *A. B.*

Aujourdhui encore dans notre Lorraine lorsqu'a sa naissance un enfant est d'une faible complexion et qu'il inspire à ses parents la crainte de ne pouvoir le conserver à leur tendresse, ils s'empressent de le vouer à la Sainte Vierge, protectrice de l'enfance jusqu'a ce qu'il ait atteint sa septieme année. Ce vœu consiste à le vetir constamment d'habits entierement blancs pendant la durée de cette periode septenaire.—D. C.

DRINKING CUP. The reader who is familiar with the religious observances of India is probably aware of the extraordinary regard in which the cup is held by many sects. In

Germany, as Mr. Liebich declares (*Die Zigeuner in ihrem Wesen und in ihrer Sprache*), drinking cups are kept by the Gipsies with superstitious regard, the utmost care being taken that they never fall to the ground. "Should this happen, the cup is never used again. By touching the ground it becomes sacred, and should no more be used. When a Gipsy cares for nothing else, he keeps his drinking cup under every circumstance." I have not been able to ascertain whether this species of regard for the cup ever existed in England; but I know of many [Gipsies] who could not be induced to drink from a white cup or bowl, the reason alleged being the very frivolous and insufficient one, that it reminded them of a blood-basin.—C. G. Leland, *English Gipsies*, c. 8.

In Ceylon a white man, or a woman with child, are looked upon as omens particularly fortunate.—Percival's *Ceylon*, p. 210.

Yet all, Sir, are not sons of the white hen, *i.e.* fortunate.—Ben Jonson, *New Inn*, i. 1.

C'est un fils de la poule blanche, *i.e.* heureux.—*Dict. de l'Acad.*

White stones are by some fishermen rejected as ballast.—Gr., 26/5/'77.

Methinks it saith, Old babe, now learn to suck,
Who in thy youth could'st never learn the feat,
To hit the whites which live with all good luck.
Gascoigne, *Posies*, 1575, "G.'s Woodmanship."

BLACK AND WHITE.

Thus taking his leave, he marched toward his chamber [in her house], which he found all hanged with white and black. Who, knowing well the virtue of each colour and the mixing of the same, thought verily he swimmed against the stream. For (as I have heard some say) these colours pretended virginity unto death.—John Grange, *The Golden Aphroditis*, *D*, ii. l. 1577.

BLUE.

Selon les Orientaux quelle que soit la malignité du mauvais œil elle échoue constamment contre le bleu. Aussi trouve t-on toujours dans chaque ville dans chaque bazar des magasins où sont etalées de petites boites remplies de graines taillées en forme de mains, graines que les Turcs appellent buchuk on en place des bandelettes autour de la tête des enfants; on en suspend des guirlandes à la façade des maisons, on en entrelace en spirale le long des mâts des navires, et on en cloue à la poupe et à la proue.—D. C.

Blue is love true,
Green is love deen*.—C.

* Done.

Blue is true,
Yellow 's jealous,
Green 's forsaken,
Red 's brazen,
White is love,
And black is death.
(E. of England) Hll., *Pop. Rhymes.*

Blue is beauty, red 's a taiken*,
Green 's grief, and yellow 's forsaken.—C.
* Token.

Blue eyes are, however, looked on with fear.

O green 's forsaken, and yellow 's forsworn,
And blue 's the sweetest colour that 's worn.—Cheales.

Then shall ye were a shield of blue,
In token ye shall be true.
"Squire of Low Degree," Haz., *E.P.P.*, ii. 31.

When thou didst vow for to be true,
And that my colours should be Blue.
R. Tofte, *Fruits of Jealousy*, 1615, p. 68.

Abraham. Well, since I am disdained, off garters blue!
Which signify Sir Abram's love was true.
Field, *Woman is a Weathercock*, i.

White and blue were sacred colours with the Germans.—Rochholz, *Deutscher Glaube u. Brauch*, Berlin, 1867, ii. 191, 285.

Blue dresses were a badge of servitude from the time of the Romans.—Pliny, *Nat. Hist.*, xvi. 18; Shak., *Taming of the Shrew*, iv. 1, 78; *1 Henry VI.*, i. 3, 47; Shirley, *The Cardinal*, iii. 2; Dekker, *Honest Whore*, Pt. II., i. 2; ii. 1; iv. 1, 2; v. 2.

This was also the colour of the dress worn by a strumpet when doing penance.—Dekker, *Honest Whore*, vi , Pt. II.

Blue flannel. See *post*.

Female infants should be dressed in blue (the virgin's colour); male in red.—*N.*, iv.

About St. George, when blue is worn,
Bluebells the woods and fields adorn.

It was, at no very distant period, a custom even with people of fashion to wear a blue coat on April 23rd in honour of St. George.—Dm.

"Blue-light baths" are, it appears, an infallible remedy for pains in the bones arising from rheumatism or railway collisions, and an interesting account is given by General Pleasonton, in a letter to the *Chicago Times*, of the immediate benefit he derived by adopting this mode of treatment. In October last he met with a serious accident in alighting from a train in Philadelphia. His physician said there had been no fracture of the ribs or bones, but that he would suffer a long time from the effects of the shock and fall. Liniments and plaisters afforded no relief; he therefore

resolved to try a blue-light bath. In his bathroom he had a window with a southern exposure, arranged with alternate panes of blue and plain transparent glass. Uncovering his back, the gallant General sat with his back to the blue and sun lights which were streaming through the window into the bathroom. As soon as these lights began to fall on his back General Pleasonton felt much relieved, and at the end of half-an-hour the pains had ceased altogether. Towards evening they returned, but they were much less severe than before he had taken the blue-light bath, and he was able, for the first time, to get some sleep during the night. The next day he took another bath of blue and sun lights, which effectually relieved him of all pain; and since then, now about three months ago, he has not had the slightest return of uneasiness in his back, three consecutive sun- and blue-light baths having completely removed the effects of his accident. The glass used was of a dark-blue, the colour being derived from a preparation of cobalt fused with other ingredients, and was imported from France. —*Pall Mall Gazette*, February 19th, 1877.

Yet will I, woful wight, my corps with steadfast colours clad,
As russet deck'd with blue, as steadfast suits as may be had,
To represent my faithful heart, a banner to be true,
And like unto the turtle-dove which changeth not for new.
J. Grange, *Golden Aphroditis*, G. iii. l. 1577.

YELLOW.

Yellow was a despised colour in the Middle Ages, and formed the dress of slaves and bankrupts; hence the yellow stockings worn at Christ's Hospital.

The Pope's Swiss Guard still wear yellow.

The servants of the clergy also wore it.—Shak., *1 Henry VI.*, i. 3, 47; and the Jews in Rome (*temp.* Elizabeth) wore a yellow cap or hat, and were mobbed if they did not.—*Harl. Misc.*, xii. 150; Evelyn, *Diary*, i. 218.

[*Cf.* The San benito worn by the condemned heretic at the auto da fe.—ED.]

Yellow, however, is the favourite colour of the Seiks (Burnes, *Bokhara*, i. 14; iii. 145, 155). It is the sacred colour of the Buddhist, it being the colour of the flower which is consecrated to Budhu.—Harvard, *Mission to Ceylon and India*, 1823, p. lix.

And at Roman weddings it was thought of good omen.—Tibullus, II. ii. 17; Ovid, *Met.* [*De Orphei Nuptiis*,] x. 1.

In China, charms are written on yellow paper.—Doolittle, ii. 308.

Yellow 's forsaken, and green 's forsworn,
But blue and red ought to be worn.—C.
See Massinger, *Duke of Milan*, iv. 2.

For he that 's jealous of his wife 's being bad,
Must have his legs with yellow stockings clad.
Poor Robin, 1670.

GREEN. *See* p. 90 & 92, *ante*.

They that marry in green,
Their sorrow is soon seen.—C.

Green and white,
forsaken quite.

In Germany, a Gipsy who loses caste for any offence is forbidden for a certain time to wear green.—Liebich, *Der Zigeuner*.

To this day, in the North of Scotland, no young woman would wear such attire on her wedding-day. Blue is considered the lucky colour. Probably the saying of a lady married before her elder sisters, "that she has given them green stockings," is connected with this notion.

James Grahame, the author of *The Sabbath*, could not divest himself of being influenced by the superstition that the colour was fatal to the name of Grahame, and he would not so much as allow a green cover to be placed upon his table.—R.

Bianca. Never a green silk quilt is there i' th' house, mother,
To cast upon my bed?
Mother. No, by troth is there;
Nor orange-tawney neither.
B. Here 's a house
For a young gentlewoman to be got with child in!
Middleton, *Women Beware Women*, iii. 1.

In Massinger's *Renegado* (i. 1) "an English pirate's whore, with a green apron, comes to grief in Tunis through wearing the sacred colour."

Knockem. Ursula, take them in, open thy wardrobe, and fit them to their calling. Green gowns, crimson petticoats, green women—my Lord Mayor's green women! guests o' the game, true bred. I 'll provide you a coach to take the air in.—Ben Jonson, *Barthol. Fair*, iv. 3.

There is in the Tower* (*Inter Brevia Regis Edvardi III., anno* 24, 1351) a record of the indictment of Wm. Fox, parson of Lee, near Gainsborough, and others, for that they came to Bradholm, in Co. Nottingham, and then and there forcibly took and carried a certain nun, named Margaret de Everingham, a sister of the said House, "exeuntes eam habitum religiosum, et induentes eam robam viridem secularem," Anglice giving her a green gown.—*True Briton*, April 10th, 1801.

* [Now in the Public Record Office.—ED.]

Brothels are still painted green for distinction.

Green gown. The supposed badge of the loss of virginity.—J.

Greensleeves was a tune of loose character.—Shak., *Merry Wives of Windsor*, v. 5, 18.

The 1st Shepherd (B. and F., *Prophetess*, v. 3) speaks of the green slops he was married in, "probably to indicate the fate that awaited him at the expected visit of the Emperor to his farm."

Pour les hommes, on représenta leur Chasteté par un chapel de branches vertes. Quand Monstrelet décrit la ceremonie du baptême d'un fils du Duc de Bourgogne en 1430, il dit que le parrain étoit' nu-tête lue et ses gens, malgre le froid, et avoit chascun un chapel vert sur son chief en signifiant qu'il estoit chaste! Voyez Ducange Gloss. Lat. au mot Capellus-Viridis.—Le Grand d'Aussy, *Vie Privée des François*, ii. 247 n.

BLACK.

Servants who enter their places in BLACK [clothes] will never stay the year out.—(Northamptonshire) S.

Unlucky to wear a black dress at a wedding, or when making the first call on a bride.—Miss M.

Bess. You said your ship was trim and gay:
I'll have her pitch'd all o'er; no spot of white;
No colour to be seen; no sail but black;
No flag but sable.
Goodlack. 'Twill be ominous,
And bode disaster fortune.
Bess. I 'll ha 't so.
T. Heywood, *Fair Maid of the West*, 1631, I. iv. p. 54.

Whenever the cat o' the house is black,
The lasses o' lovers will have no lack.—D.

Kiss the black cat,
An' 'twill make ye fat;
Kiss the white ane,
'Twill make ye lean.

To hele mannes woundes whyle they be fresh and clene, black wulle and oyle ben full medecynable without any charm.—*Dives and Pauper*, ch. xxxix.

PRESENTIMENTS.

Buddha non conoscendo ancora la sua futura sposa, appena la incontra sente ch'è dessa. Egli ha la piena intelligenza delle sue virtù. Ora a questi presentimenti che sono diventati una superstizione particolarmente femminina io do volentieri una origine mitica. Mi par difficile che una giovinetta dica d'una cosa accaduta il cuore mi lo diceva se simili avvisi del cuore non abbia mai udita vantare primada sua madre; la credenza ne presentimenti è tradizionale, ereditaria di madre in figlia. Buddha s'accosta alla sua sposæ, e ha l'intendimento delle sue virtù; Buddha è il sole quello che vede tutto; la sua sposa è l'aurora; il sole s'accosta all' aurora; il sole trova la sua sposa, la indovina alla prima. Per altra parte l'aurora è

la più sollecita a destarsi; e la prima a vedere, a scoprire; essa prevede; l'aurora è donna, e la donna si paragonò all'aurora; ossia si fece indovina. Ma non solo l'aurora è sposa del sole; anche talora la nuvola; la nuvola tuona; la nuvola avvisa; la nuvola è donna; e la donna si paragonò alla nuvola, ossia si fece pitonessa sibilla, druidessa, fata, profetessa. Come aurora presente; come nuvola, predice.—De Gubernatis.

The burning of his right ear stunted him likewise, for that is one of the parts that Saturn, an evil planet, governeth; and so much the rather was he aggrised* for that he had not heard of long time from his father†.—Melb., *Phil.*, *N.*

* Terrified. † Who had been beheaded.

MALEDICTIONS.

They say that all the kynnered of theym that kyllyd Sainte Thomas (A'Becket) of Caunturburye have the wynde and wether against them wheresomever they go.—Horm., *Vulg.*, p. 102. 1519.

Fuller accounts thus for the proverb: "The Tracys have always the wind in their faces."

Cromwell's generals and adherents were believed to transmit a troubled inheritance to their descendants. Fairfax House, Putney, occupied by a friend of mine, Mr. John Bullar, when I visited there about 1860, had its haunted chamber, which was never used. Its undisturbed possessors were probably the rats from the river-side.

The failure of male heirs was the penalty attached to the acceptance of confiscated Church lands. [*See* p. 145, *ante*.—Ed.]

ANTIPATHIES.

Plants.

Yea (who would think it?), these fell enmities
Rage in the senseless trunks of plants and trees.
The Vine, the Cole; the Cole-wort Swine's-bread dreads;
The Fearn abhors the hollow-waving Reeds;
The Olive and the Oak participate,
Ev'n to their earth signs of their ancient hate,
Which suffers not (O tasteless discord!) th' one
Live in that ground where th' other first has grown.
Sylvester, (Du Bartas), *The Furies*, 96.

The crowing cock the Lion stout eschews.—Sylvester, *u. s.*, p. 93.

WISHES.

The wild hunt of Dartmoor is one of those superstitions common to all the North of Europe; but, in the especial form which it here takes, it is no doubt a Saxon legacy, and the "master"

is the yet lingering representative of Woden, under whose protection the mark, or boundary, was, according to Mr. Kemble, chiefly placed. "Wisc," or "wish," was, we learn from the same authority, a name of that grim old deity (lord of the wish, or desire); and "whishtness" is still the Devonshire name for all sorts of supernaturalism. The distant cry of the "wish-hounds" may frequently be heard in the solitary recesses of the moors at noontide on a Sunday, and there are some remarkable legends which tell of their appearance in church during service-time, and of the exorcisms by which they were expelled: a piece of "witchery in broad daylight" which takes us back to the struggle between the old heathens and advancing Christianity.—*Quarterly Review*, vol. 105, Article "Devonshire."

OLD AND NEW.

Cur ad primitias pomorum, hæc vetera esse dicimus, alia nova optamus?—Pliny, *Nat. Hist.*, xxviii. 5.

Cf. Brisonius, *De Formulis*, lib. i., s. 150: "Mos erat Latinis populis, quo die quis primum gustaret mustum dicere, Ominis gratia: Vetus novum vinum bibo, Veteri novo morbo medeor."

CORRESPONDENCE WITH THE UNSEEN.

Les personnes pieuses, animées d'un grand esprit de foi écrivent souvent des billets et de lettres à Marie, qu'elles deposent au pied d'une image venerée, ou qu'elles portent sur leur cœur dans une circonstance solennelle. Marie agrée ces saintes industries de la piété et exauce les vœux de ceux qui la prient avec cette touchante simplicité. Cette pratique n'est pas nouvelle. Nous voyons dans les livres saints et dans l'histoire de l'Eglise les plus grands personnages s'en servir pour obtenir de Dieu les graces les plus signales.—Huguet, *Devotion à Marie en Exemples*, ii. 355.

See details of this practice nowadays in France: Parfait, *L'Arsenal de la Devotion, Correspondence avec les Saints*, 317-26.

Il y a des gens qui, en semant des carottes, disent: "Longues comme mes cuisses!" et en semant des navets, "Gros comme ma tete." Afin qui ces legumes deviennent plus volumineux.—*Mel.* [Vosges], 453.

WISHING-CHAIR at Finchale Priory, near Durham.

Wishing-place at St. Gowan's Head (Pembrokeshire). A fissure in the rock just large enough to hold one person, and formerly the saint's cell. Whoever, seated in this rock, repeats his wish therein in full faith, turning him or herself round each time of uttering it, will, before the year is out, have the desire accomplished.—Murray, *Handbook of South Wales*.

WELL of St. Fillan, in the Isle of Comrie, for overcoming sterility.—*Statistical Account of Scotland*, xi. 181.

Well of St. Maughold, in the Isle of Man (sitting in chair), for overcoming sterility.—Sacheverel, *Account of the Isle of Man*, p. 11.

Well in the Isle of May.

The Wishing-well (in the Habberley Valley, between Bewdley and Kidderminster) is a spot resorted to by maidens to wish as fancy may lead them. To walk three times round the well, dropping a pebble into the basin at each turn, and with it breathing the wish into the ear of the resident fairy, is the course pursued.—Murray, *Hdbk. Worc.*

Wish formed on FIRST EATING ANY FRUIT or vegetable for the first time in the season that produces it.

On first eating hot plum-pudding.—Miss M.

On getting the longer half, when pulling the MERRYTHOUGHT of a fowl, which is sometimes called the "wishing-bone."—Ay.; S.

'Tis common for two to break the merrythought of a chicken or woodcock, &c. The anatomists call it clavicula; 'tis called the merrythought because, when the fowl is opened, it resembles the pudenda of a woman. The manner of breaking it, as I have it from the women, is thus: One puts the merrythought on his nose (slightly) like a pair of spectacles, and shakes his head till he shakes it off his nose, thinking all the while his thought; then he holds one of the legs of it between his forefinger and thumb, and another holds the other in like manner, and they break it: he that has the longer part, has got his wish; then he that has got the thought, puts both parts in his hand, and the other draws (by way of lot); and then they both wish, and he that lost his thought, draws: if he draws the longest part, he gets his wish; if the shortest, he loses his wish.—Ay. (Common also in Germany.)

If you see a SHOOTING STAR, the wish you form before its disappearance will be fulfilled.—*N.*, III. i. 4.

Beaucoup de gens se figure, sans aucun fondement, que le souhait qu'ils formeront en voyant filer une étoile sera infallibilement exaucé.—Rion.; D. C.; Hecart.

Dans le Canton de Vézelise on dit que si pendant qu'une etoile file on peut prononcer "Requiescat in pace" on sauve une âme du purgatoire.—Richard, *Trad. Lorrains.*

What we call a "falling star" (and which the Arabs term "shiháb") is commonly supposed to be a dart thrown by God at an evil ginnee, and the Egyptians, when they see it, exclaim: "May God transfix the enemy of the religion!"—Lane, *Modern Egyptians*, c. x.

On first hearing the CUCKOO, turn the money in your pocket and wish for something.—B.

On hearing a DONKEY bray.—Miss M.

On first seeing the NEW MOON. Wish will be realised before the close of the year.—*N.*, i. 5.

On seeing a PIEBALD HORSE. You must not think of his tail.

On seeing a black cow.—Miss M.

On passing UNDER A LADDER (when obliged to do so).—(Scotland) Na.

If you see a HORSESHOE, or piece of old iron, on your path, take it up, spit on it, and throw it over your shoulder, framing your wish at the same time. Keep the wish secret, and you will have it.—Hn.

If you can wish a wish while a withe of the CHRISTMAS ASHEN-FAGGOT is burning, it will come true. The withes easily catch fire and burn very rapidly.—(Dorset) S. Y. in *Long Ago*, 1874, ii. 14.

When you drop an EYELASH, put it on the back of the right hand, throw it over the left shoulder [blow it off], and wish.—Miss M.

ENVIE.

Une femme enceinte qui a ce qu'on appelle vulgairement des envies, c'est a dire des désirs frequents et immoderés de posseder des objets, le plus souvent des fruits, qu'elle ne puisse obtenir immediatement, doit bien se garder pendant sa grossesse de mettre la main droite sur une partie quelconque de son corps et particulierement sur sa figure.* Si elle ne veut que l'enfant qu'elle porte dans son sein n'arrive au monde et ne conserve toute sa vie une image ineffaçable de tout ce qu'elle a souhaité avec tant d'ardeur.—Richard, *Trad. Lorrains.*

* Malebranche warns them not to scratch their face. Bessières speaks of this vulgar error, p. 26.

On a dit aussi que les nœvi vineux etaient du à ce que la conception avait eu lieu pendant les règles.—Bessières, *Err. en Medecine.*

Some women being with child desire Tarre, yea, I have seen them eat sope and hurt them not, with other vile things that I will not name: without Nature had them, death would follow, yet Phisike compt them deadly.—Bullein, *Bul. of Def.*, f. 58 [*S. & M.*], 1562.

La femme grosse est conseillée de mettre la main à son cul, si elle ne peut estre soudain contenté de ce qu'elle desire. Le vulgaire a opinion que si durant ceste affection et phantasie elle se touche le visage, le nez, l'œil, la bouche, le col, la gorge, ou quelque autre partie de son corps, en semblable endroit il paroistra à l'enfant une marque de ce que la mere a eu appetit. Et pource, afin que ceste note soit cachée, il vaut mieux qu'elle soit imprimée aux fesses, ou autre lieu que le vestement couvre.—Jo., I., Bk. III., ch. vii.

Jaques. There 's honourable bones a-breeding: my sister is the peevishest piece of lady's flesh grown of late. We have good sport at it to see her vex and fret; she boxes me as familiarly as if I were her cobbler for talking to her. Nay, she cuts her lace, and eats raw flesh too! What sallet do you think she longed for t'other day?

Ant. I know not.

J. For a—what d'ye call 'em? those long, upright things that grow a yard above the ground—oh, cuckoo pintle-roots; but I got her belly full at last. —Rowley, *All's Lost by Lust*, iii. 1633.

SIGNS FROM PHYSICAL CHARACTERS.

If a young wife has her husband at sea upon a far voyage, and has any news of his arrival, every accident which then happens is a presage of his near approach: if there is but a thief in the candle, it is a letter from her Love; if she dream of fire, it is hasty news from him; if her elbow itch, it is a sign of a strange bedfellow; if her right hand itch, she must receive money; and if her mouth itch, she must have a strange kiss: and all this to be performed by her husband upon his arrival; and if she drinks a dish of coffee with any that understands the deep Arcana of fortune-telling by that means, to be sure all the coffee-grounds that stick upon the sides of the coffee-dish dispose themselves into agreeable shapes: either a ship to bring her husband home, or a boat to fetch her a-board, or something as agreeable that brings the longing lover into a kind of enjoyment before they come into actual possession. So great is the power of conceit or imagination, if backed by desire, that it is almost able to bring future enjoyments into present possession.—*Poor Robin Prog.*, 1732.

A remarkable proof "of the faith accorded to omens by the New Zealanders occurred shortly before the taking of the Pa, or stockade, at Tu Ruapekapeka. The force commanded by Col. Despard, with about 250 native allies under Nini, Mohi Tawai, and other chiefs, encamped one day just without the forest in which the enemy had their stronghold. It was arranged between the Colonel and Nini that a combined movement should be made at daybreak the next morning by the troops and native allies, who were to advance on the Pa until they gained a position suitable for a battery. Long before break of day, however, Nini was awoke by a sudden twitching of the nose. As the nose twitched in the right direction, the other chiefs of his party were immediately aroused; and, after a short consultation, it was unanimously agreed that so favourable an omen was not to be neglected. Therefore, quickly and silently awaking their men, they set off by themselves on the road to the Pa, and before daylight

took possession of a post about 300 yards from it, without opposition. They then sent back messengers to Col. Despard." —Shortland, *T. and S. of New Zealanders.*

Plautus has allusions to omens derived from different parts of the body, as follows:—TEETH, *Amph.*, I. i. 139; HEAD, *Bacch.*, V. ii. 75; SHOULDER-BLADES, *Asin.*, II. ii. 49; BACK, *Mil. Glo.*, II. iv. 44.

CRAMP.

'Fore God, my left leg 'gan to have the cramp,
And I apprehended straight some power had struck me
With a dead palsy. Well, I must be merry,
And shake it off.—Ben Jonson, *Volpone*, v. 1.

SKIN.

Widow (to *Bold*, disguised as the waiting-maid). Are you clean-skinned?

Bold. Clean-skinned, Madam? There 's a question: do you think I have the itch? I am an Englishwoman: I scorn the motion.

W. Nay, prithee, Princox, be not angry: it 's a sign of honesty, I can tell you.

B. Faith, madam, I think 'tis but simple honesty that dwells at the sign of the scab.—Field, *Amends for Ladies*, iii. 3.

ITCHING. Of a sign of bad news; or, as some have it: "You will be kissed, cursed, or vexed, or shake hands with a fool."—Noake, p. 168.

Onos. Die, crimson rose, that did'st adorn these cheeks,
For itch of love is now broke forth on me!

Uncle. Poor boy, 'tis true; his wrists and hands are scabby.
B. and F., *Queen of Cor.*, iv. 1.

Paul. Love is a noble thing, without all doubt, sir.

Car. Yes, and an excellent to cure the itch.
Massinger, *Very Wom.*, iii. 3.

If your gartering-place itches, you wlll go to a strange place.—*Connoisseur*, No. 59.

If your stomach itches, you will eat pudding. If your back itches, butter will be cheap when grass grows there.—*Ib.*

Itching of right PALM OF THE HAND indicates a gift.—B. Receiving money.—Melton.

Rub it on brass,
'Twill come to pass;
Rub it 'gainst wood,
'Tis sure to come good.—*Demonologia*, 1827.

If your head* itches,
You 're going to take riches.
Rub it on wood,
Sure to come good;

* ? hand.

Rub it on iron,
Sure to come flying;
Rub it on brass,
Sure to come to pass;
Rub it on steel,
Sure to come a deal;
Rub it on tin,
Sure to come agin.
(Suffolk) T. Satchell in *Folk L. Rec.*, i. 240.

Lady Smart. And my right hand itches: I shall receive money. —S., *P.C.*, iii.

Clem. I no sooner put my nose into the Court but my hand itches for a bribe already.—T. Heywood, *Fair Maid of West*, I. v., p. 69.

Brutus. Let me tell you, Cassius, you yourself
Are much condemned to have an itching palm,
To sell and mart your offices for gold
To undeservers.
Cassius. I an itching palm?
Shak., *Julius Cæsar*, iv. 3, 9.

If your right hand itches, you will pay away money; if your left, you will receive.—*Connoisseur*, No. 59.

Itching of the left palm. A present to make.—*N.*, i. 12. Or having to pay money.

Itching (pricking) of the THUMBS.

By the pricking of my thumbs,
Something wicked this way comes.
Shak., *Macbeth*, iv. 1, 44.

[*God's Visitation intervenes between* LUST *and* PLEASURE.]

Lust. Gog's wounds! these pangs increase evermore.
Inclination. And my little finger is painfully sore;
You will not believe how my heel doth ache.
Trial of Treasure; H., *O.P.*, iii. 294.

Itching of the LIPS. That you will kiss somebody.—B.; Melton, *Astrol.*

Itching of the EAR. Somebody is speaking of you.—Kelly, *Scottish Proverbs*. You may expect news from the living.—Noake.

Itching of the MOUTH. You will get some novelty.—Kelly, *Sc. Pr.*

My mouth hath itched all this longe day:
That is a signe of kissing at the leste.
Chaucer, *Miller's Tale*, 3683.

Itching of the NOSE. On right side, a stranger-woman coming; on left, a man.—(Devon) *Trans. Devonshire Association*, x. 105. You will see a stranger, or you will drink wine.—B.; Melton. You will be crossed, or vexed, or kissed by a fool.—Hone. You will hear news.—(N. German) Thorpe, *Nor. Myth*, iii. 186. Somebody is speaking ill of you.—Kelly, *Sc. Pr.*

When young wenches' noses itch, they may be assured to be lickt under the snot-gall ere it be long.—*Poor Robin, November*, 1670.

Miss. My nose itched, and I knew I should drink wine or kiss a fool.—S., *P.C.*, i.

Bellafront. We shall ha' guests to-day, I lay my little maidenhead, my nose itches so.

Roger. I said so, too, last night, when our fleas twinged me. [*One knocks.*

Bel. God 's my pittikins, some fool or other knocks.
Middleton (or Dekker), *Honest Whore*, ii. 1.

If your nose itches, you will shake hands with, or kiss, a fool, drink a glass of wine, run against a cuckold's door, or miss them all four.—*Connoisseur*, No. 59.

Pourquoy dit on quand quelqu'un seigne du nez que bientost il aura bonnes nouvelles—Jo., II.

Itching of the SOLE OF THE FOOT. You will walk over strange ground.—(Cornwall) *Connoisseur*, No. 59; *N.*, i. 12.

Gelas. Oh, how my feet itch with desire!—*Timon*, i. 4, *c.* 1600 (Shak. Soc.).

Neverout. Deuce take you, miss; you trod on my foot. I hope you don't intend to come to my bedside.—S., *P.C.*, i.

Itching of the NECK. Your neck is youking for the gallows.—Kelly, *Sc. Pr.*

Itching of the KNEE. You will kneel in a strange church.—(Cornwall) *Connoisseur*, No. 59; *N.*, i. 12; *Trans. Devonshire Association*, x. 106.

Itching of the SIDE. Somebody is wishing for you.—*Connoisseur*, No. 59.

Itching of the ELBOW. You will sleep with a strange bedfellow.—*N.*, i. 12. You will change your bedfellow.—(Cornwall) *Connoisseur*, No. 59; *see* p. 63, *ante*. You will be married.

My elbow itches: I must change my bedfellow.—Howell, *Paræm.*

Borachio. Conrade, I say!
Conrade. Here, man; I am at thy elbow.
Borachio. Mass, and my elbow itched: I thought there would a scab follow.—Shak., *Much Ado*, iii. 3, 90.

Harpax. Call for a delicate rare whore; she is brought you.
Hireius. Oh! my elbow itches. Will the devil keep the door?
Massinger, *V. Mart.*, iii. 3.

Miss. Well, my elbow itches: I shall change bedfellows.
S., *P.C.*, iii.

Much more their elbows itch for joy when they meet with the true gold, the true Red Herring.—Nash, *Lenten Stuffe*, p. 165.

I know that I shall die,
Love so my heart bewitches;
It makes me howl and cry—
Oh, how my elbow itches.
Love Poems (Ballad Soc.), ed. Furnivall, 4.

Itching of the right EYE—you will laugh. Itching of the left eye—you will cry.—B.; *Connoisseur*, No. 59. G. says the reverse.

When your right eye itches, it is a sign of good luck; when the left, a sign of bad luck.—Hone.

When both itch, the popular belief is expressed in this distich:

"Left and* right
Brings good at night."—Halliwell.

* Or.—Hone.

P. Can. It is an action* you were built for, sir.
Pick. And none but you can do it.
P., jun. I 'll undertake it.
P. Can. And carry it.
P., jun. Fear me not; for since I came
Of mature age, I have had a certain itch
In my right eye, this corner, here; do you see?
To do some work, and worthy of a chronicle.
Ben Jonson, *Staple of News*, i. 6.

* Winning an heiress.

Mrs. Mayberry. Tell me, then, I beseech you: do you not think this minx is some naughty pack my husband hath fallen in love with, and means to keep under my nose at his garden-house?
Bell. No, upon my life, is she not.
Mrs. M. Oh, I cannot believe it. I know by her eyes she is not honest.—Webster, *Northward Ho!* ii. 2.

Itching of the eyebrow. You will see a stranger.—*Connoisseur*, No. 59.

Twitching of the eyebrow (la petit souris*). Right, good; left, bad luck.—*N.*, ii. * Languedoc, le rat.

Ἅλλεται ὀφθαλμός μευ ὁ δεξιός.—Theocritus, iii. 37.

See Plautus, *Pseudolus*, i. 1.

Placenta. How my left eyebrow beats! I do not like it;
It doth presage no good.
P. Hausted, *Rival Friends*, i. 1. 1632.

Tingling of the EARS. You will hear sudden news.—B. Lies are being told about you.—Hone, *Year Book*, p. 252; Rd. Whitlock, *Zootomia*, p. 460. 1654.

One ear tingles; some there be
That are snarling now at me;
Be they those that Homer bit,
I will give them thanks for it.
Herrick, *On Himself*, iii 99. [*Hesp.*, 1098.—ED.]

Singing in the ears. Someone is talking of you.—Bro.

If the right ear sings or rings, it is a sign of good news; if the left, of bad news.—*Popular Superstitions*, Philadelphia [1832].

Absentes tinnitu aurium præsentire sermones de se, receptum est.—Pliny, *Nat. Hist.*, xxviii. 5.

See *Fronton et M. Aurel. Epistol.* [Ed. Mai.], lib. ii. 5.

Poorgrass (a Wessex peasant). I 've had the newsbell* ringing in my left ear quite bad enough for a murder, and I 've seed a magpie all alone.—Hardy, *Far from the Madding Crowd*, p. 68. * Newspoll (Somerset).

Burning of CHEEKS, or ears.—G.; Beatrice, in *Much Ado*, Shak., iii. 1, 107; Webster, *Westward Ho!* ii. 1; Lyly, *Euphues and his England*, p. 286.

Some say it is not significant after 6 p.m.

On the right, you are being praised by someone.—Hunt; on the left, you are being blamed.—(Danish) T., *N. M.*, ii. 276; Hunt. H. W. says the reverse: left is praise; right, blame.

Surtout en Normandie.—D. C.

Similarly with burning of ears.—*Popular Superstitions*, Philadelphia; Del Rio, *Disquis. Magic.*, 451. So S., *P. C.*, i.; Collin de Plancy, *Dict. Inf.*, *sub* Oreille; Salgues, *Erreurs*; Melton, *Astrologaster*, 1620, p. 45.

Bite your little finger, and the slanderous tongue will be bit.—Pliny, *Nat. Hist.*, xxviii. 297.

Heiwood (*Epigrams*) says it shows that you have told a lie.

Quand l'oreille gauche nous tinte, ce sont nos amis qui parlent ou qui se souviennent de nous, et le contraire arrive lorsque l'oreille droite nous tinte.—Thiers, i. 185.

If your right ear burns, your mother is thinking of you; if your left, your lover.—(Devon) *Trans. Devonshire Association*, x. 105.

If your right ear or cheek burns, your left friends are talking of you; if your left, your right friends are talking of you.—*Connoisseur*, No. 59; *N.*, i. 12.

Mr. Couch gives the following, as spoken by the person affected:—

"Right cheek, left cheek, why do you burn?
Cursed be she that doth me any harm:
If she be maid,
Let her be slaid;
If she be widow, long let her mourn;
But if it be my true love: burn, cheek, burn."
(Cornwall.)

Idle. Fie! what vain breath you spend. He supply! I 'll sooner expect mercy from an usurer when my bond 's forfeited; sooner kindness from a lawyer when my money 's spent; nay, sooner charity from the devil than good from a Puritan. . . .

Nicholas. I warrant my kinsman 's talking of me, for my left ear burns most tyrannically.—*The Puritan; or, The Widow of Watling Street*, ii. 4. (1607.)

I suppose that day hir eares might well glow,
For all the towne talkt of hir hy and low.
J. Heywood, *Dial.*, II. i.

Careaway. But I promise you I do curstly fear,
For I feel a vengeable burning in my left ear;
. . . And surely I shall have some ill-hap,
For my hair standeth up under my cap.
Jack Jugeler, 1562; H., *O.P.*, ii. 120.

Beat. What fire is in mine ears? Can this be true?
Stand I condemn'd for pride and scorn so much?
Contempt, farewell! and maiden pride, adieu!
No glory lives behind the back of such.
Shak., *Much Ado*, iii. 1, 107.

Freedom. Then look to yourself, you cannot live long; I 'm practising every morning: a month hence I 'll challenge you.

Moneylove. Give me your hand upon 't; there 's my pledge I 'll meet you. [*Strikes him and exit.*

Free. Oh, oh! what reason had you for that, sir, to strike before the month? You know I was not ready for you, and that made you so crank. I am not such a coward as to strike again, I warrant you. My ear has the law of her side, for it burns horribly. I will teach him to strike a naked face the longest day of his life; slid, it shall cost me some money but I 'll bring this box into the chancery.—Middleton, *Trick to Catch the Old One*, i. 3.

Should I endure these curses and despite,
While no man's ear should glow at what I write?
Hall, *Satires*, IV. i. 35.

D'ou vient que l'oreille gauche estant percée la chair s y consolide beaucoup plustost qu'à la droite?—Dupleix, *C. N.*

Si le tintement est à l'oreille droite, signe qu'on parle favorablement de vous; à l'oreille gauche qu'on ne fait pas votre éloge.—[Vosges], *Mel.*, p. 501.

Bleeding of the NOSE. That you are in love.—B.; J. Grange, *Golden Aphroditis*, M. l., 1577; Braithwaite, *Boulster Lecture*, 1640, p. 130. The Dutch say the same.

If only three drops from right nostril, a bad sign.—G.

See Shak., Launc. in *Merchant of Venice*, ii. 5, 24; Chapman, *All Fools*, iv. 1.

Un presage de mort pour un membre de la famille.—D. C.

Il nous arrivera du malheur. . . Si nous saignons de la narine gauche.—Thiers, i. 183.

That when a man's nose bleeds but a drop or two*, it is a sign of ill luck.—Melton, *Astrologaster*.

* Three drops.—*Warning for Fair Women*, ii. 1599.

That when a man's nose bleeds one drop, and on the left nostril, it is a sign of good luck; but on the right, ill.—*Ib.*

Ever after a bloody nose do I dream of good luck.—Ford, *Lover's Melancholy*, v. 1.

Delio. How superstitiously we mind our evils!
The throwing down salt, or crossing of a hare,
Bleeding at nose, the stumbling of an horse,
Or singing of a cricket, are of power
To daunt whole man in us.
Webster, *D. of Malfi*, i. 2.

Ant. My nose bleeds.
One that were superstitious would account
This ominous, when it merely comes by chance.
Two letters that are wrote here for my name
Are drowned in blood! Mere accident!—*Ib.*, ii. 3.

As he stood gazing, his nose on a sudden bled, which made him conjecture it was some friend of his.—Lodge, *Rosalynde*, 1592.

For worthless matters, some are wondrous sad,
Whom, if I call not vain, I must term mad:
If that their noses bleed some certain drops,
And then again upon the sudden stops;
Or if the babbling fowl we call a jay,
A squirrel, or a hare, but cross the way;
Or if the salt fall toward them at table,
Or any such-like superstitious babble,
Their mirth is spoiled, because they hold it true
That some mischance must thereupon ensue;
But I do know no little numbers be
Seduced with this foolish vanity.
Geo. Withers, *Abuses*, II. i. 1613.

Nose-bleeding of a man dreaming of being cuckolded.—Tarlton, *N. of Purgatory*, p. 101 (Shak. Soc.).

Concupiscence. Both damsels and wives use many such feats:
I know them that will lay out their fair teats
Purposely, men to allure unto their love,
For it is a thing that doth the heart greatly move.
At such sights of women I have known men, indeed,
That, with talking and beholding, their noses will bleed;
Through great courage moved by such goodly sights,
Labouring the matter further with all their mights.
L. Wager, *Repentance of Mary Magdalene*, C. iv. r. 1567.

BLEEDING.

Bess. Sir, I bleed*.
D. of Flo. Hah! bleed?
I would not a sad and ominous fate hang o'er thee
For a million; perhaps 'tis custom with you.
Bess. I 've observ'd,
Even from my childhood, never fell from hence
One crimson drop, but either my greatest enemy
Or my dearest friend was near.
T. Heywood, *F. M. of W.*, II. iv., p. 155.

* Suffer.

Again she says:

My sudden bleeding and my DROWSINESS
Should not presage me good.—*Ib.*, v., p. 163.

Swelling of the nose. A punishment for perjury, theft, and all falsehoods.—*N.*, iii. *See* A pimple on the tongue.

THUMB.

The Master's look at the first sight spoke authority not for much; but his thumb writ gentleman, and the ring upon 't sealed him Right Worshipful.—J. Day, *Peregrin. Scholast.*, Tr. xvii. 1641.

WRIST.

S'il est vray que de la galle que on a au poignet ou bracelet on puisse juger qu'il y en a aussi aux fesses.—Joubert, II.

SHREW.

One sure mark* she hath: I marvel if she slip;
For her nose is growing above her over-lip.
Jacob and Esau; H., *O. P.*, ii. 235.

* Of a shrew.

Is this a play on the word "No," foreshadowing her loyalty in wedlock, for which shrews were given credit? *Cf.* A grunting horse and a groaning wife never failed their master.

Her nose, nor long, nor short, nor high, nor low,
Nor flat, nor sharp: the token of a shrow.
Brathwait, *Omphale*, p. 228. 1621.

LAMENESS.

Pourquoy est ce que les boiteux sont plus salaces et luxurieux que ceux qui ont les jambes egales et entieres?—Sc. Dupleix, *La Curiosité Naturelle*, 1625.

JOY.

Calvus can scratch his elbow, and can smile
That thriftless Pontus bites his lip the while;
Yet I intended in that self-devise
To check the churl for his known covetise.
Hall, *Satires*, IV. i. 45.

His very fingers, they did itch
To do with her the feat.—*Bagf. Ball.*, i. 258.

King. Of fickle changelings and poor discontents,
Which gape and rub the elbow at the news
Of hurly-burly innovation.
Shak., *1 Henry IV.*, v. 1, 76.

Sea. Why, how now? charge! stark dumb! you have no more
Compliment than a fish. Go, speak to her.
In. You 'll give me leave to rub my elbow first,
In sign that I am taken.
Davenant, *News from Plymouth*, iii.

STYE ON EYELID.

Orgeol. Une petite tumeur ou enflure, longette en forme de grain d'orge (d'ou elle a prins le nom) qui naist au bout et bord de la paupiere. . . . Quand on l'apperçoit a quelqu'un on luy dit volontiers "Vous avez refusé quelque chose à une femme enciente," ou, si l'on lúy refus, on dit "Vous aurez un orgeol en l'œil."—Jo., I., iii. 6.

Le furoncle des paupieres, le grain d'orge, l'orgelet provient de ce qu'on a posé culotte (cacaverunt) dans un sentier.—[Franche Comté], P. Bonnet in *Mel.*, p. 350.

EYEBROWS. FOREHEAD.

A passing prosperous forehead, of an exceeding happy distance betwixt the eyebrows; a clear, lightning eye; a temperate and fresh blood in both the cheeks: excellent marks, most excellent marks of good fortune.—*Sir Giles Goosecap*, 1606, ii. 1.

Countess. Pray frown, my lord; let me see how many wives you 'll have. Heigho! you 'll bury me, I see.—Marston, *Insatiate Countess*, i. 1.

It is a vulgar belief that a man is destined to have as many wives as there appear wrinkles in his forehead when he frowns.—Note by Editor in *British Stage*, Vol. VI. 1820.

Ceux qui ont la vaine du front grosse et apparente fort aisée a s'enfler, sont malicieux.—Jo., II. (24).

And if a little VEIN appear BETWEEN THE EYES AND THE NOSE of a wench, they say that it signifieth virginity, and in a man, subtiltie of understanding; and if it appear great and black, it signifieth corruption, heat, and melancholy in women, and in man, rudeness and default of wit; but that vein appeareth not always.—*Shepherd's Kalendar*, 1503.

COLD IN THE HEAD.

All that night* she† could not sleep, she was so troubled with the rheum, which was a sign she should hear of some drowning.—Nash, *Lenten Stuffe*, 1598, p. 168.
* Of Leander's death. † Hero.

SMALLNESS.

Clophus, his small eyes his large conscience shows;
His great head and large ears, his little wit.
J. Davies of Hereford, *Scourge of Folly*, *Ep.*, 27; p. 11.

When Lord Byron was introduced to Ali Pacha, "the Vizier said that he knew he was the Megalos Anthropos* by the smallness of his ears and hands."—Galt's note to *Don Juan*, iv. 45.

* *i.e.* the Great Man.

BLUSHING.

Those which offend have commonly this colour in their face:
When guilty men begin to blush, it is a sign of grace.
School of Slovenrie, by R. F., 1605, p. 96.

And withal (if you have not so much grace left in you as to blush), that you are (thanks to your stars!) in mighty credit.—Dekker, *Gull's Handbook*, ch. v.

To change face
In modest minds is sign of grace.
T. Heywood, *Royal King*, ii.

The Eie is said to cause our blushing, &c.

Thanatus (to *Fortune*):

And therefore testify thy modestie
(For error to defend is impudence)
In granting that which thou canst not deny,
And to be true thou know'st in conscience;
Thou sure wouldst blush if thou hadst but one eye
To stand on terms with mine omnipotence;
But sith thine eyes are blind, and judgment too,
Thou canst not blush at that thou canst not do.
J. Davies of Hereford, *H. H. on E., Civil Wars of Death and Fortune*, 9, 1609, p. 186.

If the RIGHT ARM starts or jumps in one's sleep it is a favourable omen; if the left arm, it is unfavourable.—Shortland, *Traditions and Superstitions of New Zealanders*, 1854, p. 114.

Those who are to die early have the lines in their hands indistinct.—*Morley's Life.* [?]

NAILS AND HAIR.

In another historian [Grimston] I find that [in Tartary] they do all suffer the nails of their left hand to grow very long, and wear them of their right hand very short; and this wearing of long nails is not without superstition, for they say they shall be taken up to heaven by their long hair (of which they are curious) and their great nailes.—J. Bulwer, *A View of the People of the World*, p. 292.

A black spot appearing on the NAILS. A bad sign.—B.; Burton, *Anat. of Mel.*, i. p. 207.

White spots on the nails denote luck.—(Berlin) T., *N. M.*, iii. 184.

Flecks on the FINGER NAILS: thumb, a gift; fore, a friend; middle, a foe; ring, a letter to come*; little finger, a journey to go.—Bro.

* Or a sweetheart to come.—*F. L. R.*, i.; *N.*, ii.; Carr, *Craven Gloss.*

A gift on the thumb,
Is sure to come;
A gift on the finger,
Is sure to linger.

Once a wish,
twice a kiss,
thrice a gift.—*N.*, VI. i. 344.

A white speck upon the nails made them as sure of a gift as if they had it already in their pockets.—*Connoisseur*, No. 59.

Les macules blanches qui paraissent sur les ongles décèlent les mensonges qu'on a dits.—*Mel.* [Franche Comté], p. 350.

Nor do we observe it verified in others . . . that there is much considerable in that doctrine of cheiromancy, that spots in the top of the nails do signify things past; in the middle, things present; and at the bottom, events to come. That white specks presage our felicity; blue ones, our misfortunes. That those in the nail of the thumb have significations of honour; those in the forefinger, of riches; and so respectively in other fingers.—Browne, *V. E.*, v. 23.

These yellow spots upon my fingers,
They never come to me but I am sure
To hear of anger ere I go to bed.
Warning for Fair Women, i. 1599.

If you scream when your little finger is pinched, you can't keep a secret (a child's test).—*N.*, v. 6.

The bellies or muscles inside the fingers ought to bow when they are bent.—*Ib.*, 9; [Hyde Clarke].

Signs of long life. Porque quien ha espessos dientes suele mas tiempo vivir?—*Secr. de* Alonso Lopez (158), 1547.

To be crooked shouldered, large nostrils, to have above 32 teeth, short fingered, thick and clear coloured.—Thos. Johnson, *New Book of New Conceits*, 1630; Hll. repr., p. 209.

Signs of short life. To be thin toothed, to have long fingers, and a leady colour.—*Ib.*

Pourquoy est ce qu'on estime de courte vie ceux qui ont les dents rares, claires, et non serrés?—Dupleix, *Curiosité Naturelle*, 1625.

A moist hand denotes an amorous constitution.—Shak., *2 Henry IV.*, i. 2, 170.

Nay, if an oily palm be not a fruitful prognostication, I cannot scratch mine ear.—*Ib.*, *Ant. and Cleo.*, i. 2, 48.

Oth. Give me your hand: this hand is moist, my lady.
Des. It yet has felt no age, nor known no sorrow.
Oth. This argues fruitfulness and liberal heart;
Hot, hot and moist.—*Ib.*, *Othello*, iii. 4, 34.

With this she seizeth on his sweating palm,
The precedent of pith and livelihood.
Venus and Adonis, st. v.

Luce. There be a thousand bragging Jacks in London that will protest they can wrest comfort from me, when I swear not one of them know whether my palm be moist or not.—Webster, *Westward Ho!* iv. 1; Field, *Amends for Ladies*, iv. 2; Davenant, *News from Plymouth*, iv. 1635.

Sogliardo. How does my sweet lady? hot and moist? beautiful and lusty? Ha!—B. Jonson, *Every Man out of his Humour*, v. 2.

Foresight. Does my wife complain? Come, I know women tell one another. She is young and sanguine, has a wanton hazel eye, and was born under Gemini, which may incline her to society; she has a mole upon her lip, with a moist palm, and an open liberality on the mount of Venus.—Congreve, *Love for Love*, ii. 4.

Now doth her moistening palm glow in his hand,
And courts him unto dalliance.
L. Machin*, *The Dumb Knight*, iv. 1. 1633.

[The preface is signed Lewes Machin, but the play is by Gervase Markham. *See* Greg.—ED.]

Bellafront (Dekker, *Hon. Whore*, ii. 1) speaks of Lollio as a filthy, dry-fisted knight, in this sense, as Dyce thinks; but I think she meant stingy.

Clarindore. A spring of youth is in this palm: here Cupid,
The moisture, turn'd to diamonds, heads his arrows.
Massinger, *Parlt. of Love*, ii. 1.

Imperia. By the moist hand of love, I swear I will be his lottery, and he shall never draw but it shall be a prize.—Midd., *Blurt*, ii. 2.

A COLD HAND, and a warm heart. Froides mains, chaudes amours.

It is a good sign to be COLD AFTER EATING. Eat till you 're cold, and you 'll live to grow old.—S., *P. C.*

Lord Smart. I 'm always cold after eating.
Col. My lord, they say that 's a sign of long life.—*Ib.*, ii.

Idleness. As for my properties, I am sure you know them of old: I can eat till I sweat, and work till I am a-cold.
Marriage of Wit and Wisdom, Shak. Soc., p. 12.

This is an old joke:—

"Eat till he sweat and labour without heat."
Sweat at his labour and not at his meat.
Bullein, *Dial. S. and C.*, 68.

Qui pete en mangeant voit le diable en mourant.

Cold of complexion, good of condition.—Hunt.

One knows not where to have him: he is cold of complexion, but not good of condition, who spits poison.—"The Snake," *Strange Metamorphosis of Man*, § 27. 1634.

Faccia senza colore,
o bugiardo, o traditore.
Poca barba e men colore,
sotto il ciel non è il peggiore.

If a youth cannot span his WRIST with fingers of other hand, he is a bastard.—*N.*, i. 4, 53.

This is mentioned in *Southey's Life, by his Son*, i. 113, as a belief at Bristol schools in his day. (Current in my schooldays at Clifton.)

Bustopha. I did ever mistrust
I was a bastard, because lapis is
In the singular number with me.
B. and F., *Maid of the Mill*, ii. 1.

People with tapering fingers are said to grow stout towards middle-age.—Miss M.

Si les bout des doigts estant gros signifie que la personne est ou deviendra grasse, et la pointe des doigts graisle est signe de maigreur.—Jo. (51).

DROWNING MARK. Hanging face.

He hath no drowning mark upon him; his complexion is complete gallows.—Shak., *Tempest*, i. 1, 27. See *post*.

If thou wilt needs damn thyself, do it a more delicate way than drowning.—Shak., *Othello*, i. 3, 350.

Seek thou rather to be hanged in compassing thy joy than drowned, and go without her.—*Ib*, 358.

At the first sight she was enamoured of my age and beardless face, that had in it no sign of physiognomy fatal to fetters. —Nash, *Unfortunate Travellers*, 1594, *M.* 2 r.

Proditores et transfugas arboribus suspendunt; ignavos et imbelles et corpore infames cœno ac palude, injecta insuper crate, mergunt.—Tacitus, *De Mor. Germ.*, 12.

Jamieson says that in former times, on the Border, people crossing a swollen stream would cry out, "Woodie, wooddie,* had your ain!"—(Roxb.)

* Gallows.

HANGING AND DROWNING.

He that is born to be hanged shall never be drowned.—C.; Cl.; *Poor Robin*, 1667.

The water will never warr the widdie.*—Kelly, *Scottish Proverbs*.

* Gallows.

The water 'll no wrang the widdie.—Scott, *Waverly*, i. 272.

Rut. Drowning we have 'scaped miraculously, and
Stand fast, for aught I know, for hanging.
B. and F., *Custom of Country*, i. 3.

Aminta. Sir, your Hymen taper
I 'll light up for you. The window shall show you
The way to Sestos.

Antonio. I will venture drowning.
Martine. The simile holds not: 'tis hanging rather;
You must ascend your castle by a ladder:
To the foot I'll bring you.
Ant. Leave me to climb it.
Mar. If I do turn you off?—B. and F., *Maid of the Mill*, iv 1.

Who nedes to his death, shall;
It is but folye it to prolonge:
This is a word said overall*,
He that is drowned may no man honge.
Barclay, *C. of Lab.*, *A.* 7, 1506.

* *i.e.* everywhere.

A pimple on the tongue. That you have told a lie.—S., *P.C.*

ἐγὼ δὲ σὲ τὸν καλὸν αἰνέων
ψεύδεα ῥινὸς ὕπερθεν ἀραιᾶς οὐκ ἀναφύσω.
Theocritus, *Idyll*, xii. 23.

As we say, A blister will rise upon one's tongue that tells a lie. Bacon, *Essay*, 53. *Cf.* Praise.

Miss. I have a blister on my tongue, yet I don't remember I told a lie.—S., *P.C.*, i.

Those women who are born when the moon is in this house will have pips on the tips of their tongues, and be much given to prating, lying and scolding.—*Poor Robin's Prog.*, 1678.

This is a very ancient superstition, and was regarded indeed as a punishment inflicted by the gods for perjury, theft, and all falsehoods. The phrase is found quite as a common one in books written B.C. 270. Swellings on the nose were also looked upon as punishments for similar offences.—*N.*, iii.

Some men are praised maliciously to their hurt, thereby to stir envy and jealousy towards them; "pessimum genus inimicorum laudantium;" insomuch as it was a proverb amongst the Grecians; that he that was praised to his hurt should have a push rise upon his nose, as we say, that a blister will rise upon one's tongue that tells a lie.—Bacon, *Essays*, Of Praise.

Martine. If this be not true she lies.
Antonio. She cannot;
It would be seen: a blister on her lip,
Should falsehood touch it, it is so tender.
B. and F., *Maid of the Mill*, ii. 2.

The putting of the BREASTS felt by mothers is a sure sign that the baby, wherever he may be, is crying.—Egglestone's *Weardale*.

SEX OF UNBORN CHILD.

Porque ha concebido hija la que esta descolorida?—*Secretos de* Alonso Lopez, 1547 (112).

Encor moins certains sont les signes qu'on baille vulgairement; que si c'est un fils la femme a meilleur appetit, sent mouvoir l'enfant dans trois mois, son ventre est pointu, toutes ses parties droites sont plus habiles à tous mouve-

mens, que le premier pas qu'elle fait estant droite, est du pied droit: que si estant assise elle se veut lever met plustost la main droite sur le genoil droit pour s'appuyer: l'œil dextre est plus mobile, le tetin droit engrossit plustost et le mouvement de l'enfant est au costé droit, au contraire d'une fille.—Jo., i.

On dit aussi que si on met sur la teste de la femme enceinte, sans qu'elle s'en advise une plante de hache (smallage) avec sa racine, si le premier nom qu'elle prononcera est masculin elle est grosse d'un fils: autrement d'une fille.—*Ib.*, iii. 4.

Pourquoy est ce que les femmes estant enceintes d'un enfant masle se portent mieux que l'estant d'une fille?—Dupleix, *Curiosité Naturelle*, p. 267.

DEVIL'S MARKS.

Croaker. I think I know the incendiary's look; for wherever the devil makes a purchase he never fails to set his mark.—Goldsmith, *Good Natured Man*, v.

Thin lips denote a bad, irritable temper.—Miss M.

Thin lips signifieth likerousness and leasing.—*Shepherd's Kalander*, 1503.

A breaking-out on the mouth—that you have been kissing the cook; *i.e.* indicates an excessive fondness for kitchen dainties.

L'herpes labialis vulgo bouquin ou boquin resulte comme ce dernier nom l'indique de ce qu'on a boqué (baisé avec la bouche) sa bonne amie.—*Mel.* [Franche Comté], p. 351. *See* Cotg., *sub.* Bouquin.

Muckle-mouthed folk hae a luck to their meat.—(Scottish prov.) J.

CHIN.

If when a buttercup (Ranunculus bulbosus) is held near the chin, the golden hue of the flower is reflected by the skin. That the person loves butter.—(West of England.) *N.*, V. v. 364, mentions it as a Worcester superstition.

VIRGINITY. *See* p. 173, *ante*.

A small NECK is a sign of continence. Origin of necklace.—B.

The enlargement at the age of puberty is undoubted.

Et tibi jam tumidæ nares, et fortia colla.—Nemesianus, *Eclog.*, ii.

The ancients, says Pezay, had faith in another equally absurd test of virginity. They measured the circumference of the neck with a thread. Then the girl under trial took the two ends of the magic thread in her teeth, and if it was found to be so long that its bight could be passed over her head, it was clear she was not a maid.—Note to Catullus, *De Nuptiis Pelei et Thetidos*, lxii. 397.

Non illam nutrix orienti luce revisens,
Hesterno collum poterit circumdare filo.

See Plin., *H. N.*, xxxvi. 34.

Detect lost maidenheads by sneezing,
Or breaking wind of dames, or pissing.
Butler's *Hud.*, II., iii. 285; and *see* Gray's note as to change of intonation in the voice.

See Webster, *Northward Ho!* iv. 3, as to urine.

Es ist Indischer volksglaube, dass eine reine jungfrau vermöge wasser in eine kugel zu ballen oder in einem sieb zu tragen. Nach des Eustathius Ismene, *lib.* 7, gab es eine quelle, deren wasser klar blieb, wenn eine jungfrau hineintrat, wenn eine entehrte, sich trübte.—Grimm, *Deutsche Rechts Alterthumer*, p. 932., n.

While she stole through the garden where heartsease was growing,
She cull'd some, and kiss'd off its night-fallen dew;
And a rose, farther on, look'd so tempting and glowing,
That, spite of her haste, she must gather it too:
But while o'er the roses too carelessly leaning,
Her zone flew in two, and the heartsease was lost.
"Ah! this means," said the girl (and she sigh'd at its meaning),
"That love is scarce worth the repose it will cost."
Moore, *Tr. Mel.*, "Ill omens."

Fairfield. There is more honesty in thy petticoat
Than twenty satin ones.
Mrs. Bonavent. Do you know that?
Fair. I know by her pail; an' she were otherwise
'Twould turn her milk—
Come hither, let me kiss thee (*kisses the milkmaid*).
Now I am confirmed he that shall marry thee
Shall take thee a virgin at my peril.
Mrs. B. Have you such skill in maidenheads?
Fair. I'll know 't by a kiss
Better than any doctor by her urine.
Shirley, *Hyde Park*, iv. 3.

Gat-tothed* I was, and that bicam me weel;
I hadde the prente of Sëynt Venus' seel,
As helpe me God, I was a lusty oon.
N., ii. 5; Chaucer, *Wife of Bath's Prol.* 6184.

* *i.e.* of an amorous temperament, and so Prol., *C. T.*, 470. Buck-toothed of a man.—Fr. Bouc., he goat.

Ward. Her father praised her breast: sh'ad a voice, forsooth! I marvelled she sung so small indeed, being no maid. Now I perceive there's a young quirister in her belly.—Middleton, *Women Beware Women*, iv. 2.

Jet was also looked upon in the Middle Ages as a test of virginity.—*Prompt. Parv.*, ed. Way, p. 191–2; Middleton, *Changeling*, iv. 12; *Wills and Inventories from Bury St. Edmunds*, Camden Soc., p. 239. *See* Shirley, *The Maid's Revenge*, iii. 2. This is alluded to in *Sir Gyles Goosecappe Knight*, i. 1. 1606.

Prudence. They have robbed me too of a dainty race of ginger, and a jet ring I had to draw Jack Straw hither on holy days.—B. Jonson, *Masque of Metamorphosed Gipsies.*

French-gows cut out and double-banded,
Jet-rings to make her pleasant-handed.
Watson's *Collection of Poems*, 1706, i. 30.

Aiunt autem de expertis esse, quod si colatura et ejus lotura cum rasura detur virgini, bibita retinebit eam quod non minget. Si autem non est virgo statim minget; et sic debet probari an aliqua sit virgo.—Albertus Magnus, *de Mineral.*, II., 2, 7 (De Gagate).

Hoc ipsum recentiores de ambra nigra prædicant.

Les Islandais croient que cette substance carbonifère jouit d'un tres grand nombre de proprietes, comme par exemple de préserver de toute maléfice et du poison celui qui la porte sur soi; de chasser d'une maison les esprits et les fantomes, lorsqu'on brule un peu de sa poussière dans le foyer, et de repousser par le même moyen des maladies epidemiques.—D. C.

If a man dream that his TEETH fall out, he will hear next day of the death of a friend or relation.—Hn., *Demonologia*, 1827.

When the upper incisors are large. That you will live to be rich.—*N.*, i. 17.

When the teeth are wide enough apart for a small coin to pass. Will be lucky and travel.—*N.*, i. 6.

TOOTHACHE.

Isab. And how do you like me now, sir?
Ward. Faith, so well,
I never mean to part with thee, sweetheart,
Under some sixteen children, and all boys.
Isab. You 'll be at simple pains if you prove kind,
And breed 'em all in your teeth.
Middleton, *Women Beware Women*, iii. 3; Dilke's *Old English Plays*, i.

In allusion to a superstitious idea that an affectionate husband had the toothache while his wife was breeding.—*Ib.*, Ed.'s note.

If you have the toothache, you don't love true.—*Connoisseur*, No. 59.

Among other new discoveries in Philosophy this is universally now received: That Love is the cause of Toothache.—S. Wesley, *Maggots*, 1685, note, p. 48.

Ilford (*to Scarborow's sister*). I have got thee with child in my conscience, and, like a kind husband, methinks I breed it for thee. For I am already sick at my stomach, and long extremely. Now thou must be my helper and physician, and provide for me.—*Miseries of Enforced Marriage*, v.; H., *O.P.*, ix., p. 547.

Manuel. I have heard there has been
Between some married pairs such sympathy
That the husband has felt really the throes
His wife, then teeming, suffers. This true grief
Confirms 'tis not impossible.
B. and F., *Custom of Country.*, v. 2.

Those loving husbands
That sympathise their wives' pains and their throes
When they are breeding.—B. and F., *Wife for Month*, iii. 1.

[Is there any connexion with the Couvade?—Ed.]

Pinchwife. Hows'e'r the kind wife's belly comes to swell,
The husband breeds for her, and first is ill.
Wych., *Country Wife*, iv. 4 (end).

(This has reference to being cuckolded.)

Of Loving Husbands.

We observe each loving Husband, when the wife
Is labouring by a strange reciproque strife,
Doth sympathising sicken; and 't may be
In Law they 're one and in Divinity.
Rob. Heath, *Epigr.*, 1650.

Val. What ails Martino, too?
Mar. O, O, the toothache, the toothache!
Bran. Ah, poor worm! this he endures for me now:
There beats not a more mutual pulse of passion
In a kind husband when his wife breeds child
Than in Martino. I ha' mark'd it ever:
He breeds all my pains in 's teeth still, and, to quit,
It is his eye-tooth too.—Middleton, *The Widow*, iv. 1.

Bones.

They that have massye* bones never swete or thirsteth.—Horm., *Vulg.*, 37.

* Massive.

Parthenomancie (parthenon, vierge) divination par le moyen d'un agathe mise en poudre et donnée dans un verre d'eau à une fille pour connaitre si elle est vierge.—Peignot, *Amusemens Philologiques.*

She is quick, upon my word: if you let a physician see her water, you are undone.—Ford, *'Tis Pity She 's a Whore*, iii. 3.

Bawd. I was once sick, and I took my water in a basket and carried it to a doctor's.
Philip. In a basket?
B. Yes, sir. You arrant fool, there was a urinal in it.
P. I cry you mercy!
B. The doctor told me I was with child.
Webster, *Northward Ho!* iv. 3.

She of her own knowledge knew of a Maid had like to have been with child, had not he discovered her inclinations a little before in her water . . . but for a woman (known or

unknown) with child, let not her send her water to him that would not have it known; he can tell whether the father would have his name known, and for a need name it without saying Parish.—Rd. Whitlock, *Zootomia*, p. 113. 1654.

TOE.

Where the division between the toes is not complete, and they are partially joined, they are called twin toes. Cases must occur, as they are reputed to be lucky.—Mr. Hyde Clarke in *N. and Q.*, V. ix., 286. One is mentioned in the same volume.

KNEE.

Est il vray que les gras et les bossus vivent moins que les autres et ceux qui ont les dents cler semées* et les genoux pointus?—Jo., II. (Cab., 97).

* Sparse.

SMALL HANDS. *See* p. 292, *ante*. That they indicate aristocratic descent.

Good teeth, good hair and good nails are supposed to go together.

Even to the delicacy of their hand
There was resemblance, such as true blood wears.
Byron, *Don Juan*, iv. 45.

On more thoroughbred or fairer fingers
No lips e'er left their transitory trace.—*Ib.*, v. 106.

There is nothing perhaps more distinctive of birth than the hand. It is almost the only sign of blood which aristocracy can generate.—Byron's note.

To synne lyghtely will the chyld drawe
That is bekoten without lawe.
Maid Emlyn, 254, c. 1520.

For instances of the belief that bastards came into the world with physical defects as "judgments" on their parents, *see* several of the ballads in Mr. Huth's *Collection*, printed by the Philobiblion Society, pp. 38, &c. But cf. *post*.

TONGUE.

Nurses have a notion that dimples in babies denote a short tongue, and that they will lisp.—Mr. Hyde Clarke, in *N.*, V. ix., 466.

Mordre sa langue est mal penser.—Nuñez, *Refranes*, 1555.

Parmi les croyances superstitieuses qui se rattachent innocemment à l'amour, nous citerons celle-ci, qu'un homme est generalement aimé quand ses cheveux frisent naturellement.—Collin de Plancy, *Dict. Inf.*

Subtle. H' is a fortunate fellow, that I am sure on—
Face. Already, sir, ha' you found it? Lo' thee, Abel!
Sub. And in right way to'ard riches—
Face. Sir!
Sub. This summer
He will be of the clothing of his company,
And next spring call'd to the scarlet; spend what he can.
Face. What, and so little beard?—B. Jonson, *Alchem.*, i. 111.

The eldest sister is to have one husband more than the youngest, because she has one WRINKLE more in her forehead; but the other will have the advantage of her in the number of children, as was plainly proved by snapping their FINGER-JOINTS.—*Connoisseur*, No. 59.

On peut attribuer le propos à Avicenne ou à Rasis qui ont escrit le moyen de cognoistre combien d'enfans fera desormais la femme qui accouche seulement à voir et observer la veine umbilicale qui est comme une corde attachant l'enfant à son arriere faix. C'est que autant qu'il y a de nœuds ou riddes et replis en la dite corde autant fera-elle d'enfans: et si n'y a aucun nœud elle n'en fera plus? Et si entre les dits nœuds il y a grand distance, la femme aussi mettra grand intervalle d'une grossesse à l'autre et si la distance est petite elle n'y mettra gueres. D'avantage si les nœuds sont noirs ou rouges elle fera autant de masles et s'ils sont blancs des filles.—Jo., I., iv. 5.

HAIR.

Bush natural, more hair than wit.—Jo., ii.; Taylor, *Superbiæ Flagellum*; L. Wright, *A Display of Duty*, 19, 1614.

> He has more hair than wit.
> Mark you not in derision how we call
> A head grown thick with hair, bush natural.
> Dekker, *Satiromastix*.

More. Thy head is for thy shoulders now more fit;
Thou hast less hair upon it and more wit.
Sir T. More, Shak. Soc., p. 51, *c.* 1590.

Again, Wit goes not all by the hair.—*Ib.*, p. 59.

> Huomo peloso,
> ò matto ò venturoso.
> *Ital. Prov.*, 1535; Marston, *Insatiate Countess*, iii. 4.

Item, She hath more hair than wit.—Shak., *Two Gentlemen of Verona*, iii. 1, 349; *Comedy of Errors*, ii. 2, 81.

Sir Bounteous. Imberbis juvenis, his chin has no more prickles yet than a midwife's: there 's great hope of his wit, his hair 's so long a-coming.—Middleton, *A Mad World my Masters*, ii. 2.

The woman's beard to be lecherous.—*Husbandman's Practice*, 1673, *L.* 6.

J. What care I? 'Tis but the loss of a man's hair—an excremental ornament: wit consists not in it.—Nabbes, *Covent Garden*, i. 4.

It is deemed a sign of longevity in Devon if the HAIR grows down on the forehead, and retreats up the head above the temples. —Hn.

If on the parting of a woman's hair a small lock remains, forming a sort of peak or tuft on the forehead, she will outlive her husband.—*N.*, ii.

This is sometimes called the "widow's peak."

Sluttish widows' locks; viz., here growing together in a tuft.—Ellis, *Original Letters*, III., iii. 132 (*temp.* Henry VIII.).

Melton, *Astrologaster*, 1620, p. 45, gives it to the opposite sex: "That by a certain tuft of hair growing on the foremost part of a man's forehead it may be known whether he shall be a widower or no."

See Jamieson, "Cowlick," Suio-Gothic Martofwa, "The Nightmare's Tuft."

The sudden loss of hair is a prognostic of the loss of children, health, or property.—Hn.

> And surely I shall have some ill-hap,
> For my hair standeth up under my cap.
> *Jack Jugeler*, 1562; H., *O.P.*, ii. 120.

S'il est vray que l'homme tondu ait moins de force.—Joubert, ii.

If your hair burn brightly when thrown into the fire, you will live long.—H. W.

If it smoulder away, and refuse to burn, it is a sign of approaching death.—Hn.

He that hath the nose hairy at the point or above is a person altogether simple-hearted, whence came the proverb: "He is an honest man; he hath a hairy nose."—Sanders, *Physiognomie*, 1653, p. 175.

Hairy persons always go to heaven.—(Northampton) S.

In the huddees [traditions of Muhammed] it is stated that, should a person not preserve his beard, he will rise at the day of judgment with a black face, like that of a hog; and if a person keeps moustachios of such length that in the act of drinking he wet them, the water of the howz-e-kowsur* will be denied him.—*Qanoon-e-Islam*, translated by Herklots (1832), c. 37.

* Fountain of paradise.

A person who often has his hair in his mouth becomes a drunkard.—S.

His hair 's in his eyes like a drunkard.—Field, *Amends for Ladies*, iii. 3.

On croit dans quelques localiles que le frisson des cheveux annonce qu'un démon passe dans le voisinage. Les Bretons disent aussi que les sorciers ont le pouvoir en soufflant leur cheveux dans l'air de faire prendre à ceux ci la forme que bon leur semble.—D. C.

[*At a drinking contest.*]

First Courtier. There 's a hair, sir,
In that glass.
Sim. An 't be as long as a halter, down it goes:
No hair shall cross me.
Middleton, *Old Law*, iii. 1.

Falkner (*brought before More, and defending his long hair*):
I thought it stood not with my reputation and degree to come to my questions and answers before a City Justice. I knew I should to the pot.
More. Thou hast been there, it seems, too late already.
Sir T. More (Shak. Soc.), p. 44, *c.* 1590.

Wilt thou show thyself a child? Wilt thou have more hair than wit?—Rowley, *Birth of Merlin*, iv.

What can you expect from women—their hair is long and their mind short?—A proverb quoted in Wallace's *Russia*.

TREMBLING.

W. Q. Pawn. A sudden fear invades me, a faint trembling
Under this omen,
As is oft felt the panting of a turtle
Under a stroking hand.
B. Q. Pawn. That bodes good luck still.
Sign you shall change state speedily; for that trembling
Is always the first symptom of a bride.
Middleton, *A Game at Chess*, iii. 2.

A sudden SHIVERING IN THE BACK. Someone is walking over your grave.—G.; *Connoisseur*, No. 59. The Dutch have this saying.—Thorpe, *Nor. Myth.*, iii. 331.

Miss (*shuddering*). Lord, there's somebody walking over my grave.—S., *P. C.*, i.

On the Continent of Europe a similar impression has been ascribed to the glance or vicinity of a murderer.—D.; Deusingius, *De Morbó Man-schlæct Dissert. Select.*, s. ii. 63–103.

Persons believing this will give directions that they may be buried in some secluded corner of the churchyard, so that their corpse may not be disturbed by unholy footsteps.—Hunt.

To sneeze in the right or left nostril is a sign of good or evil.—N.; Plutarch, *L. of Themist.* Especially in love affairs.—Aristænetus, *Epist.*, v. 2.

Hoc ut dixit, Amor sinistram, ut ante
Dextram sternuit approbationem.
Catullus, xliii., *De Acme et Septimio.*

He hath sneezed thrice: turn him out of the hospital.—Howell, *Paræm.*

If you sneeze in the morning before breakfast, you will have a present before the week is out.—*Athenæum*, Feb. 5th, 1848; *Mel.*, [Vosges,] 456.

It is considered more propitious to SNEEZE between noon and midnight than between midnight and noon.—Aristotle, *Prob.*, s. 33. *See* other ancient authorities, *Enc. Metropol.*, Sneeze.

If one chaunce to sneese after repast, the order is for to call for a dish of meat and a trencher againe to be set upon the board; and in case he taste not of somewhat afterward, it is thought a most cursed and fearefull presage on his behalfe.—Pliny, *Nat. Hist.*, tr. Holland.

If a person sneezes while eating it is a sign that a visitor or some news will soon arrive.—Shortland, *New Zealand*.

Ad ista pertinet, si homo surgens de lecto ad lectum redeat, quia sternutavit antequam potuit se calciare.—A.

When they sneeze at first stepping out of bed in the morning, they are from thence certified that strangers will be there in the course of the day in numbers corresponding to the times that they sneeze.—(South of Scotland) James Hogg, *Mountain Bard*, n. p. 27.

Hinc sunt etiam illa; limen calcare, cum ante domum suam transit; redire ad lectum, si quis dum se calceat sternutaverit.—S. Augustine, *De Doctr. Christ.*, II., c. 20.

Pour se preserver de la piqure des puces il faut repeter deux fois de suite le mot och.—D. C.

Tactus. Tactus, thy sneezing somewhat did portend:
Was ever man so fortunate as I
To break his shins at such a stumbling-block?
(*having fallen over a crown and robes*). *Lingua*, i. 6.

Sitting on a table (inadvertently). That you want to be married. —Miss M.

[Miss *puts her hand upon her knee.*]

Neverout. What, Miss, are you thinking of your sweetheart?
Is your garters slipping down?—S., *P.C.*, i.

Quand une femme ou une jeune fille a perdu une jarretiere son mari ou son amant lui fait une infidelité ou se fourvoie.—*Mel.*, [Vosges,] p. 457.

Talking to yourself. You will die a violent death.—*N.*, 1. Also Dutch.

Quarrel.

Domestic harmony must be preserved when washing-day comes, in order to ensure fine weather, which is indispensable, as that ceremony is generally performed out of doors.—(American) *N.*, V. xii.

Si deux hommes se querellent aupres de toi* et que l'un dise à l'autre, "Dieu maudisse ton pere!" quelque etranger que tu fusse d'ailleurs a cette malediction—elle retomberait sur ta tete.—Daumas, *L'Algerie*.

* When setting out on a journey.

Biting of fleas. That you will see a stranger.—B.; Middleton, *Works*, ed. Dyce, iii. 36.

STATURE.

The Court to Witness. Woman, how can you be so stupid? You are tall enough to be wise enough.—R. *v.* Power, October 18th, 1834: *Arabiniana*, p. 7. 1846.

BEARD.

Whoever hath a divided beard, the whole world will not prevail against him; *i.e.* he is cunning, dividing his beard by handling while he is musing and plotting.—(Hebrew proverb) Ray, 1678.

Donna barbuta
da lontan si saluta.

CAT. See *ante*, p. 113.

He seemed fader of all unthryftnesse,
Jagged and garded full ungay,
With a face fylled with falsenesse,
Berded lyke a kitling of May.
(Description of Heaviness) Barclay, *C. of Lab.*, *A* 5, 1506.

A cat born in May is supposed to be inclined to melancholy, and to be much addicted to catching snakes and reptiles and bringing them into the house.—(W. Sussex) *F.L.R.*, i.

It must needs be an unclean and impure beast that liveth only upon vermin and by ravening, for it is commonly said of a man when he neezeth that he hath eaten with cats.—E. Topsell, *History of Four-footed Beasts*, 1607, p. 106 (quoting Perottus).

He may therefore have been suspected of an alliance with witches.

If the CAT washes her face—a stranger; if she passes her paw over her ears—to arrive same day.—*N.*, v. 7; *Trans. Devonsh. Assoc.*, x. 105.

If the cat sneezes or coughs, every one in the house will have a cold.—Hone, *Year Book*, p. 152.

If a cat, whether belonging to the house or a visitor, scratches the furniture, he must not be restrained, as he scratches for luck. —*Chambers' Journal*, 1873 ("Omens").

EAR.

La petite oreille est marque de bon esprit et de malice aussi surtout aux femmes.—Joubert, ii. (23).

A certain star in the forehead, which you see not,
Your chestnut, or your olive-colour'd face
Do's never fail; and your long ear doth promise.
I knew 't, by certain spots too, in his teeth,
And on the nail of his mercurial* finger.
(Good fortune.) B. Jonson, *Alchem.*, i. 111.

* Little.

Beaugard. But when, Sir Jolly, is this business* to be brought about?

Sir J. Presently. 'Tis more than time 'twere done already. Go, get you gone! I say. Hold, hold, let's see your left ear first! Hum—ha—you are a rogue; you're a rogue. Get you gone! get you gone! Go.—T. Otway, *Soldier's Fortune*, iv. 1681.

* An assignation of which he is to be the hero.

Small EARS denote generosity; well-curled ones, long life, and *vice versâ*.

If the ear-lobe hangs below the conventional limit of the line of the mouth, and is in the line of the chin, the possessor will be hanged.—*N.*, V. ix.

A child born open-handed will prove frank and bountiful.—B.

Nomination de Gaston de Moncade à la souveraineté du Bearn. Les deputés Béarnais ayant été envoyés auprès de Marie de Gavaret et Guillaume de Moncade son époux, pour leur demander un de leurs enfants, on conduisit ces deputés dans la chambre où les jumeaux dormaient et on leur donna le choix. L'un des enfants avait les mains ouvertes et l'autre les avait fermées. Ils se determinèrent en faveur du premier, prenant son attitude pour une marque de liberalité.—D. C.

TEETH.

Glo. For I have often heard my mother say
I came into the world with my legs forward. . . .
The widwife wonder'd, and the women cried
"O Jesus, bless us! he is born with teeth!"
And so I was; which plainly signified
That I should snarl, and bite, and play the dog.
Shak., *3 Henry VI.*, v. 6, 70.

King Henry. The owl shriek'd at thy birth—an evil sign;
The night-crow cried, aboding luckless time;
Dogs howl'd, and hideous tempests shook down trees;
The raven rook'd her on the chimney's top,
And chattering pies in dismal discord sung.
Thy mother felt more than a mother's pain,
And yet brought forth less than a mother's hope. . . .
Teeth hadst thou in thy head when thou wast born,
To signify thou camest to bite the world.—*Ib.*, 44.

Nurse [*to Franckford*]. Your boy grows up, and 'tis a chopping lad:
A man even in the cradle.

Franck. Softly, nurse.

N. One of the forward'st infants: how it will crow
And chirrup like a sparrow! I fear shortly
It will breed teeth; you must provide him therefore
A coral with a whistle and a chain.

F. He shall have anything.

N. He's now quite out of blankets.
Webster, *Cure for a Cuckold*, i. 1.

Advocate. He was born with teeth in his head, by an affidavit of his midwife, to denote his devouring, and hath one toe on his left foot crooked and in the form of an eagle's talon to foretel his rapacity. What shall I say? Branded, marked, and designed from his birth for shame and obloquy, which appeareth further by a mole under his right ear with only three witches hairs on 't—strange and ominous predictions of nature.—Shirley, *Chabot*, v. 2.

BREAKING WIND.

I never held it such a heinous crime,
A fart was lucky held in former time:
A fox of old, being destitute of food,
Farted, and said, "This news must needs be good:
I shall have food I know without delay,
Mine arse doth sing so merrily to-day."
And so they say he had. But yet you see
The fox's blessing proves a curse to me.
"Upon a Fart Unluckily Let," *Musarum Deliciæ*, i., 1656.

RED. *See* Cain-coloured.—Shak., *Merry Wives of Windsor*, i. 4, 21.
Judas-coloured.—Shak., *As You Like It*, iii. 4, 6; *Mart.*, xii. 54.

Fair folk are aye foisonless.—Kelly, *Scottish Proverbs.*

Fair and false.—Cl.

Fair and sluttish,
Black and proud;
Long and lazy,
Little and loud.—R.

Fair and foolish, little and loud;
Long and lusty, black and proud;
Fat and merry*, lean and sad;
Pale and pettish, red and bad.—Varchi, p. 34, n.

* Lazy.—W. Vaughan's *Directions for Health*, 1617.

Vortiger. It seems ye've great thoughts in their constancies,
And they in yours, you dare so trust each other.
Second Lady. Hope well we do, my lord; we've reason for it,
Because they say brown men are honestest;
But she's a fool will swear for any colour.
Middleton, *Mayor of Queenborough*, iv. 2.

Mrs. G. Ah, you old fornicator, that ever I saw that red beard of thine! now could I rail against thy complexion. I think in my conscience the traces and caparisons of Venus' coach are made o' red hairs, which may be a true emblem than no flaxen stuff or tanned white leather draws love like 'em. I think thou manureast thy chin with the droppings of eggs and muskadine before it bristled. A shame take thee and thy loadstone!—Middleton, *Family of Love*, v. 1.

Lipsalve. How ill-advised were you to marry one with a red beard!

Mrs. Glister. O, master Lipsalve, I am not the first that has fallen under that ensign! There's no complexion more attractive in this time than gold and red beards: such men are all liver.—*Ib.*

Third Gossip. Now, by my faith, a fair high-standing cup
And two great postle spoons, one of them gilt.

First Puritan. Sure, that was Judas then with the red beard.

Second Puritan. I would not feed
My daughter with that spoon for all the world,
For fear of colouring her hair. Red hair
The brethren like not; it consumes them much.
'Tis not the sisters' colour.
Middleton, *Chaste Maid in Cheapside*, iii. 2.

Garde toi bien des hommes rousseaux, des femmes barbues, et des ceux qui sont marques au visage.—Wodroephe, *S. H.*, p. 276.

Buckle suggests that it was because red hair was a mark of leprosy.—*C. P. B.*, 1608 and 1901.

Monet nos hæc fabula rufos evitare
Quos color et fama notat, illis sociare.
M. Fab., XIII. Century, i. 32, British Museum Add. *MS.* 11619, f, 189, r.; reprinted in Wright's *Latin Stories*, Appendix, Percy Society, No. 28.

Gray-eyed, greedy;
Brown-eyed, needy;
Black-eyed, never blin
Till it shame a' its kin.—C.

The red is wise,
The brown trusty,
The pale envious,
The black lusty.—R. Tofte, 1615.

Capelli rossi
o tutto foco, o tutto mosci.

Unpopular; B. Jonson, *Poetaster*, ii. 1.

To a red man read thy read,
With a brown man break thy bread;
At a pale man draw thy knife,
From a black man keep thy wife.

See Tofte's note to Varchi's *Blazon of Jealousie*, 1615, p. 21, where he speaks of an "old saying" in the above.

Ile neuer trust a red-hair'd man againe
If I should live a hundred yeares; that's flat:
His turne cannot be serued with one or twain,
And how can any woman suffer that?
Rowland, *'Tis Merry when Gossips Meet*, 1602.

Persons, particularly females, with bluish-grey eyes, having a perpendicular streak of black on the pupil, are accounted capable of seeing ghosts.—(Ireland.)

Fra gli Egizii era tradizione chi Tifone, il genio della destruzione, simile al Arimane Persiano al Satano Ebraico fosse di pelo rosso, forse per memoria di invasioni di barbari di pelo rosso e presso noi dura tuttavia la tradizione, "Guardati dal pelo rosso nè valse a toglierla la barba rossa del Redentore."—R.

Leve sone dere,
ne ches thu nevere to fere
littele mon, ne long, ne red,
thif thu wil don after mi red.
* * * *
The rede mon he is a quet,
for he wole the thin uvil red;
he is cocker, thef and horeling;
scolde of wrechedome he is king.
Proverbs of King Alfred.

Raro breves humiles vidi, ruffosque fideles.—Bebelius, 1512.

Sub rubeâ pelle non est aliquis sine felle.—Nicander, *Ethica*, 1580.

Thais. I ever thought by his red beard he would prove a Judas.—Marston, *Insatiate Countess*, ii. 2.

In rufâ pelle vix est animus sine felle.—Withals, 1586.

Apothecary. Pray, what 's the price of this red-bearded fellow?
If his gall be good, I 've certain uses for him.
Merchant. My sorrel slaves are of a lower price,
Because the colour 's faint:—fifty chequins, sir.
Ap. What be his virtues?
Mer. He will poison rats;
Make him but angry, and his eyes kill spiders;
Let him but, fasting, spit upon a toad,
And presently it bursts, and dies; his dreams kill:
He 'll run you in a wheel and draw up water,
But if his nose drop in 't, 'twill kill an army.
When you have worn him to the bones with uses,
Thrust him into an ovenluted well;
Dry him, and beat him, flesh and bone, to powder,
And that kills scabs and aches of all climates.
Ap. Pray at what distance may I talk to him?
Mer. Give him but sage and butter in a morning,
And there 's no fear: but keep him from all women,
For there his poison swells most.
Massinger, *Very Woman*, iii. 1.

There be three sondrie men which have doen thee never good: the winker in his tale, the laugher* in his rage, and the fox-coloured, which will not stick for bloodsheading, false witness, and perjury.—Bullein, *Bul. of Def.* (S. and Ch., f. 55), 1562. * Lawyer

Nay, I further declare, you may know by their hair:
If it be red or yellow then, then you may swear
They will never prove true, but will love more than you:
And the sandy complexions are flatterers too.
Have a care of such men, for there 's scarce one in ten
But are false and deceitful: be careful, oh then!
Of a two-coloured beard you had need be afeard.
Now, if by such a one you by chance be ensnar'd,
You 'll have sorrow and wo; they 'll be jealous, I know,
And will watch, peep, and haunt you wherever you go.
"The West-country Counsellor,"
in *Bagford Ballads*, ii. 495. 1684.

In no kyn house þat rede mon is
ne woman of þo same colour y wys;
take never þy Innes for no kyn nede,
for þose be folke þat ar to drede.
Boke of Curtasye, Sloane *MS.* 1986
(about 1430–40), l. 307, E.E.T.S.

A red beard and a black head,
catch him with a good trick and take him dead.
Howell, *English Proverbs*.

Entre roux poil et felonie
s'entre portent grant compaignie.
Rom. de Cristal et de Clarie; Benoit, *Chron. des Ducs de Normandie*, ii. 172; *Rom. du Renart*, i. 19, v. 502.

Jamais rousseau ou Normand
ne prens ne crois à serment.
Le Duc, *Prov. en Rimes*.

Soubz chevel roux
souvent git un poux.—G. Meurier.

Per rubeam barbam debes cognoscere nequam.
Thou shalt know a lewd fellow
by his beard, either red or yellow.—With., 1586.

BLACK.

Clem. When did you see a black beard with a white liver, or a little fellow without a tall stomach?—T. Heywood, *Fair Maid of the West*, 1631, I. iv., p. 54.

Pourquoy dit en de ceux qui ont les yeux verds que toutes bonnes choses leur sont contraies?—Jo., II., *P. V.*, 332. *Cf.* Shak., *Othello*.

SQUINTING.

People who squint are said to be of a penurious disposition, but punctual in their dealings.—Miss M.

SYMBOL. PYTHAG.

Ad finem ubi perveneris, ne velis reverti—f. 71.
Ignem gladio ne fodito—*Ib.*
A fabis abstineto—77.
Cibum in matellam ne immittas—72.
Cornici ne insidias.—70.

Stateram ne ingrediaris—70.
Ne gustaris quibus nigra est cauda—69.
Aretum anulum ne gestato—71.
Ne cuivis porrigas dextram
Carne edito—72.
Vollenti onus auxiliare, deponenti nequaquam—72.
Per publicam viam ne ambules—73.
Adversus solem ne loquitur.
Hirundines sub eodem tecto ne habeas
Panem ne frangito—74.

Hostium munera non munera. Erasmus calleth this superstition. *Cf.* Timeo Danaos.

MOLES.

A mole on the Feet and Hands shows there are others on the Testes, and denotes many children.
on the right Arm and Shoulder, great wisdom.
on the left Arm and Shoulder, debate and contention.
near the Armhole, Riches and honour.
on the Neck, commonly denotes one near the Stomach, which denotes strength.
on the Neck and Throat, Riches and health.
on the Chin, another near the Heart, Riches.
on the Lip, another on the Testes, and signifies good stomacks and great talkers.
on the right side of the Forehead, great riches;
on the left side of the Forehead, quite the contrary.
on the right Ear, riches and honour;
on the left Ear, quite the contrary.
between the Eyebrow and the edge of the Eyelid, there will be another between the Navel and the Secrets.—B.

A red Mole on the Nose of a Man or Woman, there will be another on the most secret parts and sometimes on the ribs, and denotes great lechery.

Yet have I Martes mark upon my face,
And also in another privee place.
Chaucer, *W. of B.'s Prol.*, 619.

Moles on the Ankles and Feet, signify Modesty in Men, Courage in Women.
on the Belly, denote great eaters.
on or about the Knees, riches and virtue; if
on a Woman's left Knee, many children.
on the left side of the Heart, very ill qualities.
on the Breast, denotes poverty.
on the Thighs, great poverty and infelicity.
Lupton's *Notable Things*, 1660, p. 153.

Quote moles and spots on any place
o' th' body by the index face.
Butler's *Hudebras*, II., iii. 283.

SIGNS FROM PHYSICAL CHARACTERS.

Moles on the middle of Forehead, Riches and Advancement by favor of Friends.
on the right part of Forehead, prosperity in Riches and Love affairs.
on the left part of Forehead, many crosses and disappointments.
between the Eyes towards the Nose, Riches by Marriage.
on the Nose, speedy and repeated marriage and many Children.
on the right Cheek, prosperity with Covetousness and Craft.
on the left Cheek—to a man, crosses in his affairs; to a woman, loss of honour and danger in Childbearing.
on the Chin, wisdom, but no great riches.
on the left Arm, much labour.
on the right Arm, Riches gained by industry.
on the Breast, Advancement by the favour of Great Ones.
on the Belly, to be beloved, and so gain riches and advancement.
on or near the Private parts, promises ability in Duty, vigour in Love, and many Children.
on the Neck, much labour and sorrow.
on the right Hip, much beloved and fortunate in Love.
on the left Hip, riches by the death of Relatives.
on the right Knee, Success in Love and Several Marriages.
on the left Knee, crosses and disappointments.
on the right Leg, plenty and an easy life.
on the left Leg, travail and poverty, and same
on right or left Foot, or any part of the Heel.
A New Academy of Compliments, 17.

Chi ha il neo sopra la cintura
Ha gran ventura.—Howell, *Paræum.*

I have observed that when Englishmen have WARTS or MOLES on their faces they are very careful of the great hairs that grow out of those excrescences, and several have told me they look on those hairs as tokens of good luck.—Misson, *Travels* [by Ozell], p. 358. 1719.

De Flores. I must confess my face is bad enough,
But I know far worse has [far] better fortune,
And not endur'd alone, but doted on;
And yet such pick-hair'd faces, chins like witches',
Here and there five hairs whispering in a corner,
As if they grew in fear of one another;
Wrinkles like troughs, where swine-deformity swills
The tears of perjury, that lie there like wash
Fallen from the slimy and dishonest eye:
Yet such a one plucks sweets without restraint,
And has the grace of beauty to his sweet.
Middleton, *Changeling*, ii. 1.

The hairs that grow out of Moles are held sacred.—Bro., *V. E.*, V. xxiii.

Nævos in facie tondere religiosum habent etiam nunc multi.—Pliny, *N. H.*, xxviii. 6.

This is still observed by some.—Ay.

A mole at the back of the neck marks out the bearer of it as in danger of hanging.—Hn.

If you have a mole on your back, you are sure to be murdered. —(Devon) *N.*, v.

I have a mole above my right eye,
And shall be a lady before I die:
As things may happen, as things may fall,
Who knows but I may be lady of Bunny Hall?
(Nottinghamshire) Briscoe, *Facts and Fancies.*

This forcast, it seems, was verified.

Oberon. And the blots of nature's hand
Shall not in their issue stand;
Never mole, hare-lip, nor scar,
Nor mark prodigious, such as are
Despised in nativity,
Shall upon their children be.
Shak., *Midsummer Night's Dream*, v. 1, 398.

Alison. And that mole there beneath the tip of your RIGHT EAR is a most shrewd sign [of matrimony]. No, I won't tell you where there is another. Ah, Madam! Madam!—J. Gay, *The Wife of Bath* (a Comedy), i. 1713.

WARTS.

I have heard aged mumping beldames, as they sate warming their knees over a coal, scratch over the argument very curiously, and they would bid young folks beware on what day they pared their nails, tell what luck every one should have by the day of the week he was born on, and how many years a man should live by the number of wrinkles on his forehead, and stand descanting not a little on the difference in fortune when they are turned upward and when they are bent downwards. Him that had a wart on his chin they would confidently ascertain he should have no need of any of his kin; marry, they would likewise distinguish between the standing of the wart on the right side and on the left. When I was a little child I was a great auditor of them, and had all their witchcrafts at my fingers' ends as perfect as Good-morrow and Good-even.—T. Nash, *Terrors of the Night*, 1594, *E.* 4.

Momford. The creases here are excellent good; the proportion of the chin good; the little aptness of it to stick out, good; and the wart above it most exceeding good. Never trust me if all things be not answerable to the prediction of a most divine fortune towards her.—*Sir Gyles Goosecap*, 1606, ii. 1.

OMENS AND OTHER SIGNS.

Ce sont des presages de bonne ou de mauvaise fortune, quand un chien noir entre dans un maison étrangere; quand un serpent tombe par la cheminée; quand on eternue le matin, à midi, ou au soir, rarement ou souvent; quand on dit quelque nouvelle ou quelque parole affligeante dans un festin; quand on marche sur le pied de quelqu'un, quand on entend le tonnerre à gauche ou a droit, quand en sortant de la maison le premier pas que l'on fait est du pied droit ou du pied gauche.—Thiers, i. 185.

Cest un mauvais presage quand le matin en se levant on voit un banc renversé et quand quelqu'un crache dans le feu.—*Ib.*, *Traité*, i. 183.

God save my eyesight! (exclamation at a bad omen).—Palsgrave, *Ac.*, x. 2.

CANDLE.

Quand le bois qui est dans le feu tombe et se dérange; quand la chandelle allumée jette quelques bluettes ou étincelles de feu; et quand un chien en dormant tourne le nes du cote de la porte de la chambre, c'est signe qu'il doit venir compagnie au logis.—Thiers, i. 186.

But of lower consideration is the common foretelling of strangers from the fungous parcels about the wicks of candles; which only signifieth a moist and pluvious air about them, hindering the avolation of the light and favillous particles; whereupon they are forced to settle upon the snast.—Browne, *Vulgar Errors*, v. 24.

The innkeepers and owners of brothels at Amsterdam are said to account these fungous parcels lucky when they burn long and brilliantly, in which case they suppose them to bring customers. But when they soon go out, they imagine that the customers already under their roof will presently depart. They call these puffs of the candle "good men."—*Putanisme d'Amsterdam*, 12°, 1681, p. 92.

Quand de petits charbons se détachent de la lumière d'une chandelle ils annoncent . . . une nouvelle agreable s'ils augment la lumière, facheuse s'ils l'affaiblissent.—C. P.

Bien des gens attendent une nouvelle s'il se forme à la meche de la chandelle une etincelle tournée de leur cote . . . de peu d'importance quand en secouant le flambeau l'etincelle disparait. *See* Tres grave quand l'etincelle resiste à plusieurs secousses.—Rion.

A sputtering of the candle announces a stranger and was a propitious love omen.—*Anthol. Græc.*, vii., Ep. 177.

Sternuit et lumen; (posito nam scribimus illo.)
Sternuit; et nobis prospera signa dedit.
Ecce merum nutrix faustos instillat in ignes:
Crasque erimus plures inquit—et ipsa bibit.
Ovid, *Epist. Heroidum*, xix. 151
("Hero to Leander").

FIRE.

Pfeifet das Feuer, so bedeutet das bei ihnen Glück, ob es gleich bei denen Jakuten Unglück anzeiget, und sollten sie diesemnach beständig glücklich sein, weil sie allezeit nasses Holz brennen, so immer pfeifet.—G. W. Steller, *Beschreib. von Kamtschatka*, p. 276.

The thin blue flame
Lies on my low-burnt fire, and quivers not;
Only that film, which flutter'd on the grate,
Still flutters there, the sole unquiet thing.
Methinks its motion in this hush of nature
Gives it dim sympathies with me who live,
Making it a companionable form,
Whose puny flaps and freaks, the idling spirit
By its own moods interprets, everywhere
Echo or mirror seeking of itself,
And makes a toy of thought.
But O! how oft,
How oft, at school, with most believing mind
Presageful, have I gazed upon the bars,
To watch that fluttering stranger!
Coleridge, *Frost at Midnight.*

Me oft has Fancy, ludicrous, and wild,
Sooth'd with a waking dream of houses, towers,
Trees, churches, and strange visages express'd
In the red cinders, while with poring eye
I gazed, myself creating what I saw.
Nor less amused, have I quiescent watch'd
The sooty films that play upon the bars,
Pendulous, and foreboding in the view
Of superstition, prophesying still,
Though still deceived, some stranger's near approach.
Cowper, *Task*, *B.* iv., "Winter Evening."

Last night (I vow to heav'n 'tis true),
Bounce from the fire a coffin flew;
Next post some fatal news shall tell:
God send my Cornish friends be well.
Gay, *Fables*, i. 37, "The Farmer's Wife and the Raven."

Much mystic lore of various use she knew,
Why coals seem coffins, and why flames burn blue;
If with her tail puss played in frolic mood,
Herself pursuing, by herself pursued;
"See!" cried my Nurse, "she bids for rain prepare,
A storm, be sure, is gathering in the air;
If near the fire the kitten's back was found,
Frost was at hand, and snows hung hovering round;
Her paw prophetic rais'd above her ear
Foretold a visit, for some friend was near."
Rev. S. Bishop, *Poems*, i. 116.

Another fiery ordeal (on All Hallowe'en) consists in whirling before the face a lighted brand, singing the old verse—

Dingle, dingle, dowsie, the cat 's in the well,
The dog 's awa' to Berwick to buy a new bell.

They then observe the last sparks of fire and augur from them: many round spots mean money; a quick extinction, loss of property, and so on.—Hn.

A shred of soot hanging from the bars of the grate. A stranger.—Bra.; *Connoisseur*, No. 59; Coleridge, *Frost at Midnight*.

The number of times you have to blow or clap your hands in order to detach it shows in how many days he will come.

If the "coom" is not to be thus detached, it shows that the strangers are not going to alight.—J.

A triangular piece of peat put into the fire means an unexpected stranger.—(Dutch) *N.*, ii.

If the FIRE burn brightly* on being poked†, the absent lover, wife, or husband is in a good humour.—H. W.; *N.*, i. 1.

* Up quickly. † Made.—*Trans. Devonsh. Assoc.*, x. 105.

You 'll have a cheerful husband.—S., *P.C.*, i.; *Connoisseur*, No. 59.

Gentlemen who are fond of cakes and other sweet things, said to be good-tempered and make good husbands.—Miss M.

Col. Oh, Miss, you must needs be very good-humoured, you love sweet things so well.—S., *P.C.*, i.

Sudden bursting of the flame from coals. A good sign.

Sudden bursting of the flame from coals when the crock is hung up. A stranger.—*N.*

If the fire springs out on the hearth, you may be sure of soon receiving a visit.—(Dutch) Thorpe, *Nor. Myth.*, iii. 328.

Bien des gens attendent une visite si un tison roule en dehors de la cheminee.—Rion.

An oval cinder flying out of the fire indicates a cradle and baby.

A coal starting out of the fire prognosticates either a purse or a coffin, as the imagination may figure either one or the other represented upon it.—*Demonologia*, by J. S. F., 1827, 12°; *Connoisseur*, No. 59.

A round cinder flying out of the fire indicates a purse and property coming, called "purses" by Goldsmith, *Vicar of Wakefield*. —G.

If you poke the fire at the top, above the bars of the grate. Will never marry.—Miss M.

If the fire burns up quickly, the housemaid's young man is in a good temper.—*Trans. Devonsh. Assoc.*, x. 106. And *see* p. 174, *ante*.

The fire burning on one side of the grate. A wedding.—*N.*, ii.

If the kitchen fire be found alight in the morning. A scolding.—*N.*, ii.

A dropped FORK sticking in the floor. Company coming.—*N.*, v. 3. A woman.

If you drop a knife by chance on the floor, a strange gentleman will call before the day is over.—Miss M.

If you drop a pin or a needle. a fork or a pair of scissors, and they stick on the point.—*Popular Superstitions*, Philadelphia.

A cock strutting up to the threshold and crowing, or with his face to the door. A stranger.—J.; *N.*, i. 3.

If you drive him away it will save you from the visit.

Talking backwards—putting one word inadvertently before another. A stranger.—Hunt.

By the chattering of magpies, they know they shall have strangers. Home, *Demonologie*, 1650.

If on a tree, they will come to the adjoining house.—J. [Angus;] R. Scot, *D. of W.*

A bumble-bee coming into a house indicates that you will see a stranger shortly. If it has a red tail, a man; if a white, a woman.—*N.*, IV. ii. 221.

To turn the bee out is a most inhospitable action.—Hn.

TEA-POT.

If a man handles the teapot when under a lady's charge, he will have twins before the year is out.

If the teapot be left open inadvertently while the tea is brewing (the lid not down)—a stranger will drop in.—*N.*, iv.

The lid of the teapot left open by chance at tea-time. A stranger.—Miss M.; Noake, *Worcestershire Notes and Queries*, 171.

A floating tea-stalk indicates a beau. The tea should be stirred round briskly, and the spoon then held erect in the middle of the cup. If the stalk clings to the spoon, the beau will come that evening. Otherwise, if the sides of the cup attract.—*N.*, iv.

A floating tea-leaf in your cup. A stranger. Place it on the back of one hand and slap the fingers with the other hand, and the number of times necessary to detach it shows the days before his arrival. It is a male if long and hard, a female if short and soft.—Hunt.

The sediment of the sugar, in the form of froth, rising to the top of a cup of tea. A present of money coming.—*Demonologia.*

If the broom is set in a corner. Strangers will surely come to the house.—(E. Ang.) F.

A brand falling in the corner and remaining in an upright position. A stranger.—*Popular Superstitions*, Philadelphia.

If three women with the same initial sit at the table together. A wedding.—(Derbyshire) *N.*, v. 8.

If the parlour-BELL rings whilst the clock is striking. A scolding.—*N.*, ii.

If the door-bell rings or the knocker is used whilst the clock is striking. There'll be anger in the house.—*Trans. Devonsh. Assoc.*, ix. 99.

Two bells ringing in the house at the same moment. A wedding.

She is no less sure of a good [husband] because she generally has ill-luck at cards.—*Connoisseur*, No. 59.

Holding good CARDS at play. That you won't marry.

Unlucky at play, lucky in marriage.—(Dutch) Thorpe, *N. M.*, iii. 331.

If a girl in conversation anticipates what another was about to say. Will be married first.—C.; Hunt; *Connoisseur*, No. 56. As to men, *see* p. 156, *ante*.

Two bachelors drinking at once to the same young lady. She will soon be married.—S., *P. C.*, ii.

The WORK-girl who puts the first stitch in the bride's dress will be married before the year is out.

If cotton knots in working. Speedy marriage of the person for whom the article of clothing is intended.—Miss M.

As many pins as a dressmaker runs unintentionally into the underclothing of a lady when she tries on a new dress, so many years the lady will remain unmarried.—*Trans. Devonsh. Assoc.*, x. 106.

Miss. Pray, Colonel, make me a present of that pretty pen-knife.
Ld. Sp. Ay, Miss, catch him at that and hang him.
Col. Not for the world, dear miss: it will cut love.
Ld. Sp. Colonel, you shall be married first: I was going to say that.—S., *P. C.*, i.

ECLIPSE.

As the Eclipse of the Sun is the cause of death and destruction: so is an error or vice, which is an eclipse of virtue in a Prince, a great calamity and a pernicious plague unto the people, and presageth the like fall in the apish imitating multitude.—Cawdray, *Tr. of Sim.*, 522.

The sparkling bullies of her eyes
Like two eclipsed Suns did rise
Beneath her crystal brow.
To show, like those strange accidents,
Some sudden, changeable events
Were like to hap below.

J. Cleveland, *A Sing-song on Clarinda's Wedding*, 1667, p. 155.

KISS.

One for a wish,
Two for a kiss,
Three for a cold.

LAST PIECE.

Whoever gets the last piece of cake out of the plate at tea-time —will be first to marry. If a girl gets it she will marry a man with a fortune.—Egglestone, *Weardale*, p. 91.

If in CUTTING TOASTED BREAD, the segments are not cut clean through so as to fairly detach them, the operator will not be married.—*N.*, iv.

Si dans une veillée une jeune fille laisse tomber son fuseau et que ce soit les plus petit bout de cet instrument qui arrive le premier à terre, c'est un signe, suivant les femmes de Cornimont (Lorrain) qu'on recevra bientot à la maison la visite d'une personne qui n'y est jamais venue.—D. C.

CAT.

Nice. My grandam told me a cat sitting on the hatch was no good sign [*i.e.* the buttery hatch, or half door between the hall and the offices, with a bar on the top to rest the cans and dishes upon].—S. S., *Honest Lawyer*, i. 1616.

The old lady complained of a cold, and her daughter remarked it would go through the family, for she observed that poor Tab had sneezed several times.—*Connoisseur*, No. 59.

The cat scratching her ear with her paw. A visit from a friend.—*Connoisseur*, No. 59. (*See* extract from Bishop, p. 316, *ante*.)

Qu'une jeune fille marche etourdiment sur la queue d'un chat adieu pour elle l'espoir dêtre mariée dans l'année.—Richard, *Trad. Lorrains*.

DOG.

If a feather, a straw, or any such thing be observed hanging at a dog's nose or beard, they call that a guest, and are sure of the approach of a stranger. If it hang long at the dog's nose, the visitant is to stay long, but if it falls instantly away the person is only to stay a short time. They judge also from the length of this guest what will be the size of the real one; and from its shape whether it will be a man or a woman; and they watch carefully on what part of the floor it drops, as it is on that very spot the stranger will sit.—James Hogg, *Mountain Bard*, p. 27, n.

TALKING OF A PERSON. That he or she will shortly appear.

"Talk of the devil and he 'll appear."

Omina principiis inesse solent.—Ovid, *Fasti*, I., 178.

God forgive me, I think I never name her, but I conjure her. Look where she comes!—*Three Lords and Three Ladies of London*, 1590; H., *O. P.*, vi. 401.

You will live through the year. Beidh tu hed an bhliadhain so, a nois a bhimoid a' tracht on. You will live thro' the year, for we were just speaking of you.—(Ulster Proverb, 488), *U. J. Ar.*, ix. 227.

Throwing down your CHAIR in rising from it. That you have told a lie.—(Dutch) *N.*, i. 3. Won't be married this year.—S., *P.C.* Si c'est une dame qu'elle ne sera pas mairesse dans l'année.—*Mel.*, [Vosges,] 453.

If you STUMBLE up-stairs (by accident) you will be married the same year.—Hn.

The converse is equally true and far oftener verified, that if you tumble down-stairs you won't be married that year.—*The Puritan* (1607), v. 1.

Drop a spoon, and you will have a disappointment before the day is over.—Miss M.

NEST.

A lady in Worcestershire was lamenting to me that one of the autumnal gales had blown down a squirrel's nest from the position that it had occupied for several years in the top of a tall tree in her garden. She said that this was looked upon by her servants as a sign that something unlucky would happen to her house or household during the coming year.—[Cuthbert Bede], *N.*, V. x. 23.

ADVERSE WINDS. *See* Awkward, in sense of unlucky.—Marlow, *Edward II.*; Drayton, *Historical Epistles* [Queen Isabel].

Old women's luck—wind in the face
both going to and from a place.
Brogden, *Lincolnshire Proverbs.*

Qu. Marg. Was I for this nigh wreck'd upon the sea,
And twice by awkward wind from England's bank
Drove back again unto my native clime?
What boded this, but well-forewarning wind
Did seem to say "Seek not a scorpion's nest,
Nor set no footing on this unkind shore?"
Shak., *2 Henry VI.*, iii. 2, 82.

WEAR OF SHOES.

Trip at the toe,
Live to see woe;
Wear at the side,
Live to be a bride;
Wear at the ball,
Live to spend all;
Wear at the heel,
Live to spend a deal.—(Suffolk) *F.L.R.*, i.

LIGHTS AT SEA.

This is a very elegant description of a meteor well known to sailors. It has been called by the several names of the fire of St. Helen, St. Elm, St. Herm, St. Clare, St. Peter, and St. Nicholas. Whenever it appeared as a single flame it was supposed by the ancients to be Helena, the sister of Castor and Pollux, and in this state to bring ill-luck from the calamities which this lady is known to have caused in the Trojan war. When it came double it was called

Castor and Pollux, and accounted a good omen. It has been described as a little blaze of fire sometimes appearing by night on the tops of soldiers' lances or at sea on masts and sailyards, whirling and leaping in a moment from one place to another. Some have said, but erroneously, that it never appears but after a tempest. It is also supposed to lead people to suicide by drowning.—Douce, *Illustrations to Shak.*, i. 3.

The following may be referred to: Pliny, *N. H.*, ii. 37; Seneca, *Quæst. Nat.*, c. 1; Erasm., *Colloq. in naufragio*; Schotti, *Phys. Cur.*, 1209; Cotgrave, *Frex Art. Furole*, &c.

If the light first appears in the stem or foreship and ascends upwards, it is good luck; if either lights begin at the topmast, bowsprit or foreship, and descend towards the sea, it is a sign of tempest.—Steph. Babman, *Golden Books of the Leaden Gods*, cited by Douce. *Cf.* Lucian, Pt. I. [*True Hist.*, I., c. 29: λύχνους δὲ πολλοὺς περιθέοντας. *Nav.*, 9: καὶ τινα λαμπρὸν ἀστέρα Διοσκούρων τὸν ἕτερον ἐπικαθίσαι τῷ καρχησίῳ. *Charid.*, 3: ἄλλως τε καὶ ὕπ' ἐκείνων παρακεκλημένος ἐπ' ἄκροις ἱστίοις ἐν τοῖς ἐσχάτοις κινδύνοις φανέντων. *De Merc. Cond.*, 1: ἐπὶ πᾶσι δὲ ἐντοὺς Διοσκούρους ἐπιφαινομένους. . . . ἤντιν' ἄλλον ἐκ μηχανῆς θεὸν ἐπὶ τῷ καρχησίῳ καθεζόμενον ἢ πρὸς τοῖς πηδαλίοις ἑστῶτα καὶ πρός τινα ἡϊόνα μαλακὴν ἀπευθύνοντα τὴν ναῦν.—Ed.]

Ariel. Sometime I 'ld divide
And burn in many places; on the topmast,
The yards and bowsprit, would I flame distinctly,
Then meet and join.—Shak., *Tempest*, i. 2, 198.

Dioscuri.

Two lights appearing in likeness of fire, and sitting upon the masts or sailyards of ships, betokening a lucky voyage to sailors: Castor and Pollux, or St. Helen.—Junius, *Nomenclator*, 1585.

Rain and sunshine.

In some parts of Germany there used to be, and perhaps is now, a common belief that when the sun shone during rain a tailor was going to heaven.—*Globe*, 22/7/'79.

Quand il pleut et fait chaud,
Le bon Dieu plante ses aulx.

Quand il pleut et le soleil luit, c'est le diable qui bat sa femme ou qui marée sa fille à coups de bâton. Le bon Dieu plante ses aulx pendant que le diable bat sa femme; l'un fait bien pendant que l'autre fait mal. Ils sont en continuelle opposition dans nos legendes.—Perron, *Prov. Franche Comté*, p. 140.

Dream of snakes.

In troth, 'tis no good luck to dream of snakes,
one shall be sure to hear anger anon.
Daniel, *Queen's Arcadia*, iv. 1.

COCK-CROWING.

Pessimum habetur augurium cantus Gallorum vespertinus . . . aut mortem in familiam domumque illam irrepturam, cujus est gallus cantans, aut incendio ædes conflagraturas; illud futurum autumant si pedes ejusdem galli aquæ immissi, frigidi, hoc vero si calidi sentiantur. Ejusdem naturæ est opinio de cantu galli in vestibulo concepta; qui duplicis eventus creditur; ut, si caudam ad villam vertat, oculisque intuatur fores ædium, hospitum adventum; sin contra, oculos ad villam, caudam vero versus fores diligat, mortem præsagire dicitur.—Momannus, *Dissert.*, p. 52.

Si il oient la pie jangler
Qui dent sanz dute noeles aver.

Beleve nou3t of the pyes chateryng,
Hyt ys no trouthe but fals belevyng.
Many belevyn yn the pye
Whan she com3 low or hye
Chateryng and hath no reste,
3an say they—we shall have geste.
Rob. Brunne, *Handl. Synne*, 355.

Cf. Maggot-pies, Shak., *Macbeth*, iii. 4, 125.

LUCKY NUMBERS.

A singular illustration of the Italian's belief in them occurred in 1878 on the death of Sir Wm. Stirling Maxwell at Danieli's hotel at Venice, the employés of the hotel immediately on his death subscribing to take shares in the numbers in the next lottery corresponding with the numbers of the rooms occupied by the late M.P. for Perthshire, both of which numbers strangely enough were afterwards drawn prizes.—*N.*, V. x. 65.

MESSENGER.

This is the name in Worcestershire to threads or films floating in a liquid. The following relating to the discovery of pregnancy by the inspection of urine shows the same superstition:

"Ainsi s'abusent les bonnes gens qui cuident l'urine venir de là où est l'enfant et qu'elle en peut rapporter certaines nouvelles; et c'est, comme ils disent quand il y a un floc de coton ou de bourre suspendu au milieu de l'urine. Baille luy belle. Il y auroit prou d'hommes gros et enceins, si cela estoit vray."—Jo., II. iii. 3.

PLAYING AT SOLDIERS.

When children are seen so doing by the roadside it forebodes the approach of war.—(American) *N.*, V. xii.

So when the Volunteer movement is lively.

HENS FIGHTING.

Quand les poules se battent ensemble signe que quelques parents ou amis dont on n'a plus eu de nouvelles depuis long temps, sont decedés.—*Mel.*, [Vosges,] p. 498.

MISER.

Quand un avare fait un cadeau, on dit qu'il ne tardera pas à mourir.—*Ib.*, p. 451.

POCKETS.

Poches annoncent, quand elles sont mises à l'envers, que la personne qui les porte en cet etat doit bientôt aller plaider. Meme dicton au sujet du bonnet, des bas mis à l'envers. —*Ib.*, p. 498.

NAMES.

Lovell. The politic
And cunning statesman that believes he fathoms
The counsels of all kingdoms on the earth,
Is by simplicity oft over-reached.
Lady All. May he be so! yet, in his name to express it,
Is a good omen.
Lovell. May it to myself
Prove so, good lady, in my suit to you!
What think you of the notion?
Mass., *New Way to Pay Old Debts*, v. 1.

Romelio. I have lost three goodly carracks.
Ar. So I hear. . . .
You gave those ships most strange, most dreadful
And unfortunate names: I never look'd they 'd prosper.
Rom. Is there any ill omen in giving names to ships?
Ar. Did you not call one the *Storm's Defiance?*
Another *The Scourge of the Sea?* and the third,
The Great Leviathan?
Rom. Very right, sir.
Ar. Very devilish names, all three of them, and surely
I think they were curs'd in their very cradles: I do mean
When they were upon their stocks.
Rom. Come, you are superstitious.
Webster, *Devil's Law Case*, ii. 3.

Alcade. I never saw a braver vessel sail,
And she is call'd the *Negro.*
Mullisheg. Ominous,
Perhaps to our good fate.
T. Heywood, *Fair Maids of the West*, I. v., p. 64.

They [merchants] call their ships by many prosperous names: the *Success*, the *Good Speed*, the *Triumph*, the *Safeguard*. How vain doth one rock prove all these prosperous titles!—T. Adams, *Works*, p. 401. 1629.

Dordalus (*leno*). Quid nomen tibi 'st.
Toxilus. Nunc metuo ne peccet.
Virgo. Lucridi nomen in patria fuit.
Tox. Nomen atque omen quantivis est pretii: quin tu hanc emis?
(*seorsum*) Nimis pavebam ne peccaret: expedivit.
Dord. Si te emam,
Mihi quoque Lucridem confido fore te.
Plautus, *Persa*, iv. 4.

Lipsius gives Salvius Longinus, Statorius as names of good omen. Curtius, Minutius, Furius, Hostilius as of bad omen.

COMET.

Cometam mirabile sidus, neque ordinarium, mala perniciemque mortalibus portendere vulgaris est opinio. Politicis bella, seditiones: Theologis religionum mutationes, hæreses; Nautis ventos et tempestates; Agricolis annonæ penuriam, sterilitates; medicis pestem significare creditur. — J. Primerosius,* *De Vulgi Erroribus in Medicina*, B. II. ch. xxxiv. 1669.

* An Englishman.

Electrical disturbances often precede destructive rain: the cause of deficient harvests, and of a crop of popular discontent.

Comonly wonders fall more ayenst wo than ayenst welthe, as comets and starres, brennyng castelles in the air, eclypses of the sun and mone ayenst kynde, men in the ayre armed or fyghtynge, the rainbowe turned up so downe.—*Dives and Pauper*, ch. 29. 1493.

Lors qu'il-paroit un comete,
Chacun chez soy fait le Prophete;
Le Pilote craint l'ouragan,
Et le Bourgeois le patapan*.
Traité de Primerose par Rostagny, 1689.

* *i.e.* the rappel.

EARTHQUAKE.

These are things
An earthquake brings:
At nine of the bell
They sickness foretel;
At five and seven betoken rain;
At four the sky is clear'd thereby.
At six and eight comes wind again.
N., V. x. 426; *Transactions of Asiatic Society of Japan.*

Steph. A fearful comet sweeps the air.
Andr. Heav'n has done us right at last,
And grac'd our triumphs with its bonfires too! . . .
St. Nor is this all. Men talk as if an earthquake
Had overthrown some houses.
An. 'T has yet left
The palace standing. Have you more?
St. The statue of your St. Paul drops tears!
An. More change of weather.—J. Wilson, *Andron.*, v. 2.

SALAD.

Si une fille remue la salade, chaque feuille qui tombe retarde son mariage d'une année.—Perron, *Prov. Franche Comté*, p. 29.

INCONSTANCY.

The waistcoat wrought thou sentest new
Hath of his silk new changed the hue;
The colours of thy picture fair
Do drop from board and much impair;
The chain which thou thyself didst knit
About my neck (for it most fit)
On sudden's broke, presages all
That thou from first love soon would'st fall.
Rd. Tofte, *Fruits of Jealousy*, p. 81. 1615.

Three CANDLES on the table. If middle one first put out, a wedding before the end of the year.—Thiers.

Three candles burning in one room forebode a marriage. In such cases the Danes say, "Oh, there is a bride in the room!"

Les malheurs qui naissent de trois chandelles allumées.—Rion.

A ring of flame in the candle. Matrimony.—B.; Goldsmith, *Vicar of Wakefield*.

The girls had their omens too; they felt strange kisses on their lips; they saw rings in the candle; purses bounded from the fire, and true-love knots lurked at the bottom of every teacup.

A separate piece of wick lying in the snuff of the candle. A thief. Browne, *V. E.*

Probably because it wastes and spoils the candle in making it gutter.—Webster, *Westward Ho!* v. 1.

Mist. W. I know what one of them buzzed in mine ear till, like a thief in a candle, he made mine ears burn.—Ay.

Light the taper at the fire of the Sanctuary and leave it burning clear. Yet there is a thief to waste it; yea, it is ready to dim itself if there be not snuffers to keep it bright.—T. Adams, p. 1177.

Foretells a stranger.—B. and F., *Nightwalker*, ii. 1.

Where you see a thief in the candle, call presently for an extinguisher.—Bp. Hall, *Remains*, p. 46.

It is sometimes called a parcel.*—G. And some say, a stranger will arrive from that side of the country on which it lies.—*Spectator*, No. 7.

* A letter.—*Connoisseur*, 59.

A spark in the wick. A letter for the person towards whom it shines.—G.

The time of its coming is determined by the number of times of striking the bottom of the candlestick on the table required to detach the spark.—J.

A vexatious controversy to the person on whom they alight. Sharp swords.—(Teviotdale).

When the tallow in melting curls over the edge. A winding sheet.—G.

The person in the company opposite to it will be the first to die. It is said to represent the handle of your coffin.—Hunt.

If one lights a candle and it goes out again directly. Will have a disappointment.—Miss M.

The smell of brimstone another sign.—Gay, *Widow of Bath*, iii.

That if a candle burn blue it is a sign there is a spirit in the house, or not far from it.—*Ib.*; Melton; *Connoisseur*, No. 59.

Frippery. Lent to master Andrew Lucifer upon his flame-coloured doublet and blue taffeta hose . . . "top the candle, sirrah! methinks the light burns blue."—Middleton, *Your Five Gallants*, i. 1.

If the bubbles in the centre of a teacup can be got into a spoon and then into the mouth without the sides of the cup and spoon being touched by them. A letter next morning.—Miss M.

When the bubbles rise in the centre of the cup, it is a sign of fair weather; when at the side, of wet.—Miss M.

Bubbles upon tea denote kisses.—Hone, *Year Book*, p. 253.

Hazlitt (*MS. Notes to Slang Dictionary*) calls the froth "the witch."

A pair of KNIVES crossed, or the noise made by the steam in escaping from a block of wood burning on the hearth, presage a quarrel.—(Northampton) S.

Two teaspoons inadvertently put into the same saucer. A wedding. —Miss M.; *N.*, iv.

Meeting a priest the first thing on New Year's morn. Marriage within year of spinsters and widows.—Mich. Plac., p. 109.

If a loaf parts in your hand while you are cutting it. Bodes dissension: parting man and wife.—Hn.

A HORSE NEIGHING AT YOUR DOOR betokens coming grief.—(West Indies) Branch.

Rainy weather the rest of the week.—*N.*, iv.

Nell India e in Russia si crede ancora che l'uomo provi il bisogno di starnutare quando una donna pensa a lui.—D. G.

When a person wants to SNEEZE and cannot. Some one wants to see them and is unable.—Miss M.

If you sneeze three times in close succession. Will have a present, and a good husband or wife.

For once or twice neesing, from death no escaping. Howell gives this as a British proverb. "Nag un treu na dau, ni nawdd rhag angeu.—p. 22.

Two or iii nesys be holesom: one is a shrowed token. Bina aut terna sternutatio salutaris, solitaria vero gravis.—Horman, *V.*, p. 30.

If when a servant is making a bed she happens to SNEEZE, no person can sleep in it undisturbed, unless a part of the straw or feathers be taken out and burnt.—*Ess. on Demonology, Ghosts and Apparitions and Popular Superstitions*, by James Thacher, p. 205.

This is given in Hampson, *Med. Æv. Kal.*, i. 386 (1841) as Highland.

When two persons in conversation are going to tell each other the same thing, some lie will soon be told about them.—S.

But *see* p. 319, *ante*.

If a person inadvertently makes a rhyme in conversation. Will receive a present.—Miss M.

When the canary bird sings cheerfully, all is well with the family; when he ceases and becomes silent, calamity is in store.—H. W.

When rooks desert a rookery, it foretells the downfall of the family owning the property. When they haunt a town or village, forebodes mortality; and if they feed in the streets, a storm. —Hn.

A single crow perched in the path of the observer forebodes wrath.—*N.*, i. 2.

If a HARE runs along a village street. A fire.—S.

DRESS.

If your apron strings* come untied, your absent lover is thinking of you.—Miss M.

* Garter.—Hunt. *See* p. 305, *ante*.

If you put a button or hook into the wrong hole while dressing in the morning, some misfortune will occur during the day. —Hn.

If you tear your dress returning home, you will never take the same walk with the same people again.—(Piedmontese) *N.*, IV. x.

If a gentleman burns the tail of his coat or a lady the hem of her skirt during a visit to the county, it is a proof they will repeat their visit.—(Dorset) *Long Ago*, ii. 14.

SHOES.

And now my dream 's out; for I was adream'd,
That I saw a huge rat; O dear, how I scream'd!
And after, methought I had lost my new shoes;
And Molly, she said I should hear some ill news.
Swift, *The Grand Question.*

Greg. Lady, your scarf 's fallen down.
N. 'Tis but your luck, sir,
And does presage the mistress must fall shortly;
You may wear it an you please.
B. and F., *Wit at Several Weapons*, iii. 1.

If steel articles belonging to you, such as knives, keys, &c., become RUSTY without unusual carelessness. Money is put by for you.—(Welsh) *N.*, i. 5.

When a loaf is cut up and shows large holes in the inside, the customary proverb is that the baker has chased his wife through the dough.—(Dutch) *N.*, ii.

If meat shrink in the pot, it presages a downfall in life; but if it swells, you will be prosperous.—Hn.

The cook is in love when the porridge is burnt.—(Dutch) *N.*, ii. Or a dish is too much salted.—*Ib.*

If there is great plenty of NUTS in the copses and hedges. Many children will be born that year.—L. Double nuts presage twins.—(Worcestershire) Lees.

Lorsque l'année est fertile en noisettes il y a beaucoup de naissances illégitimes.—D. C.

Sept. If store of nuts this month, the proverb 's clear
That it will be a mighty bastard year.—*Poor Robin*, 1687.

A full churchyard.—(Derbyshire) *Reliquary*.

A good apple-year.—*N.*, iii.

Das jahr in welchen viele Nüsse wachsen bringt viele kinder der Liebe.

Annâ de nesilles*
annâ de filles
annâ d'achaulons†
annâ de gaichons.‡
Perron, *Prov. Franche Comté*, p. 23.

* Noisettes. † Noix. ‡ Garcons.

When there's plenty o' nuts there's a many wasps and a many women with child.—(Shropshire), *N.*, V. 3.

This month some maids makes nine months after sick,
When they with men in woods go nuts to pick;
For, being round about with wood enclosed,
They oftentimes are wantonly disposed.
Poor Robin, 1714 (Sept.)

A baby laughing in its dreams is conversing with the angels.—(Dutch) *N.*, i. 3.

The French call this "rire aux anges," and think it a bad sign, as indicating that he will soon join their number.—D. C.

To dream of the dead before day,
is hasty news and soon away.—J.

If a girl's* petticoat hangs below her dress, they say her father loves her better than her mother, meaning that her mother has neglected her ordinary and natural duties to her.—Chambers, *Book of Days;* Miss M.

* Being slated child.—Carr, *Craven Glossary*.

BIRTHDAY.

Such as the weather is on this anniversary, so will your prospects for the year be bright or dull.—Miss M.

BIRTH OF MALES.

I noticed in the course of this year that there was a greater christening of lad bairns than had ever been in any year during my incumbency, and grave and wise persons said that it had been long held as a sure prognostication of war when the births of male children outnumbered that of females.—Galt, *Ann. of the Par.*, p. 180.

PARSON.

The number of years that a parson will hold a living shown by the number of knoups, or strokes he gives on the church bell at his induction.—Jackson, *Shropshire Word Book.*

THORN.

A Fresse on dit qu'une epine accrochée á la robe d'une jeune fille ou d'une veuve annonce que l'une ou l'autre epousera un veuf.—D. C. (Lorrain.)

BED.

A bedmaker who forgets to put the PILLOWS in their places will not be married during that year.—*Trans. Devonsh. Assoc.*, x. 106.

SEX OF CHILD.

Wann zwey schwangere Weiber zugleich niesen, so bilden sie sich ein dass sie beyde Tochter bekommen werden, niesen aber zweene Männer, deren Weiber schwanger seynd, zugleich, so solls sohne bedeuten.—J. W. Boecler, 1685.

In Wierland hört man vom erwähnten Weiberniesen gerade das Gegentheil, und, zwar stutzt man sich dabei auf biblischen Grund, Maria und Elisabeth begrüssen sich, sie werden jede einen Sohn zur Welt bringen.—(French) R. Kreuzwald, *Der Ehsten Abergl. Gebrauche*, p. 45. 1854.

Lorsqu'un arbre etend ses rameaux sur une maison, il faut s'attendre à ce qu'un revers accable ses habitants.—D. C.

AURORA BOREALIS.

It is a common notion among the Welsh peasantry that it portends wars and convulsions of nations.—*Cambridge Quart. Mag.*, iii. 206. 1831.

COW'S TAIL.

Hodge. Gog's hart, I durst have layd my cap to a crowne,
Ch' would learn of some prancome as soon as ich came to town.

Diccon. Why, Hodge, art thou inspyred? or dedst thou thereof here?

Hodge. Nay, but ich saw such a wonder ich saw nat this seven yere.
Tome Tannkard's cow (be Gog's bones!) she set me up her sail,
And flynging about his halfe aker, frysking with her taile;
As though there had been in her ars a swarme of bees;
And chad not cryed tphrowh hoore, she'ad lept out of his Lees.

Dic. Why, Hodge, lies the connyng in Tome Tankard's cow'es tail?

Hodge. Well, ich chave hard some say such tokens do not fayle.—*Gammer Gurton's Needle*, 1575, i. 2.

Cicely. If I find not out your sweetheart, let me never be counted a prophetess, and I am sure I have foretold weather from the turning up of my cow's tail.—Nabbes, *Tottenham Ct.*, ii. 3. 1638.

If a farmer's cows become restive without any apparent cause: forebodes trouble to master or mistress.—(Scotland) Na.

Vedendosi su di una noce i frutti fra loro aggruppati e formanti un cosi detto castelleto, è presagio di scarso raccolto nel venturo anno e perciò dicono.

Quand la nosa fa e castlett,
Che ha di gran chil tegna strett.

Mich. Plac., 154.

En Lorraine, si une femme ou une jeune fille porte, étant habillées, une jupe de dessous plus longue que celle de dessus, c'est un signe, suivant des habitants de Cornimon qu'élle assistera bientot à une noce. Dans d'autres communes on croit que la jeune fille qui commet cette acte de negligence ne se marierait pas de long temps.—D. C.

DIVINATIONS.

For the King of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.—*Ezekiel*, xxi. 21.

Divination by lots, verses, or scrolls.—(Sortilegium) Huloet.

FINDING THE WAY. Falling staff.

Which way so ever my staff falleth, that way will I take.—Palsgrave, *Ac.*, x. 1540.

Tub. We are like men that wander in strange woods,
And lose ourselves in search of them we seek.

Hilts. This was because we rose on the wrong side;
But as I am now here, just in the mid-way,
I 'll zet my sword on the pummel, and that line
The point valls to, we 'll take, whether it be
To Kentish Town, the church, or home again.

B. Jonson, *Tale of a Tub*, iv. 2.

En' on en' he pois'd his rung, then
Watch'd the airt its head did fa';
Whilk was east he lapt and sung then,
For there his dear bade, Meg Macraw.

Jock Burnie.

HERRING.

Dans plusieurs contrées, et même dans quelques localités de la France, on a la coutume, lorsqu'on mange des harengs de jeter la laite (roe) au plancher; si elle s'y attache, c'est

qu'on aura un habit neuf à Paques: dans le cas contraire on n'aura rien. C'est aussi, à ce qu'on croit, un excellent moyen pour savoire si on réussira dans une affaire.—D. C.

GROUNDS IN A TEA OR COFFEE CUP.

See full details of the procedure and teachings of the divination by "marc de café" in Collin de Plancy, *Dictionnaire Infernal*.

England, a fortune-telling host,
As numerous as the stars, could boast;
Matrons who toss the cup, and see
The grounds of fate in grounds of tea.
Churchill, *The Ghost*, i. 115.

I have seen him (the man she is in love with) several times in coffee grounds with a sword by his side, and he was once at the bottom of a teacup in a coach and six, with two footmen behind it.—C., *Connoisseur*, No. 56.

VULTURE.

See the speech of Cassius (Shak., *Julius Cæsar*, v. 1, 80) as to the omens of birds of prey accompanying the march of armies.

De vol de vautour
guerre en brief jour.
C. Boville, *Prov.*, lib. i. 1531.

KITE.

Some bileue that yf the kyte or the puttoke fly over the way afore them that they sholde fare well that day.—*Dives and Pauper*, i. *Com.*, ch. 46.

MERRYTHOUGHT OF FOWL (Bro., *Quincunx*), or wishing-bone.

Whoever, in pulling it apart, gets the greater half, may have anything he wishes.—See *ante*, p. 280.

Some say the person holding the smaller half will be the first to marry.

I have seen a man in love grow pale and lose his appetite upon the plucking of a merrythought.—Addison, *Spectator*, No. 7. But this was because his wish was to marry.

The wish-bone, or forked clavicle of a fowl, belongs to the same family of talismans as the divining rod.—Fiske, *Myths and Mythmakers* (1873), p. 55, n.

This has been associated with the divination regarding the weather of the coming winter by feeling the breast-bone of a goose—a belief common to all Scandinavia.—Rudbeckii, *Atlantica*, 1689.

Dyvynacions by chyterynge of byrdes, or by fleyng of foules, or to dyvyne a man's lyfe or dethe by nombers and by the spere of Pictagoras, or by songuary or sompnary, the booke of dremes, or by the booke that is called the Apostles' lottes, or use ony charges in gaderynge of herbes, or in hangyng of scrowes about man or woman or chylde, or, best, for ony sickness with ony scriptures or fygures and caractes.—*Dives and Pauper*, ch. 34. 1493.

Host. And here your host, and 's Fly, witness your vows,
And, like two lucky birds, bring the presage
Of a loud jest; lord Beaufort married is.
B. Jonson, *New Inn*, V. ii.

MAGPIES.—B.

I have no doubt that the augury of the ancients was a good deal founded upon observation of the instinct of birds. There are many superstitions of the vulgar owing to the same source. For anglers, in spring, it is always unlucky to see single magpies; but two may always be regarded as a favourable omen: and the reason is, that in cold and stormy weather one magpie alone leaves the nest in search of food, the other remaining sitting upon the eggs or the young ones; but when two go out together, it is only when the weather is mild and warm and favourable for fishing.—Sir Humphry Davy, *Salmonia*, p. 156.

En Bretagne les tailleurs sont les entremetteurs des mariages: ils se font nommer dans cette fonction basvanals; ces basvanals pour reussir dans leurs demandes, portent un bas rouge et un bas bleu et ils rentrent chez eux s'ils voient une pie, qu'ils regardent comme un funeste presage.—Cambry, iii. 47.

Our Highland belief agrees with the Norman. We think that the uneven numbers are fortunate, and the even unfortunate. . . . They think that you may calculate on the amount of joy or sorrow you are to meet with by the way the birds fly. For instance, if one magpie flies to the right, your good fortune is to be great; if to the left, it will be trifling. And again, if you see four magpies and they go to the right, your sorrow will not be great; if one flies away and three remain, you will hear of a death and a legacy at the same time.—J. F. Campbell, *Life in Normandy*, ch. 12.

The magpie is regarded as a bird of good omen.—Doolittle, *Chinese*, ii. 327.

One 's joy, two 's a greet,
Three 's a weddin', four 's a sheet*.—(Scotland) *N.*, ii.

* Death.

[Five for rich,
Six for poor,
Seven for a witch,
I can tell you no more.]—Hll.

Four 's death,
Five a blessing,
Six hell,
Seven 's the deil's ain sell.—C.

One for sorrow,
Two for mirth,
Three for a wedding,
Four for a birth.—Brockett.

[Five for a fiddle,
Six for a dance,
Seven for England,
Eight for France.]

One for anger*,
Two for luck†,
Three for a wedding,
Four for a death‡,
Five for silver‖,
Six for gold§,
Seven for a secret not to be told‡.

* Hll. † Dm. ‡ Dm., Bray, (Dev.) Funeral.—(Derbyshire) *F. L. Jour.*, iii. ‖ Dm. § Dm.

Eight for heaven,
Nine for hell,
And ten for the devil's own sell.—Dm.

Magpie, magpie, chatter and flee;
turn up thy tail and good luck fall me.—Dm.

It is unlucky to see first one magpie and then more; but to see two, denotes marriage or merriment; three, a successful journey; four, an unexpected piece of good news; five, you will shortly be in a great company.—G.

The prognostic of sorrow may be averted by turning round three times, by raising the hat in salutation, by signing the + on the breast, or by making the same sign by crossing the thumbs and spitting on them, or making the mark of the cross in the mire of the road.—H. W.

Vel si picae garriant significatur adventus hospitum.—A.

Crows.

In Essex, their flying towards you is considered ominous:

One 's unlucky,
Two 's lucky,
Three is health,
Four is wealth,
Five is sickness,
Six is death.—Hll.

To see a crow flying alone is a token of bad luck. An odd one perched in the path of the observer is a sign of wrath.—S.

Odd crows settled on the path,
Dames, from milking trotting home,
Said the sign foreboded wrath,
And shook their heads at ills to come.—Clare.

Ante sinistra cava monuisset ab ilice cornix.—Virgil, *Ecl.*, ix. 15.

Oft did a left-hand crow foretell these things in her hull [holly] tree.—Webbe, *Disc. of English Poetrie.*

Is it not om'nous in all countries
When crows and ravens croak upon trees?—But., *Hud.*

When a single crow flies over you, it is the sign of a funeral; two are a certain prognostication of a wedding.—Noake, *Wor. N. and Q.*, p. 169.

At weddings their appearance was considered an evil omen.—Propertius, V. v. 16. Always in China.—Doolittle, ii. 327.

As well may we calculate from every accident in the day, and not go about any business in the morning till we have seen on which side the crow sits.—T. Nash, *T. of Night, D.*, 4 l.

The crow's cry was supposed to be "Cras, cras, cras." Barclay, *Ship of Fools*, i. 163, makes the fool apply it to his intended reformation.

> The crow, the slanderous cuckoo, nor
> The boding raven, nor chough hoar,
> Nor chatt'ring pie,
> May on our bridehouse perch or sing,
> Or with them any discord bring,
> But from it fly.
> B. and F., *Two Noble Kinsmen.*, i. 1.

> The carrion crow, that loathsome beast,
> Which cries against the rain,
> Both for her hue and for the rest
> The devil resembleth plain;
> And as with guns we kill the crow
> For spoiling our relief,
> The devil so must we overthrow
> With gunshot of belief.
> Gascoigne's *Goodmorrow*;
> *Posies*, 1575, i. 57, repr.

The raven as he croaks, the thrush as he sings, answer to any questions put to them, and will tell how how many years anyone is to live when he is to be married, and how many children he is to have: any noise which cannot be immediately accounted for foretells some misfortune; and the howling of a dog is the sure forerunner of death in the family. The noise of the sea or the whistling of the wind heard in the night is the lamentation of the spirit of some one who has been drowned complaining for want of burial. —(Brittany) *Three Years' Residence in France*, by Anne Plumptre, iii. 177.

As among the Gentiles there were some called Augurs that, by by observation of the birds of the air in their flying, crying, and eating, made men believe they knew things to come. So likewise some Papists think they can do the same; as if the Pie chatter, they look for guests; if the Crow cry, they say, "We shall have rain"; and if the Owl howl and cry, it is a sign of death.—Rob. Cawdray, *Tr. of Similies*, p. 561. 1600.

As counjurat le cerbel bas,
Crengut agasso, ni courbas*
Birat le banc e l'angragnero?
Amilha, *Parf. Crest.* (Com. de Diu), 1673.

* Magpie and crow.

EGG.

Dans plusieurs localites du dept. de la Saone au retour de l'eglise et avant de rentrer au logis on presente un œuf au marié, qui le jette aussitot par dessus le toit d'une maison. Sil a employé assez de force ou d'addresse pour que cet œuf dépasse le faîte et aille tomber au delà sans toucher la gouttiere opposée c'est une preuve que le mari sera le maitre en menage. Dans le cas contraire, c'est la femme qui gouverne.—D. C.

In the old custom of FLINGING THE STOCKING at weddings when the newly-joined pair were bedded, the men took the bride's left stocking and the women the man's, and tossed it backward, sitting at the foot of the bed; and whoever hit the owner on the head with it, he or she would be married within twelve months.—B.; Misson, p. 353.

This clutter o'er Clarinda lay,
Half-bedded like the peeping day,
Behind Olympu's cap;
Whiles at her head each twittering girl
The fatal stocking quick did whirl,
To know the lucky hap.
J. Cleveland, *A Sing-Song on Clarinda's Wedding*, 1647.

CUCKOO.

Of all the superstitious ideas connected with the cuckoo, this is of the greatest importance—whether you are on hard or soft ground on first hearing it. Should you be upon soft ground and at your leisure when the quaint cuckoo is heard for the first time that season, you have little to fear, at least for awhile, for your path will be easy and all go well during that year; but should you be so unfortunate as to be upon hard ground, or be employed at a hard job, you may expect to toil your weary bones during the whole of that summer without much rest.—W. M. Egglestone, *Weardale Nick-Stick*, p. 80.

You should be on soft ground and not on hard roads when first hearing it.—*Mag. of Nat. Hist.*, April, 1832.

In the last week before the cuckoo leaves, he always tells all that will happen in the course of the year till he comes again: all the shipwrecks, storms, accidents, and everything.—Mrs. Lubbock, *N. A.*

The number of the cuckoo's notes which you hear the first time in spring shows the number of years you will remain single.

NOTE.—Browne, *Vulgar Errors*; *Le Roman du Renart*, iv. pp. 9, 216; Michel, *Dict. d'Argot*. [*Empreu.*]

In Germany the custom is still prevalent of addressing the cuckoo when he is first heard, with a view of ascertaining the duration of life by counting the number of times it repeats its note. The following is the form:—

Kukuk, Becken Knecht!
Sag mir recht
Wie viel jahr ich leben soll?—Grimm.

See Wright, *Latin Stories*, Percy Soc., 28, Nos. xli., lxxxiv.; Grimm, *Deutsche Mythologie*, pp. 389-391; and *see* Wright, *Ess. on Pop. Sup. of Middle Ages*, i. 256; also D. C.

[Im Werroschen.] Wenn der Kuckuck oder das Eichhörnchen in die Nachbarschaft der Wohnungen kommen, so bedeutet es Unglück, sieht man sie auf dem Dache, dann wird das Gebäude abbrennen.—Boecler, *Ehsten Gebr.*, p. 140.

A person is considered to hear a note of the cuckoo for the first time in the year when employed in some occupation for which he has a predilection.

From the first sight of the cuckoo the place of residence for the ensuing year is foretold. If seen at rest, the person seeing him will remain in his or her present situation. If seen flying, the seer will remove and to a new residence in the direction towards which the bird flies. Much reliance is placed on this augury by farmers' servants who are single, and who frequently change their place of service from year to year.—(Norfolk) S. L. in *Athenæum* 11/8, 1849.

It is unlucky to hear him first with an empty belly.—(Gaelic proverb) *Ulster Journ. of Arch.*, ix. 227.

If a man be the FIRST THAT A WOMAN MEETS AFTER she comes out of church when SHE IS newly CHURCHED, it signifies that her next child will be a boy: if she meets a woman, then a wench is likely to be her next child.—Lupton, *Notable Things*, *B.* 1. 1660.

SPAEING BY THE GIRDLE. (Still occasionally practised in Angus to discover a thief.)

The girdle, used for toasting cakes, is heated till it is red hot. Then it is laid in a dark place with something on it. Every one in the company must go by himself and bring away what is laid on it, with the assurance that the devil will carry off the guilty person if he or she make the attempt. The fear, which is the usual concomitant of guilt, generally betrays the criminal by the reluctance manifested to make the trial. . . . There can be no reasonable doubt that this is a vestige of the ancient ordeal by fire.—J.

SIEVE AND SHEARS.

One of the Hallowe'en divinations with regard to marriage. When two persons are evened, or named in relation to the connubial tie, if the riddle (sieve) turns round it is concluded that they are to be united. Sometimes a good deal of art is practised in this ceremony.—J.

Par Conscinomantie jadis tant religieusement observée entre les ceremonies des Romains. Ayons un crible et de forcettes, tu verras diables.—Rabelais, iii. 25.

See B. and F., *Prophetess*, i. 3.

To discover a thief by the SIEVE AND SHEARS. Stick the points of the sheers in the wood of the sieve, and let two persons support it balanced upright with their two fingers: then read a certain chapter of the Bible, and afterwards ask St. Peter and St. Paul, if A or B is the thief, naming all the persons whom you suspect. On naming the real thief the sieve will turn suddenly round about.—Ay.

For the modern German practice of this mode of divination.—Ay.; Thorpe, *Nor. Myth.*, iii. 161; *see* also Grimm, *D. M.*, 1062.

This is as old as Theocritus (B.C. 282, *Idyl*, iii. 31), who speaks of it as used to tell fortunes in love.—Potter, *Grecian Antiquities*, i. 352. Melton, *Astrologaster*, 1620, p. 45, speaks of it as used in discovering a robbery by household servants.

Searching for things lost with a sieve and sheers.—B. Jonson, *Alch.*, i. 1; Gifford, *Dial.*, p. 58. Still used in Brittany, "Tourner le sas."—D. C.

If he lose anything he hath ready a sieve and a key, and by St. Peter and St. Paul the fool rideth him.—T. Lodge, *Wit's Mis.*, p. 12, 1596.

A schoolboy knows this, for it plainly appears
That a sieve dissolves riddles by help of the shears;
For you can't but have heard of a trick of the wizards
To break open riddles with shears or with scissors.
Swift, *To Sheridan.*

Profoundly skill'd in the black art
As English Merlin, for his heart;
But far more skilful in the spheres
Than he was at the sieve and shears.
Butler, *Hudibras*, I. ii. 345.

In Northumberland young people turn the riddle for the purpose of raising their lovers. It is done between two open doors at midnight and in the dark.—Brockett.

BIBLE AND KEY.

To discover a thief by the Bible and key. Hn. mentions a case so late as 1832. "One Mr. White had lost some property, and agreed with the neighbours to resort to the Bible and Key in discovery of the thief. They placed the street-door key on the 50th Psalm, closed the volume and fastened it tightly with a string. The Bible and key were then suspended to a nail, and the name of Mrs. Blucher (the person on whom suspicion had fallen) was repeated three times by one of the women, while another recited these lines:

If it turn to thee,
Thou art the thief and we are all free.

The key then turned, or was thought to do so, and Mrs. Blucher was proclaimed to be the thief: on which she went into Mrs. White's house and beat her, and was finally brought before the Thames Police Court on the charge of assault.

See *Proverbs*, xix. 5; *Psalm*, l.

See an amusing story on this divination.—Hone, *Year Book*, p. 254.

The proper way to detect a thief by this is to read the 50th Psalm to the apparatus, and when it hears the verse: "When thou sawest a thief, thou consentedst unto him," it will turn to the culprit.—Tylor, *Prim. Cult.*, i. 116.

Having opened the Bible at the passage in Ruth*, which says: "Whither thou goest, I will go," &c., and having carefully placed the wards of the key upon the verses, she ties the book firmly with a piece of cord, and, having mentioned the name of an admirer, she very solemnly repeats the passage in question, at the same time holding the Bible suspended by joining the ends of her little fingers inserted under the handle of the key. This is repeated with other names till the book turns round and falls through the fingers at the mention of the lucky man.—*N.*

* Or Psalm l. 18.—(Devon) Bray.

Let a youth or maiden pull from its stalk the flower of the "HORSE-KNOT" or "PRIMULA," cut the tops of the stamens with a pair of scissors and lay the flower by in a secret place, where no human eye can see it. Let him think through the day, and dream through the night, of his sweetheart, and then on looking at it the next day, if he find the stamens shot out to their former height, success will attend him in love; if not, he can only expect disappointment.—Hn.

In Berwickshire a similar divination is practised by means of "kemps," *i.e.* spikes of the ribwort plantain. Two spikes must be taken in full bloom, and being bereft of every appearance of blow, they are wrapped in a dock-leaf and laid beneath a stone. If next morning the spikes appear in blossom, then there will be "aye love between them twae."—Hn.

The same rite has been practised in Northamptonshire.

Pulling an herb while resting on the right knee was an ingredient in divination.—D.

The following must be practised on All Hallowe'en, or on Christmas, New Year's, or Midsummer Eve:—Let a Border maiden take three PAILS FULL OF WATER and place them on her bedroom floor; then pin to her nightdress opposite to her heart three leaves of green holly, and so retire to rest. She will be roused from her first sleep by three yells, as if from the throats of three bears: as these sounds die away, they will be succeeded by as many hoarse laughs, after which the form of her future husband will appear. If he is deeply attached to

her, he will change the position of the water-pails; if not, he will pass out of the room without touching them.—Hn.

As boulgut descrubi, coumo qualqun t'a dit,
Dins l'aigo del ferrat cal serio to un marit?
Amilha, *P. Cr.*, p. 234.

They go one or more to what is called a DEAD AND LIVING FORD, or, in other words, a ford which has been crossed by a funeral, and, observing profound silence, dip the sleeve of their shirt in it. On returning home they go to bed in sight of a fire, and, lying awake in bed, they will observe an apparition, being an exact similitude of their future spouse, turn the shirt sleeve, as if to dry the other side.—Stewart, *Highlanders*, (Hallowe'en).

When they (the Irish) have been robbed of their butter, they pull some straws out of the thatch of their houses and throw them into the fire, hoping this will cause the thief to make restitution.—Misson, *Travels*, 1719, p. 153.

Vogliono che se qualcuno è stato derubato, e si ponga un grano di fava entro l'abbeveratojo delle bestie pieno d'acqua, il ladro vado a gonfiarsi a poco a poco, secondo che gonfia il grano di fava che si è posto nell abbeveratojo; e se il ladro non restituisce la roba-rubata vada per declinazione a perire.—Mich. Plac., 172.

COCOA-NUT.

Les Cinghalais ont une epreuve judiciaire pour connaitre le coupables, dans laquelle on emploie la noix de coco avec beaucoup de ceremonies superstitieuses. Ils font aussi des charmes avec ce fruit et pensent qu'une noix de coco, enfilée dans un bâton peut faire decouvrir les traces d'un voleur en dirigeant celui qui la tient.—D. C.

ECHO.

Standing in the door of the Hall of Common Assembly (none as yet stirring in the house save he alone), he talked to himself as touching the great desire which he had of his good success, which Dan Echo (never sleeping) cut off diffusedly by the latter syllable. N. O. perceiving this division of vocables, thought good to note the sense thereof, because, said he, as some say, it importeth not a little to the prognostication or foreshowing of things to come. Whereupon, framing his words in this order unto himself, he noted verbatim the clipping sound of Echo.—Grange, *Golden Aphroditis*, I. 1577.

(The ends of the lines were: Spare-not-to-speak,-the-game-is-won.)

INITIALS OF NAME.

If thou wouldst go out of the town and wouldest know whether it be to thy profit or not, of the first man that thou meetest after thou goest out of doors ask his name; and if his name begin with any of these letters, a, e, i, o, u, it

betokeneth good profit; p, y, x, joy; g, h, k, betokeneth heritage; l, m, n, s, thou shalt not speed; c, r, t, note harm; b, f, worst of all. An old rule.—Thos. Johnson, *N. B. of New Conceits*, 1630, Hll., repr., 212.

By BENDING THE HEAD TO THE HOLLOW OF THE ARM the initial letter of the name of one's future spouse is represented.—(American) *N.*, V. xii. 166. This requires elucidation.

PRESSING THUMBS.

When a celebrated actress was playing, she never went on to the stage at the opera without going through a curious performance with each person she met as soon as she came out of her dressing-room. If she met one of the actors, or even a super, she made him hold up his thumb in front of her; then, placing her thumb on his, she turned her hand round, at the same time pressing downwards. If the thumb on which she pressed was held firm she was satisfied, but if it gave way she imagined that she would break down during the performance.—*N.*, V. x. 147.

SEX OF UNBORN CHILD.

Milk a drop of woman's milk upon your thumb, or into a dish of water, and if it spread abroad and continue not in the form that it fell, it is a girl; if it continue perfect without speading, it is a boy.—Thos. Johnson, *New Conceits*.

Encore moins certains sont les signes qu'on baille vulgairement . . . que si la femme enceinte jette dans l'eau une goutte de son laict et il va au fond c'est une fille: sinon un fils. On en dit autant d'une goutte de son sang: duquel aussi on prend c'est argument que si la femme saigne du nez elle est grosse d'une fille, d'autant (paraventure que son sang est plus aigueux & sereux, ou que la fille n'en consume tant que le fils. Mais je m'arreste plus á la couleur et consistance du laict qui est communement plus aigueux et plus roux d'une fille: plus espais et plus blanc d'un fils. Dont il advient aussi que si on jette de ce laict contre un mirouer, ou autre chose lise, il se tient ferme en petits grains rons, comme perles ou comme grains d'argent, et mesmes si c'est au Soleil. Item, si on en jette dans l'eau, il va á fonds perpendiculiairement à cause de sa crassitude et pesanteur. Ce que ne fera celuy d'une fille d'autant qu'il est plus clair et subtil, comme aussi il est plus chaud et cholere.—Jo., I. iii. 4.

ŒTIDES.

The precious stone found in an Egle's nest, whose virtue is wonderful as well for a woman with child as for the tryall of a thief.—Huloet, *Dioscorides*.

In the year 1643, when some thieves plundered the house of Mr. Rowland Bartlett, at Castle Morton, among other things they took a "cock eagle stone, for which thirty pieces had been offered by a physician but refused." It is

a variety of argillaceous oxide of iron, hollow, with a kernel or nucleus, sometimes movable and always differing from the exterior in colour and density. The ancients superstitiously believed that this pebble was found in the eagle's nest, and that the eggs could not be hatched without its assistance.—Noake, *Wor. N. and Q.*, 172.

As dins l'aigo assajat se, le dinye surnado. (As-tu essayé si le denier surnage sur l'eau. Per descrubi l' lairou qu'a la fardo panado? pour decouvir le voleur qui a dérobé les hardes?). —Amilha, *Tableu de la bido del Parfet Crestia*, 1673.

One cannot but smile at the whimsical ordeals of the Siamese. Among other practices to discover the justice of a cause, civil or criminal, they are particularly attached to the use of certain consecrated purgative pills, which the contending parties are made to swallow. He who retains them longest gains his cause! The practice of giving Indians a consecrated grain of rice to swallow is known to discover the thief in any company by the contortions and dismay evident on the countenance of the real thief.—*Demonologia*.

The thief is supposed to be known by the drying of the salivary glands through fear preventing his masticating.

READING THE SPEAL*, or blade-bone, of a shoulder of mutton. It must be well scraped and picked, but no iron may touch it. *See* Tacitus, *Ann.*, 14.

Fr., Espaule.

"When Lord Loudon," says Pennant, "was obliged to retreat before the rebels to the Isle of Skye, a common soldier on the very moment the Battle of Culloden was decided, proclaimed the victory at that distance, pretending to have discovered the event by looking through the bone."—p. 155. The coming of strangers and other events were thus foreseen.

Pennant (*Tour in Scotland*, p. 198. 1769) speaks of it as still practised in the Highlands, where it is called Sleinanachd.

It must be the bone of a sheep newly killed. The future of flocks and herds is a special object.—[Clydesdale] J.

The [Affghauns] commonest method of divination is by examining the marks in the blade-bone of a sheep held up to the light, which, though practised by people of education, is no better calculated to work on the imagination or dazzle the understanding than our own discovery of future events from coffee grounds.—Elphinstone, *Caubul* (1815), *B.* ii. c. 5.

Speaking of the Flemish colony in Pembrokeshire, it is remarked by Drayton, *Polyolbion*, v.:

A divination strange the Dutch-made English have
Appropriate to that place (as though some power it gave).
By th' shoulder of a ram from off the right side par'd,
Which usually they boil, the spade-bone being bar'd,
Which then the wizard takes, and gazing thereupon
Things long to come foreshows, as things done long agone.

Murders, adulterous stealths, as the events of war,
The reigns and death of Kings they take on them to know,
Which only to their skill the shoulder-blade doth show.

Divination by the SORTES SANCTORUM is still common in this county. On New Year's Day the master of the family opens the Bible with his eyes shut, and the passage first touched by his finger is interpreted to refer to the events of the coming year.—(Northamptonshire) S.

In Suffolk the Bible is opened at midnight of New Year's Eve, and a pin stuck in.—N.

One of the murderers of Archbishop Sharp, in 1679, said that while at his uncle's house, intending towards the Highlands because of the violent rage in Fife, he was pressed in spirit to return; and he, inquiring the Lord's mind anent it, got this word borne in upon him, "Go on, and prosper." So returning from prayer, wondering what this could mean, went again and got it confirmed, "Go; have I not sent you?" Whereupon he durst no more question, and he imbrued his hands in blood.—Dalyell.

Before 12 (noon) is the proper time in England for "dipping" on New Year's Day.—*N.*, ii.

In tabulis vel codicibus sorte futura non sunt requirenda, et ut nullus in Psalterio, vel in Evangelio vel in aliis rebus sortiri præsumat, nec divinationes aliquas in aliquibus rebus observare. (Ex pœnitentiali Theod.)—Burchardi, *Decreta*, x. 26.

Last Chapter of the BOOK OF PROVERBS.

Each verse indicates the disposition or fortune of the persons born on number corresponding of the days of the month.—*N.*, ii.

Used in Cornwall to ascertain the character of an intended wife. A person born on the 14th is prognosticated "to get their food from far"; one born on the 13th will become a woollen-draper; on the 24th, a linen-draper.—Hunt.

THE CHRISTIAN NAME of the FIRST PERSON of the opposite sex you see on NEW YEAR'S DAY will be that of your future partner.—Hn.

To know the disposition of your future husband. Draw a FAGGOT from a stack: if it is smooth, long, and straight, he will be gentle; but if it be knotty, he will be of a crabbed nature.

You 'll marry the man or woman (as the case may be) you meet the first on Valentine morn.—*N.*, i. 6.

ST. THOMAS (December 21).

Le jour de St. Thomas les filles le prient de leur accorder un mari selon leurs désirs; la nuit elles peuvent souvent voir ce mari dans leur reves; ou quelquefois c'est le premier jeune homme qu'elles rencontrent le lendemain matin.—C., *A. B.*

Le jour de St. Thomas
Le plus court, le plus bas,
Je prie journellement
Qu'il me fasse voir en dormant
Celui qui sera mon amant;
Et le pays et la contrée
Où il fera sa demeurrée,
Tel qu'il sera je l'aimerai
Ainsi soit il.—(Guernsey) *N.*, I. ii. 510.

HERRING-SOAM. The fat of herrings (English, seam lard).

Young girls throw this against the wall, and if it adheres to it in an upright manner, the husband they will get will be so: if crooked, he will be crooked.—J.; Galt.

A divination is also practised with respect to the weather by narrowly observing the atmospheric changes of the FIRST TWELVE DAYS OF THE NEW YEAR, each day standing for a month and forming an index to the weather of the period of which it is the numerical representative.—(Northamptonshire) S.; Miss M.; Mich. Plac.

If New Year's Eve night wind blow south,
It betokeneth warmth and growth;
If west, much milk and fish in the sea;
If north, much cold and storms there will be;
If east, the trees will bear much fruit;
If noth-east, flee it man and brute.

On pratique aussi dans quelques localités une divination par les AIGUILLES. On prend vingt cinq aiguilles neuves; on les met dans une assiette sur laquelle on verse de l'eau. Celles qui s'affourchent les unes sur les autres annoncent autant d'ennemis.—C. P.

For the casual OPENING OF A BIBLE, *see* Cardan, *De Varietate*, p. 1040. John Wesley is said to have practised it.—Southey's *Life of Wesley*, i. 115, 185, 205, 206.

The Affghans make use of the Koran and of the Persian poet Hafiz after fasting and prayer.—Elphinstone, *Caubul*, ii. 6.

The Fellatas "believe in divination by the book."—Clapperton's *Second Expedition*, 1829, p. 224.

The forked sprays of the MISTLETOE being in shape somewhat like the Runic, letters were used for divination. They were drawn from a bag, each letter representing the character of the drawer of it.

TAGHAIRM.

Last evening tide
Brian an augury hath tried,
Of that dread kind which must not be
Unless in dread extremity,
The Taghairm called; by which, afar,
Our sires foresaw the events of war.

A person was wrapped up in the skin of a newly-slain bullock, and deposited beside a waterfall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the subject proposed, and whatever was impressed upon him by his exalted imagination passed for the inspiration of the disembodied spirits who haunt these desolate recesses.—W. Scott, *Lady of the Lake*, Canto, iv. 4.

To try your fortune, the following experiment is made on Midsummer Eve at midnight:—An empty room in the house is selected: round the sides of this room on the floor various objects are placed—a turf, a basin of water, a ring, and some others. Having been led into this room blindfold and left to yourself, you walk at hazard or creep on all fours. If you go to the turf, you will die before the year is out; if to the basin of water, you will be drowned; if to the ring, you will be married; and so on.—(N. Devon) *N.*, iii.

A ring is curiously framed according to the signs of the firmament; this is tied to a thread, and let down into a basin or cup of water, and will show great things.—Gifford, *Dial.*, p. 61.

THROWING THE HOOKS.

Immediately after "crying the Kirn" (giving three cheers for the finished hairst), the bandster collects all the reaping-hooks, and, taking them by the points, throws them upwards; and whatever be the direction of the point of the hook, it is supposed to indicate the quarter in which the individual to whom it belongs is to be employed as a reaper in the following harvest. If any of them fall with their points sticking in the ground, the persons are to be married before next harvest; if any one of them break in falling, the owner will die before then.—J. [*Teviots and Lothian*].

WINNING THE MAIDEN.

i.e. the last handful of corn cut at harvest (which is afterwards tied up with ribbons and fixed on the walls of the farm-house) is an omen that the gatherer will be married before next harvest. Various stratagems are resorted to to conceal from the other reapers the few blades of corn kept uncut for the purpose. Unlucky after sunset.—J.

TWELFTH NIGHT.

Les filles vont dans les etables de brebis, et si leur mains sarretent sur le belier, elles se marier ont pendant le cours de l'année.—C., *A. B.*

RABDOMANCY. (ῥάβδος, rod: μαντεία, divination.)

My people ask counsel at their stocks, and their staff declareth unto them.—*Hosea*, iv. 12.

Cf. She has taken the crooked stick after all.—(Proverb.) *i.e.* accepted the worst suitor that offered to her.

In these same days young wanton girls, that meet for marriage be,
Do search to know the names of them that shall their husbands be.
Four onions, five, or eight they take, and make in every one
Such names as they do fancy most, and best do think upon.
Thus near the chimney them they sit, and that same onion then
That first doth sprout doth surely bear the name of their goodman.
Their husbands' nature eke they seek to know, and all his guise,
When as the sun has hid himself and left the starry skies,
Unto some woodstack do they go, and while they there do stand
Each one draws out a fagot-stick, the first that comes to hand;
Which if it straight and even be, and have no knots at all,
A gentle husband then they think shall surely to them fall;
But if it foul and crooked be, and knotty here and there,
A crabbed, churlish husband then they earnestly do fear.
These things the wicked Papists bear and suffer willingly,
Because they neither do the end nor fruits of faith espy.

Barn. Googe's *Popish Kingdom*, book iv. fols. 44–6. 1570.

DIVINING ROD.

La Physique Occulte, ou Traité, de la Baguette Divinatoire, et de son Utilité pour la decouverte des Sources d'Eau, des Miniéres, des Tresors caches, des Voleurs et des Meurtriers fugitifs par L[e] L[orrain] de Vallemont [avec] un Traité de la consissance des Causes Magnetiques, des Cures Spympathiques, des Transplantations, et comment assissent les Philtres.—(Amsterdam) 1696, 12 ro.

Virgula Divina.

Some Sorcerers do boast they have a rod,
Gather'd with vows and sacrifice,
And (borne about) will strangers nod
To hidden treasure where it lies:
Mankind is sure that Rod Divine,
For to the wealthiest ever they incline.

S. Sheppard, *Epigram*, vi. 1. 1651.

SHOULDER-BONE OF SHEEP.

Selden, in a note on the passage in Drayton, p. 342, *ante*, gives this quaint illustration:—"Take this as a taste of their art in old time. Under Henry II. one William Mangunel,* a gentleman of those parts, finding by his skill of prediction that his wife had played false with him, and conceived by his own nephew, formally dresses the shoulder-bone of one of his own rams; and sitting at dinner (pretending it to be taken out of his neighbour's flock), requests his wife (equalling him in these divinations) to give her judgment. She curiously observes, and at last, with great laughter, casts it from her. The gentleman, importuning her reason of so vehement an affection, receives answer of her: that his wife, out of whose flock the ram was taken, had by incestuous copulation with her husband's nephew fraughted herself with a young one. Lay all together and judge, gentlewomen, the sequel of this cross accident. But why

she should not as well divine of whose flock it was as the other secret, when I have more skill in osteomanty I will tell you. Nor was their report less in knowing things to come than past; so that jealous Panurge, in his doubt *de la cocuage*, might have had other method of resolution than Rondibilis, Hippothade, Bridoye, Trovillogan, or the oracle itself were able to give him. Blame me not in that, to explain my author, I insert this example."

* Girald.—*Itin.*, I., cap. 11.

Quæ te dementia cepit
Querere sollicitè quod reperire times?

Th. More, *Epig.*

Make more proselytes than ever did Chaucer's Friar with his shoulder-blade of the lost sheep.—Wilson, *Projectors*, iii. 1665.

But let us now go to thilke horrible sweryng of adjuracioun and conjuraciouns, as doon these false enchantours or nigromanciens in bacines full of water, or in a bright swerd, in a cercle, or in a fuyr, or in the schulder bon of a scheep; I can not sayn but that thay doon cursedly and dampnably against Christ and the faith of holy chirche. —Chaucer, *Persones T.* [*De Irâ.*] And *see* prologue to Pardoner's *T.*, 65.

The minor sort of Seers prognosticat many future events, only for a month's space, from the shoulder-bone of a sheep, on which a knife never came (for as before is said, and the Nazarits of old had something of it) iron hinders all the operations of those that travell in the intrigues of their hidden dominions. By looking into the Bone* they will tell if Whoredom be committed in the owner's house; what money the master of the sheep had; if any will die out of that house for that month; and if any cattle there will take a Trake, as if planet-struck. Then will they prescribe a preservative and a prevention.—Kirk, p. 17; sec. xiii. p. 31 of Mr. A. Lang's reprint.

* Is this the meaning of the proverb: "He that looketh through a hole may see what will vex him"?—V. S. L.

DEATH. PALM SUNDAY.

Little Colan hath less worth the observation, unless you will deride or pity their simplicity who sought at our Lady Nant's Well there to foreknow what fortune should betide them, which was in this manner: Upon Palm Sunday these idle-headed seekers resorted thither, with a palm cross in one hand and an offering in the other; the offering fell to the priest's share; the cross they threw into the well, which, if it swam, the party should outlive that year; if it sunk, a short-ensuing death was boded, and perhaps not altogether untruly, while a foolish conceit of this halsening might the sooner help it onwards. A contrary practice to the goddess Juno's lake in Laconia; for there,

if the wheaten cakes cast in upon her festival day were by the water received, it betokened good luck; if rejected, evil. The like is written by Pausanias of Inus, in Greece, and by others touching the offerings thrown into the furnace of Mount Etna, in Sicily.—Carew, *Survey of Cornwall*, p. 344 (1811).

CHOOSING A SITE.

Superstition guides the Coimbatore cultivator in the choice of site for a well. Generally he procures a sheep, and drives it to the land in which he desires to sink a well; he then pours some water over the head of the animal, and sets it at liberty. It wanders over the ground, and the spot of land over which it shakes its head to get rid of the moisture is the place in which the well must be sunk.—Robertson's *Report of Tour in Coimbatore*, House of Commons Paper, 1878, No. 143.

GRASPING STICK.

Another form of divining, by an appeal to lot, was resorted to by boys in their games to determine between two parties, to settle, for example, which side should commence a game or who should have first choice of sides. A long stick was thrown into the air and caught by one of the parties; then each alternately grasped it hand over hand, and he who got the last hold was the successful party. He might not have sufficient length of stick to fill his whole hands; but if by closing his hand upon the end projecting from his opponent's hand he could support the weigh of the stick, this was enough.—Na.

SUPERSTITION IN SHROPSHIRE.

A singular case of superstition revealed itself at the Borough Petty Sessions, at Ludlow, on Tuesday. A married woman, named Mary Ann Collier, was charged with using abusive and insulting language to her neighbour, Eliza Oliver; and the complainant, in her statement to the magistrates, said that on December 27th she was engaged in carrying water, when Mrs. Collier stopped her, and stated that another neighbour had had a sheet stolen, and had "turned the key on the Bible near several houses; that when it came to her (Oliver's) house, the key moved of itself; and that when complainant's name was mentioned, the key and the book turned completely around, and fell out of their hands." She also stated that the owner of the sheet then inquired from the key and the book whether the theft was committed at dark or daylight, and the reply was "daylight." Defendant then called complainant "a —— daylight thief," and charged her with stealing the sheet. The bench dismissed the case, the chief magistrate expressing his astonishment that such superstition and ignorance should exist in the borough. It has been explained by one who professed to believe in this

mode of detecting thieves that the key is placed over the open Bible at the words, "Whither thou goest, I will go" (*Ruth*, i. 16), that the fingers of the persons were held so as to form a cross, and the text being repeated, and the suspected persen named, the key begins to jump and dance about with great violence in such a way that no person can keep it still.—*Daily News*, January 9th, 1879.

Common in Shropshire and Staffordshire. *See* Southey, *C. P. Book*, iv. 244.

HOT SPRINGS.

It is forbidden to bathe in or approach hot springs, as the Kamuli spirits cook there.—G. W. Steller, *Kamtschatka*, 1774, 274.

AIR.

And touching the air, first look that the house wherein you dwell be kept clean and sweet, and all things in it as neat as may be. Open not your windows towards the West or South, but toward the East or North.—Cogan, *Haven of Health*, p. 265.

FLOWER DIVINATIONS. Ex foliis papaveris.—Porphyr ap. Euseb., III., ii.; *Præp. Evangel.*

PHYLLORODOMANCY. From the petals of a rose lying in the palm of one hand, and which is then struck by the other.

ROSE-LEAVES.

If a young girl had several lovers, and wished to know which would be her husband, she took a rose-leaf for each, and, naming it after him, would watch them in water till they sank, and the last leaf to sink would indicate the one she would marry.—(Scot.) Na.

SYCOMANCY. Par le moyen des feuilles de figuier.—Peignot, *Am. Phil.*

κοττάβισις was a foolish game that lovers had, and used to play at dyners, suppers, and other banquets, by the bobleyng that the drink made which remained in the cup after they had dronken; for the drink that was left they would cast up on high, and by the clocking, plashing, or soune that it gave in the fall, they would take a signification whether their lovers were true to them or not.—Udall, *Er. Ap.*, p. 121.

GEOMANCY.

BELOMANCY (βελος, an arrow).

ASTRAGALOMANCY (astragalos, osselet); cette divination se pratique par le moyen des osselets sur lesquels étaient écrites les lettres de l'alphabet; on y employait aussi des petits bâtons, des dez ou des tablettes écrites jeteés en l'air.—Peignot, *Am. Phil.*

BLEPHAROMANCY. Divination qui se faisait par le mouvemens des paupieres.—*Ib.*

CHIROMANCY.

The prickles of the HOLLY-LEAF serve to indicate the maiden's fortune in marriage: (the time) this year—next year—sometime—never; (the dress) silk—satin—cotton—rags; (the conveyance) coach—carriage—wheelbarrow—car; (the husband's calling) tinker—tailor—soldier—sailor; (his status) rich man—poor man—beggar man—thief.

Children pick the leaves of the herb called "PICK-FOLLY" one by one, repeating each time the words "Rich man, poor man, beggar man, thief," fancying that the one that comes to be named at the last plucking will prove the condition of their future partners.—(Northamptonshire) S.

The DANDELION (*Leontodon Taraxacum*) is a plant of omen. When its seeds are ripened they stand above the head of the plant in a globular form, with a feathery tuft at the end of each seed, and then they are easily detached. The flower-stalk must be plucked carefully, so as not to injure the globe of seeds, and you are then to blow off the seeds with your breath. So many puffs as are required to blow every seed clean off, so many years it will be before you are married.—Forby, *Vocab. of East Anglia*, ii. 423.

Count your DAMSON STONES after eating the portion served to you, repeating in succession "This year—Next—Never," to see when and if you shall marry.

A custom in North Notts to provide at weddings plum-tarts for the single to eat, to see the term of their celibacy.—*N.*, iv.

Cf. the German flower-test in Goethe's *Faust*, "He loves me—loves me not," and the French paquerette or daisy, "Il m'aime, Il m'aime peu, Il m'aime beaucoup, Il m'aime passionément, Il m'aime pas du tout."—D. C.

The LEAVES OF THE COMMON ASH are still looked to under the hope of their bringing "luck or a lover"; if the terminating leaflets are even, the leaves usually ending in an odd leaflet.—Lees.

The scarlet PETALS OF THE POPPY are considered an augury of the continuance or decline of affection by the sound emanating from them when laid on the palm of the hand and struck by the youthful lover.—Lees, *Affinities of Plants with Man and Animals*, p. 65.

> By a prophetic poppy-leaf I found
> Your chang'd affection for it gave no sound,
> Though in my hand struck hollow as it lay,
> But quickly wither'd, like your love, away.

FIRST MOON OF THE NEW YEAR.

Place a looking-glass so as to receive the reflection. If one moon is seen in it, one year before you will marry; if two, two years, and so on.—*N.*, i. 7. Or look at it through a silk handkerchief, and you see the decisive number.—*Ib.*

SHEATH OF A KNIFE.

Another remainder of geomancy to divine whether such an one will return this night or no is by the sheath of a knife or an arrow, which one holds at the great end with his two forefingers, and says, "He comes"; then slips down his upper finger under his lower, and then the lower under that, and says, "He comes not"; and *sic deinceps* till he is come to the bottom of his sheath, which gives the answer. Like unto this is that of Jonathan shooting three arrows, &c.—Ay. See *1 Sam.*, xx. 17, to the end; *Hosea*, iv. 12. Belomancy.

LITTLE FINGER.

Little finger, tell me true:
Shall I [go to Bath] or no?
Yes, No, Yes, No, Yes, No.*

* According to the one falling to little finger is the decision.

Lady Percy. In faith, I 'll break thy little finger, Harry,
An if thou wilt not tell me all things true.
Shak., *1 Henry IV.*, ii. 3, 84.

Cf. "Beware my Lytyl Finger." A song (*temp.* Henry VIII.) in Hawkins' *History of Music*, ch. 79.

Case of a ruffian THROWING a spud UP IN THE AIR to see by his falling whether he should commit a murder or no. Its falling with its point in the earth decided him in the affirmative.—*N.*, iii. 2, 342.

Sir T. Browne supposes this to have been the manner of divination with arrows practised by Nebuchadnezzar, *Ezekiel*, xxi. 21.

EAST OR SOUTH-RUNNING WATER.

Pourquoy est meilleur l'eau des fontaines qui regardent le levant? —Jo., *Prop. Vulg.*, II., 297.

And as I have said of sea fish, so I say of fresh-water fish: that to be best which is bred in the deep waters running swiftly towards the North, &c.—Cogan, *Haven of Health*, p. 140.

And again of sea fish: that is best which swimmeth in a pure sea and is tossed and hoised with winds and surges. And, therefore, the fish that is taken in the North sea, which is more surging and tempestuous, and swift in ebbing and flowing, is better than the fish that is taken in the dead or South sea.—*Ib.*

May. Now Morning Walks are good on the North side
Of running Streams which to the Eastward glide.
Agreeable Companion, 1742, p. 31.

Est pluvialis aqua super omnes sana, levesque
Reddit potentes: bene digerit et bene solvit;
Est bona fontis aqua qui tendit solis ad ortum
Ac ad meridiem tendens: alio nocet omnis.
Boorde, *Dyetary*, ch. x.; *Modus Cenandi*, 260; [Cotton *MS.* Titus A., xx., f. 175 r.] Printed with Babees Book, E.E.T.S., 1868, p. 11.

River Fish likewise are most wholesome and light when they swim in rocky, sandy, or gravel'd rivers, running Northward or Eastward.—Muffett, *Health's Improvement*, c. xvii. 1655.

Easterly towns (especially inclining to the South) and houses are more wholesome than the Westerly, for many causes: First, because the air is there more temperately hot and cold; secondly, because all waters and springs running that way are most clear, fragrant, pleasant, and wholesome, resembling, as it were, a dainty spring.—*Ib.*, c. iii.

In Cleveland, girls resort to the following way of divining whether they will be married or no:—Take a tumbler of "south-running water" (*see* Dalyell, p. 84), that is, water from a stream that flows southwards, borrow the wedding-ring of some gude wife, and suspend it by a hair of one's head over the glass of water, holding the hair between the finger and thumb. If the ring hit against the side of the glass, the holder of it will die an old maid; if it turn quickly round, she will be married once; if slowly, twice.—Hn.

Hallowe'en. You go out one or more, for this is a social spell, to a south-running spring or rivulet, where "three lairds' lands meet," and dip your left shirt-sleeve. Go to bed in sight of a fire, and hang your wet sleeve before it to dry. Lie awake, and some time near midnight an apparition, having the exact figure of the grand object in question, will come and turn the sleeve, as if to dry the other side of it.—Burns, vi.

Od. One of the experiments by which the existence of this agency is tested consists in attaching a horsehair to the first joint of the forefinger, and suspending it to a smooth gold [WEDDING] RING. When the elbow is rested on the table, and the finger held in a horizontal position, the ring begins to oscillate in the plane of the direction of the finger; but if a female takes hold of the left hand of the person thus experimenting, the ring begins forthwith to oscillate in a plane at right angles to that of its former direction. . . . The lady towards whom it oscillates is set down as the future spouse of the gentleman experimenting.—*N.*, i. 4.

A very singular divination practised at the period of the harvest moon is thus described in an old chap-book:—When you go to bed place UNDER YOUR PILLOW A PRAYER-BOOK, open at the part of the matrimonial service, "With this ring I thee wed"; place on it a key, a ring, a flower, and a sprig of willow, a small heart-cake, a crust of bread, and the following cards: the ten of clubs, nine of hearts, ace of spades, and the ace of diamonds. Wrap all these in a thin handkerchief of gauze or muslin, and on getting into bed cross your hands and say:

Luna, every woman's friend,
To me thy goodness condescend;
Let me this night in visions see
Emblems of my destiny.

If you dream of storms, trouble will betide you; if the storm end in a fine calm, so will your fate; if of a ring or the ace of diamonds, marriage; bread, an industrious life; cake, a prosperous life; flowers, joy; willow, treachery in love; spades, death; diamonds, money; clubs, a foreign land; hearts, illegitimate children; keys, that you will rise to great trust and power, and never know want; birds, that you will have many children; and geese, that you will marry more than once.—Halliwell, *P. R.*

A Riva di Chieri si piglia uno steto d'erba a più nodi e si rompe ciascuno di questi nodi dicendo all' uno: Io mi sposerò qui e all'altro, Io mi sposerò fuori: L'ultimo nodo è quello che deve dir la verità.—D. G.

Another remainder of geomancy.—Ay.

In counting the BUTTONS OF THE WAISTCOAT upwards, the last found, corresponding to one of the following names, indicates the destiny of the wearer. My belief:

A captain,
A colonel,
A cowboy,
A thief.—Hll., *P. R.*

A lord, a laird, a couper, a caird, a rich man, a poor man, a hangman, a thief.—(Scotland) *N.*, v. 3.

A Pinerolo, nel Canavese e nel Mantovano la notte dell' Epifania, le fanciulle mettono fuori di casa, possibilmente sul tetto, una scodella piena d'acqua. L'acqua diacciandosi nella notte dalle impronte che si vedranno sul ghiaccio, le quali nel canavese sono attribuité ai tre Re Magi, la fanciulla al mattino indovinerà il mestiere dello sposo predestinato.—D. G.

Oppure le fanciulle pigliano tre fave; sbucciano l'una per intero l'altra a mezzo, la terza punto e le involgono in tre pezzi di carta e le ripongono sotto il guanciale: la notte le levano a caso una di sotto il guanciale: se la fava è tutta sbucciata, lo sposo sarà un povero; se a mezzo ne povero, ne ricco; se punto lo sposo sarà ricco.—*Id.*

BALL DIVINATION.

Cook* a ball, cherry-tree;
Good ball, tell me
How many years I shall be
Before my true love I do see?
One, and two, and that makes three;
Thankee, good ball, for telling of me.

* Cook is to toss or throw, a provincialism common to the Midland counties.—Hll. [? chuck.]

Tissy-ball, tissy-ball, tell me true
How many years have I to go through?*

* Tossing the cowslip-ball, and counting each successive catch a year.—(Shropshire) Jackson.

The ball is thrown against a wall, and the divination is taken from the number of rebounds it makes. Another version is:

Cuckoo, cherry-tree,
Good ball, tell me
How many years I shall be
Before I get married?—Hll.

Nel contado di Pinerolo per sapere se un matrimonio avrà luogo si o no mettono insieme due pallottole di stoppa destinate a rappresentare gli sposi desiderati; quindi le due pallottole si abbruciano nell' aria: se le ceneri si sollevano, buon segno, il matrimonio si fa; se restano giù, cade pure ogni speranza della povera villanella.—D. G.

BACHELOR'S BUTTONS.

"There was an ancient custom," says Grey in his *Notes upon Shakspeare*, i. 108, "amongst the country fellows of trying whether they should succeed with their mistresses by carrying the bachelor's buttons, a plant of the Lychnis kind, whose flowers resemble also a button in form, in their pockets; and they judged of their good or bad success by their growing or not growing there."—B.

In Greene's *Quip for an Upstart Courtier*, 4°, London, 1620, bachelor's buttons are described as worn also by the young women, and that, too, under their aprons. "Thereby I saw the bachelor's buttons, whose virtue is to make wanton maidens weep when they have worn it forty weeks under their aprons for a favour."

Host. What say you to young master Fenton? . . . he will carry't, he will carry't; 'tis in his buttons; he will carry't (*marrying Anne Page*). *Cf.* Shak., *Merry Wives of Windsor*, iii. 2, 57.

GARLAND.

On jette une couronne de neuf sortes de fleurs sur un arbre. Autant de fois que la couronne retombera avant de s'attacher aux branches de l'arbre autant d'années la fille restera sans mari.—C., *A. B.*

This appertains to Midsummer Day.

WELL.

A mode of consulting the oracle of love often resorted to in the South [of Ireland]: the maiden seeks a neighbouring well, and dropping a noggin into it, while she repeats the name of the object of her affection, leaves it there for the night, but returns to the spot by daybreak the next morning. If the vessel is found floating on the surface, all is well; but if it has sunk, she despairs "for that offer anyhow."—Wilde.

WELLS, opening and flowing eastward, were held in the highest estimation, and were formerly thought (in Wales) to afford the purest water.—P. Roberts, *Cambrian Pop. Antiq.*, p. 236.

See Venner, *Via Recta ad Vitam Longam*, 1660, p. 17; Milton, *Samson Agon.*, 547; Tasso, *Mondo Creato Gior.*, iii. 'st. 8; Bullein, *Gov. of Health*, f. 102.

HINDER SPOUT OF PUMP.

In the year 1801 I visited Glasgow, and in passing one of the principal streets in the neighbourhood of the Tron Church observed about thirty people, chiefly females, gathered round a large public pump, waiting their turn to draw water. The pump had two spouts, behind and before; but I noticed that the hinder one was carefully plugged up, no one attempting to fill from that source, although they had to wait long for their turn at the other spout. On inquiry I was informed that though one and the same handle brought the same water from the same well through both spouts, yet the populace, and even better-informed people, had for years and generations believed that the water passing through the hindermost spout was unlucky and poisonous. This prejudice received from time to time a certain sanction; for in the spout, through long disuse, a kind of dusty fur collected, and this, if at any time the water was allowed to pass through, made it at first run foul. The people asserted that it was certain death to drink of this back-running water, and no argument could turn them, though the well had been repeatedly cleaned out by order of the magistrates, and the internal mechanism of the pump explained to them.—Letter in the *Athenæum* (Dr. Aikin's), 1808, vol. iv., p. 413.

DICE.

A divination was practised with them, of which the account (Plaut., *Asin.*, V. iii. 54) is obscure.

The "Jactus Venereus," or lucky throw, has been considered a throw of 14, or the four dice each presenting a different face when fallen.

SEX OF CHILD.—J. A. Millot, *L'Art de Procréer les Sexes à volonté*, Paris.

Shallow. Yes, sure; I was drunk when I did it, for I had forgot it. I lay my life 'twill prove a girl, because 'twas got in drink.—Thos. May, *The Heir*, i.

Fal. Strangers are drunken fellows, I can tell you; they will come home late a' nights, beat their wives, and get nothing but girls.—Middleton, *The Phœnix*, ii. 3. And see *Merry Drollery*, 1691, p. 152; Davenport, *City Nightcap*, iv.

Chough. . . . if the child call her mother before it can speak, I 'll never wrestle while I live again.

Trim. It must be a she-child if it do, sir, and those speak the soonest of any living creatures, they say.—Middleton, *Fair Quarrel*, v. 1.

Also Ipocras saith that a woman being conceived with a man-child is ruddy, and her right side is corny about; but if she bee conceived with a maid-child, she is black, and her left side is corny about.—*The Pathway to Health*, fol. 53.

On a pretendu longtemps que les mâles étaient engendrés dans l'ovaire droite, et les femelles dans le gauche. Un accoucheur contemporain a émis l'opinion, assez probable du reste, que dans l'acte générateur, le plus fort des deux imprimait son sexe à l'enfant.—Em. Bessiéres, *Sur les Erreurs, &c., en Medecine*, Paris, 1860.

Maybe his wife doth fear to come before her time;
And in my maw he hopes to find, amongst the slut and slime,
A stone to help his wife, that she may bring to light
A bloody babe, like bloody sire, to put poor harts to flight.
Gascoigne (1575), *The Noble Art of Venery*, "The Hart."

Ensuite Lorilleux se disputa avec madame Lerat; lui prétendait que, pour avoir un garçon, ill fallait tourner la tête de son lit vers le nord; tandis qu'elle haussait les épaules, traitant ça d'enfantillage, donnant une autre recette, qui consistait à cacher sous le matelas, sans le dire à sa femme une poignée d'orties, fraiches, cueillies au soleil.—Emile Zola, *L'Assommoir*, iv. 1877. *See* p. 21, *ante*.

L'epouse est à la droit de l'Epoux et il faut que sa face soit tournée vers le Midi; parceque les Rabins ont ecrit au Talmud que si quelqu'un met son lit en telle sorte qu'il ait la face tournée au Midi, il aura plusieurs enfans.—Le Gaya, *Ceremonies Nuptiales*, p. 3. 1681.

When Nature first brought forth her son and heir,
The gods came all one day to gossip with her:
Her husband, Hymen, glad to see them there,
Drank healths apace to bid them welcome thither;
Till drunk to bed he went, and in that fit
He got the second birth, a female chit.
Roxb. Bds., Ball. Soc., iii. 95, "A Woman's Birth."

Cable. She 'll make me drunk, sure.
Carrack. Ah, Captain Flinch!
Cable. Pray you, let me sound a parley.
The third grape is for Bacchus, not for Cupid.
Besides, if I am drunk I shall get wenches,
And I know you would have a boy.
Carrack. 'Tis that I aim at.
Davenant, *News from Plymouth*, iv. 1635.

If the South wind blow in seasoning* time, the shepherds may look for store of ewe lambs; if the North wind, then for males.—Hy. Buttes, *Dyet's Dry Dinner*, I., 5 r. 1599.

* Admissura, seasoning of a cow and coverynge of a mare.—Eliotes, *Dict.*, 1559.

This opinion was held by "plusieurs doctes et sages personnes."—Dupleix, *Cur. Nat.*, p. 203. 1625.

To ascertain the sex of an unborn child. The BLADE-BONE OF A SHOULDER OF MUTTON held to the fire till the thumbs can be forced through the thin part. Pass a string through the holes, knot it, and hang it on nail in the back-door at night. The first who enters in the morning will be of the sex of the child.—*N.*, i. 2.

Musician. I am no comfit-maker or vintner. I do not get wenches in my drink.—Webster, *Northward Hoe*, iv. 3.

Are you curious to know the sex of the coming stranger? You must notice whether the old baby says Papa or Mamma first. In the former case it will be a boy; in the latter, a girl.—Hn.; D. C.

Quando nasce un figlio machio, dicono che il marito era adirato. —Mich. Plac., 171.

BELTANE BANNOCKS.

At Belton Eve the matron or housekeeper is employed in baking these. Next morning the children are presented each with a bannock with as much joy as an heir to an estate his title-deeds; and having their pockets well lined with cheese and eggs to render the entertainment still more sumptuous, they hasten to the place of assignation to meet the little band assembled on the brow of some sloping hill to reel their bannocks and learn their future fate. With hearty greetings they meet, and with their knives make the signs of life and death on their bannocks. These signs are a cross, or the sign of life, on the one side, and a cypher, or the sign of death, on the other. This being done, the bannocks are all arranged in a line, and on their edges let down the hill. This process is repeated three times, and if the cross most frequently present itself, the owner will live to celebrate another Beltane Day; but if the cypher is oftenest uppermost, he is doomed to die, of course. The bannocks are then eaten.—Stewart, *Superstitions of Highlands of Scotland.*

The BONFIRE TEST.

A bonfire is formed of faggots, ferns, and the like. Men and maidens, by locking hands, form a circle, and commence a dance to some wild native song. At length, as the dancers become excited, they pull each other from side to side across the fire. If they succeed in treading out the fire without breaking the chain, none of the party will die during the year. If, however, the ring is broken before the fire is extinguished, "bad luck to the weak hands.—" Hunt.

On All Saints even they set up bonefires in every village. When the bonefire is consumed, the ashes are carefully collected in the form of a circle. There is a stone put in near the circumference for every person of the several families interested in the bonefire; and whatever stone is moved out of its place or injured before next morning, the person represented by that stone is devoted or fey, and is supposed not to live twelve months from that day.—J.; *Statistical Account of Scotland*, Perth, xi. 621, 622.

If the left-foot SHOE, CAST OVER THE HOUSE, fell with the mouth upwards, a divination of recovery was obtained; a distemper was mortal if falling downwards. So a suitor's left shoe: if it fell as advancing to the house, he would succeed; if as receding, not.—D., p. 285.

A Riva di Chieri e nel canavese all' Epifania le ragazze da marito usano lanciare la pantofola o la zoccolo verso la porta di casa; se la punta si volge verso la porta, il segno e buono: la ragazza entro in carnovale, piglierà marito; se no, no. Lo stesso pronostico si leva a Pinerolo, ma il primo giorno dell' anno.—De Gubernatis.

TWELFTH-NIGHT CAKE.

La part des absents quand on partage le gâteau des rois se garde precieusement; dans certaines maisons superstitieuses, elle indique l'etat de la santé de ces personnes absentes par sa bonne conservation; une maladie par des taches ou des ruptures.—C. P.

Nel giorno della Epifania gettano nel fuoco delle foglie di palma per conoscere chi gli vuol bene, o male; e se dentro l'anno devono morire, o no; desumendolo del numero de' crepite e salti che fanno le foglie nel' abbrucciarsi.—Mich. Plac., p. 111.

As to the King of the Bean—the person receiving the slice of the cake containing the secreted bean—*see* Bourne, *Antiq. Vulg.*, cxvii.; Strutt, *Sports and Pastimes*, p. 255-6.

A small lump of dough from which the New Year cakes have been taken is reserved, and in it a small coin, usually a farthing, is put. The dough is then rolled thin and cut into small round scones, which, when fired, are handed round to the company. The one receiving the coin will be the first to marry.

> To spae their fortunes 'mang the deugh
> The luckie fardin 's put in,
> The scones ilk ane eats fast eneugh,
> Lik onie hungry glutton.
>
> Rev. J. Nicol, *Poems*, i. 28.

> Then also every householder to his abilitie
> Doth make a mighty cake that may suffice his companie;
> Herein a penny he doth put, before it come to fire,
> This he divides according as his household doth require;
> And every peece distributeth, as round about they stand,
> Which in their names unto the poor is given out of hand;
> But who so chanceth on the peece wherein the money lies
> Is counted king amongst them all, and is with shouts and cries
> Exalted to the heavens up.
>
> Naogeorgus, *Popish Kingdom*, tr. B. Googe.

NUTS.

In the landes of Bordeaux, the suitor carries two flasks of wine to the dwelling of his mistress, where he is received by all

the members of her family. An omelette is prepared; but should she bring in a plate of nuts at the dessert, this is the symbol of irrevocable rejection without divination.—Descourtilz, *Voiages*, iii. last page.

YULE BROSE.

Geese were chiefly destined for the solace of gentle stomachs, the prevailing Christmas dish among the common people and peasantry being the national one of fat brose, otherwise denominated Yule brose. The large pot in almost every family of this description, well provided with bullocks' heads or knee-bones [is] put on the fire the previous evening to withdraw the nutritive juices and animal oil from the said ingredients. Next day, after breakfast or at dinner, the brose was made, generally in a large punch-bowl, the mistress of the ceremonies dropping a gold ring among the oatmeal, upon which the oily soup was poured. The family, or party (for on these occasions there was generally a party of young people assembled), provided with spoons and seated around the bowl, now began to partake of the half-boiling brose, on the understanding that the person who was so fortunate as to get the ring was to be first married. —*Blackwood's Magazine*, December, 1821, p. 692.

WASSAIL BOWL.

A ring was frequently put into the wassail bowl, which was dived for by the young people. He who obtained the ring was to be married first.—Carr, *Craven Glossary*.

RECOVERY OF SICK.

Elle trompait le reste de ses craintes avec les superstitions qui disent, oui à l'espérance, se persuadant que sa fille était rechappée parce que le matin la première personne qu'elle avait recontrée etait un homme, parce qu'elle avait vu dans la rue un cheval rouge, parce qu'elle avait deviné qu'un passant tournerait à telle rue, parce qu'elle avait remonte un étage en tant d'enjambées.—E. de Goncourt, *Germinie Lacerteux*, p. 22.

D'où vient que ceux guerissent plus aisément de leurs playes, ulceres ou autres maladies, desquels les taches des linceux, ou autres linges s'effacent aisément à la lexive.—Jo., II. (Cab., 75).

VIRGINITY.

Upon the various earth's embroidered gown
There is a weed upon whose head grows down,
Sow-thistle, 'tis y-clept, whose downy wreath
If any one can blow off at a breath
We deem her for a maid.—Browne, *Brit. Past.*, i. 4.

To be able to look upon the sun, they say, is a sign of one's having a maidenhead. Now that is an observation founded in truth, for venery has a bad effect upon the nerves, debilitates them greatly, and particularly the optic nerves; and

when this happens people must needs be less able to bear the light than otherwise. You are to suppose that by losing one's maidenhead, in this case, is not meant just one single act, but long practised.—Pegge, *Anonymiana*, x. 46. 1766.

MILK.

En Lorraine une jeune fille qui mange du lait peut apprendre par le nombre des goutes qu'elle laisse involontairement, tomber à terre ou sur son tablier, quel sera celui des enfants qu'elle aura quand elle sera mariée.—D. C.

Cf. Tibullus, I., ii. 50. Jam jubet aspersas lacte referre pedem.

NEW YEAR (January 1st).

On New Year's Eve, in many of the upland cottages, it is yet customary for the housewife, after raking the fire for the night, and just before stepping into bed, to spread the ASHES smooth over the floor with the tongs, in the hopes of finding in it next morning the track of a foot. Should the toes of this ominous print point towards the door, then it is believed a member of the family will die in the course of that year; but should the heel of the fairy foot point in that direction, then it is firmly believed that the family will be augmented within the same period.—*Historical and Statistical Account of the Isle of Man*, by Jos. Train, 1845, ii. 115.

Brockett (*Gloss. N. C. Words*) ascribes the ceremony of Ass-riddlin to forecast the deaths in a family to the Eve of ST. MARK. Aubrey, however, says: "On New Year's Eve sift [or smooth] the ashes, and leave it so when you go to bed: next morning look, and if you find there the likeness of a coffin, one will die; if of a ring, one will be married."

Cis. Why, last New Year's Eve, when all the house were in bed, I swept up the hearth and smoothed the ashes, and next morning found the print of a wedding ring and a grave upon them. I am confident we shall have a wedding and a burial out of our house this year.—Wilson, *Cheats*, iv. 5.

SHROVE TUESDAY.

Give the first pancake made to the hens: if the cock partakes first, the young maiden who made it will be married that year; but as many hens as partake of the cake before their lord, as many years will elapse before she is married.—Egglestone's *Weardale*, p. 92.

MIDSUMMER (ST. JOHN BAPTIST) EVE.

Hypericum perforatum is gathered with superstitious awe as a "plant of power" by youthful lovers in our county and North Wales on Midsummer night, the night of St. John, and by its fresh or withered state on the ensuing morn "the voiceless flower" is deemed to prognosticate their

future fortune in matrimony. If fresh, it was saved "to deck the young bride in her bridal hour"; but if withered, it seemed to say "more meet for a burial than bridal day."

Thou silver glow-worm, O lend me thy light,
I must gather the mystic St. John's wort to-night—
The wonderful herb, whose leaf will decide
If the coming year will make me a bride.
Leighton, *Flora of Shropshire*, p. 374.

Si les herbes cueillies la veille de la S. Jean on plus de vertu qu'a un autre jour?—Jo.

At shovegroat, venter-point, or crosse and pile,
At leaping o'er a Midsummer bonefier,
Or at the drawing Dun out of the mire.
(Plays mentioned in an Old Collection of Epigrams cited in Nares.)

Besides the well-known method of discovering treasures on the Eve of St. John, a curious rite is practised here to propitiate the guardian spirits. When the precise locality has been found, some of the ashes thrown out into the Harman during the Kulada [winter solstice] are spread at night over the place. The footprint which is seen imprinted the next morning is that of the animal which the genius requires as a propitiatory offering —St. Clair and Brophy, *Bulgaria*, p. 54.

HALVING APPLE.

If a couple took an apple on St. John's Eve and cut it in two, and if the seeds on each half were found to be equal in number, this was a token that these two would soon be married. If the halves contained an unequal number of pips, the one whose half had the greatest number would be married first. If a pip were cut in two, the one having the larger half would have trouble. If two pips were cut, early death or widowhood to one of the parties. (Scotland) Na.

ST. MATTHEW (September 21st).

Winterdag. A minuit les filles se rendent pres d'un ruisseau. L'une porte une couronne, soit de pervenche, soit de roses de Notre Dame attachée a du lierre. Une autre porte une couronne de pail; une troisième tient en main une poignée de cendres; ces trois objels doitient être jetés à l'eau. Puis commence une ronde. Les filles, les yeux bandés, se baissent et saisissent dans l'eau soit la couronne de pervenche, qui est la couronne nuptiale, soit la couronne du malheur, celle de paille, soit enfin les cendres, la mort! D'autres jettent dans l'eau des grains d'orge qui signifient les garçons. Elles donnent grandement attention pour voir comment ces grains se réunissent ou se séparent. Trois feuilles marquées et jetées dans l'eau cette nuit signifient père, mère, fille. La feuille qui s'engloutit la premiere annonce la mort de la personne qu'elle designe.—C., *A. B.*

St. Michel (September 29th).

Les filles mêlent des *noix* vides, mais soigneusement renfermés avec les noix pleines; puis fermant les yeux elles en prennent une sans choisir. Celle qui en tire une pleine aura bientot un mari. C'est St. Michel qui donne les bons maris. —C., *A. B.*

St. Mark's Eve (April 25th).

Robert Staff, who formerly kept the Maid's Head Inn at Stalham, opposite to the church, told Mrs. Lubbock that he and two other men had been able to tell who were going to die or to be married in the course of the year. They watched the church porch opposite to the house on St. Mark's Eve. Those who were to die went into the church singly and stayed there; and those who were to be married went in in couples and came out again, and this Staff had seen. Mrs. L. had often heard him say so; but he would never tell anybody who were to die or to be married, "for he did not watch with that intent."—Proverbs and Popular Superstitions still preserved in the parish of Irstead, *Norfolk Archæology*, Norwich, 1849, ii. 295.

Celui qui va la nuit de S. Marc sur le portail d'une eglise entre minuit et une heure voit les esprits de ceux, qui en son endroit devront, mourir pendant l'année. On nomme cela quaed sien.—C., *A. B.*

On St. Mark's Eve a party of males and females, but never a mixed company, place on the floor a lighted PIGTAIL or FARTHING CANDLE, which must have been stolen. They then sit in solemn silence, their eyes fixed on the taper. When it begins to burn blue, the intended lovers will appear and cross the room. The doors and cupboards must remain unlocked.—Carr, *Craven Gloss.*

On St. Mark's Eve, at twelve o'clock,
The fair maid she will watch her smock,
To find her husband in the dark,
By praying unto good St. Mark.—*Poor Robin*, 1770.

St. Andrew's Day (November 30th).

Les jolies filles du pays de Franchimont font un cercle autour d'une oie; celle que celle-ci touche la premiere se mariera bientôt.—C., *A. B.*

Lorsque fille prend une clef en main cette nuit et qu'elle fait couler dans un vase rempli d'eau par le panneton de cette clef, qui doit avoir forme de croix, du plomb fondu, les instruments du metier de son futur mari se forment dans l'eau.—*Ib.*

To Andrew all the lovers and the lustie wooers come,
Believing through his aid and certain ceremonies done
(While as to him they presents bring and conjure all the night)
To have good luck and to obtain their chief and sweete delight.
B. Googe, *Popish Kingdom*, p. 55.

Cf. M. Luther, *Colloq. Mensal.*, I.

CHARMS—LOVE AND MARRIAGE.

See the play, *Two Italian Gentlemen*, 1584, Halliwell's repr., pp. 20, 21.

A Roscoff en Bretagne les femmes après la messe balayent la poussière de la chapelle de la S^te^ Union, la soufflent du cote par lequel leurs époux ou leurs fiancés doivent revenir, et se flattent, au moyen de cette inoffensif sortilége de fixer le cœur de celui qu'elles aiment.—*Voyage de Cambry dans la Finisterre*, i.

Dans d'autres pays on cróit stupidement se faire aimer en attachant à son cou certains mots séparés par des croix.

WAXEN IMAGE.

Then mould her form of fairest wax,
With adder's eyes and feet of horn;
Place this small scroll within its breast,
Which I, your friend, have hither borne:
Then make a blaze of alder wood;
Before your fire make this to stand;
And the last night of every moon
The bonny May 's at your command.
Hogg, *Mountain Bard*, p. 35.

This is the poyson, Philautus, the inchantment, the potion that creepeth by sleight into the mind of a woman and catcheth her by assurance better than the fond devices of old dreames, as an apple with an Ave Mary, or a hasell wand of a year old, crosses with sixe characters, or the picture of Venus in virgin waxe, or the image of Camilla upon a moul-warps skin.—Lyly, *Euphues and his England*.

DUMB CAKE. [*See* St. Agnes' Fast, *post*.—ED.]

A charm-divination on St. Faith's Day* (October 6th) is still in use in the North of England. A cake, of flour, spring water, salt and sugar, is made by three girls, each having an equal hand in the composition. It is then baked in a Dutch oven, silence being strictly observed, and turned thrice by each person. When it is well baked, it must be divided into three equal parts, and each girl must cut her share into nine pieces, drawing every piece through a wedding-ring, which had been borrowed from a woman who had been married seven years. Each girl must eat her pieces of cake while she is undressing, and repeat the following verses:—

"O good St. Faith, be kind to-night,
And bring to me my heart's delight;
Let me my future husband view,
And be my visions chaste and true."—Hll., *P. R.*

* Some Friday night.—K. St. Agnes' night.—Gay, *Wife of Bath*, i. 3.

You must know two must make it, two must bake it, two break it, and the third put it under each of their pillows (but you must not speak a word all the time), and then you will dream of the man you are to have.—*Connoisseur*.

NEW-LAID EGG.

A new-laid egg offers another means of diving into futurity. On New Year's Eve perforate with a pin the small end of the egg, and let three drops of the white fall into a basin of water. They will diffuse themselves on the surface into fantastic forms of trees, &c. From these the initiated will augur the fortunes of the egg-dropper, the character of his wife, number of children, and so forth. This is still practised in Denmark, where also, as a variety, the girls will melt lead on New Year's Eve, and, pouring it into water, observe the next morning what form it has assumed. If it resembles a pair of scissors, she will inevitably marry a tailor; if a hammer, her husband will be a smith, and so on.—Hn.

Prevalent in Tuscany at Epiphany.—De Gubernatis.

On Fastren's E'en (Shrove Tuesday), bannocks being baked of the eggs which have been previously dropped into a glass amongst water for divining the weird of the individual to whom each egg is appropriated, she who undertakes to make them, whatever provocation she may receive, must remain speechless during the whole operation. If she cannot restrain her loquacity, she is in danger of bearing the reproach of a by-shot, *i.e.* a hopeless maid of one shot, or pushed aside.—J.; Tarras' *Poems*, p. 72.

Melted lead is used as the egg in South of Scotland on Hallowe'en.—J.

COLD PUDDING will settle your love.—*N.*, ii.

In Sussex it is taken in the hand and passed behind the head and over the shoulder to the mouth.—S., *P.C.*, ii.

Appule fruture is good hoot, but þe cold ye not touche;
Tansey is good hoot, els cast it not in your clowche.
J. Russell, *Boke of Nurture*, Harl. *MS.* 4011, 171.

The Pipe, th' immortal Pipe, if used before,
To after-years transmits your glory's ore;
For that can best (as you may quickly prove)
Settle the Wit, as Pudding settles Love.
"A Tobacco Pipe," Sam Wesley, *Maggots*, 1685, p. 41.

If thou be bewitched with eyes, wear the eye of a WEASEL in a ring, which is an enchantment against such charms, and reason with thyself whether there be more pleasure to be accounted amorous or wise.—Lyly, *Euphues and his England*, p. 273.

To wear the PICTURE of the beloved object constantly next the heart is universally accounted a never-failing preservative of affection.—*Connoisseur.*

If you carry a NUTMEG in your pocket, you 'll be married to an old man.—S., *P.C.*, i.

The meaning of this, "A gilt nutmeg," seems to have been a common gift (Dyce says at Christmas and other festivities). In Barnfield's *Affectionate Shepherd*, Pt. II., amongst a

lover's offerings, are "A guilded nutmeg and a race of ginger"; and Dumain, in Shak., *Love's Labour's Lost*, v. 2, 637, mockingly suggests it as having been Mars' gift to Hector.

Prudence. They have robbed me of a dainty race of ginger. . .
Meg. And I have lost an inchanted nutmeg, all gilded over; was inchanted at Oxford for me to put in my sweetheart's ale a-mornings; with a row of white pins, that prick me to the very heart—the loss of them.—B. Jonson, *Masque of Metamorphosed Gipsies.*

A Charm, or An Allay for Love.

If so be a toad be laid
In a sheep's-skin newly flay'd,
And that tied to man, 'twill sever
Him and his affections ever.

Herrick, [*Hesp.*, 589.—ED.]

Sir Philip Sidney derives the word charm from carmen.—*Apology for Poetry*, 1595.

ADDER'S TONGUE (*Ophioglossum vulgatum*).

One of the bulbs of the root is supposed to resemble the comb of a cock, and if sewed in any part of the dress of a young woman without her knowledge, will, it is believed, make her follow the man who put it there as long as it keeps its place.—J.

See a peculiar use of the adder's tongue as a love-charm in Siam.—*Herbert's Travels*, bk. 3, [in Anthropomor., p. 343.]

Cut the stem of a full-grown BRACKEN FERN slantwise near to the root, and the section will show you the initials of your true love.—La Fillastre. *See* also p. 33, *ante*, and charms, *post*.

Also PARE AN APPLE without breaking the skin; throw the rind, when all cut, over your head, and it will form, in falling, the initials of your lover.—D. C. The first letter of his surname or Christian name.—*Connoisseur*, No. 56.

I pare this pippin round and round again,
My shepherd's name to flourish on the plain;
I fling th' unbroken paring o'er my head;
Upon the grass a perfect L is read.

Gay, *Shepherd's Week*, *Past.*, iv. 91.

The 28th October is the day, and this the spell:

"St. Simon and St. Jude, on you I intrude;
By this paring I hold to discover,
Without any delay, to tell me this day
The first letter of my own true lover."

The girl takes the paring in her right hand, and, standing in the middle of the room, recites the above. She must then turn round three times, casting the paring over her left shoulder, and it will form the first letter of her