husband's name; but if the paring breaks into many pieces so that no letter is discernible, she will never marry. The pips of the apple must then be placed in cold spring water, and eaten by the girl.—Hll.

SNAIL.

The hue of the slug is said to indicate the lover's complexion. White is the most fortunate.—Wilde.

Place a snail on a pewter platter on May Eve, and it will, by crawling, trace the initials of your future husband.—(Irish, Wilde; and Devonshire, Manning.) Or place it on the ashes of the hearth.—Miss Wise.

Last Mayday fair I searched to find a snail
That might my secret lover's name reveal;
Upon a gooseberry bush a snail I found,
For always snails near sweetest fruit abound.
I seized the vermin, home I quickly sped,
And on the hearth the milk-white embers spread.
Slow crawl'd the snail, and, if I right can spell,
In the soft ashes mark'd a curious L;
Oh, may this wondrous omen lucky prove,
For L is found in Lubberkin and Love.

Gay, *Shepherd's Week, Past.*, iv. 49.

It should be a slug, and discovered accidentally.—Wilde.

A girl had only to agitate the water in a bucket of spring-water with her hand, or to throw broken eggs over another person's head, if she wished to see the image of the man she should marry. —Chambers, *Book of Days.*

The ashes raked out of the fire on Midsummer Eve, and left in an heap, will indicate the next morning, by their form, the occupation of your future husband.—(North Devon) *N.*, iii.

Of ash-heaps, in the which ye use
Husbands and wives by streaks to choose.

Herrick, *A New Year's Gift sent to Sir Simon Steward* [*Hesp.*, 319.—ED.]

Retiring to bed on Midsummer Eve, when you take your shoes off, place them in the form of a letter T, and repeat these lines:

"I place my shoes like a letter T
In hopes my true love I shall see
In his apparel and his array,
As he is now and every day."

Then change the shoes so as to make the down-stroke with the one that was the top-stroke before, and repeat the lines again. Reverse them, and say the lines for the third time. Having written a letter of the alphabet on so many little pieces of paper, throw them all into a basin of water with their faces downwards, and place the basin under the bed. Then go to bed; but be sure not to speak after having repeated the above lines, or the charm will be broken,

though friends in the room do all they can by asking questions. In the morning examine the basin. If any of the letters have turned over, faces upwards, they will indicate the name of your future husband.—(North Devon) *Ib.*

KNAPWEED.

Pull out the threads from the blossom of the knapweed. Young women place these in their bosom, naming their lover; and, if they are right, the bud within an hour will flower again.—(Northampton) S.; Autrefois en Bretagne.—D. C.

Now young girls whisper things of love . . .
Or trying simple charms and spells
Which rural superstition tells.
They pull the little blossom threads
From out the knot-weed's button heads,
And put the husks, with many a smile,
In their white bosoms for a while;
Then, if they guess aright the swain,
Their love's sweet fancies try to gain,
'Tis said that, ere it lies an hour,
'Twill blossom with a second flower,
And from their bosom's handkerchief
Bloom as it ne'er had lost a leaf.

Clare, *Shepherd's Calendar*, p. 49.

It was likewise a custom among the country fellows to try whether they succeed with their mistresses by carrying the BACHELOR'S BUTTONS (a plant of the lychnis kind, whose flowers resemble a coat button in their form) in their pockets; and they judged of their good or bad success by their growing or not growing there.—Reed, *Shak.*, v. 122; Shak., *Merry Wives of Windsor*, iii. 2, 60. And *see* Greene, *Quip for an Upstart Courtier*, 1592, *Harl. Misc.*, v. 397.

LADY-FLY.

This lady-fly I take from off the grass,
Whose spotted back might scarlet-red surpass:
"Fly, lady-bird, North, South, or East or West;
Fly where the man is found that I love best."
He leaves my hand; see, to the West he 's flown,
To call my true love from the faithless town.

Gay, *Shepherd's Week*, *Past.*, iv. 83.

Dr., Dr. Ellison, where will I be married?
East or west, or south or north?
Take ye flight and fly away.

(North of Scotland) J.

Lady Landers, Sir Ellison, Lady Ellison, Lady Couch, and lady cow are other names by which it is known in Scotland.—J.

ST. VALENTINE.

St. Valentine's Eve has an observance of its own in the South of Scotland. The young people assemble, and write the

*names* of their acquaintances on *slips of paper*, placing those of the lads and lasses in separate bags apart. The maidens draw from the former, the young men from the latter, three times in succession, returning the names after the first and second times of drawing. If one person takes out the same name three times consecutively, it is without fail that of the future husband or wife. Thus, in Burns' song of "Tam Glen," the maiden sings:

"Yestreen at the Valentine dealing
My heart to my mou' gied a sten,
For thrice I drew ane without failing,
An' thrice it was written, Tam Glen."—Hn.

We also wrote our lovers' names upon bits of paper, and rolled them up in clay and put them into water; and the first that rose up was to be our Valentine. Would you think it? Mr. Blossom was my man; and I lay a-bed, and shut my eyes all the morning, till he came to our house, for I would not have seen another man before him for all the world.—*Connoisseur*, No. 56.

On Valentine's Day take two BAY LEAVES, sprinkle them with rosewater, and lay them across your pillow in the evening. When you go to bed put on a clean nightgown turned wrong side outwards, and, lying down, say these words softly to yourself:

"Good Valentine, be kind to me,
In dreams let me my true love see."—Hll.

"Last Friday, Mr. Town, was Valentine's Day, and I 'll tell you what I did the night before. I got five bay leaves, and pinned four of them to the four corners of my pillow and the fifth to the middle, and then if I dreamed of my sweetheart Betty said we should be married before the year was out."—*Connoisseur.*

Nor is he altogether free from superstition; for he will make you believe that if you put his leaves but under your pillow, you shall be sure to have true dreams.—*The Bay Tree*, p. 37 [*Strange Metamorphosis of Man*, 1634.]

*Lady Tub.* Come hither, I must kiss thee, Valentine Puppy!
Wispe, have you got a valentine?
*W.* None, madam;
He 's the first stranger that I saw.
*Lady T.* To me
He is so, and as such, let 's share him equally.
[*They struggle to kiss him*].
B. Jonson, *Tale of a Tub*, iii. 2.

It was a Derbyshire custom on Valentine's Day for girls to peep through the keyhole of the door before opening it, and if they saw a cock and hen in company they considered they would be married that year.—*Long Ago*, i. 81.

Last Valentine, the day when birds of kind
Their paramours with mutual chirpings find;
I rearly rose, just at the break of day,
Before the sun had chas'd the stars away;
A-field I went, amid the morning dew,
To milk my kine (for so should hus'wives do);
Thee first I spied, and the first swain we see,
In spite of fortune, our true love shall be.
Gay, *Shepherd's Week*, *Past.*, iv. 37.

FROG.

There is a certain crooked bone in a frog which, when cleaned and dried over a fire on St. John's Eve, and then ground fine and given in food to any person, will win the affections of the receiver to the giver, and in young persons will produce a desire for each other's society, culminating eventually in marriage; also when a married couple do not agree well together, it will reconcile them.—Na.

Pick late on a Friday nine SHE-HOLLY LEAVES*; place them in a three-cornered handkerchief, and, when brought home, select nine of them, and tie them in the handkerchief with nine knots, which is to be placed beneath the pillow. Unbroken silence must be preserved from the time of setting out to collect the leaves till the next morning.—Hn.

* *i.e.* smooth and without prickles.

A bunch of she-holly is hung up in the stables in Lorraine to prevent the cows having the dartres or tetter.—D. C.

WEDDING CAKE.

Young girls still put a piece of it under their pillows in order to obtain prophetic dreams. In some cases this is done by a friend writing the names of three young men on a piece of paper, and the cake, wrapped in it, is put under the pillow for three nights in succession before it is opened. Should the owners of the cake have dreamed of one of the three young men therein written, it is regarded as a sure proof that he is to be her future husband.—Na.

Put a piece of wedding cake [or groaning cheese]* in a stocking under your pillow, after having passed it three or nine times through a wedding ring,† and you will dream of your true love.—G.; *Connoisseur*, No. 56; Gay, *Wife of Bath*, i.

* Or christening cake, after it has been wrapped in the infant's smock.—J.

† And through the buttonhole of the bridegroom's coat.—Egglestone, *Weardale*.

In the Highlands the Bannich Bruader, or dreaming bannock, is used in this way, one of the ingredients of which is soot. It must be baked in strict silence.—Stewart, *Superstition of Highlanders*.

It is peculiar to Fasten's Eve; *i.e.* Shrove Tuesday.

Throughout the North of England Border-land the birth of a child is the signal for plenty of eating and drinking. Tea, duly qualified with brandy or whisky, and a profusion of shortbread and buns, are provided for all visitors, and it is very unlucky to allow anyone to leave the house without his share of these good things. But most important of all is the "shooten" or groaning cheese, from which the happy father must cut a "whang o' luck" for the lassies of the company, taking care not to cut his own finger while so doing, since in that case the child would die before reaching manhood. The whang must be taken from the edge of the cheese, and divided into portions, one for each maiden. Should there be any to spare, they may be distributed among the spinster friends of the family; but if the number should fall short, the mistake cannot be rectified: there is no virtue in a second slice. The girls put these bits of cheese under their pillows, and ascribe to them the virtues of bridecake similarly treated.—Hn.

Now it is plain that cake and a new cheese were formerly provided against the birth of a child both in England and Scotland, and the custom still extends as far south as the Humber. In the North of England, as soon as the happy event is over, the doctor cuts both cake and cheese, and all present partake of both on pain of the poor baby growing up without personal charms. The cake which is in use on these occasions in Yorkshire is called pepper-cake, and somewhat resembles thick ginger-bread. It is eaten with cheese and rich caudle, and all visitors to the house up to the baptism are invited to partake of it. . . . In Oxfordshire the cake used to be cut first in the middle, and gradually shaped to a ring, through which the child was passed on his christening-day. The Durham nurse reserves some cake and cheese, and when the infant is taken out to its christening she bestows them on the first person she meets of opposite sex to that of the child.—*Id.*

As the newly-married wife enters her new home on returning from kirk one of the oldest inhabitants of the neighbourhood, who has been stationed on the threshold, throws a plateful of shortbread over her head, so that it falls outside. A scramble ensues, for it is deemed very fortunate to get a piece of the shortbread, and dreams of sweethearts attend its being placed under the pillow. A variation of this custom extends as far south as the East Riding of Yorkshire, where, on the bride's arrival at her father's door, a plate of cake is flung from an upper window upon the crowd below. An augury is then drawn from the fate which attends the plate: the more pieces it breaks into the better; if it reach the ground unbroken, the omen is very unfavourable.—*Id.*

Hide some DAISY ROOTS under your pillow, and hang your shoes out of window.

In Dorsetshire the girls, on going to bed at night, will place their shoes at right angles to one another in the form of a T, saying:

"Hoping this night my true love to see,
I place my shoes in the form of a T."—Hll., *P. R.*

On Hallowe'en or New Year's Eve a Border maiden may WASH HER SARK and hang it over a chair to dry, taking care to tell no one what she is about. If she lie awake long enough, she will see the form of her future spouse enter the room and turn the sark.—Hn.

Hunt gives this as Midsummer.

BUTTERDOCK.

The seeds of butterdock must be sowed by a young unmarried woman half an hour before sunrise on a Friday morning in a lonelisome place. She must strew the seeds gradually on the grass, saying these words:

"I sow, I sow;
Then my own dear
Come here, come here,
And mow and mow."

The seed being scattered, she will see her future husband mowing with a scythe at a short distance from her. She must not be frightened; for if she says, "Have mercy on me," he will immediately vanish. This method is said to be infallible, but it is looked upon as a bold, desperate, and presumptuous undertaking.—Hll., *P. R.*

TRUE LOVE (MOONWORT).

Two young unmarried girls must sit together in a room by themselves from twelve o'clock at night till one o'clock the next morning without speaking a word. During this time each of them must take as many hairs from her head as she is years old, and having put them into a linen cloth with some of the herb true-love, as soon as the clock strikes one she must burn every hair separately, saying:

"I offer this, my sacrifice,
To him most precious in my eyes;
I charge thee now, come forth to me,
That I this minute may thee see."

Upon which her first husband will appear, walk round the room, and then vanish. The same event happens to both the girls, but neither sees the other's lover.—*Ib.*

Put a BIBLE UNDER YOUR PILLOW with a sixpence clapt into the book of Ruth,* and you will dream of your future husband.—B.

* Ver. 16 and 17 of chap. i.—H. W.

Or an ONION on St. Thomas' Eve.—*N.*, i. 7.

Or a golden pippin, having stuck nine pins in the eye and nine in the stem (all new), and tied the left garter round it. Go into bed backwards, saying:

"Le jour de St. Thomas,
Le plus court, le plus bas,
Je prie Dieu journellement
Qu'il me fasse voir en dormant
Celui qui sera mon amant,
Et le pays et la contree,
Ou il fera sa demeuree,
Tel qu'il sera je l'aimerai."

(Guernsey) *Ainsi soit il.*

Nine pins were stuck in a red onion, so disposed that one was exactly in the middle, saying:

"Good St. Thomas, do me right,
Send me my true love this night
In his clothes and his array
Which he weareth every day,
That I may see him in the face,
And in my arms may him embrace."

(Derby) *Long Ago*, ii. 26.

Or the BLADEBONE OF A LAMB [or rabbit], pricked at midnight with nine pins.—Hn. Or drive a penknife through the thin part, and bury both in the ground. This makes the lover uneasy to have an interview.

Or the FIRST EGG OF A PULLET. This is a suitable present for a sweetheart.—*N.*, i. 2.

Triple leaves plucked at hazard from the common ash are worn in the breast of maidens for the purpose of causing prophetic dreams respecting a dilatory lover.—H. W.

Buckinghamshire damsels, desirous to see their lovers, stick two pins across through the candle they are burning, taking care that the pins pass through the wick. While doing this they recite the following verses:

"It 's not this candle alone I stick,
But A. B.'s heart I mean to prick;
Whether he be asleep or awake,
I 'd have him come to me and speak."

By the time the candle burned down to the pins and went out, the lover would be sure to present himself.—Hn.

At Ashbourne, in Derbyshire, if a young woman wishes to divine who her future husband is to be, she goes into the churchyard at midnight, and as the clock strikes twelve commences running round the church, repeating, without intermission:

"I sow hempseed, hempseed I sow;
He that loves me best, come after me and mow."

Having thus performed the circuit of the church twelve times without stopping, the figure of her lover is supposed to appear and follow her.—L. Jewitt, in *Journal of British Archæological Association*, 1851–2.

*See* Gay's [*Shepherd's Week, Past.*, iv. 31.—Ed.]

When you first see the NEW MOON after MIDSUMMER, go to a stile, turn your back to it, and ask that you may see your love that night.—*N.*, i. 4.

The young women in Galloway, when they first see the new moon, sally out of doors and pull a handful of grass, saying:

"New mune, true mune, tell me if you can,
Gif I hae here a hair like the hair o' my guidman."

The grass is then brought into the house, where it is carefully searched, and if a hair be found amongst it, which is generally the case, the colour of it determines that of the future husband.—C.

Another, used in the Lowlands on first observing the new moon:

"New mune, true mune,
Tell unto me,
If [naming him], my true love,
He will marry me.
If he marry me in haste,
Let me see his bonnie face;
If he marry me betide,
Let me see his bonnie side;
Gin he marry na me ava',
Turn his back and gae awa'."

And he must satisfy her longing thought
What or how many husbands she shall have;
Of what degree; upon what night she shall
Dream of the man; when she shall fast, and walk
In the churchyard to see him passing by,
Just in those clothes that first he comes a suitor.

May, *Old Couple*, i.

Bow or CURTSEY TO THE NEW MOON, and sit on or stride a stile, or stand on a stone stuck fast in the ground with your back against a tree, and ask to see your future husband, saying:

"All hail to thee, moon! all hail to thee!
I prithee, good moon, declare to me
This night who my husband must be."—Aubrey.

*Cf.* Horat., *Ode*, iii. 23.

ST. AGNES' EVE AND NIGHT. [*See* DUMB CAKE, p. 363, *ante*.—Ed.]

Upon St. Agnes' night (January 21st) you take a ROW OF PINS and pull out every one, one after another, saying a paternoster, sticking a pin in your sleeve, and you will dream of him or her you shall marry.—[Aubrey, *Miscellanies*, p. 136]; De Foe, *Life of Duncan Campbell*, Ep. Ded.

*Peg.* I think an ill star reigned when I was born: I cannot have as much as a suitor. This master Miccome,

that you forsooth so much scorn, I could find in my heart to pray nine times to the moon and fast three St. Agnes' Eves so that I might be sure to have him to my husband.—*Cupid's Whirligig*, 1630, *E.* 4.

Another of the nurses' prescriptions is this: Fasted upon the stones on St. Agnes' night together.—Marston, *Insatiate Countess*, i., 1613.

St. Agnes' Fast is thus practised throughout Durham and Yorkshire: Two young girls, each desirous to dream about their future husbands, must abstain through the whole of St. Agnes' Eve from eating, drinking and speaking, and must avoid even touching their lips with their fingers. At night they are to make together their "dumb cake," so called from the rigid silence which attends its manufacture. Its ingredients (flour, salt, water, &c.) must be supplied in equal proportions by their friends, who must also take equal shares in the baking and turning of the cake, and in drawing it out of the oven. The mystic viand must next be divided into two equal portions, and each girl, taking her share, is to carry it upstairs, walking backwards all the time, and finally eat it and jump into bed.—Hn.

She* can start our Franklin's daughters,
In her sleep, with shrieks and laughters,
And on sweet Saint Anna's night,
Feed them with a promis'd sight—
Some of husbands, some of lovers,
Which an empty dream discovers.
B. Jonson, *A Particular Entertainment, &c.* 1603.

* Queen Mab.

They'll give anything to know when they shall be married—how many husbands they shall have—by cromnyomantia, a kind of divination with onions laid on the altar on Christmas Eve, or by fasting on St. Anne's Eve or night; who shall be their first husband; or by Amphitomantia, by beans in a cake, &c., to burn the same.—Robt. Burton, *Anat. of Mel.*, *P.* III., s. ii. 4, 1. 1676.

They told her how, upon St. Agnes' Eve,
Young virgins might have visions of delight,
And soft advisings from their loves receive
Upon the honey'd middle of the night,
If ceremonies due they did aright;
As supperless to bed they must retire,
And couch supine their bodies, lily white,
Nor look behind nor sideways, but require
Of heaven with upward eyes for all that they desire.
*The Eve of St. Agnes*, by John Keats.

On St. Agnes' Day take a sprig of rosemary and another of thyme, and sprinkle them thrice with water. In the evening put one in each shoe, placing a shoe on each side

of the bed; and when you retire to rest, say the following lines, and your husband will appear visible to sight:

"St. Agnes, that 's to lovers kind,
Come, ease the troubles of my mind."—Hll., *P.R.*

FOUR CORNERS.

She raised her head once more, but she had forgotten that she was sleeping for the first time in a strange bed. Up she jumped, and commenced a performance which is never omitted by American girls under similar circumstances. She called the three corners of the room each by the name of one of her friends, but to that which was nearest her heart she gave no name. Then she returned to her bed, and stepped in backwards, gazing intently at the nameless corner. It is believed by every American that if this ceremony be gone through properly, the true love in the then nameless heart-corner will make his appearance in a dream. —*Stage Struck*, by Blanche Roosevelt, 1884, ch. xi.

If on Midsummer Eve a young woman takes off the SHIFT she has been wearing, and, having washed it, turns it wrong side out and hangs it in silence over the back of a chair near the fire, she will see, about midnight, her future husband, who deliberately turns the garment.—Hunt; *Connoisseur*, No. 56.

EGG.

An unmarried woman breaking an ordinary hen's egg precisely at noon on Midsummer Day, and looking intently at the contents which have been received in a glass, will either see her future husband or something indicative of his position, *e.g.* a mansion in the egg, which showed that she would marry a rich man.—*Trans. Devonsh. Assoc.*, ix. 89.

An egg roasted hard, and the yolk taken out and SALT put in its stead (*sc.* filled up), to be eaten fasting without supper when you go to bed. Mrs. Fines, of Albery, in Oxford, did thus: she dreamt of a grey or ancient white-haired man, and such a shape which was her husband. This I had from her own mouth at Ricot.—Ay.

Any unmarried woman fasting on Midsummer Eve, and at midnight LAYING A CLEAN CLOTH with bread and cheese, and ale, and sitting down as if going to eat, the street door being left open—the person whom she is afterwards to marry will come into the room, and drink to her by bowing; and afterwards, filling the glass, will leave it on the table, and, making another bow, retire.—G.

At eve, last Midsummer no sleep I sought,
But to the field a bag of hemp-seed brought.
I scatter'd round the seed on every side,
And three times in a trembling accent cried,
"This hemp-seed with my virgin hand I sow,
Who shall my true-love be, the crop shall mow."
I straight look'd back, and, if my eyes speak truth,
With this keen scythe behind me came the youth.
Gay, *Shepherd's Week, Past.*, iv. 27.

If he be hang'd, he'll come hopping,
and if he be drown'd, he'll come dropping.
Swift, *P. C.*, i.

Another method to see a future spouse in a dream. The party enquiring must LIE IN A DIFFERENT COUNTY to that in which he commonly resides, and on going to bed must knit the left GARTER above the right-legged stocking, letting the other garter and stocking alone; and, as you rehearse the following verse, at every comma knit a knot.—G.; De Foe, *Life of Duncan Campbell*, Ep. Ded.

This knot I knit,
To know the thing I know not yet,
That I may see
The man* that shall my husband† be,
How he goes and what he wears,
And what he does all days and years.

* Woman. † Wife.

Accordingly, in your dream you will see him; if a musician, with a lute or other instrument; if a scholar, with a book, &c.—*Ib.*

Among the many superstitious rites of Hallowe'en, KNOTTING THE GARTER holds a distinguished place. It is performed, like the preceding freits, by young females, as a divination to discover their future partners in life. The left-leg garter is taken, and three knots are tied on it. During the time of knotting, the person must not speak to any one, otherwise the charm will prove abortive.—C.

This knot, this knot, this knot I knit,
To see the thing I ne'er saw yet—
To see my love in his array,
And what he walks in every day;
And what his occupation be,
This night I in my sleep may see.
And if my love be clad in green,
His love for me is well seen;
And if my love is clad in gray,
His love for me is far away;
But if my love be clad in blue,
His love for me is very true.

After all the knots are tied, she puts the garter below her pillow, and sleeps on it; and it is believed that her future husband will appear to her in a dream in his usual dress and appearance. The colour of his clothes will denote whether the marriage is to prove fortunate or not.

*Variation.*

And if his livery I 'm to wear,
And if his bairs I am to bear,
Blithe and merry may he be,
And may his face be turned to me.

Whenever I go to lye in a strange bed, I always TYE MY GARTER nine times round the bedpost, and knit nine knots in it, and say to myself:

"This knot I knit, this knot I tye,
To see my love as he goes by,
In his apparelled array
As he walks in every day."—*Connoisseur*, No. 56.

Fille se rend près du puits avec un chandelle et regarde dans l'eau assez souvent elle y voit le portrait de son futur mari. —C., *A. B.*

This on Christmas Eve. If a girl at midnight on Christmas Eve goes into the garden and plucks twelve SAGE LEAVES without breaking the stalk, she will see her future husband approaching from the opposite side of the ground.—S.

Take the HEART OF A LIVE PIGEON, stick it full of pins, and while it is burning on the hearth, she will see her future husband.—*Id.*

If you wish to see your lover, throw SALT ON THE FIRE every morning for nine days, and say:

It is not salt I mean to burn,
But my true love's heart I mean to turn;
Wishing him neither joy nor sleep,
Till he come back to me and speak.—N.

DRAGON'S BLOOD* wrapped in paper, and thrown on the fire, will recall a neglectful lover, saying:

May he no pleasure or profit see
Till he comes back again to me.—N.

* A drug or gum. In burning it gives out an acid flame, similar to that of benzoic acid.—*Trans. Devonsh. Assoc.*, iii. 93.

Another plant of omen is the YARROW (*Achillæa millefolium*), called by us yarroway. The mode of divination is this: You must take one of the serrated leaves of the plant, and with it tickle the inside of the nostrils, repeating at the same time the following lines:

Yarroway, yarroway, bear a light blow;
If my love love me, my nose will bleed now.

If the blood follow this charm, success in your courtship is held to be certain.—(E. Anglia) Forby, *Voc.*

Way (*Prompt. Parv., sub Voc.*) remarks that the yarrow, being a reputed styptic, made this result more marked.

To know whether a woman will have the man she wishes. Get TWO LEMON-PEELS: wear them all day, one in each pocket; at night rub the four posts of the bedstead with them: if she is to succeed, the person will appear in her sleep and present her with a couple of lemons; if not, there is no hope.—*The True Fortune-teller.*

Hallowe'en. Take THREE DISHES: put clean water in one, foul water in another: leave the third empty: blindfold a person and lead him to the hearth, where the dishes are ranged: the

(or she) dips the left hand: if by chance in the clean water, the future husband or wife will come to the bar of matrimony a maid; if in the foul, a widow; if in the empty dish, it foretells with equal certainty no marriage at all. It is repeated three times, and every time the arrangement of the dishes is altered.—Burns.

Take four, five, or eight ONIONS, name them after your lovers, and place them near to the chimney: the first that sprouts will be your true love.

ROASTING APPLES.

The apple charm is very simple, consisting merely in every person present fastening an apple on a string, hung and twirled round before a hot fire. The owner of the apple that first falls off is declared to be upon the point of marriage; and as they fall successively, the order in which the rest of the party will attain to matrimonial honours is clearly indicated, single blessedness being the lot of the one whose apple is the last to drop.—(W. Sussex) *F. L. R.*, i.

Place several APPLE-PIPS, moist from the core, against your cheek or forehead, naming each pip after one of your admirers: that which sticks to the skin the longest, represents your true-love.—L.

I am sure Mr. Blossom loves me, because I stuck two of the [apple] kernels upon my forehead while I thought upon him and the lubberly squire my papa wants me to have; Mr. Blossom's kernel stuck on, but the other dropped off directly.—*Connoisseur*, No. 56.

This pippin shall another trial make,
See, from the core two kernels brown I take;
This on my cheek for Lubberkin is worn,
And Boobyclod on 'tother side is borne.
But Boobyclod soon drops upon the ground,
A certain token that his love's unsound,
While Lubberkin sticks firmly to the last,
Oh, were his lips to mine but join'd so fast!
Gay, *Shepherd's Week, Past.*, iv. 99.

The ancient use of apple-pips was to shoot them out from the finger and thumb: if they flew far and struck the ceiling, it indicated success in love.—Hor., *Sat.*, II. iii. 272; Pollux, *Onomasticon*, ix. 8.

Put apple-pips into the fire, and if they crack in bursting, your love is true.—L. If they burn away silently, your love has no regard for you.—Hn.

If you love me, bounce* and fly;
If you hate me, lie and die.—(W. Sussex.)

(To be said.) * Pop.

Precisely the same in Modern Greece.—Turner, *Tour in Levant*, iii. 517.

The Greek women will put apple-pips into the fire or candle; if they jump it is a sign their friend or lover remembers them: the contrary if they be quiet.—*Ib.*

Two hazel nuts I threw into the flame,
And to each nut I gave a sweetheart's name.
This with the loudest bounce me sore amazed,
That in a flame of brightest colour blazed.
As blazed the nut so may thy passion grow,
For 'twas thy nut that did so brightly glow.
Gay, *Shepherd's Week*, *Past.*, iv. 61.

Burning the nuts (on Hallowe'en) is a famous charm. They name the lad or lass to each particular nut, as they lay them in the fire; and according as they burn quietly together, or start from beside one another, the course and issue of the courtship will be.—Burns.

LAUREL LEAVES placed on the coals was the earlier test.—Pollux, *Onomasticon*, iv. 7. (Daphnomancy.)

Nell' Umbria la sera dell' Epifania le regazze per sapere se troveranno marito vanno nude (cosi almeno perche l'oroscopo riesca bene dovrebbero andare) a cogliare un ramo d'olivo verde. Preparano un posticino sul focolare, staccano un fogliuzza, la bagnano di saliva e la buttano quindi sul focolare; se la fogliuzza fa tre salti e per lo meno gira e rigira sopra se stessa ne traggono augurio di prossimo e felice matrimonio, se al contrario la foglia brucia senza muoversi ogni speranza di matrimonio è perduto.—De Gubernatis.

Another mode of divination is by the WILLOW WAND. Let a maiden take a willow branch in her left hand, and, without being observed, slip out of the house and run three times round it, whispering all the time: "He that 's to be my gudeman, come and grip the end o't." During the third run the likeness of her future husband will appear and grasp the other end of the wand. A sword is sometimes used instead of a wand, but in this case it must he held in the right hand.—Hn.

The young women of some districts in the North of England have a method of divination by KALE OR BROTH, which is used for the purpose of learning who are to be their future husbands. The plan followed is this: The maiden at bedtime stands on something on which she never stood before, holding a pot of cold kale in her hand, and repeating the following lines. She then drinks nine times, goes to bed backwards, and of course dreams of her partner:—

Hot kale or cold kale, I drink thee;
If ever I marry a man, or a man marry me,
I wish this night I may him see,
To-morrow may him ken
In church, fair or market,
Above all other men.—Carr, *Craven Glossary*.

PULLING THE KAIL-PLANT on Hallowe'en (October 31st, Eve of All Saints) is thus described: The individual who desires to ascertain as to his or her future partner, proceeds to the garden, or kailyard, with the eyes closed, and in this condition pulls a stock of cabbage. The stock being large or little, straight or crooked, determines the size and shape of the future spouse. If earth adhere to the root, that is tocher or portion; the taste of the stem indicates the disposition or temper of the husband or wife. The stems are then placed on the top of the door, and the Christian names of parties proceeding afterwards into the house fix in succession the Christian names of the future helpmates. This is the first ceremony. *Burning the nuts*, the second; and a third, steal out all alone to the kiln, and darkling (in the dark) throw into the pit a *clue of blue yarn*; wind it in a new clue off the old one, and towards the latter end something will hold the thread. Demand "Wha hauds?" An answer will be returned from the kilnpit by naming the Christian and surname of your future spouse.—R. Burns, notes to Halloween.

*See* "South Running Water," p. 351, *ante*.

After pulling the kail they go next to the barnyard and pull each, at three several times, a *stalk of oats*. It is essential to a female's good fame that her stalk should have the top-grain or pickle of the third stalk attached to it.—Burns.

And according to the number of grains upon the stalk the puller will have a corresponding number of children.—Stewart.

Minor charms.—An *apple is eaten alone before a looking-glass*, when, by the light of a candle, the face of the future conjugal companion will be seen in the glass peeping over your shoulder. Some traditions say you should comb your hair all the time.—*Ib.*

A handful of *hemp-seed* is sown with an invocation, and the future spouse forthwith appears.—*Connoiseur*, No. 56.

> Ay, hemp-seed I sow,
> and hemp-seed I mow,
> and he that is my sweetheart
> come, follow me, I trow.

And so if an individual, when all alone in a dark barn or out-house, throws up a sieve or riddle full of nothing, or rides round the stack-yard on a broomstrick three times.

Take an opportunity of going unnoticed to a *beanstack* and fathom it three times round. The last fathom of the last time you will catch in your arms the appearance of your future spouse.—Burns, *ut supra*.

SOOTY SKON.

A cake baked with soot and eaten by young people on Hallowe'en in order to dream of their sweethearts.

An individual goes to the barn (on Hallowe'en), opens both its doors,* and then takes the instrument used in winnowing corn called a WECHT, and goes through all the gestures of letting down

corn against the wind. This is repeated three several times, and the third time an apparition will pass through the barn, in at the window and out of the door, having a retinue emblematical of his or her station in life.—Burns, *ut supra.*

* The doors should be taken off the hinges if possible.

LOVE-PHILTRE.

Lorsque un garçon se veut faire aimer d'une fille qu'il veut épouser, ou une fille d'un garçon qu'elle desire d'avoir pour mari . . . les uns prennent un os de mort tiré d'une fosse nouvellement faite, le font tremper un jour et une nuit dans de l'eau, et font boire de cette eau aux personnes qu'ils voulent avoir pour femmes; ou s'ils ne leur en peuvent pas faire boire, ils en jettent sur leurs habits dans la pensée qu'ils en seront aimées, et qu'ils les épouseront, quelque repugnance qu'elles aient pour une telle alliance.—Thiers, *Traité*, lib. x. ch. 1.

Les autres mettent furtivement des mouches cantarides sous les nappes d'un Autel à l'endroit où le Prêtre place le corporal quand il dit la Messe; ensuite ils prennent ces mouches, les pulverisent, et en jettent dans de l'eau, du vin, du cidre, ou quelqu' autre liqueur qu'ils font boire à la personne qu'ils veulent avoir en mariage, &c. Les autres, ainsi que le rapporte.—Grillaud, *De Sortileg.*, q. iii. n. 15; q. v. n. 3, 28.

Extra corpus sive extra intestina fiunt maleficia amatoria per aliquas mixturas compositas ex herbarum foliis vel radicibus, metallis, reptilibus terræ, plumis, intestinis: Membrisve avium, piscium, vel animalium, aliarumve similium verum naturalium; et tunc adhibent certas ligaturas, quibus hœc involuta consuunt in chlamide, vel tunicâ maleficiandi, vel abscondunt sub capite lecti, vel inter plumas, vel materatio, super quæ ipse dormit, aut sub limine ostii, vel alterius loci, super quo ipse maleficiandus vir transiturus, aut mulier transitura sit.

. . . D'autres portent sur elles des morceaux des souliers, ou de l'habit des rognures des ongles, des cheveux, des rubans, des lettres, des personnes qu'elles aiment et qu'elles souhaitent avoir en mariage. Il y a aussi des garçons qui font la même chose pour se faire aimer des filles.

En quelques pays les bonnes femmes gardent soig neusement [la vedille] de leurs filles pour leur faire des amoureux quand il les faudra marier. C'est qu'elles ont opinion que si on donne à manger ou à boire de ceste vedille mise en poudre à l'homme qui leur est agreable, il devient extremement amoureux de la fille, et ne faut plus sinon faire les pactes de mariage.—Jo.; *Er. Pop.*, I. iv. 4.

KISS.

A kiss! there's magic in the name:
What amulet against its force can arm?
The willing letters of themselves forbidden sounds compose,
And leap into a charm,
And plunge the hearer in blue waves of flame.
Saml. Wesley, *Maggots*, p. 143. 1685.

ST. ANNE.

And what becomes of all our vows in Croydon? the bowed two-pence and the garter, which was given with tears because the present spoiled the pair, nor the charms of Valentine, plucked daisies, nor yarrow, St. Ann's Vision, nor her Fast, nor ground-willow under her lover's head charms now.—Killigrew, *Thomaso*, II. iv. 11.

BALL OF THREAD.

They throw a ball of yarn out of the window and wind it on the reel within, convinced that if they repeat the Paternoster backwards, and look at the ball of yarn without, they will see the sith or apparition [of their future spouse].—Vallancey, *Collect. de Reb. Hibern.*, iii. 459.

PLAYING-CARDS.

I have known a learned woman confidently foretell the future lot in matrimony of all her fellow-servants with a pack of cards. The cards were dealt round by her into heaps with much mystical calculation, and the fortunate maiden who found the ace of diamonds in her heap was to marry a rich man; but she who found the knave of clubs or spades would have nothing but poverty or misery in her wedded state. The king of diamonds or of hearts pointed out to the possessor that her partner for life would be a fair man, while the holding of the king of clubs or spades gave warning that he would be dark. The possession of the knaves of hearts or diamonds showed that you had an unknown enemy.—(W. Sussex) *F. L. R.*, i.

If the YOUNGER DAUGHTER in a family be MARRIED BEFORE THE ELDER, the latter must dance barefoot [or in yellow stockings] at the wedding to avert ill luck and get husbands.—B.

The elder are advised to dance in a pig-trough, wearing a silk stocking, when a younger sister or brother marries first.—N.; *N.* and *Q.*, IV. viii. 203.

*Katherine* (*to Baptista, her father*). Nay, now I see
She is your treasure, she must have a husband;
I must dance bare-foot on her wedding-day,
And for your love to her lead apes in hell.
Shak., *Taming of the Shrew*, ii. 1, 31.

A PEASCOD containing nine peas laid on the threshold. The next to enter, your sweetheart.*—B.; Gay.

Or a pod containing five beans.—J.; McTaggart, *Gallovidian Ency.*

Writing on a piece of paper, which is enclosed in the peascod:

"Come in, my dear,
And do not fear."—Hll., *P. R.*

*Or one like him.—J.

The wooing of a peascod instead of her.—Shak., *As You Like It*, ii. 4, 47.

The boiling of grey peas in the shell, seasoned with butter and salt, is a common dish. A bean, shell and all, is put into one of the pea pods: whoever gets this bean is to be first married.—Carr, *Craven Glossary*.

As peascods once I pluck'd, I chanced to see
One that was closely fill'd with three times three,
Which, when I cropp'd, I safely home convey'd,
And o'er the door the spell in secret laid: . . .
The latch moved up, when who should first come in,
But, in his proper person,—Lubberkin.
I broke my yarn, surprised the sight to see,
Sure sign that he would break his word with me,
Eftsoons I join'd it with my wonted sleight,
So may again his love with mine unite.
Gay, *The Shepherd's Week, Past.*, iv. 70.

*Cf.* Browne, *Brit. Past.*, ii. 3, 93.

A custom in the North (SCADDING OF PEAS) of boiling the common grey peas in the shells and eating them with butter and salt. A bean, shell and all, is put into one of the pea pods; whosoever gets this bean is to be first married.—*Antiq. of Scotland*, —G.

*See* other divinations with peas, in J., Superstitions under Weirdin.

If you find a TWO-BRANCHED CLOVER-LEAF, put it in your right shoe, and the next person you meet will be your husband, or one of his name.—(Camb.)

If a young woman wishes to know who is to be her future spouse, she goes late on May Eve to a BLACK SALLY-TREE and plucks therefrom nine sprigs, the last of which she throws over her right shoulder and puts the remaining eight into the foot of her right stocking. She then, on her knees, reads the 3rd verse of the 17th chapter of Job; and on going to bed she places the stocking, with its contents, under her head. These rites duly performed, and her faith being strong, she will in a dream during the night be treated to a sight of her future husband.—Wilde.

GROANING-CAKE.

Provided for the birth of a child. Persons have been known to keep a piece of it superstitiously for years.—Brockett.

A cheese is also made, of which a slice laid under the pillow enables young maidens to dream of their lovers, particularly if previously tossed in a certain nameless part of the midwife's apparel. In all cases it must be pierced with three pins taken from the child's pincushion. Children were once drawn through a hole cut in the groaning-cheese on the day they were christened.—*Id.*

At weddings a SIXPENCE AND A WEDDING RING are sometimes put into the bride-cake whilst it is being made. The lady who receives the slice with the ring in it, will marry: the lady who gets that with the sixpence, will die an old maid.—H. W.

Still common in South of Scotland.—J. (1825).

Put a WEDDING RING in the posset: the single person who receives it in his cup when the posset is ladled out, will be the first of the company to marry.—H. W.; Miss M.

In the Highlands the ring is put into the brose made on Fasten's Eve. Before the bree is put into the bicker or plate, a ring is mixed with the meal, which it will be the aim of every partaker to get. The first bicker being discussed, the ring is put into two other bickers successively; and should any of the candidates for matrimony find the ring more than once, he may rest assured of marrying before the next anniversary.—Stewart, *Sups. of Highlanders.*

When you FIRST SEE THE NEW MOON in the new year, take off one of your stockings, and run to the next stile: when you get there, you will find a hair in the fork of your great toe of the colour of your husband's.—*N.*, i. 4.

Or place a looking-glass so that the image of the moon may first be seen there: if one reflection is seen, one year will elapse before your marriage; if two, two years; and so on. —*N.*, i. 7.

When you FIRST HEAR THE CUCKOO, look under your foot*, and the hair you find there will be of the same colour as your future husband's. * Left.—C.

Upon the 9th of April I heard it [the cuckoo] myself with great joy, and immediately (being now a widower) I plucked off my shoe to see what coloured hair my next wife would have, and found two red ones, which gave me great satisfaction, according to an ancient receipt approved by many experiments.—*Poor Robin*, June, 1765.

> When first the year, I heard the cuckow sing,
> And call with welcome note the budding spring,
> I straightway set a-running with such haste,
> Deb'rah, that won the smock, scarce ran so fast,
> Till spent for lack of breath, quite weary grown,
> Upon a rising bank I sat adown,
> Then doff'd my shoe, and by my troth, I swear,
> Therein I spied this yellow frizzled hair,
> As like to Lubberkin's in curl and hue
> As if upon his comely pate it grew.
>
> Gay, *The Shepherd's Week, Past.*, iv. 15.

I hope that the next 29th of June, which is St. John the Baptist's Day, I shall not see the several pasture fields adjacent to this Metropolis, especially that behind Montague House, thronged, as they were the last year, with well-dressed young ladies crawling busily up and down upon their knees, as if they

were a parcel of weeders, when all the business is to hunt superstitiously after a COAL UNDER THE ROOT OF A PLANTAIN to put under their heads that night, that they may dream who shall be their husbands.—De Foe, *Life and Adventures of Duncan Campbell*, Epist. Ded., 2nd Ed., 1720.

We laid TWO BLADES* across, and lapt them round,
Thinking of those we lov'd; and if we found
Them link'd together when unlapt again,
Our loves were true: if not, the wish was vain.
I've heard old women, who first told it me,
Vow that a truer token could not be.—Clare.

* Of grass.

To find them unlapt three times in succession is very unlucky.

Ah! Meg, fell weel I ken'd the other day,
You wad grow fause an' gie your lad foul play,
For no lang syne while beeking i' the sun,
I leuch to see my lambs scud o'er the lin.
Syne saw a blade fast sticking to my hose,
An', being freety, stack it up my nose;
But lackaday, altho' it sair did bite,
Nae blood cam out but what was unco white.
Macaulay's *Poems*, p. 122.

The Sedum Telephium, LIVE-LONG or Midsummer-men, hung up against a wall is considered by the length of time it keeps alive a gauge of the affection of a lover.—(Worces.) Ay.

They set the Orpine in clay upon pieces of slate or potsherd in their houses. As the stalk the next morning was found to incline to the right or left, the anxious maiden knew whether her lover would prove true or not.—L.

I likewise stuck up two Midsummer Men; one for myself and one for him. Now, if his had died away we should never have come together; but I assure you his bowed and turned to mine.

The orpine, from its extreme succulence, will flower and keep alive long after it is picked.—*Connoisseur.*

When TWO BROTHERS MARRY TWO SISTERS, both families are not supposed to prosper.—Miss M.

Si deux personnes d'une même maison épousent deux autres personnes aussi d'une même maison, l'une des quatre mourra l'année même.—Thiers, *Traité*, *L.* ix. c. 5.

TOADSTOOLS gathered at the full of the moon while the light is strong upon them, and carried home without breathing upon or touching them with the hand, and then placed in a clean new earthen pipkin with a live toad and some fresh spring water, and set to seethe in an oven, produced a philtre of which a maiden who wished for the presence of her lover availed herself by drinking five drops at midnight, repeating at the same time some doggerel verses.—L. Jewitt, *Reliquary*, i. 112, 1860.

At a wedding the bridesmaids should raffle the BRIDE'S OLD GARTERS, and the groomsmen the bride's bouquet. The prize-drawers are the next to be married.—Miss M.

An auspicious fortune was anticipated from gaining possession of certain parts of the apparel of the wedded pair; a struggle sometimes ensued even in church for the bridegroom's gloves: the evening jocularities regarding what belonged to the bride are too familiar to need repetition.—D.

*Clod.* And I have lost, besides my purse, my best bride-lace I had at Joan Turnup's wedding, and a hal'porth of hobnails.—B. Jonson, *Masque of Metamorphosed Gipsies.*

And let the young men and the bride's-maids share
Your garters; and their joints
Encircle with the bridegroom's points.
Herrick, *Epithalamie on Sir Clipseby Crew and his Lady.*

By the bride's eyes, and by the teeming life
Of her green hopes, we charge ye that no strife,
(Farther than gentleness tends) gets place
Among ye, striving for her lace.—*Ib.*

SHOE-THROWING.

In some parts of Kent this does not take place after a wedding till the bride and bridegroom are gone: when the single ladies range themselves in one line and the bachelors range themselves in another. An old shoe is then thrown as far as the thrower's strength permits, and the ladies race after it, the winner being [the first to be married]. She then throws the shoe at the gentlemen, the one she hits laying the same pleasing unction to his heart. Something like this prevails in Yorkshire and Scotland.—*Chambers' Journal*, 1871.

Une autre insolence qui est contraire aux bonnes meurs, et qui est encore un reste de la superstition des payens, est celle qui se fait la premiére nuit des noces, lorsqu'on porte aux nouveaux mariés ce qui s'appelle le bouillon, ou la soupe de la mariée, ou la fricassée, ou le pâté de l'epousée. Cette mauvaise pratique est condamnée.—Thiers, iv. 486.

Dans le Perigord, lorsqu' une femme est sterile, elle accomplit un pèlerinage, soit à l'Abbaye de Brantome soit à la chapelle St. Robert, soit à Edouard, près de Jouvens. Après la messe, toutes les femmes qui y ont eté amenée par le même motif, prennent le verrou de la porte de l'eglise et le font aller et venir jusqu' à ce que leurs maris les arretent et les emmènent par la main.—D. C.

A Mineo in Sicilia la notte di St. Giovanni, le ragazze mettono alla finestra la cosi detta spina (il fiore del cardo selvatico) ove la spina si apra e fiorisca nella notte, esse si sposeranno, oppure il loro amante sarà fedele.—De Gubernatis.

SOOTY SKONE.

In the shires of Mearns and Aberdeen, on Fastern's E'en, it is the custom to make skair-scones of milk, meal, and eggs. The residue is made into a single thick scone, a quantity of soot having first been mixed in and a wedding ring inserted. After it has been baked in silence, it is divided into as many portions as there are unmarried guests, each of whom, blindfolded, draws a part. The person drawing the ring will be the first married of the company, and all on placing their share of the cake in the left-foot stocking under their pillow, will dream of their respective intended.—J.

## OTHER CHARMS.

The FERN blooms and SEEDS only at twelve o'clock on Midsummer night, and to catch it twelve pewter plates must be taken. It will pass through eleven of the plates, and rest only on the twelfth. To "walk invisible" was said, and at one time believed, to result from possessing the Fern-seed, and demons were said to watch and convey it away as it fell, lest anyone should get it. This probably was derived from the fern-seed being hidden on the under side of the leaf.—Lees.

*See* Ben Jonson, *Every Man out of his Humour*, iv. 4; B. and F., *Fair Maid of Inn*, i. 1.

*Gads.* We have the receipt of fern-seed, we walk invisible.
*Chamb.* Nay, by my faith, I think you are more indebted to the night than to fern-seed for your walking invisible.—Shak., *1 Henry IV.*, ii. 1, 83.

I think the mad slave hath tasted on a fernstalk that he walks so invisible.—Nash, *Pierce Pennilesse.*

*Ferret.* I had
No med'cine, Sir, to go invisible:
No fern-seed in my pocket; nor an opal
Wrapt in bay-leaf i' my left fist
To charm their eyes with.—Ben Jonson, *New Inn*, i. 6.

You tyros that intend to learn
To get the seed of female fern,
Now is the time, but how 'tis got,
Or what it is, I know it not.
*Poor Robin*, June 1756.

See *Gay Wife of Bath*, iv.

Aurios fait la neit de San Jan,
De la grano de la faugero
Ço que las sourcieros ne fan?
Amilha, *Parf. Cr.* (Coms. de Diu), 1673.

As tu, segoun l'abist de la bicilho sourciero,
Le brespe de San Jan proufanat le faugero?
Amilha, *Parf. Crest.*

The brake beareth no seeds at any time, although witches feign that great secrets may be wrought with the same, which must be gathered say they upon Midsummer night. As sure, I warrant you, as the sea both burn it will do no less.—Bullein, *Bul. of Def.*, f. 40. 1562.

De la grain de feugere et du noyer qui n'a des noys que le jour de de S. Jean.—(Unwritten) Jo., V. xxiv. 7.

Only obtainable at the exact hour of the night on which St. John Baptist was born.—Brockett. See *post*.

ASH (*fraxinus*) in England seems to be held in the same esteem as the mountain-ash or rowan does in Scotland, and for the same purposes, though the trees are in no other way related to each other. Almost all tool-handles are made of common ash-wood.

Bp. Heber in his journal mentions that near Boitpoor, in Upper India, the MIMOSA, which somewhat resembles the rowan, has similar virtues ascribed to it.

There 's a good deal of virtue in that wand. I fancy 'tis made out of witch-elm.—Addison, *Drummer*.

If your whipstick 's made of ROW'N,
You may ride your nag through any town.—Hn.

Woe to the lad
Without a ROWAN-tree gad.—*Id.*

*i.e.* A witch that haunts you. A bunch of ash-keys is of service.

The herd boys in the district of Buchan, in Aberdeenshire, always prefer a herding stick of ash to any other wood, as in throwing it at their cattle it is sure not to strike on a vital part, and so kill or injure the animal, which they say a stick of any other wood might do.—*N*.

Charm to prevent stacks from firing.—(Lincolnshire) *N*., V.

On May 2, the eve of the invention of the Holy Cross, it is customary to form crosses of twigs of the rowan-tree, and to place them over the doors and windows as a protection against evil spirits and witches.—(Aberdeenshire) *N*., iii.

Nine pickles* of the rowan were also worn as a charm. ? Withes as in Worcestershire.—J. See *post*.

* ? Berries.

In my plume is seen the holly green,
With the leaves of the rowan-tree,
And my casque of sand, by a mermaid's hand,
Was formed beneath the sea.

"Cout of Keeldar," by J. Leyden,
*Minstrelsy of Scottish Border*.

BEAM IN KITCHEN.

Carr (*Craven Glossary*) suggests that the Yorkshire name Rannil-bauk for the beam across the chimney to which boilers are hung, is a corruption of ran-tree bauk, which might have a wonderful effect in keeping the witches off the kail.

HOOP.

In Strathspey they make, on the first day of May, a hoop of the wood of the roan-tree, and in the evening and morning cause all the sheep and lambs to pass through it.—Lightfoot, *Flora Scotica*.

I 'll gar my ain Tammy gae down to the Howe,
And cut me a rock of the widdershins grow
Of good ran-tree for to carry my tow,
And a spindle o' th' same for the twining o't.

ASHEN FAGGOT.

The faggot is burned on Christmas Eve. It is composed entirely of ash timber, and the separate sticks or branches are securely bound together with ash bands. The faggot is made as large as can be conveniently burned in the fire-place, or rather upon the floor, grates not being in use. A quart of cider is due and is called for on the bursting of every hoop or band bound round the faggot. In Somerset Ashen-faggot Balls are still held.—*N*.

[The custom prevails at Taunton down to the present time, of holding a ball, in the cold season of the year, called the Ashen Fagot Ball, in memory of the delight which King Alfred's men, coming up cold and hungry to the gathering before Ethandun all through the night, felt at finding that the ash-trees, common to the neighbourhood, would burn with ease, though green.—*Som. Arch. Soc. Proc.*, I. i. 37. 1850.—ED.]

The ashen faggot in the West of England at Christmas.

A Devonshire friend informs me of the legend connected with this observance. It is said that the Divine Infant at Bethlehem was first washed and dressed by a fire of ash-wood.—Hn.

SNAKES.

Deep naturalists, if all be right,
That they from curious searches write,
Do tell of dire antipathies
'Tween scaly snakes and ashen-trees,
'Tween toad and spider, frog and mouse,
'Tween cat and cur in empty house,
'Tween wolves and sheep-guts made in thermes*,
'Tween charms and proper counter-charms,
Greater antipathy than these,
'Tween Bishops is and Presbyters.

T. Ward, *England's Reformation*, *C*. III.

* Tharmes = Entrails.—Hll.

As* pourtait sens' aunou de Reliquos sacrados
As lossense respet neit, o jour manejados,
Tu que portos per breu de grils, o de lauzers
E dins le linge blanc tararaignos e bers ?

P. Amilha, *Tableu de lo bido del Parfet Crestia*, pp. 231–4. 1673.

* Tu.

(Have you worn, unhonouring them, Sacred Reliques? have you handled them familiarly night and morning? you who for amulets carry crickets and lizards, and on your white linen spiders and worms?)

The DOCK-LEAF cures the sting of a nettle, repeating,

"Nettle in, dock out;
dock in, nettle out."

*See* Chau., *Tro. and Cres.*, iv. 461.

Hunt gives this reading:

"Out nettle, in dock,
Dock shall have a new smock."

*Don.* Is this my In dock, out nettle? What's gipsy for her?

*Gipsy Captain.* Your doxy she.

Middleton, *More Dissemblers besides Women*, iv. 1.

You must use in the time of brooding to lay under your eggs the roots of nettles to the end the gosling may escape stinging of nettles, which otherwise many times killeth them.—Fitzherbert, *Book of Husbandry*, IV. xv. 1598.

BAY-TREE.

Neyther falling sicknes, neyther devyll wyll infest or hurt one in that place whereas a bay-tree is. The Romans call it the Plant of the Good Angel.—Lupton, *Notable Things*, *B.* vi.

And that these bays did bring no bliss, I like it not so well.—*Par. of D. Dev.*, p. 88.

BRIER.

An excrescence from it is placed by boys in their coat-cuffs as a charm to prevent a flogging. In Durham it is called Tommy Savelicks.—Brockett.

Virgæ [murti] gestatæ manu viatori prosunt in longo itinere pediti.—Pliny, *Natural History*, xv. 37.

ELDER.

Wearing a sprig of elder in the breeches pocket prevents your losing leather in riding. It should be notched on both sides. Elder-leaves gathered on the last day of April cure wounds—and hung on doors and windows.

Elder-stick which our Wiltshire, &c., butchers and graziers do carry in their pockets to preserve them from galling.—Ay.

Mint was also supposed to have this property.—Pliny, *Nat. Hist.*, xx. 53, and Artemisia Pontica (wormwood).—*Ib.*, xxvi. 58.

How alderstick in pocket carried
By horseman, who on highway feared
His breech should ne'er be gull'd or wearied,
Although he rid on trotting horse,
Or cow or cowlstaff, which was worse;
It had, he said, such virtuous force,

Which virtue of 't from Judas came,
Who hanged himself upon the same
(For which, in sooth, he was to blame).
Rd. Fleckno, *To the Noble Company at Lodge.*

Virgam populi in manu tenentibus intertrigo non metuitur.—*Ib.*, xxiv. 32.

It is a notion that the lightning never strikes an elder-tree, and that it is a safe refuge.—(Suffolk) Chambers, *Book of Days.*

Napier speaks of having known the driver of a hearse having his whip-handle made of elder-wood to ward off evil influence.—(Scotland.)

Striking a horse on the belly with an elder-branch makes him stale.—Chambers, *Book of Days.*

If boys be beaten with an elder-stick, it hinders their growth. Some hang a cross made of the elder and sallow, mutually enwrapping one another, about children's necks.—*Ib.*

One time being at Home Lacy, in Herefordshire, he happened to leave his watch in the chamber-window (watches were then rarities): the maydes came in to make the bed, and hearing a thing in a case cry "tick, tick, tick," presently concluded that that was his devill [or familiar] and took it by the string with the tongues and threw it out of the windowe in the mote (to drown the devill). It so happened that the string hung on a sprig of elder that grew out of the mote, and this confirmed them that 'twas the devil. So the good old gentleman got his watch again.—Of Mr. Allen, a reputed sorcerer, Aubrey, *Letters from Bodleian Lib.*, iii., p. 203.

The elder-tree on which Judas hanged himself is related by Sir John Mandeville to have been seen by him.—*Voiage and Travaille*, p. 112, Ed. 1725.

Pulci says the tree was a carob.

Era di sopra una fonte un carubbio
L'arbor (si dice) ove s'impiccó Giuda.
*Morg. Magg.*, cxxv., st. 77.

*Ithamore.* The hat he wears Judas left under the elder when he hanged himself.—Marlowe, *Jew of Malta*, iv. 6.

Judas he japede · with the Jewes selver,
And on an ellerne treo · hongede him after.
*P. Plow. Vis.*; *C. Pass.* ii. 65.

*Biron.* Well follow'd: Judas was hanged on an elder.—Shak., *Love's Labour's Lost*, v. 2, 599.

*See* Heywood, *Woman Killed with Kindness*, p. 144, repr.

A spindle o' bourtree*
A whorl o' caumstane,
Put them on the house tap
And it will spin its lane.—C.

* Alder. Bur-tree.—Brockett.

Some say that the cross was made of an elder-tree. Others, that Judas hanged himself on one. The fungus which grows late in the year on the elder bears the name of Judas' ears—Hirneola Auricula Judæ.

In Spain it is held to have been on a sallow. See *post*.

Elder for a disgrace.—Lyly, *Alex. and Camp., Epil.*

Any baptised person whose eyes are anointed with the green juice of its inner bark can see what the witches are about in any part of the world. The Danes will not have movables made of its wood, nor cut it without asking leave of the spirit within.—Hn.

The elder is one of those domestic trees rarely seen far from the houses or cottages of man. Though now pretty widely dispersed by birds, it is rarely observed in primitive woodlands, and has probably followed human immigration, being planted not only for its utility, but from superstitious motives. The elder, in fact, was accounted of old one of the antidotes to sorcery, as precluding the access of sorcerers and defeating their art. Hence it has been said that the gardens and houses of our ancestors were protected from witchery by the elder-tree. Boerhave, the celebrated physician of Leyden, is reported to have held this tree in so great veneration that he seldom passed it without taking off his hat and paying reverence to it.—L.

Unlucky to burn it.—B., *L. O.* See *post*.

Si l'on croit etre l'objet des malefices d'un sorcier qu'on ne connait pas, on peut s'en venger de la manière suivante: on pend son propre habit à une cheville, on le bat avec un baton de sureau, et chaque coup retombe alors sur le dos du sorcier coupable qui se trouve obligé d'accourir pour reprendre les sorts qu'il vous a jetés.—D. C.

> Good God! what a pithy wit hast thou, Dick,
> The pith of thy words, so deep and so trick;
> Thy words so pithily pierce to the quick;
> Pith of no words against thy words may kick,
> No more than the pith of a gunstone may prick
> Against the pithy pith of an elder stick.
>
> J. Heiwood, *Ep.*, v. 80.

Speaking to some little children one day about the danger of taking shelter under trees during a thunderstorm, one of them said that it was not so with all trees, "For," said he, "you will be quite safe under an eldern-tree, because the cross was made of that, and so the lightning never strikes it."—Chambers, *Book of Days*, ii. 322 [C. W. J. (Suffolk).]

Wood nightshade, or BITTER-SWEET, hung about the necks of cattle having the staggers, helpeth them.—B.

To cure a horse of being hag-ridden. Take bitter-sweet and holly and twist them together, and hang it about the horse's neck like a garland: it will certainly cure him.—Ay.

The BRYONY OR MANDRAKE was said to utter a scream when its root was drawn from the ground, and the animals which drew it up became diseased and soon died, on which account, when it was wanted for the purposes of medecine, it was usual to loosen and remove the earth about the root and then to tie it by means of a cord to a dog's tail, who was whipped to pull it up and then was supposed to suffer for the impiety of the action. And even at this day bits of dried root of Peony are rubbed smooth and strong, and sold under the name of Anodyne necklaces and tied round the necks of children to facilitate the growth of their teeth.—Darwin, *Loves of Plants*, p. 94.

To keep down dodder, tetter, and other strangling weeds. Place a CHALKED TILE at each of the four corners, and in the middle of the field.

Thiers ridicules those "qui mettent du buis béni sur leurs fourages, afin de les preserver des vers qui les gatent, ou aux quatres coins de leurs terres ensemencées en bled pour les faire profiter d'advantage."—*Traité*, i. 238.

When the wheat is just springing out of the ground, the farm servants rise before daybreak, and cut a branch of THORN of a particular kind. They then make a large fire in the field, in which they burn a portion of it, the remaining part is afterwards hung up in the house. They do this to prevent the smut or mildew from affecting the wheat.—(Herefordshire) *N.*, i. 5.

HAIR.

Item, maids forsooth, hang some of their hair before the image of St. Urban, because they would have the rest of their hair grow long and be yellow.—Scot, *Discoverie of Witchcraft*, xi. 15.

When you see a RAINBOW, take two straws, cross them, place them on the ground, and the rainbow will instantly disappear.—*N.*

Called "Cutting the rainbow."—*Tr. Devonsh. Assoc.*, x. 105.

If you dream of a rainbow in the morning, you will receive a present; if at night, you will have to make one.—S. Baring-Gould in *Long Ago*, ii. 72.

When you FIRST HEAR THE CUCKOO, take some of the earth or dust from the place on which your right foot is standing. Lay it on the threshold of your outer door, telling nobody, and neither fleas, ear-wigs or beetles, will cross it.—*A Book of Dreams and other Things Useful to be Known*, Birmingham, 1784.

The Schoolmasters of Padua teach that in the instant when you shall see a cuckoo, not having seen any that year before, you shall find a hair under your right foot if you stand still and remove not when you see her. If this hair be black, you shall have evil luck that year; if white, good luck; if grey, indifferent luck.—*Poor Robin, Progn.*, 1716.

Tum Deus incumbens baculo, quem dextra gerebat:
Omina principiis, inquit, inesse solent.
Ad primam vocem timidas advertitis aures:
Et visam primum consulit augur avem.—Ovid, *Fasti*, i. 177.

WOMAN.

The Indian is emphatically a superstitious being, believing in all sorts of magical and secret and wonderful influences. Woman herself comes in for no small share of these supposed influences. I shrewdly suspect that one half of the credit we have been in the habit of giving the warrior on the score of virtue in his treatment of captives is due alone to his superstitions. He is afraid at all times to spoil his luck, cross his fate, and do some untoward act by which he might perhaps fall under a bad spiritual influence. To the wéwun or wife, the equá or woman, to the guh or mother, to the equázas or girl, and to the dánis or daughter, and shéma or sister, he looks as wielding in their several capacities, whether kindred or not, these mystic influences over his luck. In consequence of this the female never walks in the path before him. It is an unpropitious sign. If she cross his track, when he is about to set out on a hunting or war excursion, his luck is gone. If she is ill from natural causes, she cannot even stay in the same wigwam. She cannot use a cup or a bowl without rendering it in his view unclean. A singular proof of this belief in both sexes of the mysterious influence of the steps of a woman on the vegetable and insect creation is found in an ancient custom which was related to me respecting corn planting. It was the practice of the hunter's wife when the field of corn had been planted to choose the first dark or overclouded evening to perform a secret circuit, *sans* habillement, around the field. For this purpose she slipped out of the lodge in the evening unobserved to some obscure nook where she completely disrobed. Then taking her matchecota or principal garment in one hand she dragged it around the field. This was thought to insure a prolific crop and to prevent the assaults of insects or worms upon the grain. It was supposed they could not creep over the charmed line.—*The Indian in his Wigwam; or, Characteristics of the Red Race in America*, by H. R. Schoolcraft, p. 180.

This latter passage has been put into verse by Longfellow, *Hiawatha* XIII.

NAKEDNESS.

When drought is apprehended at Azimgurh, "on an appointed night the village women, taking a yoke and plough, go to a fallow field, generally in a north-easterly direction from the hamlet, and, divesting themselves of their clothes, draw the plough a few times over the field." Another account from Mirzapur says that there "two of the women placed them-

selves under the yoke of a plough and drove it across the hard ground, a third holding the plough handle and guiding it as it was dragged." These statements appeared in the *Pioneer* (Allahabad, March 1, 1877), and are given at length in *N. and Q.*, V. vii. 442. The latter correspondent adds that when the rain is too constant in July and August, and harm to the crops is apprehended, village women will light a lamp and wave it towards the heavens. Is this an invocation to Agni as a godship of higher rank than Indra? Under similar stress of rain women will strip, and one of them, forming a female image from cowdung, will plaster it against a wall facing the East so as to catch the early sun. This image is called "Charko Pundyain." The celebrant in this rite must be the sister of an only brother.

In Servia a naked girl (whose body is concealed, however, by leaves and flowers) called the Dodola is led by her companions through the village where she dances to their singing as a charm to procure rain in time of drought.—*N.*, v. 3.

*See* Pliny, *Nat. Hist.*, xxviii. 3 (2) as to the influence of vestal virgins.

Oh, ware a naked man! Cithera's nuns had no power to resist him; and some such quality is ascribed to the lion.—Nashe, *Lenten Stuffe*; *Harl. Misc.*, v. 167.

RAIN.

Rain, rain, go away,
and come again another day.

Rain, rain, go to Spain,
and never come here again.

Rain on the green grass, and rain on the tree,
And rain on the house-top, but not upon me.—D.

BLESSING CROPS.

On All-Hallow Even (Oct. 31) the master of the family anciently used to carry a bunch of straw, fired, about his corne, saying—

"Fire and red low,
Light on my teen low."

Sir W. Dugdale's *Life and Diary*, p. 104. 1827.

Neddy, that was wont to make
Such great feasting at the wake,
And the blessing fire.

W. Browne, *Shepherd's Pipe* [*Ecl.* 3, 34. ED.]

EGG.

Outward things have great force: look of what colour you would have your chicken be, paint it on the outside of the egges, and they will prove.—Melb., *Phil.*, *T.* 3. 1583.

Wash the face with MAY DEW to improve the complexion.—B.

And to clear the sight. 1691.—*Bagford Ballads*, i. 187.

*See* J. Cleveland's *Poems*, 1647, "Mayday in Hyde Park."

Some who have tender children, particularly on Rude Day (May 3), spread out a cloth to catch the dew and wet them in it.—J.

Yesterday, according to annual and superstitious custom, a number of persons went into the fields and bathed their faces with the dew on the grass (May dew), under the idea that it would render them beautiful.—*Morning Post*, May 2, 1791.

In Scotland they ascend some hill for the purpose, and it is supposed to be a remnant of Baal worship.—Rogers.

At daybreak yesterday morning scattered groups of urchins and girls ascended the grassy slopes of Arthur's Seat for the purpose of washing their faces in the "May dew." The greater number of those who performed their ablutions in this way seemed comparative strangers to daily exercises of a somewhat similar kind.—*Scotsman* (Edin.), May 2, 1873.

It does not appear to have been confined to the 1st of May, as Pepys, in his *Diary*, records under 28 May, 1667: "My wife away down with Jane and W. Hewer to Woolwich in order to a little ayre and to lie there to-night, and so to gather May dew to-morrow morning, which Mrs. Turner hath taught her is the only thing in the world to wash her face with; and I am contented with it."

And again, May 10, 1669: "Troubled about three in the morning, with my wife calling her maid up, and rising herself, to go with her coach abroad to gather May dew which she did, and I troubled for it, for fear of any hurt, going abroad so betimes, happening to her; but I to sleep again, and she come home about six."

One of the rites employed by Medea for renewing the youth of Aeson was the use of dew collected before the dawn of day.—Ovid, *Metamorphoses*, vii. 268.

Dans le departement de la Charente, on est persuadé que celui qui le premier jour de Mai, va de grand matin imbiber un linge de la rosée du pré de son voisin, né peut manquer d'avoir double recoltede foin, tandis que ce voisin n'aura rien.—D. C.

It has been customary from time immemorial for young women to go to the country in the beginning of May.—J.

They left undisturbed the dew that lay on fairy-rings in the sward, apprehensive that the fairies in revenge should destroy their beauty. Nor was it reckoned safe to put the foot within the rings lest they should be liable to the fairies' power.—Douce, *Illus. Shak.*, i. 180 (on *M. N. Dr.*, ii. 1).

EAT SNAKES (which by casting their skins are said to renew their youth) in order to grow young again.—Fuller, *Holy State*, c. 12, iii.

A gentlewoman told an ancient batchelour who looked very young, that she thought he had eaten a snake. "No, mistris" (said he), "it is because I never meddled with any snakes which maket me look so young."

He is your loving brother, sir, and will tell nobody
But all he meets that you have eat a snake,
And are grown young, gamesome, and rampant.
B. and F., *Elder Brother*, iv. 4.

He hath left off of late to feed on snakes;
His beard 's turn'd white again.
Massinger, Middleton and Rowley, *Old Law*, v. 1.

The cast skyn of a serpent is medecinable.—Horm., *Vulg.*, p. 40.

Thou hast eate an edder's skin. Vorasti vernationem anguinam. —*Ib.*, 29. 1519.

It fareth with women as it doth with the mulberry tree—which, the older it is, the younger it seemeth; and therefore hath it grown to a Proverb in Italy, when one seeth a woman stricken in age to look amiable, he saith, She hath eaten a snake.—Lyly, *Euph. and his Engl.*, p. 368.

*Hippolito.* Scarce can I read the wrinkles on your brow
Which age has writ there; you look youthful still.
*Or. Fresc.* I eat snakes, my lord, I eat snakes; my heart shall never have a wrinkle in it so long as I can cry "hem" with a clear voice.—Dekker, *The Honest Whore*, P. 2, i. 2.

Mm. de Sevigne disait de Mm. Lafayette. "Elle prend des bouillons de vipères qui lui redonnent des forces et de l'ame à vue d'œil; elle ecrit que cela vous serait admirable." Bessiéres, *Er. in Med.*, p. 34.

Physyke doth approbat adders flesshe good to be eaten, saying it doth make an old man yonge, as it appereth by a harte eating an adder maketh him yonge again.—Borde, *Dyetary of Health*, 16.

Trifera sasaronica or els serpents' flesh eaten doth make an old man young; such things is much used in Turkey and Christentye in high countries.—Topsell, *Four-footed Beasts*, p. 616.

*Loveall* (*to Anteros, who has taken off a disguise*). How now?
A snake, a snake; he 's young again! ha, ha, he!
Hausted, *Riv. Friends*, v. 2.

Haver ciera di haver mangiato serpi, *i.e.* parer di esser ringiovanito, concio che si stima che le serpi nal vino, tanto morte come vive, diano tal virtù al vino che che chi ne beve lo fa quasi che ringiovanire e rinovare.—Torriano, *Ital. Phras.*, 1666.

Facendosi vedere le biscie, costumano di porre le treccie d'aglio, dopo di averlo piantato nelle stalle delle bestie, perchè non entrino nelle medesime; come pure di abbrucciare delle scarpe vecchie, onde non entrino nelle case, e ciò per lo più si fa nel giorno di S. Paolo de' segni, ossia nel di della di lui conversione.—Mich. Plac., p. 131.

Salutation to a person SNEEZING.—*N.*, i. 5; Aristotle, *Problem*, sect. xxxiii., quæst. 9. *See* Montaigne, *Ess.*, iii. 6, and Brand, iii. 142–6.

Cur sternutamentis salutamus? quod etiam Tiberium Cæsarem, tristissimum (ut constat) hominem in vehiculo exegisse tradunt. Et alii nomine quoque consalutare religiosius putant.—Pliny, *Nat. Hist.*, xxviii. 2.

This custom, besides prevailing among the ancient Hebrews, Greeks, and Romans, has "also been met with in the most remote parts of Asia, among the most secluded nations of Africa, and in many tribes of the New World."—Note in *Anthropological Review*, i. 491, on "New Materials for the History of Man, derived from a Comparison of the Calendars and Festivals of Nations," by R. G. Haliburton, Halifax, N.S. 1863.

So we put off our hats and say "God bless you."—Ay.

With thys it chaunced me to snese;
Christ help! quoth a soul that lay for his fees;
Those wordes, quoth I, thou shalt not lees;
I paid his toll and set him so quyght
That strayt to heven he take his flyght.
*The Four P.'s*, by J. Heywood; H., *O.P.*, i. 373.

Many will go to bed again if they neese before their shoes be on their feet.—Scot, *Discovery of Witchcraft*, xi. 15.

Call God near when thou dost neeze.—(Welsh), Howel.

If one had sneez'd, to say (as 'tis the fashion)
Christ help! 'twas witchcraft, and deserv'd damnation.
Harrington, *Epigr.*, i. 82. 1633.

When he sneezeth, he thinks them not his friends that uncover not.—Bp. Hall.

The inhabitants of the islands of Samoa in the Pacific (lat. 14° S.) considered sneezing so unlucky that when any one of a party sneezed on a journey, their future progress was postponed.—Prichard, *Physical Hist. of Mankind*, v. 154.

The Thugs consider a sneeze the worst omen that can happen to them. Sneezing entitles all the travellers within the gripe of assassins to the privilege of an escape, and no one dare to put them to death.—*Illust. of the History and Practices of the Thugs*, 8°, 1851, p. 80.

Other illustrations collected in Buckle's *C. P. Book*, No. 461.

Get a rhyme
To bless her when she sneezes.
Shirley, *Constant Maid*, ii. 1.

Giton, collectione spiritus jam plenus, continuo ita sternutavit, ut grabatum concuteret; ad quem motum Eumolpus conversus, salvere Gitona jubet.—Petronius Arbiter, *Satyricon*, c. 98.

["Atque ut primum e regione mulieris pone tergum ejus maritus acceperat sonum sternutationis, quod enim putaret ab ea profectum *solito sermone* salutem ei fuerat imprecatus."—Apuleius, *Metam.*, ix. 41. As Adlington translates it: "The good man thinking it had been his wife that sneezed, cryed, Christ helpe."—Ed.]

If his Lordship chances to sneeze you are not to bawl out "God bless you, sir," but, pulling off your hat, bow to him handsomely and make that observation to yourself.—*Rules of Civility*, 1678.

When the king spits, the boys with the elephant tails sedulously wipe it up or cover it with sand; when he sneezes, every person present touches or lays the two first fingers across the forehead and breast as the Moors did when they pronounced a blessing, and the Ashantees invariably to propitiate one.—Bowdich, *Mission to Ashantee*, p. 294.

Pueri qui primus ceciderit dens, ut terram non attingat, inclusus in armillam, et assidue in brachio habitus, muliebrium locorum dolores prohibet. — Pliny, *Nat. Hist.*, xxviii. 9.

Sext. Platonicus says, however, on this: "Pueri dens annorum septem, inclusus auro aut argento, et in brachio suspensus, efficit ne mulier concipiat."

It is an Order, when you sneeze, *good men will pray for you:*
Mark him that doth so, for I think he is your friend most true;
And that your friend may know who sneezes, and may for you pray,
Be sure you not forget to sneeze full in his face alway.
But when thou hear'st another sneeze, although he be thy father,
Say not "God bless him," but "Choke up," or some such matter, rather.

*The School of Slovenrie*, from the Latin [of Dedekindus] by R. F., 1605, p. 6.

E pur une feyze esternuer,
Tantot quident mal trouer
Si uesheil ne diez aprez.

*Manuel des Pecchés*, in Wedgwood, *Dict. Eng. Etym.*, *s.v.* Wassail.

*See* an historical summary of the salutation of sneezing.—*N. and Q.*, V. viii. 221.

Quand c'est un garçon ou une jeune fille qui eternue, avec lequel on est familier on doit dire "A vos amours!"—*Mel.*, [Vosges,] p. 456.

When I do sneeze, "God bless you" you do say.—Robt. Heath, *Epigrams*, 1650. (To an Irishman.)

The common people believe that CELTS, FLINT ARROW-HEADS, &c., are produced by thunder and thrown down from the clouds, and that they show what weather will ensue by changing their colour—as well as that they impart a virtue to water in which they have been soaked, and that diseases have been cured by drinking it.—Hunt.

Si crede che i pezze di carbone fossile di cui abonda Mercato Saraceno siano saette morte.—Mich. Plac., *Usi e Preguidizi de la Campagna*. See *post*.

The ÆTITES, or Eagle Stone, worn on the left wrist of parturient women prevents miscarriage.—B.; Pliny, *Nat. Hist.*, xxxvi. 21.

The slough of an adder worn on person assists women in childbirth.—Lupton, *Notable Things*, lib. ii., p. 52.

Among the Garrows (by some of whose neighbours the tiger is worshipt) the tiger's nose strung round a woman's neck is considered as a great preservative in childbirth.—Coleman's *Mythology of Hindus*, p. 321.

Bloodstone: the precious stone Ætites, which is found in the filthy nests of the eagle.—Lyly, *Euphues*, p. 124.

It retards delivery if placed on the breast, and assists it when worn above the knee.—Collin de Plancy, *Dict. Inf.*

*See* Lemnius, *De Mirac. Occ. Nat.*, iii. 12.

A MILPREVE is a protection against adders. It is nothing more than a beautiful ball of coralline limestone, about the size of a pigeon's egg, the section of the coral being thought to be imprisoned young snakes.—Hunt.

The DIAMOND was said to be of great force against idle thoughts, vain dreams, and frantick imaginations.—Lyly, *Euphues*, Sig. K, 3. 1605.

Take a HAIR of the dog that has bitten you.—*N.*, i. 5.

A human hair, steeped in vinegar, is given by Pliny (*Nat. Hist.*, xxviii. 8) as the cure for the bite of a dog. But the phrase is now used figuratively:

*Lady Smart.* But, Sir John, your ale is terribly strong and heady in Derbyshire, and will soon make one drunk and sick: what do you then?

*Sir John.* Why, indeed, it is apt to fox one; but our way is to take a hair of the same dog next morning.—S., *P. C.*, ii.

*Quarlous.* Master John Littlewit! God save you, sir. 'Twas a hot night with some of us last night, John: shall we pluck a hair of the same wolf to-day?—Ben Jonson, *Bart. Fair*, I. iii.

Du poil de la beste qui te mordit ou de son sang seras query.—In Nuñez, 1555.

The tavern bitch has bit him i' th' head, *i.e.* he is drunk.—Middleton, *Trick to Catch the Old One*, iv. 5.

To stop a howling dog. Pull off your left shoe and turn it, and he won't howl three times after. If in bed at the time, turn the shoe upside down at the bed's side.—Mrs. Lubbock.

To frighten a savage dog. Pretending to tear your hair wildly. —Mich. Plac.

Calf.

Travelling along a main highway in E. Cheshire, I noticed hanging against the outbuildings of a comfortable-looking farmhouse what seemed to be a bundle of bones and hide. On inquiring at the place, I was told it was a custom when a cow "slipped" her calf (that is, when the birth was untimely) to suspend the dead calf against the cow-house as a charm to prevent the other cows from doing the same. In the above case the remains of the calf are said to have been hung up during twenty years and were brought from another farm which the owner had previously occupied. Some people say that the calf prematurely born must be secretly buried in another township. The words "picking" and "casting" are used in the same sense as "slipping."—[G. R. Jesse] *N.*, v. 2.

Hair cut off calf's tail and put in the cow's ear, makes her forget the calf when it has been taken from her.—*N.*, i. 5.

Hair cut off and thrown into the sea appeases a storm.—Scott, *Pirate*.

Vendendo poi il vitello gli levano alquanto di suo pelo, e questo lo danno a mangiare alla vacca che l'ha figliato nella biada; affinche si dimentichi il vitello, e dia meglio il latte per fare il formaggio.—Mich. Plac., *Usi, &c., della Romagna*, p. 171.

Cat's hair.

A cat's hair is indigestible, and you'll die if you get one into your stomach. Those who play much with cats have never good health.—H. W.

The hair also of a cat, being eaten unawares. stoppeth the artery and causeth suffocations; and I have heard [citing Mattheolus] that when a child hath gotten the hair of a cat into his mouth it hath so closen and stuck to the place that it could not be gotten off again, and hath in that place bred either the wens or the king's evil.—Edw. Topsell, *History of Four-footed Beasts*, p. 106. 1607, fo.

Votive offerings.

Similiter puellas suspendere capillos suos coram imagine Sancti Urbani in claustro nostro, credentes per hoc capillos suos non posse cadere, vel debere pulchriores esse—superstitiosum est.—A.

Gold.

Aurum plurimis modis pollet in remediis Vulneratisque et infantibus applicatur, ut minus noceant quæ inserantur, veneficia.—Pliny, *Nat. Hist.*, xxxiii. 24.

Some do use pure gold bound to old ulcers or fistulas as a secret, and with good success: gold attracts mercury, and I have a conceit that the curing of the King's Evil by gold was first derived from hence. But the old gold was very pure and printed at St. Michael the Archangel, and to be stamped according to some rule astrological.—Ay.

GOLD IN COOKERY.

If you list to distill a cock for a weak body that is in a consumption through long sickness or other causes, you may do it well in this manner. Take a red cock that is not old, dress him and cut him in quarters, and bruise all the bones. Then take the roots of fennel, parsley and succory, violet leaves and borage. Put the cock into an earthen pot which is good to stew meats in, and between every quarter lay of the roots and herbs, currants, whole mace, aniseseeds, liquorice being scraped, and sliced, and so fill up your pot. Then put in half a pint of rosewater, a quart of white wine or more, two or three dates made clean and cut in pieces, a few prunes and raisins of the sun; *and if you put in certain pieces of gold it will be the better and they never the worse;* and so cover it close and stop it with dough and set the pot in seething water, and let it seethe gently for the space of twelve hours with a good fire kept still under the brass pot that it standeth in, and the pot kept with liquor so long. When it hath stilled so many hours, then take out the earthen pot, open it, strain out the broth into some clean vessel and give thereof unto the weak person morning and evening, warmed and spiced as pleaseth the patient. In like manner you may make a cullis of a capon, which some men like better.—Thos. Cogan, *Haven of Health*, p. 131. 1596.

It is said of gold that it waxeth cold against daylight, insomuch that they who wear rings of it may perceive when the day is ready to dawn.—John Swan, *Speculum Mundi*, 1635.

GOLD RING AS DEPILATORY.

Some hold that any place of a man's chin being rubbed with a gold ring heated will so harden the skin that there shall never any hair grow there more.—Nash, *Have with, &c., to Saffron Walden*, B. 1596.

BORING EARS—EAR-RING.

Is there any superstitious reason for this practice? It would seem so from its prevalence among sailors and others of the common folk, specially in Southern Europe. Fond mothers in England say it is good for weak eyes. The following is a new reason:

*Hackneyman.* But why didst thou boare him [a hired horse] through the eares?

*Sir.* It may be he was set on the pillorie because he had not a true pace.

*Halfpenny.* No! it was for tiring.
*Hackneyman.* He would never tire: it may be he would be so wearie he would go no farther.—Lyly, *M. Bomb.*, iv. 2.

FINGERS.

Tom Thumbkin, Will Wilkin, Long-gracious, Betty Bodkin, Little-tit.—(15th Century) Hll.

Ilke a fyngir has a name, als men thaire fyngers calle:
The lest fyngir hat lityl man, for hit is lest of alle;
The next fyngir hat lecheman, for quen a leche dos oȝt,
With that fynger he tastes all thyng, howe that hit is wroȝt;
Longman hat the mydilmast, for longest fynger hit is;
The ferthe men calles towcher, therewith men touches I wis;
The fyfte fynger is the thowmbe, and hit has most myjȝt,
And fastest haldes of alle the tother, forthi men calles hit riȝt.
*MS.* Cantab., ff. v. 48, f. 82; Hll., *Dict.*

The *Vulgaria* Stanbrigii, 1518, names them thus: Index, formest fynger; anularis, mydle fynger; medicus, leche fynger*; auricularis, lytel fynger.
* Ring finger of the Egyptians.

At last he, with a low courtesy, put on her medical finger a pretty, handsome gold ring.—Urqu., *Rab.*, III., xvii.; Boorde, *Brev. of Hea.*, 215.

Il est apellé le doigt medicinale parceque comme, ayant quelque particuliere vertu les Medecins en broyent les medicaments. —Dupleix, *Cur. Nat.*, 1625.

The RING FINGER stroked along any wound will heal it.—(Somerset) *N.*, i. 7.

The FOREFINGER is esteemed poisonous, and is therefore never made use of to apply anything to a wound or bruise.—B., *E.*

*Heath* (*proposing to be a thief*):
Oh! for a dead man's hand now! 'Tis as good as poppy seed to charm the house asleep: it makes 'em as senseless as itself.—*London Chanticleers*, i.; H., *O. P.*, xii.

A superstitious fancy prevails in some districts of Ireland; viz., that stirring the milk with the hand of a dead person will cause it to produce an extraordinary quantity of cream.—Croker, *Keens of the S. of Ireland* (Percy Soc.), p. 98.

UNSPOKEN WATER.

Water from under a bridge, over which the living pass and the dead are carried, brought in the dawn or twilight to the house of a sick person without the bearers speaking either in going or returning.—(Aberdeen) J.

The modes of application are various. Sometimes the invalid takes three draughts of it before anything is spoken; sometimes it is thrown over the house, the vessel in which it was contained being thrown after it. The superstitious believe this to be one of the most powerful

charms that can be employed to restore a sick person to health. The silence enjoined in this and other such ceremonies is supposed to be founded on the injunction (*Luke*, x. 4) "Salute no man by the way."

LONG LIFE.

Miss Strickland (*Lives of Queens of England*, vii. 770) relates that Queen Elizabeth used to carry round her neck a piece of gold covered with characters to ensure long life, and that there was found at the bottom of her chair the queen of hearts with a nail of iron knocked through the forehead. —*Ib.*, 778.

DRUNKENNESS.

The EGGS of an OWL broken and put into the cups of a drunkard, or one desirous to follow drinking, will so work with him that he will suddenly loathe his good liquor and be displeased with drinking.—Swan, *Speculum Mundi*.

The STORK'S EGG is used in Spain for the same end.—*N.*, v. 1; "An Amethyst," Rob. Heath, *Clarastella*, p. 25, 1650; Joubert, II.

SNORING.

Si on peut garder quelqu'un de ronfler en luy mettant sous le chevet sa pantoufle ou son soulier, ou sa botte ou bottine.—Jo., II. (28.)

MOLE.

I may add a superstitious conceit of an obscure author who writeth that if you whet a mowing scythe in a field or meadow upon the day of Christ's Nativity (commonly called Christmas Day), all the moles that are within the hearing thereof will certainly for ever forsake that field, meadow, or garden.—E. Topsell, *History of Four-footed Beasts*, p. 501.

WINE.

Like as the kicking of a mule is oftentimes with wine letted, so contrariwise the malapert sauciness of a woman is with wine provoked.—R. Cawdray, *Tr. of Sim.*, p. 827. 1600.

TALISMANS.

Ne y mettre armes qui aien vertut, ne nomina, ne pera preciosa, ne Breu (Brief), ne portare sucre candi.*—J. [*Lib. Catalan*], *De Batallia facienda*.

* *See* Sir J. Harington, *School of Salerne*, Pt. II., 1624, 358; *Shepherd's Kalender*, 1503, June, July, and August. [Page 113 of Dr. Sommer's reprint, 1892.—ED.]

TO PRAY CROSS-LEGGED.

Run to Love's Lottery, run maids and rejoice—
Whilst seeking your chance, you meet your choice,—
And boast that your luck you help with design,
By praying cross-legged to Saint Valentine.
*Westminster Drollery*, 1671.

To SIT CROSS-LEGGED averts expected punishment; brings luck at cards.—B. *See* pp. 42, 111, and 167, *ante*.

It was the attitude of grief and anxiety.—Apuleius, *Metam.*, x. 44.

Pliny, *Nat. Hist.*, xxviii. 17, gives it a new turn: "Assidere gravidis, vel quum remedium alicui adhibeatur digitis pectinatim inter se implexis, veneficium est; idque compertum tradunt Alcmena Herculem pariente. Pejus, si circas unum ambove genua."

The LUCKY BONE, as its name indicates, is worn about the person to produce good luck, and is also reckoned an excellent protection against witchcraft. It is a bone taken from the head of a sheep, and its form, which is that of the T-cross, may have perhaps originated the peculiar sanctity in which it is held. This form of the sacred symbol is frequently found on Druidical monuments.—S.

*Vide* "Report of Royal Cornwall Institution, 1846," *Ecclesiologist*, No. 28; and an article on the "Pre-Christian Cross," *Edinburgh Review*, [Jan., 1870, p. 222.—ED.]

BLOOD.

This terrible earnestness [in the orator] makes good the ancient superstition of the hunter, that the bullet will hit its mark which is first dipped in the marksman's blood.—R. W. Emerson, *Society and Solitude*, "Eloquence."

As to the Hoplochrysma, *see* Earl Stanhope's *Miscellanies*, 2nd Series.

In dressing a WOUND you must be careful that the old plaster be not burnt; if it is, the wound will not heal. It must always be buried.—(East Anglia) F.

Vulgairement nommo ongueno de sympathie.—Rostagny.

Primerosius, *De Vulgi Error. in Med.*, 166, has a chapter (iv. 48), *De Unguentis Armariis*.

If a person has wounded himself, let him cut, in an upward direction, a piece from the branch of a fruit-tree, and apply it to the recent wound, so that the blood may adhere to it; and then lay it in some part of the house where it is quite dark, when the bleeding will cease; or when a limb has been amputated, the charmer takes a twig from a broom and presses the wound together with it, wraps it in the bloody linen, and lays it in a dry place, saying:

"The wounds of our Lord Christ,
They are not bound;
But these wounds, they are bound,
In the name," &c.

(North Germany) Thorpe, *Nor. Myth.*, iii. 162.

To heal her wounds by dressing of the weapon.—*Witch of Edmonton* (Rowley, Ford and Dekker), iii. 3.

This treatment is exactly suited to simple incised wounds, and the rationale of it is that they are best left alone when the edges have been brought together, and the attention is beneficially directed elsewhere.

If you cut yourself, ANOINT THE KNIFE WITH OIL, put it aside, and don't touch it for some days, and you will be cured.—Dutch.

This is practised by Cornish fishermen when wounded by a hook.—*N.*

The notion that no wound will fester as long as the instrument, by which it was inflicted, is kept bright and clean still prevails extensively among them.—Wilkie Collins, *Rambles Beyond Railways* (Cornwall) 1851.

> She drew the splinter from the wound . . .
> No longer by his couch she stood;
> But she hath ta'en the broken lance,
> And wash'd it from the clotted gore,
> And salv'd the splinter o'er and o'er.
> William of Deloraine in trance,
> Whene'er she turn'd it round and round,
> Twisted, as if she gall'd his wound. . . .
> Full long she toil'd, for she did rue
> Mishap to friend so stout and true.
>
> Scott, *Lay of the Last Minstrel.*

Our ancestors thought to staunch blood or heal a wound by applying a salve or sympathetic powder to the weapon which had inflicted the wound, or to a handkerchief stained with the blood. A practice alluded to in Scott's *Lay of the Last Minstrel.*—Whately.

*Ariel.* Anoint the sword which pierced him with this weapon-salve, and wrap it close from air, till I have time to visit him again.—Dryden's *Tempest*, v. 1.

Kissing the place to make it well is a charm that operates many a cure of children's hurts, some of them more than imaginary. Its power lies in the magic of kindness.

> As little children love to play with fire,
> And will not leave till they themselves do burn;
> So did I fondly dally with desire,
> Until love's flame grew hot: I could not turn,
> Nor well avoid, but sob and sigh and mourn,
> As children do, when as they feel the pain,
> Till tender mothers kiss them whole again.
>
> Greene's *Tu Quoque*, 1614.

> Tom Potts was but a serving-man,
> But yet he was a doctor good:
> He bound his kerchief on the wound;
> With some kind words he staunch'd the blood.

If a horse gets a NAIL in his foot, it must be KEPT BRIGHT after it is taken out, or the horse will not recover from his lameness.—(Northampton) S.

*See* Forby, *Voc. of East Anglia*, ii. 414.

The bawds of Amsterdam believed (in 1687) that a HORSE-SHOE, which had either been found or stolen, placed on the chimney-hearth, would bring good luck to their houses. They also believed that HORSES' DUNG, dropped before the house and put fresh behind the door, would produce the same effect.—*Putanisme d'Amsterdam*, pp. 56, 57, 120.

The HOOFS of dead horses they accounted and held sacred [in Ireland].—Misson, *Travels*, p. 153.

A soldier in time of war found a horse-shoe and stuck it at his girdle. A little after comes a bullet, and hits just upon it. "Well," says he, "I see a little armour will serve if it be well-placed."—*Oxford Jests*, by W. H., 1684, No. 343.

That ornaments in the shape of a vesica have been popular in all countries as preservatives against dangers, and especially from evil spirits, can as little be questioned as the fact that they still retain some measure of their ancient popularity in England, where horse-shoes are nailed to walls as a safeguard against unknown perils, where a shoe is thrown by way of good-luck after newly-married couples, and where the villagers have not yet ceased to dance round the Maypole on the green.—Cox, *Mythology of the Aryan Nations*, ii. 127.

The horse-shoe . . . is said to owe its virtue chiefly to its shape. Any other object presenting two points or forks, even the spreading out of the two forefingers, is said to possess similar occult power, though not in so high a degree as the rowan wish-rod. In Spain and Italy forked pieces of coral are in high repute as witch-scarers. A crescent formed of two boars' tusks is frequently appended to the necks of mules as a charm.—Hn.

MOONWORT touched by horses' feet unshoes them. [*See* Brand, ed. Hazlitt, iii., p. 269.—ED.]

There is an herb, some say, whose virtue 's such,
If in the pasture, only with a touch,
Unshoes the new-shod steed.
Wither, *Abuses Stript and Whipt*, Introd. 1613.

And horse that, feeding on the grassy hills,
Tread upon moonwort with their hollow heels,
Though lately shod, at night go barefoot home,
Their master musing where their shoes become.
Oh, Moonwort! tell us where thou hidd'st the smith,
Hammers and pincers thou unsho'st them with?
Alas! what lock or iron engine is 't
That can thy subtle secret strength resist,
Since the best farrier cannot set a shoe
So sure but thou with speed canst it undo?—Du Bartas.

Honesty or Money-flower (*Lunaria*), whose broad, round, silvery silicles honestly display from their transparency whether any or what number of seeds are contained within them. Round as the full moon, they thence gave the Latin name

of the plant, which, as thus fancifully connected with the moon, was supposed to be an enchanting and bewitching herb. Its lilac flowers appear early in the summer.—L.; B. L. O.

Witches do wonders withall, who say that it will loose locks, and make them to fall from the feete of horses that grase where it doth growe.—Gerard, *Herbal*, p. 328.

FASTING.

The Indians informed the Spaniards [at Veragua] that when they went in quest of gold they were obliged to practice vigorous fasting and continence. A superstitious notion with respect to gold appears to have been very prevalent among the natives. The Indians of Hispaniola observed the same privations when they sought for it, abstaining from food and from sexual intercourse.—W. Irving, *History of Columbus*, 1828, iii. 244.

HORNS.

Moorcroft, when travelling in Ladakh (Tibet), noticed among the orchards several trees with rams' horns let into the bark, and so covered by it as to be at first indistinguishable. They were in general inserted in the angle formed between a branch and the stem. Upon inquiry, it was stated that the horns were thus engrafted as a propitiatory offering at the time of an eclipse, and that trees so honoured bore ever afterwards an unfailing crop of the choicest fruit.—Moorcroft and Trebeck, *Travels in Himalayan Provinces*, 1841, ii. 4 (Buckle, *C.P.B.*, 1604).

Burnes (*Bokhara*, ii. 205) mentions a curious practice of shoeing horses with the antlers of the mountain deer. They form the horn into a suitable shape, and fix it on the hoof with horn pins, never renewing it till fairly worn out. It is said that the custom is borrowed from the Kirgizzes.

SPITTING FASTING-SALIVA is considered a sovereign remedy, and is freely used by nurses on newly-born children.

Nos si hæc, et illa credamus rite, fieri extranei interventu, aut si dormiens spectetur infans, a nutrice terna adspui: quamquam illos religione mutatur et Fascinus, imperatorum quoque, non solum infantium, custos, qui Deus inter sacra Romana a Vestalibus colitur et currus triumphantium sub his pendens defendit medicus invidiæ.—Pliny, *Nat. Hist.*, xxviii. 4.

On the eyes in the morning to cure ophthalmia.—*Ib.*

On a boil when it first appears (three times).—*Ib.*

On lichens and leprous spots.—*Ib.*

It is fasting spettle that must kill his tetter*.—T. Adams, *Works*, 463, 1621. * Lust.

Spitting is also used by boys as a form of asseveration, and is called "spitting their faith" or saul.—Bra.

For restoration of sight.—*Tobit*, xi. 2–13.

Making clay to cure the blind at the pool of Siloam.—*St. John*, ix. 6.

In combinations of the colliers in the North, for the purpose of raising their wages, they are said to spit upon a stone together by way of cementing their confederacy.—J.

*Corvino.* . . . . All his ingredients
Are a sheep's gall, a wasted bitches marrow,
Some few sod ear-wigs, pounded caterpillers,
A little capon's grease, and fasting spittle.
Ben Jonson, *Volpone*, ii. 6.

Other instances of spitting for a charm are:—

At perceiving an unwholesome* smell, or to repel contagion.—P.

* Or disagreeable.—Congreve, *Old Bachelor*, iv. 9.

At the sight of a white horse.—*N.*, I. vi. 193.

On a wound to prevent the scar remaining.—*Ib.*

At the sight of a person lame in right leg.—Pliny.

To express contempt.—Wycherly, *Plain Dealer*, ii. 1; B. and F., *Women Pl.*, iv. 1; Shak., *Merchant of Venice*, I. iii. 121; Middleton, *Fair Quarrel*; *Family of Love*, ii. 4; Henderson, *Biblical Researches in Russia*, p. 231.

In pot de chambre, after voiding urine.—Pliny; G.

On hansel or first-taken money.—G.

In the hand in boxing.—Pliny.

On the shell of the egg before boiling it.—*Tabarin Rencontres*, ii. 4.

Into the ear to remove an obstruction.—Pliny.

When passing a place where danger may be feared.—*Ib.*

Alius saliva post aurem digito relata solicitudinem animi propitiat.—Pliny, *Nat. Hist.*, xxviii. 5.

I do think that I have heard something of this.—Ay.

On taking medicine (three times on the ground*); conjuring the malady as often.—Pliny.

* To the right.—Pliny, *Nat. Hist.*, xxiv. 112.

Into the shoe of the right foot before putting it on.—*Ib.*

On caterpillar, that it may not creep into your bed at night.—(Irish) *N.*, iv. 12.

On reptiles, frogs, snakes and beetles. It is supposed to make them burst asunder.—Pliny.

To recover a limb that has fallen asleep.—Hunt; Pliny.

On hairs brought away by the comb before throwing them out.—Del Rio., *Dis. Mag.*, VII., ii. 1.

In one of the remotest Scottish isles spitting into the grave forms part of the funeral ceremony.—D.; Buchan, *Descr. of Isle of St. Kilda.*

The wild Irish, when they bless your horse, they spit upon him.—Ay.

*The Spell.*

Holy water, come and bring;
Cast in salt for seasoning:
Set the brush for sprinkling:
Sacred spittle bring ye hither;
Meal and it now mix together,
And a little oil to either:
Give the tapers here their light,
Ring the Saints'-bell to affright
Far from hence the evil sprite.

R. Herrick, [*Hesp.*, 771.—Ed.]

The modus operandi of spitting to avert an omen is "to go where the spit goes," *i.e.* to eject spittle as far from the operator as possible, and for him to take his stand for the second ejection upon the spot where the first emission fell, and so for the third.—*N.*

Ὡς μὴ βασκανθῶ ἐέ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον.—Theocritus, *Id.*, vi. 39.

The use of spittle in baptism by the Church of Rome is doubtless derived from the ancient custom of the nurses lustrating the children by spittle, one of the ceremonies of the Dies Nominalis.—Seward, *Conformity between Popery and Paganism*, p. 54.

*See* Persius, *Sat.*, II., 30.

[. . . frontemque atque uda labella
Infami* digito et lustralibus ante salivis
Expiat.

* = Medio: chosen as having more power against fascination. *See* Conington's note.—Ed.]

James I.'s mother forbid its use at his baptism, saying "that she would not have a pockie priest to spet in her child's mouth."—*Works of King James*, p. 301. 1616.

Spitting for *defiance*.—Middleton, *Fair Quarrel.*

Philarchus, I defy thee, and in scorn
Spit in thy bosom.—*Histrio-mastix*, v. 1610.

[gold] For which* the sailors scorn tempestuous winds,
And spit defiance in the sea.—B. & F., *Sea Voyage*, iii. 1.

* Rewards.

But folys that to wysdom will not encline
Spytteth for despyte on him the which is wyse.

Barclay, *School of Folly*, ii. 181, repr.

After saying the following charm, the boy who pledges his face spits over his head three times to make the oath binding:

"Chaps ye, chaps ye,
Double, double, daps ye;
Fire aboon, fire below,
Fire on every side o' ye."—Na.

*See* Shak., *King John*, ii. 1, 211; *Richard II.*, i. 1, 60 & 194.

Two Highlanders, to make a binding bargain, wet each of them the ball of his thumb with his mouth, and then press their

wet thumb balls together.—Capt. Burt's *Letters from Scotland*, 1723.

*For augury.* When playing at games of chance, before the player ventures his guess, he spits on the back of his hand, and, striking the spittle with his mid-finger, watches the direction in which the superfluous spittle flies—from, or to him, to right or left, and therefrom, by a rule of his own, he determines what shall be his guess.—(Scotland) Na.

Batardus needs would know his horoscope,
To see if he were born to 'scape the rope.
The Magus said, "Ere thou thine answer have,
I must the name of both thy parents grave."
That said, Batardus could not speak, but spit,
For on his father's name he could not hit;
And out of doors at last he slipp'd with shame
To ask his mother for his father's name.
*Musarum Deliciæ*, ii.

*Fasting spittle.* Sert d'antedote aux piqueurs de guespes et frelons ou attouchement des crapauds, scorpions, araignes, &c., et mesme tue les serpents, et guerit la gratella, les dartres ou feuyolage et oste la demangeaison.—Dupleix.

La salive de l'homme en jeun occit l'escorpion.—Rob. Du Triez, *Des espritz malins*, p. 28. 1563.

*As a sign of defeat.* Children, when they "give up" a puzzle or riddle, spit and gie o'er, and then are entitled to hear the answer.—Na.

*As a challenge.* When two boys quarrelled, and one wet the other boy's buttons with his spittle, this was a challenge to fight, or to be dubbed a coward.—*Ib.*

WAXEN IMAGES.

*Hecate.* His picture made in wax, and gently molten
By a blue fire, kindled with dead men's eyes,
Will waste him by degrees.
*Duchess.* In what time prythee?
*Hecate.* Perhaps in a moon's progress.
*Duchess.* What! a month!
Out upon pictures if they be so tedious;
Give me things with some life.
Middleton, *The Witch*, v.

*Duchess* (*at sight of her dead husband's hand*):
It wastes me more
Than wer't my picture fashion'd out of wax,
Stuck with a magical needle, and then buried
In some foul dunghill.
Webster, *Duchess of Malfi*, iv. 1.

*See* T. Heiwood, *Hierarchie of Angels.*

The sly Inchanter, when to work his will
And secret wrong on some forespoken wight,
Frames waxe in form to represent aright

The poor unwitting wretch he means to kill,
And pricks the image fram'd by magic's skill,
Whereby to vex the party day and night.
S. Daniel, Sonnet 10, annexed to *Astrophel and Stella*.

Pictures oft she makes
Of folk she hates, and gaur expire,
Wi' slow and racking pain before the fire,
Stuck fu' o' preens the devilish picture melt,
The pain by folk they represent is felt.
A. Ramsay, *Gentle Shepherd*.

*Hecate.* Is the heart of wax stuck full of magic needles?
*Stadlin.* 'Tis done, Hecat.
*Hecate.* And is the farmer's picture and his wife's
Laid down to the fire yet?
*Stadlin.* They are a-roasting both too.
*Hecate.* Good. Then their marrows are a-melting subtilly,
And three months' sickness sucks up life in 'em.
Middleton, *The Witch*, i. 2.

Mould 'em as witches do their clay,
When they make pictures to destroy.
Butler, *Hudibras*, II. ii.

Witches which some murther do intend,
Do make a picture and do shoot at it;
And in that part where they the picture hit,
The party's self doth languish to his end.
H. Constable, *Diana*, *II*. Sonn. ii. 1594.

To some others at these times he teacheth how to make pictures of wax or claye, that by the wasting thereof the persons that they bear the name of may be continually melted, or dried away by constant sicknesses.—K. James, *Dæmonologie*, *B* ii., c 5.

They denied me often flour, barm and milk,
Goose-grease and tar, when I ne'er hurt their churnings,
Their brew-locks, nor their batches, nor forespoke
Any of their breedings. Now I 'll be meet with 'em.

*See*, as to this use of wax figures, *Des Deutschen Mittalalters Volksglauben*, F. L. von Dobeneck, Berlin, ii. 20, 1815; Virg., *Æn.*, iv. 508; *Ecl.*, viii. 75; Hor., *Ep.*, xvii. 76; *Sat.*, I. viii. 30; Theocritus, ii. 28; Ovid, *Heroides*, vi. 91; Shirley, *The Traitor*, v. 2.

Sagave pœniceâ defixit nomina cerâ,
Et medium tenues in jecur egit acus.
Ovid, *Amorum.*, iii. 7.

HAND OF GLORY.

On the night of the 3rd inst. some Irish thieves attempted to commit a robbery on the estate of Mr. Napper, of Loughscrew, co. Meath. They entered the house armed with a dead man's hand with a lighted candle in it, believing in the superstitious notion that a candle, placed in a dead man's hand, will not be seen by any but those by whom it

is used; and also that if a candle in a dead hand be introduced into a house, it will prevent those who may be asleep from awakening. The inmates, however, were alarmed, and the robbers fled, leaving the hand behind them.—*Observer*, January 16th, 1831.

Something similar is recorded by Torquemada of the Mexican thieves. They carried with them the left hand and arm of a woman who had died in her first childbed. With this they first struck the ground before the house which they designed to rob, and the door twice, and the threshold twice; and the inhabitants, if asleep, were hindered from waking by this charm, and, if awake, stupified and deprived of speech and motion while the fatal arm was in the house (xiv. ch. 22.).—Southey, n. to Thalaba, book ix.

Ye wise, ye learn'd, who grope your blindway on
By the dim twinkling light of ages gone,
Like superstitious thieves, who think the light
From dead men's marrow guides them best at night.
T. Moore, *Lallah Rookh*. [*The Veiled Prophet.*]

A kind of lantern formerly used by robbers, the candle for which was made of the fat of a dead malefactor. This, however, was rather a Western than an Eastern superstition.

This corresponds with the Continental practice given by Grose from *Les Secrets du Petit Albert*, Lion, 12mo, 1751, p. 110.

NAVEL-STRING.

Les rattes lui ont mangé le nombril. On mettait de coté le cordon ombilical des enfants; c'etait un talisman qui devait plus tard leur porter bonheur. On attaichait à leur habit, quand ils allaient à l'ecole, cet orgare desséché et on assure qu'il leur ouvrait merveilleusement l'esprit. Quand on dit de quelqu'un qu'il *n'a pas son nombril dans sa poche*, cela veut dire tout simplement qu'il est un âne.—Perron, *Proverbes de la Franche-Comté*, p. 133. 1876.

SEAL.

Before the battaile against the Philippians a certain souldier thought in his sleep that Julius Cæsar bade him tell Octavius he should fight the luckier if he carried something about him that Julius had worn whiles he was head governor. Octavius, understanding this, got the ring wherewith he used to seal letters: and the same he wore, and overcame his enemies.—Melbancke, *Philotimus, &c.*

Our modern Cæsar (Napoleon le Petit) had a similar belief, and by his will bequeathed the seal which he wore on his watch-chain to his son, to be always worn by him as a talisman. If he had it in South Africa, it served him in little stead: "Quant à mon fils, qu'il garde comme talisman le cachet que je portais à ma montre et qui vient de ma

mère; qu'il conserve avec soin tout ce que me vient de l'Empereur, non oncle, et qu'il soit persuadé que mon cœur et mon âme rest avec lui."—Will of Napoleon the Third, dated 24th April, 1865, as set forth in his *Life* by B. Jerrold, iv. 579.

FETISH.

But the most surprising superstition of the Ashantees is their confidence in the fetishes or saphies they purchase so extravagantly from the Moors, believing firmly that they make them invulnerable and invincible in war, paralyse the hand of the enemy, shiver their weapons, divert the course of balls, render both sexes prolific, and avert all evils but sickness (which they can only assuage) and natural death.—Bowdich, *Mission to Ashantee*, p. 271.

Apres les idoles viennent les charmes et les talismans ou grigres. Grigri comme fetiche est un terme d'origine Europeene, et monda est le nom qui leur est applique par les naturels. Ces mondas inspirent une foi aveugle. Pas un negre dans tout le pays, qui n'ait sur sa personne une ou plusieurs de ces amulettes, ce sont les docteurs qui les préparent, et il leur en revient beaucoup d'honneur et de profit, ce qui ne les empêche pas d'avoir la plus grande foi dans ces objets fabriqués par eux. On porte d'ordinaire ces mondas autour du cou ou de la taille. Ce sont des morceaux de peau d'animaux rares, des serres d'oiseaux de proie, des dents de crocodile ou de léopard, des lambeaux de chaire ou de cervelle d'animaux desséchés, des plumes d'oiseaux curieux, des cendres de certaines espèces de bois, des os de serpents, &c. Chaque grigri a une vertu spéciale. L'un vous preserve de la maladie, un autre raffermit le cœur du chasseur ou du guerrier; celui-ci guerit de la stérilité, celui-là fait abonder le lait dans le sein de la mére. Une peau de léopard enchanté pendue à la ceinture d'un guerrier le rend invulnerable à la lance; s'il porte une chaine de fer autour du cou, il est à l'epreuve de la balle. Le charme vient-il à faire defaut? La foi du croyant n'en est pas ébranlée.—Du Chaillu, *Afrique Equatoriale*.

*See* many curious proofs of the present usage of the Church of Rome to recommend the wearing of medals and other amulets, blessed by the Church, as charms in Paul Parfait's *L'Arsenal de la Devotion*, Paris [1876], 12°, pp. 232, , and their marvellous efficacy when worn by students at their *Examinations*, pp. 6, 148, 220, 315.

D'où vient qu'une piece de fer ou de verre mise au feu de charpon empesche d'entester?—Bailly, *Quest. Nat. et Cur.*, 214

D'enlourdir la teste.—Jo., [*Cab.*] 41.

En Bretagne on a l'usage quand il tonne, de mettre un morceau de fer dans le nid des poules qui couvent comme preservatif du tonnerre.—Cambry, *V. dans le Finistère*, ii. 16.

GARLIC.

Plurimi etiam infra cubilium stramenta, graminis aliquid et ramulos lauri nec minus allii capita cum clavis ferreis subjiciunt, quæ cuncta remedia creduntur esse adversus tonitrua quibus vitiantur ova, pullique semiformes interimuntur.—Columella, *De Re Rusticâ*, viii. c. 5.

*See* Pliny, *N. H.*, xx. 40.

These ramsous branches are
Which, stuck in entries or about the bar
That holds the door fast, kill all inchantments' charms.
B. and F., *Faithful Shepherdess*, ii. 1.

Putting a cold iron bar upon barrels prevents the beer being soured by thunder.—(Herefordshire)* Ay.

* Kent and Herefordshire.—Kennett.

Steel is laid in Germany.—Kennett.

Celerius enim in hæc penetrat aeris auræque intemperies, ac violentius in dolia cadosque vinarios decumbit. Quocirca ego istos præmunire soleo antequam tempestas ingruat super posita vasis ferri lamina cum sale aut silicibus.—Levinus Lemnius, *De Mirac. Occult. Nat.*, ii. 48.

Il y en a pareillement, qui se volant prévaloir contre leurs ennemis plantent un clou dans un arbre.—C. P.

*See* Boguet, *Discours des Sorciers*, ch. lx.

Lorsqu'un cheval s'enfonce un clou dans le pied, il faut aussitôt ficher ce clou dans un chêne, parcequ'alors il ne viendra pas de mal au pied de cheval.—(Normandy) D. C.

AGAINST THUNDER AND LIGHTNING, Sealskin.

Leigh, *Lives of the Cæsars* (Augustus), p. 40, who quotes Pliny as ascribing this virtue to the sea-calf.

[As Holland in his translation of Suetonius, *The History of Twelve Cæsars*, Aug. c. 90, puts it: "Thunder and Lightning hee was much affraide of: in so much as alwaies and in every place, hee carried about him for a preservative remedie a Seales skinne*."—ED.]

*["Or of a sea-calfe, wich as Plinie writeth checketh all lightnings."—ED.]

*See* Pliny, *N. H.*, ii. 56; Hopton, c. 27, "Concordance of Year"; Erasmus, *Adag.*, I. i. 79.

AGAINST THUNDER AND LIGHTNING, LAUREL OR BAY-LEAVES.—(Kent) [*See* B. H., iii. 271.—ED.]

The white vine.—Columella, *De Re Rusticâ*, x.

Utque Jovis Magni prohiberet fulmina Tarchon,
Sæpe suas sedes præcinxit vitibus albis.
Hinc Amythaonius docuit quæ plurima Chiron,
Nocturnas crucibus volucres suspendit, et altis
Culminibus vetuit feralia carmina flere.
Columella, *De Re Rusticâ*, x. 346.

The style that banish'd Ovid and his book,
And, spite of laurel, made him thunderstrook,
Is banish'd from this scene by us.
*London Chanticleers* (Prologue); H., *O. P.*, xii.

Take thou my lightning, none but laurel there
Shall 'scape thy blasting.—Ford, *The Sun's Darling*, ii. 1.

The lightning does not strike a house in which there is a thunderbolt, or fire burning on the hearth, or a bird has built its nest.—(N. German) Thorpe, *Nor. Myth.*, iii. 183. Nor a beech-tree.—(American). See *post*. Nor persons asleep.—Plutarch, *Quæstiones Conviviales*, iv. 2.

Salt put into the wash-tub in washing linen. Also serves to scare off the evil spirits.—Mrs. Lubbock, *Norfolk Arch.*

A portion of the flesh of an animal which has died of distemper, if hung in the chimney, is a protection against similar afflictions.—H. W. The fig-tree.—Plutarch, *Quæst. Conv.*, iv. 2, v. 9. Skin of hyæna nailed by sailors on mast of ship.—*Ib.*

On fait en Normandie avec de couronnes d'armoise (Artemisia) des espèces d'amulettes—preserver de la foudre et des voleurs.—D. C.

The presence of a kingfisher was formerly thought a safeguard against thunder, and ensured the peace of families. The possession of its feathers gave courage to those who wore them, and ensured affection. To this day, it is said, the Tartars and some Eastern people carry a skin about them as amulet against every ill. The dead bird was thought, too, to have some magnetic power, and when held up by a string from the beak that its breast would invariably turn towards the North.—Dr. Bull, in *Trans. of Woolhope Naturalists' Club*, 1869, p. 39.

*See* Shak., *King Lear*, ii. 1, 46; Marlowe, *Jew of Malta*. But see *post*.

I see that wreath which doth the wearer arme
'Gainst the quick stroakes of thunder, is no charme
To keep off death's pale dart.
Bishop King, *Jonsonus Virbius*, 1638.

Whose candell burneth clear and bright, a wondrous force and might
Doth in these candells lie, which if at any time they light
They sure beleve that neither storme or tempest dare abide,
Nor thunder in the skies be heard, nor any devils spide,
Nor fearful sprites that walk by night, nor hurts of frost or hail.
B. Googe, *Transl. of* Naogeorgus, f. 4, "Candlemas."

*Cornelia.* Reach the Bays,
I 'll tie a garland here about his head,
'Twill keep my boy from lightning.
Webster, *White Devil*, 1612.

He which weareth the bay-leafe is privileged from the prejudice of thunder.—Greene's *Penelope's Web*, E. 4. 1601.

And to preserve them from the hurt of thunder, which many time marreth the eggs, you must lay about them the leaves or branches of a bay-tree, or else some bents or grass.—Fitzherbert, *Book of Husbandry*, IV. viii. 1590.

Mis sous la lit preserve contre la foudre.—C., *A. B.*

Yet we drown this voice, as Italians do thunder, by drums, bells, canons.—T. Adams, *Works*, p. 722. 1620.

July. Now Thunder is apt to turn Drink by the violent Motion and unnatural Fermentation it gives to it, by which the spirituous parts of the liquor are dissipated and depressed; to prevent which, lay some very heavy Weight upon your Barrel to render it immoveable by any Shock of Thunder, and it will keep it from turning.—*Agreeable Companion*, 1742, p. 42.

[The beating of a Drum and Bell-ringing are said to have the same effect.]

Besides, they Candles up do light, of virtue like in all,
And Willow-branches hallow, that they Palmes do use to call.
This done, they verily believe the tempest nor the storm
Can neither hurt themselves, nor yet their cattle nor their corn.
B. Googe, *Popish Kingdom*, *B.* iii., p. 42. 1570.

Beware of an oak,
It draws the stroke;
Avoid an ash,
It courts the flash;
Creep under the thorn,
It can save you from harm.
(W. Sussex) *F. L. R.*, i.

Preservatives against fire.—(W. Sussex) *F. L. R.*, i.

The slough of an adder hung up on the rafters, or over the chimney-piece. I have seen this in the Backwoods, U.S., in 1857.

A bead or collection of sloughs is a talisman.—(Cornwall) Cromek, *Remains of Nithsdale Song*, iv. p. 111.

Deprecatio illa ex Ascanio nota fuit si in pariete scribetur, "Arse Verse."—Ay. In the Old Tuscan, "Averte ignem."—Festus (Dalecamp).

Etiam parietes incendiorum deprecationibus conscribuntur.—Pliny, *N. H.*, xxviii. 4.

On croit que les cigognes préservent des incendies les maisons où elles se retirent.—C. P.

Lady's trees, *i.e.* dried sprays of seaweed, set as chimney ornaments. *N.*, i. 3.

St. Bridget's cross.

A small cross (resembling the Maltese), made of wheaten or oaten straw, is made yearly on February 2nd, and stuck somewhere in the roof, particularly in the angles and over the doors.—(Ireland) Wilde.

St. Bridget's cross, hung over door,
Which did the house from fire secure.
*Hesperi Neso-graphia*, 1791.

The half-burnt Yule log kept in the cellar insures for the year, and brings good luck to the house.—(Northamptonshire) S.

In Cairo an aloe plant is suspended over the door of a new house or over a new door to ensure long life and prosperity. —Lane, *Modern Egyptians*, xi.

The house-leek (*sempervivum tectorum*) planted on the cottage-roof.—D. C.; Sir Thomas Browne, *Quincunx*; C., *A. B.* (against thunder).

Quand elle est en fleurs, on en forme des bouquets qu'on dispose en croix sur les portes et particulierement sur celles des étables.—D. C.

Nella Epifania si ricevono le palme dalla Chiesa, e si fanno delle croci da porre nei campi per il cattivo tempo.—Mich. Plac., p. 111.

In Como era l'uso forse vivo ancora che il vescovo inviasse la magnifica palma che gli viene offerta per la settimana santa alla prima, sposa nobile che s'impalmasse dopo la domenica delle Palme.—D. G.

To hang an egg laid on Ascension Day in the roof of the house preserveth the same from all hurts.—Scot's *Discoverie of Witchcraft*, 1584.

Sacramental money and consecrated bread.—*N.*

AGAINST PESTILENCE.

A remnant of the people still believe in the efficacy of fire as a preservative, and sew up a piece of charmed turf in their dress for that purpose.—(Irish) Wilde.

In the visitation of the cholera in 1866, large fires of pitch were kept burning in the streets of towns in the West of England.

*Rose.* I pray burn some pitch i' th' parlour; 'tis good against ill-airs.—Rowley, *Match at Midnight*, v.

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

MICE.

Suspending a live mouse by the tail before the fire, and roasting it, expels mice from the house.

Against STORMS AT SEA.

Agnus Deis, some believe, have the virtue of appeasing tempests at sea.—Ay.

Pendant que l'Empereur Charles V. assiégeait la ville d'Alger l'an 1541, il s'eleva une si horrible tempête sur la mer que l'armee fut sur le point de perir. Dom Pierre Valez, Comte d'Ognate, avait une cierge benit de la confrerie du Rosaire, qu'il fit allumer en l'honneur de Marie, et aussitôt la tempête cessait. Ce prodige fut suivi d'un autre. Le feu brûla la cire sans toucher à l'image de la tres sainte

Vierge, qui s'y trouvait representée et le cierge dura fort longtemps.—Huguet, *La Devotion à Marie en Exemples*, Paris, 1868, ii. 430.

A dead wren is taken out as a charm by the Manx fishermen, and they always kill those they meet with as hostile sea-spirits.—Swainson, *W. F. L.*; Mactaggart, *Gall. Ency.*

To prevent kites stealing chickens. Hang up in the house the shells in which they were hatched.—B. Fastened to the tops of their huts with a thread tinged with saffron.—(Irish) Misson, 1719. The last egg the hen lays is carefully preserved, its possession being supposed to operate as a charm upon the well-doing of the poultry.—(Northamptonshire) S.

En placant des fleurs de vigne dans l'auge où boivent les poules, on empêche que plus tard ces poules 'n'aillent manger le raisin.—D. C.

To make the gosling leave the shell at hatching time, the farmer's wife burns an old shoe by way of a charm.—Brockett.

BRASS.

En Normandie les laitières se servent d'une vase d'airain pour traire les vaches lorsq'elles arrivent d'une foire; ce metal les preserve, disent-elles des sortileges, et a la propriété d'obtenir une plus grande quantité de lait.—D. C.

Brass figures freely on our milkmen's metal pails. One would suppose it would affect the milk disagreeably.

Remedium contra tonitus clavus ferreus sub stramine ovorum positus aut terra ex aratro.—Pliny, *N. H.*, x. 75.

*See* Columella, *De Re Rusticâ*.

MILK.

A Fresse près du Thillot on augure qu'il arrivera un malheur dans une maison quand le lait qu'on y a mis sur le feu n'entre pas promptement en ebullition après une forte chaleur.—D. C.

Les personnes qui vendent du lait ont soin de mettre quelques gouttes d'eau avec cellui qu'elles viennent de tirer des vaches, non pour augmenter la quantité mais par une espece de superstition dont on n'a pas voulu me donner l'explication.—Richard, *Trad. Lorrains.* [Et un peu de sel et de poivre.—D. C.]

Amongst their superstitions touching milk, the Russians believe that it is particularly efficacious in extinguishing fires.—Henderson, *Biblical Researches in Russia*, p. 34. 1826.

In Italy, a palm-branch, blessed on Palm Sunday by the Church, is used for this purpose, being fastened on the outer walls like an insurance plate.

The people all do come, and bowes of trees and palmes they beare,
Which things against y^e^ tempest great y^e^ parson conjures there.
—*Naogeorgus*, trans. by Googe.

Against HAIL. *See* p. 149, *ante*. The Christmas Log also see *post*.

Espongono sotto li grondaj della casa alla circonstanza di temporali; credendo con ciò di dissipare le nubi.—Mich. Plac., p. 121.

In caso di grandine se ne mettono alcuni grani in sèno ad un fanciullo; il che si ritiene, abbia forza di farla cessare.—*Ib.*

Les branches de chêne protegent les champs contre le feu celeste, la grele, &c. Le chêne est toujours resté l'arbre favori de nos populations.—C., *A.B.*

Pour detourner la grele d'un champ, on n'a simplement qu'a presenter un miroir à la nuée.—De Gubernatis.

They be superstitious that put holinesse in S. Agathe's Letters for Burning Houses.

Thorne-bushes for lightnings.—Bishop Pilkington, *Burnynge of Paule's Church in 1561*. 1563.

Dans les montagnes du Tarn on croit que la grele ne peut tomber sur une paroisse si le curé jette son chausson en air dans la direction de la nuée.—D. C.

JEUDI SAINT (in Passion Week).

C'est une vieille et bon coutume de manger des mets verts le Jeudi Saint (Witte donderdag) elle protege contre le feu celeste. Œuf pondu le Jeudi Saint et beni le saint jour de Paques garantit contre la foudre.—C., *A.B.*

Lorsque à S. Jean on decapite le coq rouge [qu'en segni de renonciation au culte paien on decapitait ou que l'on decapite encore en plusieurs endroits] on conserve la tête, car elle preserve contre le foudre.—*Ib.*

L'herbe de St. Jean cueillie à midi garantit contre le feu celeste ou les éclairs.—*Ib.*

Dans quelques provinces on fait usage de *grains bénits* pour apaiser les tempêtes, se garantir du tonnerre et eteindre les incendies. On attribue a ces mêmes grains la proprieté de guerir la peste, la fievre et d'autres maladies.—D. C.

*The Ceremonies for Candlemas Day.*

Kindle the Christmas brand, and then
Till sunset let it burn;
Which quench'd, then lay it up again
Till Christmas next return.

Part must be kept wherewith to teend
The Christmas log next year,
And where 'tis safely kept, the fiend
Can do no mischief there.

Herrick, [*Hesp.*, 895.—ED.]

Siccome procurano di conservare qualche avanzo dello zocco posto sul fuoco la vigilia del Smo Natale; cosi se ne hanno, l'espongono sotto li grondaj della casa alla circonstanza di temporali; credendo con ciò di dissipare le nubi.—Mich. Plac., p. 121.

HAWTHORN.

Then was our Lord yled into a gardyn, and there the Jewes scorned Hym and maden Him a crown of the branches of the Albiespyne, that is, Whitethorn that grew in the same gardyn, and setten yt upon His heved. And therefore hath the Whitethorn many virtues. For he that beareth a branch on hym thereof, no thundre, ne no maner of tempest may dere him, ne in the house that is ynne may non evil ghost enter.—Sir John Mandeville.

Laurel, hawthorn, and sealskin are held preservatives against thunder.—Brathwait, *Whimsies*, "A Xantippean." 1631.

AGNUS DEI.

L'Eglise qui est un lieu de réunion pour tous les fidèles peut avoir aussi ses agnus on en a trouvé dans les clochers où ils avaient pour mission d'éloigner la foudre. . . . Ces agnus, ainsi conserves dans le lieu saint préservent l'edifice matériel et les fideles qui s'y assemblent.—*De la Devotion aux Agnus Dei*, par le Chanoine de Montault, Paris.

*See* further extracts on its other virtues, Parfait, *L'Arsenal de la Devotion*.

A double ear of corn put over the looking-glass.—(Scotland) Na.

When the Esthonians hear thunder for the first time in the year, they strike their heads thrice with a stone, as a charm against evil effects.

Methinks I see the creeping snail, her husband, bless him, as if there were lightning when he comes in her presence.—Brathwait, *Whimzies*, "A Xantippean." 1631.

OIL. The tavern was full of all sorts of people, some bringing water (as the contrary to fire), others oil (good to quench lightning), &c.—Lodge, *Wit's Misery*, p. 80.

If Favour comes by Suff'ring, not by force,
And wild-fire quenched be with milk or mire;
If yielding wool resists the bullet's course,
And gentle oil* doth quench lime set on fire.
J. Davies of Hereford, *Wit's Pilgr.*, Sonnet I., 56.

* And see his *Muses' Sacrifice*, p. 52, Grosart's repr.

TO EXTINGUISH FIRES.

The medal of St. Joseph thrown into the flames.—*Soirées des Serviteurs de St. Joseph*, par le Rev. Pere Huguet, Paris, 1870, pp. 12, 310.

*See* extracts, Parfait, p. 150.

Vinegar best quencheth fire.—Hy. Buttes, *Dyet's Dry Dinner*, Pr. 1599.

SEDUM.

It is a common opinion that where it groweth on the tiles, that house shall not perish nor be hurt by the thunder, and hereupon they call it "herba Jovis."—Withals, 1608.

The old writers do call it "Jovis barba" (Jupiter's beard), and hold an opinion superstitiously that in what house so ever it groweth no lightning or tempest can take place to do any harm there.—Bullein, *Bulwark of Defence*, 1672, f. 35.

See *Le Diable et ses Cornes*, par un Fribourgeois de belle humeur.

WELLS.

In several parts of the country (Brittany) there are fountains into which, if a child's shirt or shift be thrown, and it sinks, then the child will die within the year; if it should swim, it is then put wet on the child, and is a charm against all kinds of diseases. The waters of other fountains poured upon the ground by those who have friends at sea will procure a favourable wind for them during four-and-twenty hours. Another mode of procuring a favourable wind is to sweep up the dust from a church immediately after mass, and blow it towards the side on which the friends are expected to return.—(1810) Miss Plumptre's *Three Years in France*, iii. 177.

They THROW PINS or small pieces of money into certain wells or springs for good luck; in others the women will dip their girdles to facilitate their delivery; and in others dip their children to render them inaccessible to pain. . . . In the district of Quimperlé there is a fountain called Krignac, to drink three nights successively of which at midnight is an infallible cure for an intermittent fever; or, if it should not succeed, it is a sure sign that the patient's time is come, and he has nothing to do but quietly to wait the stroke of death.—*Ib.*, p. 179.

*See* this subject largely treated of in Roberts' *Cambrian Pop. Antiq.*, pp. 234—268. He mentions St. Thecla's, at Llandegla (Denbighshire), St. Œlian's, at Llanelian (Denbighshire): St. Dwynwen's, in Anglesea; and St. Winifred's, at Holywell (Flintshire), as the wells in most repute in North Wales. The second is made use of by pin-dropping to work injuriously.—D. C., Art. "Fontaine."

This is still done (1876) at the well on the north-east face of St. Maughold's Head, Isle of Man, on the first Sunday after August 12th.

It is, perhaps, in some measure to the prevalence of [diseases of the eye] in former times that we owe the preservation of the numerous superstitions connected with springs of water; and the peasantry in many parts of our island still use them, not on account of the purity of the water, but with a belief in some peculiar attribute of the well itself.—Wright, *Biog. Brit. Liter.* (Anglo-Saxon Period), pp. 97, &c.

WELLS, HANGING RAGS AT. Cases in Ireland: *N.*, V. vi. 185; Great Cotes, Ulceby, *Ib.*, 424; Holy Well Dale, Winterton, North Lincolnshire, *Ib.*, V. vii. 37.

[In Wales, *see* Rhys, *Celtic Folk-lore*, 327, &c., 1903.—ED.]

Mungo Park found it in Africa, and looked on it as merely an indication to travellers that water was near.

It was believed that wells changed their position when any indignity was committed upon them, and that it was a very rash act to change in any way whatever a well by deepening it, or by building it, or by leading its waters to a different site.—Gregor, 2/6, 1877.

DROPPING BONE IN WELL.

Now keep your day, or I 'll drap a bane in the wall.—J.

When the person who had given his right hand, as pledging himself for the fulfilment of his paction, failed to do so, he who was disappointed took a bone, and, having spit upon it, dropped the bone into the deepest draw-well in the neighbourhood, there to decay and rot. As this bone decayed, it was superstitiously believed that the hand pledged would in similar gradation shrink and decay, and ultimately drop off.

THROWING OUT WATER.

In Bulgaria it is held unlucky not to throw some water out of every bucket brought from the fountain, as some elementary spirit may be floating on the surface who would take up his abode in the house, or enter into the body of anyone who drank from the vessel.—St. Clair and Brophy, *Bulgaria*, p. 46.

Edward Alleyn, the actor, in a letter to "his sweet mouse" at the time of the plague in 1593, says "hoping in God, though the sicknes be round you, yet by His mercy itt may escape your house, which, by the grace of God, it shall, therefor use this corse: kepe your house fayre and clean, which I know you will, and every evening throwe water before your dore and in your baksyd, and have in your windowes good store of rue and herbe of grace."—Malone's *Shakespeare*, by Boswell, vol. xxi.

COINS IN FOUNDATION-STONE.

C'est une tres bonne pratique de placer une médaille de la Sainte Vierge ou de St. Joseph dans les fondations des édifices. Plusieurs bons Chretiens ont même soin d'en mettre aux portes de leurs maisons.—Huguet, *Vertu Miraculeuse de la Médaille de St. Joseph*, p. 23.

BURYING PUPPIES.

Bury three living puppies "brandise-wise" in the corner of a field, to rid it of weeds (coltsfoot).—[Morwenstow] *Trans. Devonsh. Assoc.*, ix. 90.

PIN-STICKING.

In repairing some old houses at Honiton Clyst, a pig's heart stuck all over with thorn-prickles was found secreted in the chimney. This is supposed to have been done to pierce the heart of some ill-wisher by whom the dweller in the house had been bewitched.—*Western Times*, 28/4, 1877.

Last week an old woman came into my place and requested to have a new bottle and a new cork. On their being handed to her she said, "This bottle has been washed out: I want a bottle that has had no water in it. The fact is," she proceeded to say, "I am witched. I shall take this bottle home, fill it with needles and pins, and cork it tightly down. These pins and needles will then stick into the heart of the person who has witched me, and who is bound to appear in my presence."—(Barnstaple) *North Devon Journal*, 10/8, 1876; *Trans. Devonsh. Assoc.*, ix. 97, and *see* x. 104.

GLASS ROD.

But the most curious of their general superstitions [in Devonshire] is that of the Glass Rod, which they set up in their houses and wipe clean every morning, under the idea that all diseases from malaria, as well as other contagious maladies, will gather about the rod innoxiously. It is twisted in the form of a walking-stick, and is from four to eight feet long. They can seldom be persuaded to sell it, and if it gets broken they argue that misfortune will ere long befall someone in the cottage where it has been set up.—George Soane, *New Curiosities of Literature*, i. 206. 1847.

EGG. Quand une poule fait des œufs sans coque, on pend la peau de ses œufs à la crémaillière. On voit encore elfiez souvent de ces peaux pendues à la cheminée.—Perron, *Franche Comté*, p. 371.

As passat pes anels de bostro cramailhero
Les poulets espelits dedins ta galignero?
Amilha, *Parf. Crest.*, p. 251.

(Passed through the links of the hearth-chain the newly-hatched chicks.)

## CHARMS TO AVERT EVIL INFLUENCE.

Flectere si nequeo Superos, Acheronta movebo.—Virgil, *Æn.*, vii. 312.

Miscueruntque herbas et non innoxia verba.—Virgil, *Georgics*, iii. 283.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.—*Deut.*, vi. 8.

A proper new ballad, intituled *The Fairies' Farewell; or, God-a-Mercy Will*, to be sung or whistled to the tune of "The Meddow Brow," by the Learned; by the Unlearned to the tune of "Fortune":—

Farewell, rewards and Fairies,
Good housewives now may say,
For now foul sluts in dairies
Do fare as well as they;

And tho' they sweep their hearths no less
Than maids were wont to do,
Yet who of late for cleanliness
Finds sixpence in her shoe?*

Lament, lament, old Abbeys,
The Fairies' lost command;
They did but change priests' babies,
But some have chang'd your land:
And all your children sprung from thence
Are now grown Puritanes,
Who live as changelings ever since,
For love of your domains.

At morning and at evening both
You merry were and glad,
So little care of sleep or sloth
These pretty ladies had;
When Tom came home from labour,
Or Cis to milking rose,
Then merrily, merrily went their labour,
And nimbly went their toes.

Witness, those rings and roundelays
Of theirs which yet remain
Were footed in Queen Mary's days
On many a grassy plain;
But since of late Elizabeth,
And, later, James came in,
They never danc'd on any heath
As when the time hath been.

By which we note the Fairies
Were of the old profession;
Their songs were "Ave Maries,"
Their dances were procession.
But now, alas! they all are dead,
Or gone beyond the seas,
Or farther for religion fled,
Or else they take their ease.

A tell-tale in their company
They never could endure,
And whoso kept not secretly
Their mirth was punisht sure.
It was a just and Christian deed
To pinch such black and blue:
Oh! how the commonwealth doth need
Such justices as you.

Now they have left our quarters,
A Registrar they have,
Who looketh to their charters,—
A man both wise and grave.

* *See* Middleton, *More Dissemblers besides Women*, 1657, iv 1.

An hundred of their merry pranks,
By one that I could name,
Are kept in store, conn twenty thanks
To William for the same.

I marvel who his cloak would turn
When Puck had led him round,
Or where those walking fires would burn
Where Cureton would be found;
How Broker would appear to be,
For whom this age doth mourn,
But that their spirits live in thee,
In thee, Old William Chourne.

To William Chourne of Staffordshire
Give laud and praises due,
Who ev'ry meal can mend your cheer
With tales both old and true:
To William all give audience,
And pray ye for his noddle,
For all the Fairie's evidence
Were lost if that were addle.

Bishop Richard Corbett, 1647.

One may still see every day an educated gentleman, after uncorking a bottle of wine, pour a little into a spare glass before helping himself, and he will tell you, and perhaps believe it, that he does this to get rid of any particles of cork which may lie on the surface of the liquor. In Italy you may see a similar practice. The waiter, when broaching a flask of wine, casts out with a jerk the oil on the top which has served instead of a cork, and with it some of the wine. —*Cf.* the libations of the antients, *2 Samuel*, xxiii. 15, 16 (*Iliad*, xvi. 233), and the modern christening of a ship with a bottle of wine. *See* note *ante*, p. 5.

? whether the objection to the outside piece of a joint is from this.

It is a frequent custom with the Betsimisaraka before they drink spirits to pour a little on the ground to propitiate the Angatia that he may not injure them.—Ellis, *Madagascar*, i. 422.

Bowdich (*Mission to Ashantee*, 1819, p. 414, *see* 260, 286) says: "All the worshippers of the fetish pour forth a little of anything before drinking, and also set apart some of their victuals before they eat."

*See* Mrs. Atkinson, *Recollections of Tartar Steppes*, 247.

The custom of Irish people, always to leave portions of food on their plates at meals, may be something more than a slatternly wastefulness. *See* instances of the universality of this.—Tylor's *Primitive Culture*, ii. 368; Grimm, *Deutsche Mythologie*, 961.

The inhabitants of Java believe that women are frequently delivered of crocodiles, and such families constantly put victuals into the river for their amphibious relation.—Cook, *Voyages*, ii. 329–332. 1821.

In the Indus the sight of a crocodile below the Hydrabad is an evil omen which would never be forgotten.—Burnes, *Bokhara*, iii. 53.

The left seat at the gateway of the entrance to the churchyard at Yarmouth is called "The Devil's Seat," and is supposed to render any one who sits upon it particularly liable to misfortunes ever afterwards.—Hone, *Year Book*.

CLOVEN FOOT.

*Servant.* Call you, my lord?
*Hippolito.* Thou slave, thou hast let in the devil!
*Ser.* Lord bless us, where? he's not cloven, my lord, that I can see; besides, the devil goes more like a gentleman than a page.
Dekker, *Honest Whore*, iv. 1.

*See* Middleton, *Family of Love*, iii. 6; Bro., *Vulg. Err.*

*Fitzdottrel.* Service? 'fore hell, my heart was at my mouth,
Till I had view'd his shoes well: for those roses
Were big enough to hide a cloven foot.
B. Jonson, *Devil is an Ass*, i. 3.

*Pug.* A true devil, sir.
*Fitz.* Nay, now you lie
Under your favour, friend; for I'll not quarrel.
I look'd o' your feet afore; you cannot cozen me,
Your shoe's not cloven, sir, you are whole hoof'd.
*Pug.* Sir, that's a popular error, deceives many;
But I am that, I tell you.—*Ib.*

When any person in the family is taken ill (among the Armenians at Mozdok, near Georghievesk), the Bible and every kind of religious book is removed out of the house in order to propitiate the evil spirit.—Henderson, *Biblical Researches in Russia*, p. 457.

*Toby.* Let 's call the butler up, for he speaks Latin,
And that will daunt the devil.
B. and F., *Night Walker*, ii. 1.

CROSS. *See* p. 55, *ante*.

Les croix que les sorciéres portent au cou et à leur chapelets et celles qui se trouvent aux lieux ou se fait le sabbat, ne sont jamais entiéres comme on le voit par celles que l'on decouvre dans les cimitiéres infestés de sorciers et dans les lieux ou les sabbats se tiennent. La raison en est disent les démonomanes, que le diable ne peut approcher d'une croix intacte. —C. P.

The Pentalpha (Pentaculum Salomonis) was formerly used (before the ✠) at the beginning of letters or books for good-luck's sake, and the figure was considered a Fuga

Demonum.—Aubrey, *Remains*, 129 r°. And by the Jews on their childbed linen.—Ay.

See *N. and Q.*, V. vii. 5, as to its use as a slang word for the fist, or bunch of fives, in *Damon and Pythias* [*A.B.D.*], i. 87.

When it was delineated on the body of a man it was supposed to touch and point out the five wounds of Christ.—K.

THE DEVIL.

Take the heart and liver of the fish and make a smoke, and the devil shall smell it and flee away.—*Tobit*, vi.

"Turn your cloaks,"
Quoth he, "for Puck is busy in these oaks.
If ever ye at Bosworth will be found,
Then turn your cloaks, for this is Fairy-ground."
Bishop Richard Corbet, *Iter Boreale*, 1625.

Harold is said to have turned his coat of mail wrong-side first at the Battle of Hastings, with what result is well known.

Turn some article of dress inside out to overcome him.—*N.*

The same victory will be obtained over the pixies thus, when they make you lose your way.—(Devon) *N.*, iii. 1.

The devil himself, with his seven hoofs, ten horns, saucer eyes, and long tail.—*Times*, May 25th, 1841. *See* P. Lodge, *Wit's Miserie*, Epistle to Reader, 1596.

According to the superstition of the West countries, if you meet the devil, you may either cut him in half with a straw, or force him to disappear by spitting over his horns. —Coleridge, *Essay on his own Times*, iii. 167.

At certain places the devil is supposed to exert a stronger influence than at others, and this is most perceptible in narrow and difficult ways. A village stile is a favourite resort of the adversary, and when under such circumstances an unfortunate wight attempts the surmounting, he finds his efforts fruitless till he has turned some article of clothing inside out. So strongly is this superstition implanted, that I have heard of women deliberately turning their gowns before crossing the style.—(Shropshire) *N.*

In Bulgaria, flour when brought from the mill (particularly if kept by a Turk), has to be fumigated with incense, in order to prevent the devil entering into it.—St. Clair and Brophy, p. 46.

*Stipes* (*to Anteros, whom he left in a shepherd's disguise and finds on returning in a courtier's dress*). Well, I will venture to speak whate'er come on't; but stay, I 'll first say o'er the charm my mother learn'd me:—

Beest thou devil gentle, or beest thou devil curst,
In the name of St. Swithin, do thy worst.
Hausted, *Rival Friends*, v. 4.

*Filcher.* The devil's in our destiny,
I cannot get a pluck.
*Nim.* No; surely if the devil were in't
We should have better luck.
"The Cheaters Cheated," i. in Thos. Jordan's *Royal Arbour of Loyal Poesie.* 1664.

CHEATING THE DEVIL.

*Lipsalve.* With that she protested that a bawd was an instrument of the devil, and as she had proved that bellows-makers were of God's trade, so bawds were of the devil's trade; for (and thereupon she blew her nose) the devil and bawds did both live by the sins of the people.—Middleton, *Family of Love*, iv. 1. *See* Nares, *Exsufflicate.* In the ritual of Baptism, "exsufflare diabolum." Brand, iii. 74, 317. *See* instances of other offerings, p. 127, *et seq. ante.*

Crooked ridges in ploughing prevent devil following crop with his eye.—*N.*, II. iv. 487.

Tylor (*Prim. Cult.*, ii. 370, 2nd ed., ii. 408) says that the principle of cheating the devil was in vogue even when the custom described below was in vogue, and the piece of land allotted was but a worthless scrap.—Pennant, *Tour in Scotland*, iii. 49; Hunt, 1 *Ser.*, 237.

Andrews tells us (*Hist. of Great Britain*, 4, p. 502 n.) on the authority of Arnot (*Hist. of Edinburgh*, p. 80) that "in 1594 the Elders of the Scottish Church exerted their utmost influence to abolish an irrational custom among the husbandmen, which, with some reason, gave great offence. The farmers were apt to leave a portion of their land untilled and uncropt year after year. This spot was supposed to be dedicated to Satan, and was styled 'the Good Man's Croft*;' viz., the Landlord's Acre. It seems probable that some Pagan ceremony had given rise to so strange a superstition, perhaps as a peace-offering that the rest might be fertile."

* Or old man's fold.

Sir James Simpson says that within his memory, on taking possession of a newly-bought property, a small triangular corner was fenced off by a stone wall.—*Archæological Essays*, 1872.

When demons were invented they were by no means supposed to be impelled by malignancy, but by pangs of hunger.—Moncure Conway, *Lectures on Demonologia*, Fraser's Magazine, November, 1872. See pp. 151 and 152, *ante.*

The Franconian peasant still believes the devil to be a poor lean pauper, whom you can render quite harmless by throwing him a mouthful; and the baker will toss three of his loaves into the fire with the words: "Here, devil, these are yours."—*Ib.*

Our English cabman, before drinking his ale, may pour a little of it on the ground without knowing why.—*Ib.*

When the recent eclipse occurred in India—a phenomenon still referred by some of them to a demon whose tremendous hunger led him to try and swallow the sun—the Hindoos threw out of their windows all the food in the house, by which he might be induced to abandon the luminary.—*Ib.*

Old-fashioned gentlemen used when tasting wine at a merchant's to cast a little from the top of the glass on the floor "as a libation."—Miss Woodward.

SAYING PRAYERS BACKWARDS.

*Stipes.* What's that you mutter on? You have a trick
To say your prayers backwards, have you not?
P. Hausted, *Rival Friends*, ii. 5. 1632.

For I have heard them say that
Witches say their prayers backwards.
Greene, *Quip for an Upstart Courtier.* 1592.
*Harl. Misc.*, v. 410.

*Countryman.* Why, the magician at Oundle can make him* come, they say, whether he will or no: if he does but draw a circle and turn round five times in it, the devil can't help appearing, no more than if we said the Lord's Prayer backwards.—De Foe, *System of Magick*, p. 259. 1727.

* The devil.

To say the Lord's Prayer backwards; to make a circle and dance in it; will raise the devil.—*N.*, i. 5; *Connoisseur*, No. 59; *Cf. Widdershins*, p. 26, *ante.*

So Luther: Prends le Decalogue au rebours et tu auras la véritable image de Satan car ses ordres sont precisement l'opposé des ordres de Dieu.—*Propos de Table*, Ed. P. G. Brunet, Paris, 1844.

Backward prayer, swearing.—*Poor Robin*, P. 2, p. 45. 1798.

He that gets her by heart must say her
The back way, like a witche's prayer.
Butler, *Hud.*, I. iii. 343.

*See* B. and F., *Woman's Prize*, ii. 2, and iv. 2.

TO TALK of him. Talk of the devil and he 'll appear.—S., *P. C.*, i.

He that follows freits, freets will follow him.—Kelly, *Scot. Prov.*

Circæa, or Enchanter's Nightshade, was much celebrated in the mysteries of witchcraft, and for the purpose of raising the devil, as its name imports.—Darwin, *Loves of the Plants*, n. p. 94.

That TO DREAM OF THE DEVIL is good luck.—Melton, *Astrol.*

I dreamt o' the devil last night,
And they say 'tis good luck.
Shirley, *Constant Maid*, ii. 2.

Moche people had lever to dreme of the fende than of God or of his moder Mary, for, as they say, when they dreme of the

fende they fare well in the day following; but when they dreme of God or of our Lady, they fare evil afterwards.—*Dives and Pauper*, i. 45.

> Man can no sooner think upon the devil
> But a woman 's at his elbow.
> Davenport, *New Trick to Cheat the Devil*, ii. 3.

As the devil LOOKS OVER Lincoln, *i.e.* overlooks it.—Lewis, *Herefordshire Glossary*; Shirley, *The Sisters*, Prol.

*Martino.* Signor Francisco, you 're the luckiest gentleman to meet or see first in the morning: I never saw you yet but I was sure of money within less than half an hour.

*Fr.* I bring you the same luck still.

*Mar.* What, you do not? I hope, Sir, you are not come for another warrant.

*Fr.* Yes, faith, for another warrant.

*Mar.* Why, there 's my dream come out, then. I never dreamed of a buttock, but I was sure to have money for a warrant: it is the luckiest part of all the body to me; let every man speak as he finds. Now, your usurer is of opinion that to dream of the devil is your wealthier dream.—Middleton, *The Widow*, i. 1.

CHURCH-LEAD WATER.

The water which runs off the leads or roof of a church: a restorative when sprinkled on the sick, especially if from the chancel where the altar is situated.—Robinson, *Whitby Glossary*.

The herb vervain,* revered by the Druids, was reckoned a powerful charm by the common people, and the author recollects a popular rhyme supposed to be addressed to a young woman by the devil, who attempted to seduce her in the shape of a handsome young man:—

> Gin you wish to be leman mine,
> Leave off the St. John's wort and the vervine.

By his repugnance to these sacred plants, his mistress discovered the cloven foot.—C.

* Pliny, *Nat. Hist.*, xxv. 9. *See* Scott, *Minstrel.*; Id., *Border.*

SCLATE-STANE.

It is a vulgar superstition that the money given by the devil, or any of his emissaries, as a reward for service, or as an arles on entering into it, although when received it had every appearance of good coin, would again next day appear merely as a piece of slate.

"She laid on the table a small piece of antique coin. Said his gentle sister: 'Gie the ladie back her bonie die, and be blithe to be rid on 't; it will be a sclate-stane the morn, if not something worse.'"—Scott, *The Pirate*.

SPITTING.

And so I did him dispise, I spittit quhen I saw
That super spendit evill spreit spulgeit of all vertu.
Wm. Dunbar,
*The Tua Maryit Wemen and the Wedo*, 396. 1508.

The custom of DRINKING HEALTHS is really of obscure origin. Yet it is closely connected with an ancient rite practically absurd indeed, but, done with a conscious and serious intention, which lands it quite outside the region of nonsense. This is the custom of pouring out libations and drinking at ceremonial banquets to gods and the dead.—Tylor, *Prim. Cult.*, i. 87.

SALT.

C'est un banquet de diable
ou il n'y a point du sel.—Howell, *Par.*

Pourquoy estce que le pain sans sel pese plus que celuy qui est salé toutes choses estant au demeurant esgales?—Dupleix, *Cur. Nat.*

CROSSING YOURSELF.

Cross you from this devil, lest he cross you in your walks.—T. Lodge, *Wit's Miserie*, p. 19. 1596.

He wears the name of Christ for the same purpose as the Papist wears the cross—only for a charm.—T. Adams, p. 611.

To love one as the devil loves HOLY WATER.

All the fonts in the country were formerly locked to prevent people from stealing the holy water, which they used to undo spells.—H.

MIRROR.

A small brass mirror, either flat or concave, but always round, is very frequently hung up on the outside of a bed curtain, or suspended somewhere near by . . . to counteract unpropitious influences. It is supposed that evil spirits, on approaching to do harm, will see themselves in the mirror and be frightened away. . . It is also hung up to counteract, or reflect the bad influences of neighbouring houses. The end of the ridge-pole or corner of the roof of a neighbour's house pointing towards another house is believed to be unpropitious.—Doolittle, *Chinese*, ii. 313–317.

OLD FISH-NETS are often cut up into strips and sold to be worn by children around the waist as girdles as a preventive against evil spirits. . . . Oftentimes when pregnant women, who are nervous and easily excited, ride out in the sedan, a part of an old net is hung up inside and over the door, to guard her against the influence of demons.—*Ib.*, ii. 313.

SITTING IN ONE'S SEAT.

On rising from their chairs or stools, their attendants instantly lay them on their sides to prevent the devil (whom they represent to be white) from slipping into their master's places.—Bowdich, *Mission to Ashantee*, p. 270.

TAIL.

The devil enjoys this appendage in common with other pariahs. —*Cagots of the Pyrenees* (Fr., Michel, *Dict. de l'Argot*, p. 349; *Les Races Maudites*, i. 17). Jews (Fernan Caballero, *La Gaviota*, I. ch. 3). Cornishmen (according to the Devonshire belief).—S. Baring-Gould, *Myths*, p. 137.

i Dios nos asista! exclamò la anciana: pero no Si fuera judío i no le habríamos visto el rabo cuando lo desnudamos?
— Tia Maria, repuso el lego, el Padre Prior decia que eso del rabo de los judíos es una patraña, una tonteria, y que los judíos no tienen tal cosa. Hermano Gabriel, replicó la tia Maria, desde la bendita constitucion to do se vuelve cambios y mudanzas. Esa gente que gobierna en lugar del Réy, no quiere que haya nade de lo que ántes hubo, y por esto no har querido que los judíos tengan rabo, y to da la vida to han tenido como el diablo. Si el Padre Prior dijo to contrario, le obligaron à ello como lo obligaron á decir en la misa Rey constitucional.

Fernan Caballero, *La Gaviota*, I. iii.

LION.

Les Arabes croient qu'il est bon de dormer sur une peau de lion; on éloigne ainsi les démons, on conjure le malheur et on se preserve de certaines maladies. Les griffes de lion monteés en argent deviennent des ornements pour les femmes: le peau de son front est un talisman que certains hommes placent sur leurs têtes pour maintenir dans leurs cervelles l'audace et l'energie.—Daumas, *L'Algerie.*

FETISH.

Tylor connects it with O. Fr. faitis; fetysly in Chaucer, *Prol. C. T.*, beautiful, well made.—*Prim. Cult.*, ii. 131.

A fetiche (from the Port. feitico, signifying a charm, witchcraft, magic) is a sort of tutelary deity, and seems to be the Alpha and Omega of veneration to the negroes of Congo (West Africa). Anything serves for a fetiche, the guardian genius being no wise fastidious about the symbol which recognises his existence. The beak of a bird, the fin of a fish, or the hoof of a quadruped, answers the purpose perfectly well. The making of these fetiches is carried on as a trade by a certain class of men, who may be styled the priesthood of the country. These ridiculous appendages are considered as absolutely necessary for guaranteeing the safety of the persons and houses of the negroes, and they are looked upon as talismans of infallible efficacy in preventing every evil to which human nature is liable. The fetiche is employed in the discovery of theft. For this purpose it is exposed in some public place, when the people of the village dance round it, and with hideous yells call upon it either to reveal the thief or to oblige him to deposit in some fixed place the article stolen, under the penalty of destruction to himself and his relations. The restoration

of the stolen article seldom fails to ensue after this public exhibition.—*Enc. Brit.*, 1854, "Congo."

It is a marvel to many, and seems to them nearly incredible, that the Israelites should have gone after other gods; and yet the vulgar in most parts of Christendom are actually serving the gods of their heathen ancestors. But then they do not call them gods, but fairies or bogles, and they do not apply the word worship to their veneration of them, nor sacrifice to their offerings. And this slight change of name keeps most people in ignorance of a fact that is before their eyes.—Archbishop Whately, *Miscellaneous Remains*, p. 274, "Influence of Names."

Our Iroquois, being tired with the day's journey, and longing for a fair wind to ease their arms, frequently in the course of the afternoon scattered a little water from the blades of their paddles, as an offering to La Vieille, who presides over the winds. The Canadian voyagers, ever ready to adopt the Indian superstitions, often resort to the same practice, though it is probable that they give only partial credence to it. Formerly, the English shipmen, on their way to the White Sea, landed regularly in Lapland to purchase a wind from the witches residing near North Cape; and the rudeness or fears of Frobisher's companions in plucking off the boots or trowsers of a poor old Eskimo woman on the Labrador coast to see if her feet were cloven, will be remembered by readers of Arctic voyages. (On the Churchill River, S.W. of Hudson's Bay.)—Richardson (Sir John), *Arctic Searching Expedition*, 1851, i. 93.

There is some difficulty in knowing how to act when a witch offers to shake hands with us. No doubt there is some risk in accepting the courtesy, since the action entails on us all the ill she may wish us. Still, it ensures equally all the good she may wish us, and therefore it seems a pity to refuse one's hand. It is, however, unlucky to be praised by a witch, or indeed to hold any conversation with her; and our only safety against sudden death soon after consists in having the last word. Hence the old phrase: "Some witch or other has shaken hands wi' him, and gotten the last word." Should you receive money from a witch, put it at once into your mouth, for fear the donor should spirit it away, and supply its place with a round stone or slate, which otherwise she might do at pleasure. Accordingly, it may be observed that old people constantly put into their mouths the money which is paid them.—Hn.; Wilkie.

Neither witches nor any evil spirits have power to follow one beyond the middle of the next running stream.—N.

> Now do thy speedy utmost, Meg,
> And win the keystane o' the brig:
> There at them thou thy tail may toss;
> A running stream they dare na crass.
>
> Burns, *Tam o' Shanter.*

Lorsqu'un Breton trouve un ruisseau en revenant chez soi, il en suit le cours aussi longtemps que possible, parceque l'eau vive qui separe le voyageur du sorcier rend impuissante la malice de ce dernier.—D. C.

I did know one that had a child of five years old, a girle, it was taken pitiously; the father was in great heavinesse and knew not what to do: some gave him counsel to go to a woman which dwelt ten miles from him, and to cary some of the clothes which the child lay in. He did so: the woman told him that his child was bewitched, and if he did not seek remedie in time the child would be lost. She bad him take some old clothes and let the child lye in them all night, and then take and burn them, and he should see by the burning; for if they did burn black, that showed the child was bewitched; and she said further that doubtless the witch would come thither. He followed her advice, and, sure as we be here, there came an old woman in, which he suspected, even while they were burning, and made an errand. The man made no more ado, but even laid his clowches upon her, and clawed her until the blood ran downe her cheeks, and the child was well within two days after. I could tell you of a stranger thing, but I have it but by report, but yet indeed by very credible report. There was a butcher by his trade that had a boy to his sonne, his name was John: grievous sores did break forth upon him; they layed salves, and none would cleave for to draw or to ease them. The father, making his moane to a friend of his, he told him whither he should goe to a very skilfull man. He did goe, and, being demaunded whom he suspected, she was showed him in a glass, an old woman that dwelt not far from him in an house alone. He told the cunning man that the woman had shut up her doore, and was gone from home out of the shire, and so he could not tell how to come by her. He told him a way how he should fetch her home. Cut off the haire (said he) of the boye's head, and put in a cloth and burn it, and I warrant you she wil come home with all the speed she can. Burn it abroad; burn it not in a chimney, for if you do it will make you all afraid. The man went home and did this. The woman came home with all speed, came to his house, came to the boy, and said: "John, scratch me." He scratched her until the blood followed, and whereas nothing before would draw his sores, they healed of themselves.—Gifford, *Dialogue on Witches*, p. 46.

See *Misson's Travels over England*, by Ozell, 129; *Letters on the English Nation*, by Angeloni [Dr. Shebbeare], 1719—1755, i. 191.

In Greenland a man (piarkusiak) born of a mother whose preceding children have died at an early age, is considered proof against witchcraft, and he is selected to work charms against it.—Hy. Rink, *Danish Greenland*, p. 205.

Because there be secrets in nature, a horse-shoe must be heat red hot and then put into a kettle seething upon the fire, to drive away the witche's spirit.—Gifford, *Dialogue*, p. 61.

Ford (*Handbook of Spain*) considers that the horse-shoe arch of the principal entrance to the Alhambra, and the open hand which is displayed upon it, were intended as talismans against the Evil Eye; small bands of gold and silver having been worn round the neck as charms by Moorish women till Charles V., by a Pragmatica in 1525, forbade the usage. He also ascribes the great national oath of Spain, C——, as a phallic abjuration.

It is recorded in *Long Ago*, ii. 22, that at the sale of Bishop Lord Auckland's property at the Palace, Wells, it was noticed that a horse-shoe was hung in his lordship's chamber so as to face him when in bed. Two others were found in the young ladies' rooms. A clerical apologist says: "Bishops are but men; they are not impervious to the many little weaknesses of frail mortality. My own daughters have each one over her bed."—ii. 55.

> Straws laid across, my pace retard;
> The horse-shoe's nail'd (each threshold's guard);
> The stunted broom the wenches hide,
> For fear that I should up and ride.
> They stick with pins my bleeding seat,
> And bid me show my secret teat.
> Gay, *Fables*, xxiii., "Old Woman and her Cats."

TALISMAN.

"With regard to my son, let him keep as a talisman the seal I used to wear attached to my watch."—Will of Napoleon III., *Chambers' Journal*, 1873.

GINN.

Of both the classes of ginn, good and evil, the Arabs stand in great awe; and for the former they entertain a high degree of respect. It is a common custom, on pouring water, &c., on the ground, to exclaim or mutter, "Destoor"; that is, to ask the permission or crave the pardon of any ginnee that may chance to be there. . . . [The ginn] are also believed to inhabit rivers, ruined houses, wells, baths, ovens, and even the latrina; hence persons, when they enter the latter place, and when they let down a bucket into a well, or light a fire, and on other occasions, say, "Permission" [Destoor], or "Permission, ye blessed" [Destoor, yá mubárakeen], which words, in the case of entering the latrina, they sometimes preface with a prayer for God's protection against all evil spirits; but in doing this some persons are careful not to mention the name of God after they have entered (deeming it improper in such a place), and only say, "I seek refuge with Thee from the male and female devils."—Lane, *Modern Egyptians*, c. x.

JUMBY.

Such is the power of jumbies to hurt little children that I have been told by a mother whose child was ill that it *could* not recover, as "de spirits dem bin and walk over de child." But there is a wonderful charm in the mere *outside* of a Bible or a Prayer-book. Put one of these under the pillow on which the baby's head lies, and you can keep off the most mischievous jumby. This will do for the daytime, and at night a bright light must be kept in the room; otherwise the jumbies will take advantage of the dark to do their evil deeds, to take their eccentric perambulations over the child or, to blow in its face. This last is quite a common jumby trick.—Branch, *West Indian Superstitions.*

HAG-BUSH.

Ghosts will never come near a door that has the hag-bush* hung up on the threshold.—*Ib.*

* The lilac.

ELF-BORE.

A hole in a piece of wood out of which a knot has dropped or been driven. By the superstitious, viewed as the operation of the fairies.—J.

If you were to look through an elf-bore in wood where a thorter knot has been taken out . . . you may see the elf-bull haiging† with the strongest bull or ox in the herd, but you will never see with that eye again.—*Illustrations of Northern Antiquities*, Edinburgh, 4to, 1817, p. 404.

† Butting.

Also called an *Awvus bore.* By looking at a dead candle through such a hole one will see the face of the person whose death the candle portends.—J.

OBI.

Thus in Jamaica once upon a time . . .
Quako, high priest of all the negro nation,
And full of negro faith in conjuration,
Loaded his jackass deep with wonder-bags
Of monkeys' teeth, glass, horsehair, and red rags,
When forth they march'd—a goodly, solemn pace—
To pour destruction on the Christian race.
Wolcot, *Epistle to the Pope.*

EVIL TONGUE.

In Germany, when some come which are not very good friends, or do not like them, and praise the children, the parents or nurse do not love to hear it; and for a remedy thereof, that it may do no hurt to the children, they immediately gibe bad language to them, &c.—K.

*See* Forespeak, *post.*

Aut, si ultra placitum laudarit, bacchare frontem
Cingite, ne vati noceat mala lingua futuro.
Virgil, *Eclog.*, vii. 27.

WITCHES, FAIRIES, and THE EVIL EYE.

In good sooth, I may tell it to you as to my friend, when I go but into my closes I am afraid, for I see now and then a hare, which my conscience giveth me is a witch or some witches' spirit, she stareth so upon me. And sometime I see an ugly weasill runne through my yard, and there is a foule great cat sometimes in my barne which I have no liking unto.—*A Dialogue of Witches and Witchcraft* [by Geo. Gifford, Percy Soc., 24], p. 8, 1603.

She had three or four imps, some call them suckrels, one like a grey cat, another like a weasel, another like a mouse.—*Ib.*

"What say you to this? that the witches have their spirits, some hath one, some hath more, as two, three, four, or five. Some in one likeness and some in another, as like cats, weasils, toads, or mise, whom they nourish with milk, or with a chicken, or by letting them suck now and then a drop of blood: whom they call when they be offended with any and send them to hurt them in their bodies, yea to kill them and to kill their cattell."—*Ib.*, p. 18.

"And I had a hog which eate his meat with his fellows, and was very well to our thinking overnight, and in the morning he was stark dead. My wife hath had five or six hens even of late dead. Some of my neighbours wish me to burne something alive, as a hen or a hog."—*Ib.*, p. 9.

It is usual for a Cingalese, when he is apprehensive of danger from his illness, to devote a cock to the devil or evil spirit who, he imagines, torments him.—Percival, *Ceylon*, 2d Ed., p. 223. 1805.

The Malagasy sacrifice cocks.—Ellis, *Madagascar*, i. 100. 1838.

*Dro. S.* Some devils ask but the parings of one's nail,
A rush, a hair, a drop of blood, a pin,
A nut, a cherrystone.—Shak., *Comedy of Errors*, iv. 3, 63.

*Hecate.* There 's one come to fetch his dues,
A kisse, a coll, a sip of blood.—Middleton, *The Witch.*

'Tis all one
To be a witch as to be counted one.
W. Rowley, *Witch of Edmonton*, ii. 1.

It would seem as if the remains of obnoxious animals were sometimes left as "awful examples." Brogden, in his *Lincolnshire Glossary*, gives Tail-slough or Slot. The outer skin of the tail of a rat or mouse left in traps as a warning to his kindred.

"Blood will I draw on thee, thou art a witch."—Shak., *1 Henry VI.*, i. 5, 6.

Scots are like witches: do but whet your pen,
Scratch till the blood come; they 'll not hurt you then.
[*The Rebel Scot*]; *Wit Restored*, 1658.

TOAD.

A disease of cattle absurdly imputed to the poison of toads. It is analogous to the species of *ignis sacer* in sheep, denominated by the ancients *ostigo*, which, according to Columella, "os atque labra fœdis ulceribus obsidet et mortifera est lactentibus."—l. vii. c. 5. He refers it to acrid dews or blights. This is one of the diseases against which lustration by needfire is employed. An instance of the practice occurred near Sedbergh three years ago.—Willan, *West Riding of Yorkshire*, 1811 in *Archæologia*, xvii. and *Trans. English Dialect Society*.

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.]

HARE. *See* pp. 195 and 208, *ante*.

The ancient Britons made use of the hare for the purposes of divination. They were never killed for the table. 'Tis, perhaps, from hence that they have been accounted ominous by the vulgar. *See* Brand, iii., p. 192. They are still refused to be eaten as food by the common people and many others. "Leporem et gallinam et anserem gustare fas non putant (Britanni) hæc tamen alunt animi voluptatisque causâ.—Cæsar, *de Bello Gall.*, v. 12. The rustic's refusal nowadays in the West of England is:—"Ise never eat hallow fowl," under which term he includes hares and rabbits as well as wild fowl.—G. T. Manning, *Rural Rhymes*, 1837 (Introduction).

*Lady Smart* (*to Lady Answ.*). Madam, will your ladyship have any of this hare?

*Lady Answ.* No, madam; they say 'tis melancholy meat.—S., *P. C.*, ii.

It was prescribed for sleeplessness. See *post*.

The Abyssinians think it unclean meat, and will not eat it.—Bruce, *Travels*, iii. 384. 1790.

Nor the Moors.—Copley, *Wits, Fits, and Fancies*, p. 40. 1614.

Women are turned into hares, and can only be shot with a silver sixpence.—(Isle of Man) *N.*, i. 5.

A hare's foot was quite recently valued as a charm, and carried about the person. See *post*.

*Lady Smart* (*to Sir John, whom she had forgotten having invited to dinner, on his entering after it has begun*). Well, I am the worst in the world at making apologies: it was my lord's fault; I doubt you must kiss the hare's foot.—S., *P. C.*, ii.

A Sapois demandes à une jeune fille si elle a mangé du lievre, c'est presque lui faire un injure. La raison en est qu'on est persuadé que pour etre beau ou belle il faut manger du lievre pendant 7 jours de suite, croyance qui ne

pouvait exister chez les Hebreux auxquels la loi du Lévitique en interdisait la nourriture.—D. C.

Wilde asks: Has not the adage "I 'll make a hare of you" arisen from the belief of hares being occasionally bewitched?

Sumpto in cibis lepore vulgus gratiam corpori in septem dies fieri arbitratur, frivolo quidem joco, cui tamen aliqua debeat subesse causa in tanta persuasione.—Pliny, *Nat. Hist.*, xxviii. 79, and *see* Martial, *Ep.*, v. 29. The hare was sacred to Venus, be it remembered.

Si vous mangez du lievre vous serez belle pendant neuf jours: C'est pour dire que si quelq'un vescitur lepore* lepore† vestitur.—Perron, *Proverbes de Franche Comté*, p. 148.

* Lievre. † Grace.

How the auld uncanny matrons
Grew whiles a hare, a dog, or batrons†
To get their will o' carles sleepan,
Wha hae nae staulks o' rountree keepan,
Ty'd round them when they ride or sail,
Or sew't wi' care in their sark-tail.

† Cat. Picken's *Poems*, 1788, p. 59.

*Alken.* A witch
Is sure a creature of melancholy,
And will be found or sitting in her fourm,
Or else, at relief, like a hare . . .

Ben Jonson, *Sad Shepherd*, ii. 7.

*George.* For as the shepherd said,
A witch is a kind of hare.
*Scath.* And marks the weather,
As a hare doth.—*Ib.*, viii. 2.

*Mer.* A bawd, a bawd, a bawd! So ho!
*Rom.* What hast thou found?
*Mer.* No hare, sir; unless a hare, sir, in a lenten pie
That is something stale, and hoar ere it be spent.

Shak., *Romeo and Juliet*, ii. 4, 126.

MEETING HARE. The mon that the hare i met
Ne shall him never be the bet;
Bote if he lei doun on londe
That he bereth in his honde,
Be hit staf, be it bouwe,
And blesce him with his elbowe,
And mid wel goed devoscioun
He shal seien an oreisoun
In the worshipe of the hare,
Thenne mai he wel fare.—*Reliquæ Antiquæ*, i. 133.

CAT. S'il y a un pelage noir, il est soupconné de frequenter le sabbat déguisé en sorcier.—Richard, *Traditions Lorraines.*

Aux environs de l'Aigle en Normandie ón croit que les chats mâles ont le privilége d'assister au sabbat, mais si on leur coupe le bout de la queue, ou les oreilles ils n'y sont point admis.—Bosquet, *La Normandie.*

*Kick.* One word, mother.
Have you not been a cat in your days?
Shirley, *Lady of Pleasure*, iv. 1.

The superstition that a cat has nine lives is, of course, referable to their identity with witches.

IRON.

The Tramontains to this day put Bread, the Bible, or a piece of Iron in Women's bed when travailing to save them* from being thus stolen, and they commonly report that all uncouth, unknown wights are terrified by nothing earthly so much as by cold iron. They deliver the reason to be that Hell, lying betwixt the chill tempests and the firebrands of scalding metal and Iron of the North†, by an antipathy thereto these odious, far-scenting creatures shrug and fright at all that comes thence relating to so abhorred a place, whence their torment is either begun or feared to come hereafter.—Kk., p. 6, repr., 1815.

* The children.

† Hence the loadstone causes a tendency to that point.

D'ou vient que la cuilliere de fer empesche le pois et le ris de cuire?—Joubert, *Er. Pop.* (*Cab.* 48).

The fairy dart was supposed to get into the cow's body without breaking the hide. It was used as an amulet to ensure safe delivery by women in labour.

*See* G. Soane, *New Cur. of Lit.*, 1847, i. 212.

FARE-FOLKIS.

The fairies still linger in several parts of Clydesdale, and numberless stories are told concerning their freakish adventures. Although not believed to be positively malevolent towards man, they were at least very irritable in their dispositions, and it required no small attention to steer clear of offending them. Whenever they were mentioned, it was usual to add, in order to prevent the possibility of any dangerous consequences arising from treating them with too much familiarity, "His name be around us; this is Wansday," or "this is Furesday," according to the particular day of the week.—J.

PAN-KAIL.

Broth made of coleworts, hashed very small, thickened with a little oatmeal. Formerly, in making this broth, the meal which rose as the scum of the pot was not put in any dish, but thrown among the ashes; from the idea that it went to the use of the fairies, who were supposed to feed on it.—J.

The Romans, in order to consecrate their food, generally threw a part of it into the fire as an offering to the Lares, who were called in consequence "Dii Patellarii," Plautus, *apud* Adams, *Rom. Antiq.*, p. 441.

Marco Polo (1298) gives this account of the Tartars: "Et sachiez que leur loy est telle comme je vous dirai. Car il

ont leur dieu que il appellent Nacigay et dient que il est dieu terrien qui garde leur enfans et leur bestes et leur blez. Et li font grant reverence et grant honneur; car chascun en tient un en sa maison. Et est fait de feutre et de draps; et aussi font sa femme et ses enfans. La moullier it metent à senestre; et les enfans sont tuit ainssi fait comme il est. Et quant il menjuent si prennent de la char grasse et li oignent la bouche, et à sa femme et à ses enfans. Et puis prennent du brouet de la char et l'espandent dehors la porte de la maison. Et dient que leur dieu et sa mesnie a eu sa part du mengier.—*Le Livre de M. Polo*, ed. Pauthier, p. 191. 1865.

On Rood-day (May 3rd) great attention to their cows is supposed to be necessary, as both witches and fairies are believed to be at work, particularly in carrying off the milk. Many accordingly milk a little out of each dug of a cow on the ground. It is believed that this will make the cow luck, or prosper during the whole summer; but that the reverse will be the case if this ceremony be neglected. . . . This is evidently a heathenish libation either to the old Gothic or German deity, Hertha, the Earth, or to the Fairies.

OFFERINGS.

The inhabitants of this island (Lewis) had an ancient custom to sacrifice to a sea-god called Spony at Hallowtide. They came to the Church of St. Mulray, having each man his provision along with him: every family furnished a peck of malt, and this was brewed into ale. One of their number was picked out to wade into the sea up to the middle, and, carrying a cup of ale in his hand, standing still in that posture, cried out with a loud voice, saying, "I give you this cup of ale, hoping that you 'll be so kind as to send us plenty of sea-ware for inriching our ground the ensuing year," and so threw the cup of ale into the sea. This was performed in the night time. They then went to church.—Martin, *Western Islands of Scotland*, p. 28.

SILVER.

It has been said for certain that his* own waiting man, taking a resolution to rid the world of this truculent bloody monster, and knowing he had proof of lead,† shot him with a silver button he had before taken off his own coat for that purpose.—*Judgments upon Persecutors*, p. 50.

* Claverhouse's.

† Protection from the power of leaden bullets by the power of enchantment.

ORDEALS TO TEST WITCHES.

The accused parties not being able to repeat the Lord's Prayer without mistakes; being out-weighed by the Church Bible; swimming with thumbs and toes tied across; being unable to shed tears; having the Devil's Mark, an apparent sore rendered insensible of pain, and which might appear like

the bite of a Flea; or secret Teats (like Warts and Moles) at which their imps were allowed to suck, an absurd notion almost peculiar to this country, where feeding and rewarding imps was made a capital felony. These imps might appear, if their coming to take their accustomed meals were watched, in the shapes of Cats, Dogs, Rats, Mice, Birds, Flies, Toads, Fleas, &c.; they might also be kept in pots or other vessels, where they would stink detestably.—*The Inanity and Mischief of Vulgar Superstitions*, by M. J. Naylor, Four Sermons, Cambridge, p. 88 n. 1795.

According to Hesiod, Zeus made the third, or brazen race of hard ASH-wood, pugnacious and terrible; as Yggdrasil, the cloud-tree of the Norseman, out of which he believed the first man was made, was an ash.—Grote, *History of Greece*, i. c. 2.

The Old English name was the Witan-ash or Whitty.—Jackson, *Shropshire Word-Book*. *Cf.* Witch-elm.

The milkmaid's pail is made of the Wiggen* tree, as also the churn staff. The shafts of pitchforks and other utensils used in stables to scare off the witches. Boughs were also hung at the bedhead.—Manning.

* *i.e.* Rowan.

ASH SAP given to children prevents witches changing or stealing them. It also acts as a powerful astringent.—*N.*, i. 4.

In Scotland a sprig of the ash* tree is carried on the person, and this wood is used in fishing-boats to fasten the halyards.

* Rowan.

A piece of ashwood, wrapped round with red thread and sewn into garments, is often carried as an amulet.—*N.*, i. 4.

In diseases of cattle, and when malt yields not a due proportion of spirits, a sprig is a sovereign remedy.—C.

Such a saying prevails over all Scotland. In the southern pastoral district it is thus enlarged and varied:—

Rowan-tree and red thread
Maks the witches tyne their speed.

Black luggie, lammer bead,
Rowan-tree and red thread,
Put the witches to their speed.—C.

To be delivered from witches, they hang in their entries, among other things, HAWTHORN, otherwise whitethorn, gathered on Mayday.—Scott, *Demonology and Witchcraft*. Mountain-ash (cerdyn) in South Wales.—Howell, *Camb. Sup.*, p. 178.

Vervain*, dill†,
Hinder witches of their will.
Meg Merrilies in Scott's *Guy Mannering*.

* Trefoil.—Virg., *Ecl.*, viii. 66. † John's wort.—Dodoen's *Herbal*.

Vervain and dill.—Aubrey, *Miscs.*, p. 147.

Sabine, espece de genevrier.—D. C. Branches hung in and outside of house as a counter charm.—Jo.

Gin ye wad be leman mine,
Lay aside the St. John's wort and the verveine.
Scott, *Minstrelsy Scott. Bord.*, n. to "Demon Lover."

Nine withes of the Witch-HAZEL banded together is a charm against witches.—(Worcestershire) L.

A spray of Wych-hazel, with its fine broad leaves . . . was formerly used as a riding-switch to ensure good luck on the journey. A small piece of the wood was always, in the Midlands, inserted in the churn to make the butter come. —Dr. Bull, in *Trans. of Woolhope Naturalists' Club*, "On the Elm." 1868.

If you are pursued by a Will-o'-the-wisp, put a STEEL KNIFE into the ground with the handle upwards; the Will-o'-the-wisp will run round the knife till it is burnt up, and so you have time to escape.—(Yorkshire) *N.*, iv.

Les habitants de Quimper en Bretagne placent dans leurs champs un trépied ou un couteau fourchu pour eloigner le loup de leur bétail.—D. C.

Let the superstitious wife
Near the child's heart lay a knife:*
Point be up, and haft be down,
(While she gossips in the town);
This, 'mongst other mystic charms,
Keeps the sleeping child from harms.
Herrick, [*Hesp.*, 891.—ED.]

* *See* (Swedish) Th., *N. M.*, ii. 82.

Bring the holy CRUST OF BREAD,*
Lay it underneath the head,
'Tis a certain charm to keep
Hags away, while children sleep.
Herrick, [*Hesp.*, 890.—ED.]

* *i.e.* Sacrament bread.

The Bible was also laid in the head of the cradle to preserve the child from witchcraft.—(Scotland) J.

DRAW BLOOD of a witch, and she can't harm you.—(Lancashire.)

Some wish me to beate and claw the witch until I fetch blood on her, and to threaten her that I will have her hanged.—Giff., *Dialogue* (Percy Soc.), p. 11, and see *Ib.*, pp. 46–47.

To fling a knife at and fetch blood from her.—*Connoisseur*, 59.

The brow is the place always aimed at, "drawing blude aboon the breath."—J.

An unbaptised infant should not be left alone in the dark without a candle for fear of night hags.—B.; Pennant, *Tour in Scotland*, 1769, p. 115; Gregorie, *Episcopus Puerorum*, p. 97.

It is looked on as uncannie, bringing the house into danger.—*Edinburgh Mag.*, 1819.

The modern Greeks dread witchcraft at this period of their children's lives, and are careful not to leave them during

their first eight days, within which period the Greek Church refuses to baptise them.—Wright, *Literature of Middle Ages*, i. 291.

The Jews had the same fear till the eighth, or day of circumcision.—Stehelin's *Traditions*, i. 111.

A part of the father's clothes should be laid over a female child, and the mother's petticoat on a male child, to find favour with the opposite sex.—Thorpe, *Nor. Myth.*, ii. 109.

An unchristened child was considered in the most imminent danger should the mother, while on the straw, neglect the precaution of having the blue bonnet worn by her husband constantly beside her.—(Teviotdale) J.

The German peasant, during the days between his child's birth and baptism, objects to lend anything out of the house lest witchcraft should be worked through it on the yet unconsecrated baby.—Wuttke, 195.

After the birth of a Chinese baby its father's trousers are hung in the room wrong side up, that all evil influences may enter into them instead of into the child.—Doolittle, *Chinese*, i. 122.

Cows.

Afin que les vaches puissent concevoir, il est aussi de pratique de les frapper sur le flanc de trois coups d'une baguette de coudrier, ou de fendre en quatre le bout de leur queue, ou de leur appliquer sur les reins une poignée de boue, ou d'y jeter un seau d'eau fraiche, ou enfin de les frotter.—(Normandy) D. C.

To prevent the ephialtes, or nightmare, we hang up a HOLLOW STONE in our stables.—Browne, *Vulgar Errors*, v. 24.

Elfcups, stones perforated by friction at a waterfall, placed under stable-doors.—Cromek, *Nithsdale Song*, 290.

A STONE WITH A HOLE in it (a natural perforation), hung at the bed's head,* will prevent the nightmare; it is, therefore, called a hagstone, from that disorder which is occasioned by a hag or witch sitting on the stomach of the party afflicted.—G.; *N.*, i. 1.

* Or a knife or steel laid under the foot of the bed.—N.

Welsh: Glain-naidr or Glain-y-nadroedd. In North of England also called Adder-stones, the perforation being supposed to be made by the sting of an adder.—Brockett, *Glossary*.

Holy stone, or adder stone, as caused by the sting of an adder. Such as sweat in their stalls are supposed to be cured by it.—Brockett.

A Yorkshire name for the nightmare is Bitch-daughter.—Carr, *Craven Glossary*.

It also prevents witches riding horses, for which purpose it is often tied to a stable-key. *See* Southey, *Eclogues*, "The Witch."

MARE-STANE.

A rough stone resembling the stone-hatchet in shape, often one that has been taken out of the bed of a river and worn down by collision or friction, so as to admit of a cord being fixed round it.—(Angus) J.

A SICKLE is also thought to possess the magic of scaring witches.—H. W.

Chase evil spirits away by dint
Of sickle, horse-shoe, hollow flint.
Butler, *Hudibras*, II. iii. 291.

The practice of nailing field vermin (weasels, jays, and others) on the walls of country houses, I used to think, was a gamekeeper's dodge, "pour encourager les autres," as when they hung up the admiral, but more likely it has some magical bearing on certain animals supposed to be embodied witches.

Veneficiis rostrum lupi resistere inveteratum aiunt ob idque villarum portis præfigunt. Hoc idem præstare et pellis e cervice solida existimatur: quippe tanta vis est animalis, præter ea quæ retulimus ut vestigia ejus calcata equis afferant torporem.—Pliny, *Nat. Hist.*, xxviii. 44.

HORSE-SHOE. *See* pp. 33, 281, and 436, *ante*.

A horse-shoe nailed* to a door or let into the step prevents the entrance of witches or evil-disposed persons.—Scott, *Redgauntlet*, ii. 244.

* Seven seems to be the proper number of nails.

Often seen on stable doors and on the masts of ships.†—Whately.

† Said to have been on Nelson's *Victory*.

Sometimes they are impaled on trees in woods.—Maury, *La Magie et l'Astrologie*, 166.

It should have been found or stolen.—*N.*, ii.

Still attached to doors and wells, and almost invariably to fishing-boats.—*Norfolk Arch.*, ii. 305.

At Mr. Ashmole's threshold the hollow of the horse-shoe pointeth into the house.—Ay.

Ay. adds Brazen-nose College gate.

Amongst the charms pour denouer l'aiguillette, Thiers mentions the following:—"17. Prendre un fer de cheval qu'on aura fortuitement trouvé dans son chemin, et en faire une fourche un jour de dimanche en disant certaines paroles."—*Traité*, iv. 523.

Aubrey (*Miscellanies*, p. 148) says: "Most houses of the West End of London have the horse-shoe on the threshold."

Passing a gate of the city of Peshawur I observed it studded with horse-shoes, which are as superstitious emblems in this country as in remote Scotland.—Burnes, *Bokhara*, 1834, i. 202.

Among the Bullæ in Montfaucon the horse-shoe figures as a preservative against fascination.

FAIRIES, OR GOOD PEOPLE.

A person would be thought impudently profane who should suffer his family to go to bed without having first set a tub or pail full of clean water for these guests to bathe themselves in, which the natives aver they constantly do as soon as ever the eyes of the family are closed, wherever they vouchsafe to come.—Waldron, *Isle of Man*, 173.

"When I was a boy our country people would talk much of them. They swept up the harths alwaies at nights and did sett their shoes by the fire, and many times they would find a threepence in one of them. Mrs. Markey, a daughter of Serjt. Hoskyns, the poet, told me that her mother did use that custome, and had as much money as made her (or brought her) a little silver cup thirtie shillings value.—Aubrey, *Remains*, 179, ro."

Near to this wood there lay a pleasant mead,
Where Fairies often did their measures tread,
Which in the meadow made such circles green,
As if with garlands it had crowned been. * * * *
Within one of these rounds was to be seen
A hillock rise, where oft the Fairy Queen
At twilight sat, and did command her elves
To pinch those maids that had not swept their shelves;
And further, if, by maiden's oversight,
Within doors water were not brought at night;
Or if they spread no table, set no bread,
They should have nips from toe unto the head,
And, for the maid that had performed each thing,
She in the water-pail bade leave a ring.
W. Browne, *Britannia's Pastorals*, i. 2, 389.

The nips of fairies upon maid's white hips
Are not more perfect azure.
Middleton, *The Witch*, i. 2.

ELF-LOCK.

*Mer.* This is that very Mab
That plats the manes of horses in the night,
And bakes the elf-locks in foul sluttish hairs,
Which, once entangled, much misfortune bodes.
Shak., *Romeo and Juliet*, i. 4, 88.

She* that punches country wenches,
If they rub not clean the benches,
And with sharper nails remembers
When they rake not up the embers;
But, if so they chance to feast her,
In a shoe she drops a tester.
B. Jonson, *A Particular Entertainment*, &c. 1603.

* Mab.

This is she that empties cradles,
Takes out children, puts in ladles;
Trains forthwith midwives in their slumber
With a sieve the holes to number,
And then leads them, from her burrows
Home through ponds and water-furrows.—*Ibid.*

The expectation of maidens that Queen Mab will drop a tester in their shoe is alluded to in *The London Chanticleers*, 1 [Haz., *O. Pl.*, xii.].

*Puck.* I am sent with broom before,
To sweep the dust behind the door.
Shak., *Midsummer Night's Dream*, v. 1, 378.

The divine art of Printing and Gunpowder have frightened away Robin Goodfellow and the Fairies.—Ay.

The Robin Goodfellows, Elves, Fairies, Hobgoblins of our latter age, which idolatrous former days and the fantastical world of Greece ycleped Fauns, Satyrs, Dryads, and Hamadryads, did most of their merry pranks in the night.

Til after long tyme myrke, when blest were windowes, dares, and lights,
And pails were filled and hathes were swept 'gainst fairie elves and sprits.—Warner, *Albion's England*, ch. 24.

Then ground thy malt; and had hempen shirts for their labours; daunced in rounds in green meadows; pincht maids in their sleep that swept not their houses clean; and led poor travellers out of their way notoriously.—Nash, *Terrors of the Night*, *B.* iii. l. 1594.

Farewell, rewards and fairies,
Good housewives now may say,
For now foul sluts in dairies
Do fare as well as they;
And though they sweep their hearths no less
Than maids were wont to do,
Yet who of late for cleanliness
Finds sixpence in her shoe?
Bishop Corbet, *Fairies' Farewell.*

*G. cap.* Stretch forth thy hand, coz.; art thou fortunate?
*Don.* How? fortunate? Nay, I cannot tell that myself: wherefore do I come to you but to learn that? I have sometimes found money in old shoes; but if I had not stolen more than I have found, I had had but a scurvy thin-cheeked fortune on 't.
Middleton, *More Dissemblers besides Women*, iv. 1.

Fairy-pipes.

Small tobacco-pipes of an ancient and clumsy form, frequently found in ploughed fields of North of England, particularly in the neighbourhood of fortified earthworks.—Brockett.

FAINTIE-GRUND.

Ground in the course of a journey or excursion where, when one passes over it, it is necessary to have a bit of bread in one's pocket, in order to prevent the person from fainting. —L. Jewitt, *Reliquary*, ii. 74.

DWARFS.

En Normandie on croit qu'il y a des esprits servants que prennent de préference la forme dun nain, et qui aident les labourers dans leurs travauxs, ainsi que les jeunes filles dans le menage; mais si celles ci viennent à oublier de leur jeter à manger sous la table, et de la main gauche, alors ces nains rancineux mettent, pour se venger, le désordre dans la maison.—D. C.

SHEEPFOLD.

During the season that the ewes are milked, the bught door is always carefully shut at even; and the reason they assign for this is, that when it is negligently left open the witches and fairies never miss the opportunity of dancing in it all the night.—Jas. Hogg, *Mountain Bard*, pp. 27–28.

One most efficacious mode of butter-stealing is to follow the milch cow as she walks either field or road or boreen, and pick up the tracks made in the soft earth by the four feet of the animal, or gather the bits of clauber that stick between the clefts of the feet. Should a set be thus acquired little butter will be produced, but got by the cow's owner she will be invulnerable.—Wilde.

A certain quantity of COW-DUNG is forced into the mouth of a calf immediately after it is calved, or at least before it receives any meat; owing to this, the vulgar believe that witches and fairies can have no power ever after to injure the calf.—*Statistical Account of Scotland*, xvi. 122, par. of Killearn, Stirling.

HORN.

Les Napolitains conservent dans leurs maisons des cornes plus ou moins ornées auxquelles ils attribuent le pouvoir de detruire les maléfices. Ils les portent sur eux lorsqu'ils sortent et s'ils font la rencontre de quelque personnage qu'ils soupconnent d'etre sorcier ou pourvu du mauvais œil, ils lui opposent adroitement leurs cornes. S'ils ne s'en trouvent point munis, ils les simulent alors avec les doigts.—D. C.

DOORSTEP.

The Scottish fairies sometimes reside in subterranean abodes in the vicinity of human habitations, or, according to the popular phrase, "under the doorstane or threshold," in which situation they sometimes establish an intercourse with men by borrowing and lending and other kindly offices.—Scott, *Minstrelsy of the Scottish Border*, ii. 228.

A little lovely boy dressed in green came to her, saying, "Coupe yere dishwater farther frae yere doorstep, it puts out our fire." This remark was complied with, and plenty abode in the good woman's house all her days.—Cromek, *Remains of Nithsdale Song*, p. 301. 1810.

CELTS. [Celtis. *See* Ducange and *New Eng. Dict.*—ED.]

Les archeologues designent ainsi les haches di pierre dont les Gaulois faisaient usage. Dans la Montagne Noire, département du Tarn où l'on trouve assez frequemment de ces haches, on les appelle peyros de picoto, ou pierres de petite vérole, et on les suspend dans les bergieres, parce qu'on croit qu'elles préservent les troupeaux de la clavelée" (rot). D. C. And *see* p. 400.

In Scotland they are not unfrequently found in the isles. They are called "Fairy hammers," and are preserved among other relics with which the Highlanders medicate, or rather charm, the water they drink as a remedy in particular diseases.—J.

Also as a charm against lightning.—Scott, *Pirate*, iiii. 4.

In describing the den of Cacus, Virgil says: —

. . . . Foribusque adfixa superbis
Ora virum tristi pendebant pallida tabo.—*Æn.*, viii. 196.

And Strabo says the Belgians did the same to their enemies.

The Montenegrins of our own day do likewise.—R.

Quid? quod et istas nocturnas aves* cum penetraverint Larem quempiam, sollicite prehensas foribus videmus affigi; ut, quod infaustis volatibus familiæ minantur exitium, suis luant cruciatibus.—Apul., *Metam.*, III., cap. 16.

* Bubones.

Hinc Amythaonius, docuit quem plurima Chiron,
Nocturnas crucibus volucres suspendit, et altis
Culminibus vetuit feralia carmina flere.
Columella, *De Re. Rusticâ*, x. 346.

The snout or muzzle that is nailed at the top of Brazenose gate is like the snout of some beast. Why not a Wolf? —Ay.

In old hangings we see old heroes with the skins of lion's heads on them, as also on their knees; which were not worn only perhaps for ornament or the like, but upon some medicinal or magical account.—Ay.

D'autres documents mentionnent une superstition propre aux Francs, qui conservaient comme objets de culte les têtes des animaux offerts en sacrifice et prêtaient des serments sur ses cranês desséchés: cette pratique, defendue en 541 par le 4e concile d'Orleans et par le pape St. Grégoire en 597 remontait à une origine fort ancienne, car l'idole trouvée à Tournai dans le tombeau de Childeric, père de Clovis, était une petite tête de bœuf. De nos jours encore, on voit

en certaines campagnes des têtes d'animaux attachées aux portes principales suivant l'usage des payens germains qui protegeaient leurs demeures par ces osssements reputés sacrés.—*Hist. Eccl. de la Province de Trèves, &c.* [par l'Abbé Clouet], Verdun, 1844, i. 398.

Chesnel [*Dict.*] speaks of seeing in the France of to-day "clouées a la partie extérieure del a porte des granges de beaucoup d'habitants de la campagne, des têtes de loup, de renards, d'oiseaux de proie."—*Sub. v.*, Animaux.

This custom survives in North Italy. Dead moles also are hung swinging from a stick near the molehills, perhaps pour encourager les autres.—R.

MINT.

The herb Mint doth much hinder and let milk to be turned into cheese.—Cawdray, *Tr. of Sim.*, 498.

I speak of ancient times; for now the swain
Returning late, may pass the woods in vain,
And never hope to see the nightly train;
In vain the dairy now with mint is dressed,
The dairymaid expects no fairy guest
To skim the bowls, and after pay the feast.
She sighs, and shakes her empty shoes in vain,
No silver penny to reward her pain.
Dryden, *Wife of Bath's Tale*, 16.

CLOTHES.

Wear the inside of thy stockings outward to scare the witches.—Howell, *English Proverbs*.

STABLE-CHARM.

Hang up hooks and shears to scare
Hence the hag that rides the mare,
Till they be all over wet
With the mire and the sweat;
This observ'd, the mares shall be
Of your horses all knot-free.
Herrick, [*Hesp.*, 893.—ED.]

TAKE.

This term is used by Shakespeare for malicious influence:—

And then, they say, no spirit dare 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*.—*Hamlet*, i. 1, 163.

* *i.e.* Christmas.

So in *Merry Wives of Windsor*, iv. 4, 31; *King Lear*, ii. 4, 162.

"He hath a take upon him, or is planet-struck."—*Quack's Academy*, 1678; *Harl. Misc.*, ii. 34.

This remains as a survival with us when we say a person "is in a taking," *i.e.* a state of fright.

DILL.

Also one old saying I have heard of this herb, that—

Whosoever weareth Vervain or Dill
May be bold to sleep on every hill,

as who should say, such is the virtue of those two herbs that they preserve a man from all outward harm.—Cogan, *Haven of Health*, p. 41. 1596.

The night-shade strows to work him ill,
Therewith the vervain and the dill
That hindreth witches of their will.—M. Drayton.

OVUM ANGUINUM.

In most parts of Wales* and throughout all Scotland and in Cornwall, we find it a common opinion of the vulgar that about Midsummer Eve (though in the time they do not all agree) it is usual for snakes to meet in companies, and that by joining heads together and hissing a kind of bubble is formed like a ring about the head of one of them, which the rest, by continual hissing, blow on till it comes off at the tail, and then it immediately hardens and resembles a glass ring; which, whoever finds (as some old women and children are persuaded) shall prosper in all his undertakings.—Bishop Gibson, in his edition of Camden's *Britannia*, ii., Denbighshire. He then compares them with the Druidical ovum anguinum, a charm described by Pliny, *Nat. Hist.*, xxix. 12. Bowdich identifies them with the aggry-beads of the Ashantees.—*Mission from Cape Coast Castle*, p. 267.

* Where it is called Maen Magl.

SYNOCHITIS.

Stone wherewith conjourours, micromancers, and sorcerers do call sprites.—Huloet.

SETTING THE KEEVE.

Two figures of a heart separated by a cross are made with the fingers on the surface of the mash in brewing to prevent the pixies dancing on it and making the beer sour.—Elworthy, *West Somerset Word-Book*.

Tying a piece of RED WORSTED THREAD round cow's tail before being sent to spring grass.—*N.*, i. 4.

Or tied round a piece of rowan wood and put on the lintel of the byre or cow-house preserves cattle from skaith.—J.

SALT.

To throw salt on the fire before churning, or the butter will not come.—*N.*, i. 8; Sir K. Digby, *Discourse on Sympathy*, Lon , 1658; Wilde.

[First, a pinch into the churn, then a pinch into the fire, and so on nine times each way.—(Cleveland) Hn.]

And when the milk boils over, to avert harm from the cow.—(Northampton) S.

And when taking it into town or giving of it to the neighbours. —D. C.

As gitat sal al poux o dins la bras ardento?—Amilha, *Parf. Cres.*, 1673.

The Arabs sprinkle the floors with salt to keep off the ginn.—Lane, *Modern Egyptians.*

Salt is believed to be a safeguard against evil spirits, and is carried in the hand with that view when people have to go in the dark from one room to another.—Leared, *Morocco and the Moors*, p. 275.

The common people also lick up salt unto this end,
And give it to their children and their cattel to defend,
And keep them that the devil have no power to do them harm,
Nor any mischief on them light, nor any cursed charm.
B. Googe, *Popish Kingdom*, *B.* iii., p. 42 r.

[As tu] Gitat le sal al poux, marchat de reculous,
Ples les basses en croux, brullot nau candelous.
Amilha, *Parf. Crest.*

"The devil loves no salt with his meat," says Bodinus.

Salt seems to have acted as a charm at meals. "The first thing that is set on the table, and the last taken away," says Hy. Buttes, *Dyet's Dry Dinner*, *O.* 7 i. 1599. But he deprecates its use as, among other bad effects, it "makes soon look old."

By drying [corned meat] resisteth poison; consumeth all corrupt humours.—*Ib.*

If a cuckold comes, he 'll take away the meat.—Ray, *Eng. Prov.*

*Colonel.* Here 's no salt: cuckolds will run away with the meat.
S., *P. C.*

BUTTER.

The Fleming or Hollander is thought to live so long as he doth only for his excessive eating of butter. Some eat it first and last.—Hy. Buttes, *Dyet's Dry Dinner*, *N.* 4 r.

*Max.* He* gives them† leave now and then to use their cunning,
Which is to kill a cow, or blast a harvest,
Make young pigs pipe themselves to death, choke poultry,
And chafe a dairymaid into a fever
With pumping for her butter.—B. and F., *Prophetess*, i. 3.

* The devil. † Old women.

MILK rather bindeth the belly than looseth, and may be used as a medicine for a lask in this manner. Take milk from the cow, or else new-milked, and heat a gad of steel or iron glowing hot in the fire and quench it therein, so doing nine or ten times together: then drink it fasting and it will help them.—T. Cogan, *Haven of Health*, p. 154.

Again, Matthiolus in the same place saith that [rice] is very good to be eaten in any kind of lask or flux, especially being first dried and after boiled in milk wherein hot stones have been quenched.—*Ib.*, p. 31.

A HOT IRON put into cream in churning expels witches.—Gifford, *Dialogue* (Percy Soc.), p. 11.

In Northumberland a crooked sixpence. When it gets burnt, they say that the devil (or bishop) has set his foot in it.—Hn.

If the butter will not come, take two branches of mountain-ash: stir the cream with one, and beat the cow with the other.—Hn.; Rowley, *Witch of Edmonton*, iv. 1.

When a country wench cannot get her butter to come, she says a witch is in her churn.—Selden, *Table Talk*, *C.*

*See* Butler, *Hudibras*, II. iii. 121.

*Satan [to Pug].* You have some plot now
Upon a tonning of ale, to stale the yest,
Or keep the churn so, that the butter come not,
Spite o' the housewife's cord, or her hot spit?
Ben Jonson, *Devil is an Ass*, i. 1.

A LIVE COAL is thrown into the vat at breweries—and is passed over the cow's back and under her belly as soon as she calves.—B.

On croit en Russie que la peau de martre (marten) est un preservatif assure contre les charmes, sortileges, et maléfices. —C. P.

Mean fellows, busied about making drink that it shall not work in the fat, in keeping a cheese from running and butter from coming, in killing hens or hogs, or making men lame. —Gifford, *Dialogue* (Percy Soc.), p. 23.

Holding the POKER BEFORE THE FIRE drives away witches, and causes the fire to burn well. "In days of superstition they thought, as it made a cross with the bars, it would drive away the witch."—Johnson in *Boswell's Life* [iii. 404 in Hill's edition.—ED.] Effect of burning a hot and live poker.

"The devil can abide no roast meat" nor no fire: he is afraid if they fall a-roasting that they will roast him.—Gifford, *Dialogue*, p. 43.

That was like the old wife, when her ale would not come,
Thrust a firebrand in the grout* and scratch'd her bum.
*Rare Triumphs of Love and Fortune*;
* Malt. Hazlitt, *O.P.*, vi. 155.

A SPAYED BITCH in a house keeps away evil spirits from haunting it. —Aubrey.

*See* an anecdote: "The Devil and Runwell Man."—*N. and Q.* II. iv. 25. And Halliwell, *Dict.*, Splayed bitch.—*Anecdotes and Traditions* (Camd. Soc.), p. 100.

CLUD-NUTS.

The Highlanders believe in the efficacy of two [or more] nuts naturally conjoined as a charm against witchcraft.—Brockett, *N. C. Words.*

FLOWERS growing in a hedge, especially green and yellow ones, keep off the fairies.—(Manx) *N.*, i. 8.

ST. JOHN'S NUTS.

Two nuts growing together in one husk are called a St. John's nut. It secures against the power of witchcraft, and is carried on the person as a charm. It is believed that a witch who is proof against lead may be shot with it.—(Perthshire and Dumfriesshire) J.

A triple nut is called St. Mary's nut.—Brockett, *N. C. Words.*

If you tread on the St. John's wort after sunset a fairy horse will rise from the earth and carry you about all night, leaving you in the morning wherever you may happen to be at sunrise.—(Isle of Wight) Hn.

Hypericum is called fuga Dæmonum; some do put it therefore under their pillows.—Aubrey.

In some parts of Wales this solstitial flower (*Hypericum*) is placed upon door-posts as a defence against evil spirits—a custom, perhaps, derived from Druidical times. Some of the early medical writers, who fancied that the St. John's wort was a specific in hyperchondriacal disorders, gave it the fanciful term of *fuga dæmonum* (devil's flight), and this, being literally interpreted, caused the plant to be gathered on St. John's Day with great ceremony in France and Germany, that the people might hang it up in their houses as a charm against storms, thunder, and spirits.—Lees, *Botanical Looker-Out*, 246 n.

The superstitious cure, or fancy they cure, their ropy milk, which they suppose to be under some malignant influence, by putting this herb into it and milking afresh upon it.—Lightfoot, *Flora Scotica*, i. 417.

HOLLY.

Aquifolia arbor, in domo aut villa sata, veneficia arcet.—Pliny, *Nat. Hist.*, xxiv. 72.

Ay. adds: "They use to be planted near houses and in churchyards, etc., *e.g.* Westminster Abbey Cloisters. This is the probable explanation of the holly trees planted in our hedges often at fixed intervals, as may be seen along railway lines in England."

If you meet a FUNERAL PROCESSION, or one passes by you, always take off your hat: this keeps all evil spirits attending the body in good humour.—G.

SELLING WINDS.

The devil was supposed to preside over witches as "prince of the powers of the air."—B. and F., *Fair Maid of the Inn*, iv. 2.

For their traffic in this matter, *see* Shak., *Macbeth*, i. 3, 11; B. and F., *Chances*, v. 3.

If you could buy a gale amongst the witches,
They could not serve you such a lucky pennyworth
As comes a' God's name.—Middleton, *Changeling*, i. 1.

*Oct.* Some pettifoggers now there be
That let their conscience out for fee;
And, like unto a Lapland witch,
Sell their wind dear and so grow rich.
*Poor Robin*, 1695.

And sell their blasts of wind as dear
As Lapland witches' bottled air.
Butler, *Hudibras*, II. ii.

*See* Cleveland, *Works*, 1677, p. 61.

For as in Iceland and in Denmark both,
Witches for gold will sell a man a wind
Which, in the corner of a napkin wrapt,
Shall blow him safe unto what coast he will.
T. Nash, *Will Summers' Last Will and Test.*, 1592; H., *O. P.*, viii.

Bondmen in Turkey and Spain are not so ordinarily sold as witches sell familiars there.* Far cheaper may you buy a wind amongst them than you can buy wind or fair words in the court. * Iceland.

Three knots in a thread, or a an old grandam's blessing in the corner of a napkin, will carry you all the world over. We, when we frown, knit our brows; but let a wizard there knit a noose or a riding-snarl on his beard, and it is hailstorm and tempest a month after.—T. Nash, *Terrors of the Night*, 1594, D. iii. 1.

*See* Saxo Grammaticus and Olaus Magnus.

Some years ago, children in Northumberland were taught to DOUBLE THE THUMB within the hand as a preservative from danger, and especially to repel sorcery. It was the custom also to fold the thumbs of dead persons within the hand for same purpose, the thumb in that position forming the likeness of the letter in the Hebrew Alphabet used to denote God.—Hutchinson, *View of Northumberland*, Supplement, ii. 4.

Similiter superstitiosæ sunt quædam mulieres affigentes humeris parvuolorum quædam fragmenta speculorum vel frustula vel peciolas ex corio vulpis, vel melotæ, credentes per hoc tales parvulos non infici ab oculis maleficarum.—A.

Cruick-yer-thumb.—Brockett.

I remember being, as a boy, taught to do so when fighting—by which great danger to the joint is incurred.

When a man happens to fall, as soon as ever he gets up again he* turns round three times [turning to the right], and takes a jump upon the very spot where he fell; then he makes a little hole there, and takes out a clod of earth with his knife, and when any distemper falls upon him, he sends an enchantress who, putting her mouth to the ground over the little hole, pronounces certain words with a Pater and an Ave, calls upon the Nymph that sent the distemper, be that Nymph white, red or black, whether

she inhabits the forests, the rivers, or the marshes, and conjures her to remedy the evil she has done.—Misson, p. 153. * In Ireland.

BROOMSTICK.

The broom was fixed to the shank with scarlet thrums to prevent witches riding on it.—"Superstitions of Teviotdale," *Edin. Mag.*, vi. 534 n.

Witches were supposed to have the power of supplying themselves with milk from their neighbours' cattle by a very simple but insidious process. Procuring a small quantity of hair from the tail of every cow within her reach, the vile wretch twisted it up into a rope on which she tied a knot for each cow. At this she tugged in the usual manner of milking a cow, pronouncing at the same time some unhallowed incantation, at which the milk would stream abundantly into her pail. . . . The proper antidote was to lay a twig of rowan-tree bound with a scarlet thread across the threshold of the byre, or fix a stalk of clover, having four leaves, to the stall.—Chambers.

De nos jours, bien de personnes sont encore persuadées que pour empecher un sorcier ou une sorciere d'entrer furtivement dans une maison il faut avoir soin de renverser à la cuisine le manche à balai.—(Lorrain) Richard.

As à trabes de camps tres Parrokios seguidos
Per dibersis camis é tres Messos augidos,
En anan é benin; o birat stout espres
L'engraniero, le banc, o l'abit al rebes?
*Le Tableu de la Bido del Parfet Crestia,*
par le P. A[milha], Touloso.

Birat le banc é l'angragnero.—*Ib., Coms. de Diu.*

When an animal was led away to market the besom was thrown on it to ward off all harm.—Gr., 12/5/'77.

*Cf.* The custom of placing a broom at the mast-head of a ship for sale.

ELF-SHOT. To recover a cow that is.—J.

A burning peat is laid down on the threshold of the byre-door: if she walks quietly over the peat, she remains uncured; but if she first smell and then lets a spang over it with a billy*, she is then shaned or cured.—Mactaggart, *Gallovidian Ency.*, p. 210. * Leaps and lows.

ELF-SHOT. Gael-siat, an arrow.

A notion is prevalent in the parish* that when a cow is suddenly taken ill, she is elf-shot; that is, that a kind of spirits called "trows," different in their nature from fairies, have discharged a stone arrow at her, and wounded her with it. Though no wound can be seen externally, there are different persons, both males and females, who pretend to feel it in the flesh, and to cure it by repeating certain words over the cow. They also fold a sewing-needle in a leaf taken from a

* Sandsting and Aithsting, in Shetland.

particular part of a Psalm book, and secure it in the hair of the cow, which is considered not only an infallible cure, but which also serves as a charm against future attacks. When a cow has calved, it is the practice with some, as soon after as possible, to set a cat on her neck, and draw it by the tail to the hinder part of the cow, and then to set it on the middle of the cow's back, and draw it down the one side and pull it up the other, tail foremost, that the cow may be preserved while in a weak state from being carried away by the trows. This is enclosing the cow, as it were, in a magic circle. As the trows are said to have a particular relish for what is good, both in meat and drink, so when a cow or sheep happens to turn sick or die, it is firmly believed that it has been shot by an elfin arrow, and that the real animal has been taken away, and something of a trowie breed substituted in its place. And some who have been admitted into the interior of a trow's dwelling assert that they have beheld their own cow led in to be slaughtered, while at the same time on the surface of the earth their friends saw her fall by an unseen hand, or tumble over a precipice. Sometimes, also, the trows require a nurse for their children, for it would appear that they, too, have a time to be born and a time to die; and, therefore, females newly confined must needs be watched very narrowly, lest they be carried off to perform the office of wet nurse to some trowling of gentle blood, who has either lost its mother, or whose station among her own race exempts her from the drudgery of nursing her own offspring. There is one place in the parish called "Trolhouland," a name which indicates the superstitious notions with which it is associated: it signifies "the high land of the trows." The internal recesses of knolls are considered the favourite residences of the trows; and they are seldom passed without fear and dread by the inhabitants of the upper world. And when after nightfall there may be a necessity for passing that way, a live coal is carried to ward off their attacks. For many centuries the same superstitious belief has prevailed in Norway that certain places were the favoured haunts of malevolent genii. There is their "Trolhetta," and in Iceland "Trol-a-dyngiar" and "Trollakyrkia."—Rev. John Brydon in *New Statistical Account of Scotland.*

In Teviotdale the custom was when a cow was elf-shot to dad* her wi' the blue bonnet.—J.; Scott, *Minst. Scot. Border*, ii. 225.

* Thrash.

Another charm was to pass a horse-shoe thrice under the belly and over the back of the cow.—Mactaggart, *Gallov. Encyc.*

Afin d empecher les vaches d'avoir des dartres, il faut suspendre dans l'étable une branche de houx dont les feuilles soient sans piquants.—*Mel.* [Vosges], p. 501.

NOUEMENT DE L'AIGUILLETTE. *See* Ovid, *Amores*, III. vii.

Leaving the bridegroom's LEFT SHOE WITHOUT BUCKLE or latchet during the marriage ceremony, to prevent the secret INFLUENCE OF WITCHES ON THE NUPTIAL NIGHT.—(Highland) B.; Pennant.

On the day of a fisherman's marriage* a silver coin is put into the heel of his stocking, and after being conducted by the "best man" to the church door, the shoe-tie of his right foot is unfixed, and a cross is drawn on the doorpost in order to defeat the witches.—R.

* At Avoch, Ross-shire.

Mettre du sel dans sa poche, ou des sous marqués dans ses souliers, avant que d'aller à l'eglise pour épouser. Comme font les futurs époux en bien des endroits, afin d'empêcher qu'on ne leur noue l'aiguillette, c'est une vaine observance et une observance des evenemens ou rencontres.—Thiers, *Traité*, iv. 447.

Pour eviter le meme inconvenient, les uns passent sous le Crucifix de l'eglise ou ils doivent recevoir la bénédiction nuptiale, sans le saluer, les autres passent entre la croix et la banniére lorsqu'on fait la procession un dimanche, ou une fête; les autres pissent dans l'anneau qui doit être béni le jour des noces, et donné ensuite à l'épouse. Ce que quelqués-uns assurent qu'on doit faire par trois fois, en disant à chaque fois "In nomine Patris," &c., et que ce reméde est specifique pour empêcher que les maris ne soient jaloux de leur femmes.—Thiers, *Traité*, iv. 447.

He further combats superstitious beliefs that it is lucky to have sexual intercourse with the bride before marriage—that the same may take place ceremoniously after a drinking-pledge and a promise of marriage—that the marriage may be celebrated between sunset and sunrise—that several rings should be placed on the bride's finger—that it is lucky not to pass the ring beyond the first joint of the finger—and for the bride to let it drop on the ground in taking it from the bridegroom, &c., &c.

Le nom . . . etait même caracteristique et portait pour ainsi dire sa date avec lui. Les haut de chausses etaient alors habituellement lacés par devant, et quand les deux bouts du cordon qui les fermaient venaient à s'emmêler et à se nouer l'un dans l'autre, on ne pouvait pas se déshabiller: c'etait un fait matériel devenu logiquement une figure de rhetorique.—E. Du Meril, *Des Formes du Mariage*, p. 76.

Dans l'arrondissement de Lapalisse (Allier) pour empêcher les malignes influences des noueurs d'aiguillettes, la jeune mariée a soin en se rendant à l'église de placer à l'envers, soit un de ses bas, soit toute autre partie de son ajustement. Quant au futur, il s'est rendu dès la veille chez le sacristan, et en a obtenu un morceau de cire détaché du cierge Pascal. Cette espèce d'amulette appliquée sur l'epigastre a pour

effet aussi de prévenir les sortileges des sorciers.—Beaulieu, *Antiq. de Vichy les Bains*, 2nd Ed., p. 93.

Porter sur soi le jour de ses noces deux chemises à l'envers et placées l'une sur l'autre.—D. C.

Percer un tonneau de vin blanc dont on ne doit encore rien avoir tiré et faire passer le premier vin qui en sort dans l'anneau de la mariée.—*Ib.*

Frotter avec de la graisse de loup les jambages de la porte par laquelle la jeune mariée doit passer pour se rendre au lit nuptial.—Richard, *Traditions Lorraines.*

Porter sur soi du sel—Manger soit un foie de poisson*—soit de la joubarbe†.—Du Meril, *Des Formes du Mariage*, p. 76.

* *Tobias*, viii. 3. 4. † *Barbe de Jupiter.*

URINE.

Several fetid and stinking matters, such as old urine, are excellent means for keeping away all evil-intentioned spirits and ghosts.—Henry Rink, *Tales and Traditions*, p. 56.

DOUBLE PRUNELLE.

Pourquoy est ce que ceux qui ont double prunelle sont suspect de sorcellerie?—Dupleix, *Cur. Nat.*

NAMING DAY OF WEEK.

On croit aussi que quand on parle des sorciers on doit dans la conversation nommer le jour de la semain dans laquelle on se trouve, si on veut qu'ils ignorent le sujet de l'entretien. —(Lorrain) Richard.

Names given in Scotland to supernatural beings:—

| | | |
|---|---|---|
| Apparitions | Fantasms | Mum-pokers |
| Barguests | Fetches | Night-bats |
| Black-dogs | Ghosts | Nixies (water) |
| Bloody-bones | Good Neighbours | Robin Goodfellows |
| Boggles | Good People | Scarecrows |
| Boggy-boes | Hags | Spectres |
| Break-necks | Hob-goblins | Spirits |
| Brownies* | Hob-howlers | Spelly-coats |
| Browning† | Hob-thrusts | Scrags |
| Bug-bears | Ignes Fatui | Warlocks |
| Demons | Jemmy Burties | Witches |
| Dobbies | Kelpies | Wizards |
| Fairies | Mock-beggars | |

* Dunbar, *Seven Deadly Sins.* † Holland, *Pliny*, ii. 2.

ASHES.

Si c'est vray que l'enfant vient descorcher les fesses si on jette sur sa fiante de la braise ou des cendres chaudes?—Jo., *Er. Pop.*, II. (49).

ST. JOHN'S GOSPEL.

The Papists play here with this piece of Saint John's Gospel as the simple people in the time of darkness were wont to dc, which, hanging St. John's Gospel, as they called it, about

their necks upon Saint Audries lace, thought themselves safe from all danger, both bodily and ghostly, and free from all devils and wicked spirits.—Becon, iii. 221.

De la graine de feugere et du noyer qui n'a des noys que le jour de S. Jean?—Jo., V. xxiv. 7.

GLAMER, GLAMOUR.

The supposed influence of a charm on the eye, causing it to see objects differently from what they really are. Hence, to cast glamer over one, to cause deception of sight.—J.

> And she came tripping down the stair,
> And a' her maids before her;
> As soon as they saw her weel-far'd face
> They coost the glamer o'er her.—*Johnny Faa.*

Whatever seemeth pleasant into this world unto the natural eye, it is but by juggling of the senses. If we have the grace of God, this grace shall be indeed like as a four-nooked clover is in the opinion of some; viz., a most powerful means against the juggling of the sight.—Z. Boyd, *Last Battell*, i. 68.

> A moment then the volume spread,
> And one short spell within he read;
> It had much of glamour might,—
> Could make a lady seem a knight;
> The cobwebs on a dungeon wall
> Seem tapestry in lordly hall;
> A nutshell seem a gilded barge,
> A sheeling seem a palace large,
> And youth seem age and age seem youth;
> All was delusion, nought was truth.
> Scott, *Lay of the Last Minstrel*, iii. 9, and Note.

There was another of my neighbours had his wife much troubled, and he went to her, and she told him his wife was haunted with a fairie. I cannot tell what she [the "cunning woman"] bade him do; but the woman is merrie at this hour. I have heard, I dare not say it is so, that she weareth about her S. John's Gospell, or some part of it.—Gifford, *Dialogue* (Percy Soc.), p. 10.

BELLS.

It was a custom at Malmsbury Abbey to ring the Great Bell, called St. Adam's bell, to drive away Thunder and Lightning: the like custom is still used at St. Germain's and several other parts of France, and the old English in time of Thunder were used to invoke St. Barbary.—*Agreeable Companion*, p. 42. 1742.

*See* under Plague, *post.*

The thunder is driven away by ringing of bells; the Lion's wrath qualified by a yielding body.—*Thomas of Reading*, by T. D[eloney], K. 7, ed. 1632.

THE PASSING BELL was anciently rung for two purposes; one to bespeak the prayers of all good Christians for a soul just departing*; the other, to drive away the evil spirits who stood at the bed's foot and about the house ready to seize their prey, or at least to molest and terrify the soul in its passage; but by the ringing of that bell (for Durandus informs us evil spirits are much afraid of bells) they were kept aloof, and the soul, like a hunted hare, gained the start, or had what is by sportsmen called "Law." A higher price was charged for the large bell of the church as being more efficacious.—G.

* Shak., *2 Henry IV.*, I. i. 102.

. . . . and his tongue
Sounds ever after as a sullen bell,
Remember'd tolling a departing friend.

Ring the saints'-bell to affright
Far from hence the evil sprite.
Herrick, [*Hesp.*, 771.—ED.]

The sound of bells will disperse lightning and thunders; in winds it hath not been observed.—*N.*, ii.; Bacon.

The church bells are still rung in Roman Catholic countries during thunderstorms.

The very noise of bells, guns and trumpets breaketh the clouds and cleanseth the air.—Muffett, *Health's Improvement*, ch. iv.

It is believed that great ringing of bells in populous cities hath dissipated pestilent air, which may be from the concussion of the air.—Bacon.

In an old English Homily for Trinity Sunday it is stated "that the form of the Trinity was found in man; that was Adam, our forefather on earth, one person; and Eve, of Adam, the second person; and of them both was the third person. At the death of a man three bells should be rung as his knell in worship of the Trinity; and for a woman, who was the second person of the Trinity, two bells should be rung."—Strutt, *Manners and Customs*, iii. 176.

The wild Irish, who during eclipses run about beating the pans, thinking their clamour and vexations available to the assistance of the higher orbs.—Osborne, *Advice*, p. 105.

But hark! e'en now I hear
The bell of death, and know not whose to fear.
Our farmers all, and all our hinds were well;
In no man's cottage danger seem'd to dwell:—
Yet death of man proclaim these heavy chimes,
For thrice they sound, with pausing space, three times.
Crabbe, *The Parish Register*, iii.

Suonando li soliti tre segni, che devono finire in tocchi dispari, se máschio, e pari, se feminina.—Mich. Placucci, *Usi, &c., della Romaga*, p. 69.

Autrefois on croyait que le moyen le plus efficace de prévenir les gelées du printemps était de sonner les cloches. On voit

par un relevé fait en 1696 des droits du curé et du marguillier du Ramonchaud dans le département des Vosges que le dit marquillier était obligi de sonner la première nuit pour les gelées en question; mais que pour les suivantes, il commandait des paysans qui remplissaient cette corvée à tour de rôle.—D. C.

Si lorsque le grain est en fleurs on redoute pour lui l'action de la rosée, il faut sonner les cloches pour éloigner cette rosée. —*Ib.*

En Normandie pour eviter que les sorts ne soient jetés sur les vaches, on suspend à une de leurs cornes, un petit sac rempli de sel, et pour lever ceux qui ont été donnés, on mene la vache qu'on soupçonne attaquée de maléfice soit à une foire, soit chez un sorcier.—*Ib.*

COW-GRASS, OR COMMON PURPLE CLOVER.

In the days when there were witches in the land, the leaf was worn by knight and peasant as a potent charm against their wiles; and we can even yet trace this belief of its magic virtue in some not unobserved customs.—V. Johnson's *Flora of Berwick-upon-Tweed*, p. 163; Brockett.

BETWEEN THE SUN AND THE SKY.

It was agreed that the boat should be exorcised, and that Janet Kindy was the spirit which tormented it. The ceremony of exorcism was performed as follows: In each boat there is a cavity called the taphole; on this occasion the hollow was filled with a particular kind of water furnished by the mistress of the boat; a straw effigy of poor Janet was placed over it. The boat was then rowed out to sea before sunrise, and, to use the technical expression, the figure was burnt between the sun and the sky: that is, after daylight appeared but before the sun rose above the horizon, while the master called aloud, "Avoid ye, Satan!" The boat was then brought home, and since that time has been as fortunate as any belonging to the village.—[Angus], *Edin. Mag.*, Feb. 1818, p. 116.

STRUCKEN UP.

To be turned into an inanimate object—to be metamorphosed into stone; a transformation believed by the superstitious among the vulgar to have been in former ages not unfrequently effected by the power of evil spirits.—(Aberdeen) J.

FASCINATION BY TOUCH, Voice, and Look.

The first was simply mesmerism; or, rather, the biology of the present day in an undeveloped stage. There were said to be four qualities of touch—calidus, humidus, frigidus, et siccus—or hot, cold, moist, and dry—according to which persons were active or passive in the exercise of the fascinum. . . . . This power of touch is recognised in all history and in all climes. All who saw Christ desired to touch His garment and so receive some healing virtue, and His miracles of cure He almost

always performed by His hand. When the woman who had the issue of blood came behind Him and touched Him, Jesus asked who touched Him, and said, "Somebody hath touched Me, for I perceive that virtue is gone out of Me." It has always been a popular superstition that the scrofula could be cured by the touch of a king or of the seventh son of a seventh son. The old belief that the body of a murdered man would distil blood if his murderer's hand were placed upon him is of the same class.—Story, *Roba di Roma*, IV., c. 9. [*See* p. 290, *ante*.]

The electrical eel has the power of overcoming and numbing his prey by this means. And among the Arabs, according to Gerard, the French lion-killer, whoever inhales the breath of the lion goes mad.—*Ib*. [Query, from fright.]

A gipsy holds himself defiled and unclean if he is touched by a woman's skirt.

GOING TO CHURCH.

They [the Brownies] remove to other lodgings at the beginning of each quarter of the year [when the seers make a point of not travelling abroad to encounter them] and thereby have made it a custom to this day among the Scottish-Irish to keep church duly every first Sunday of the quarter to sene or hallow themselves, their corns and cattle from the shots and stealth of these wandering tribes, and many of these superstitious people will not be seen in church again till the next quarter begin.—Rob. Kirk, *Secret Commonwealth*, p. 3, rep. 1691.

Folks never catch cold at church.—Denham, *Folk Lore of Northumberland*, p. 22.

STARS.

There be certain stars called infortunates in their exaltation, whose influence bringeth corruption to creatures, rot and pestilence to men and beasts, poisoning waters and killing of fish, blasting of fruit in trees and corn in the field, infecting men with divers diseases, fevers, palsies, dropsies, frenzies, falling sicknesses and leprosies.—Bullein, *Government of Health*, p. 42.

It is commonly thought that he or she who is extraordinarily visited is bewitched or, as some say, taken with a planet. But this opinion must be abated for [*Deut.*, xxviii. 61] God threatneth to bring upon synners, not only usual plagues and sicknesses, but strange ones, such as are not written in the book of the law.—Alex. Cooke, *Country Errors*, 1595; *Harl. MS.* 5247.

COVERING MILK.

An old man is still remembered in the neighbourhood of Penrith who, when he met the milkmaids returning from the field, never failed to warn them to "cover up the milk," saying that if they did not, he was not responsible for the consequences [of his seeing it].—Murray, *Handbook of Lakes*.

GAZING AT FIRE.

If a person sits musing and intently looking into the fire it is a sign that someone is throwing an evil spell over him and fascinating him for evil. When this is observed of someone, without speaking take the tongs and turn the centre piece of coal or wood in the grate right over, and while doing so say, "Gude preserve us fra a' skaith"; it would break the spell and cause the intended evil to revert on the person working the spell.—(Scotland) Na.

EVIL EYE. Yelder-eyed.

Eat thou not the bread of him that hath an evil eye: . . . the morsel which thou hast eaten shalt thou vomit up.—*Prov.*, xxiii. v. 6—8.

Some people are suspected of having an ill ee: otherwise having an eye hurtful to everything it looks upon. Blacksmiths pretend to know of many this way, and will not allow them to stand in their forges when joining or welding pieces of iron together, as they are sure of losing the wauling heat, if such be present.—Mactaggart's (Scottish) *Gallovidian Ency.*

I do not exaggerate when I affirm, at all events, my own persuasion that two-thirds of the total inhabitants of the Tamar side implicitly believe in the power of the mal'occhio, as the Italians name it, or the evil eye. . . . I have been gravely assured that there are well-known marks which distinguish the ill-wishers from all besides; these are black spots under the tongue in number five, diagonally placed like those which are always found in the feet of swine, and which, according to the belief of my poor people, and which, as a Scriptural authority, I was supposed unable to deny, were first made in the unclean animals by the entrance of the demons into the ancestral herd at Gadara. A peculiar kind of eyeball, sometimes bright and clear, at others covered with a filmy gauze like a gipsy's eye, as it is said, by night; or a double pupil ringed twice; or a larger eye on the left than on the right side: these are held to be tokens of evil omen, and accounted to indicate demoniac power.—Rev. Rob. Hawker, of Morwenstow, Cornwall, in Mrs. Whitcombe's *Bygone Days in Devon and Cornwall*, 1873, p. 139.

It is a custom among the higher and middle classes in Cairo, on the occasion of a marriage, to hang chandeliers in the street before the bridegroom's house; and it often happens that a crowd is collected to see a very large and handsome chandelier suspended: in this case it is a common practice to divert the attention of the spectators by throwing down and BREAKING A LARGE JAR, or by some other artifice, lest an envious eye should cause the chandelier to fall.—Lane, *Modern Egyptians*, ch. xi.

When evil is apprehended from a person, or it is wished that intercourse with him should cease, you break a piece of pottery behind him.—*Ib.*

"Now that the butchers slaughter for their own shops, it is quite shocking," said a Caireen friend to me, "to see fine sheep hung up in the streets quite whole, tail and all, before the public eye, so that every beggar that passes by envies them; and one might therefore as well eat poison as such meat. My cook, rather than purchase at one of these shops, takes the trouble of going to one in a distant quarter kept by a man who conceals his meat from the view of passengers in the street."—*Ib.*

Envy seems the danger.—*Mark*, vii. 22.

The custom in Spain and elsewhere to offer a share of a public meal to on-lookers so derived.

The ancients employed various methods to avert the effects of fascination. Sometimes necklaces composed of shells, coral, and various sorts of stones, rough or engraved, particularly jasper, were used. But the charm most generally employed was the phallus, which on that account was placed on the doors of houses and gardens on terminal figures, and was hung about the necks of women and children. In general, any obscene or ludicrous action or figures were thought efficacious, which accounts for the indecorous posture* of the figure of Mithras on this monument. The Italian sailors of the present day, when the wind is contrary, think to dispel it by turning themselves in a similar manner towards the point from which it blows.—Millingen in *Archæol.*, xix.

* Squatting.

And *see* further.—M. Arditi, *Il Fascino e l'Amuleto contro del Fascino presso gli Antichi*, Napoli, 1825, 4to.

Igitur quod difficile factu erat, quodque revera arduum nobis existimabatur, gratum esse populo, placere ordini, probari magistratibus et principibus; id (præfiscine dixerim) jam quodammodo mihi obtigit.—Apuleius, *Florida*, III. 16. [vol. II., p. 137, Bipont ed.—Ed.]

N. Africa. *See* Lyon, *Travels in North Africa*, p. 52.

A German would exclaim, on being complimented for looking well: "Ach Gott bewahre, sagen sie nicht so," and spit three times over his left shoulder. The Italian says: "Grazia a Dio"; the Turk: "Mashallah" (God be praised). So also the Modern Greeks, adding "Να μην βασκανθης" (May no evil come to you), or "σκορδο" (garlic) as a counter charm.—*N.*, iii.

The Spaniards have very little to say respecting the evil eye, though the belief in it is very prevalent, especially in Andalusia, amongst the lower orders. A stag's horn is considered a good safeguard, and on that account a small

horn tipped with silver is frequently attached to the children's necks by means of a cord braided from the hair of a black mare's tail. Should the evil glance be cast, it is imagined that the horn receives it and instantly snaps asunder. Such horns may be purchased in some of the silversmiths' shops at Seville.

The fear of the evil eye is common amongst all Oriental people, whether Turks, Arabs, or Hindoos. It is dangerous in some parts to survey a person with a fixed glance, as he instantly concludes that you are casting the evil eye upon him. Children particularly are afraid of the evil eye from the superstitious fear inculcated in their minds in the nursery. Parents in the East feel no delight when strangers look at their children in admiration of their loveliness; they consider that you merely look at them in order to blight them. The attendants on the children of the great are enjoined never to permit strangers to fix their glance upon them. . . . I was lately at Janina, in Albania, where a friend of mine, a Greek gentleman, is established as a physician. "I have been visiting the child of a Jew that is sick," said he to me one day. "Scarcely, however, had I left the house when the father came running after me. 'You have cast the evil eye on my child,' said he, 'come back and spit in his face.' And I assure you," continued my friend, "that notwithstanding all I could say he compelled me to go back and spit in the face of his child."*—Borrow, *Zincali*, Pt. I., c. 8.

* An Irish custom.—*N.*, i. 7, 84.

It is imagined that this blight is most easily inflicted when a person is enjoying himself, with little or no care for the future, when he is reclining in the sun before the door, or when he is full of health and spirits: it may be cast designedly or not, and the same effect may be produced by an inadvertent word. It is deemed particularly unlucky to say to any person "How well you look," as the probabilities are that such an individual will receive a sudden blight and pine away. We have, however, no occasion to go to Hindoos, Turks, or Jews for this idea; we shall find it nearer home, or something akin to it. Is there one of ourselves, however enlightened and free from prejudice, who would not shrink, even in the midst of his highest glee and enjoyment, from saying "How happy I am?" or, if the words inadvertently escaped him, would he not consider them as ominous of approaching evil, and would he not endeavour to qualify them by saying "God preserve me!"—*Ib.*

"God saine your eye, man." Spoken when you commend a thing without blessing it, which my countrymen cannot endure, thinking that thereby you will give it the blink of an ill eye, a senseless but common conceit.—Kelly, *Scottish Proverbs.*

Evil-eyed, in sense of malicious, simpliciter, *Matthew*, xx. 15; Shak., *Cymbeline*, i. 2, 31.

MOLUCCA NUT.

There is a variety of nuts called Moluka beans, some of which are used as amulets against witchcraft or an evil eye, particularly the white one, and on this account they are worn round children's necks, and if any evil is intended to them they say the nut changes to a black colour. Also put into the pail in milking.—Martin, *Western Islands*, 38.

The boats of the Mediterranean have commonly a large eye painted on each side the bow.—*See* Winckleman, *Monumenti Inediti*, ii. 26.

Millingen, *Observations on a Bas Relief* (in *Archæologia*, vol. xix.) in which the animals attacking a human eye are a lion, a serpent, a scorpion, a crane, and a crow. A male figure, the head covered with a Phrygian tiara, is sitting on the eye in an indecorous posture. On one side is a gladiator, wearing the girdle called subligaculum, holding in one hand a small sword and in the other a kind of trident (*fuscina*), with which he strikes the eye, one of the Myrmillones.

Non istic obliquo oculo mea commoda quisque
Limat, non odio obscuro morsuque venenat.
Horace, *Epist.*, I. xiv. 37.

The eye painted on the bows of Chinese junks has an exact parallel in the eye of Osiris on the bows of Egyptian vessels.—Davis, *Chinese*, c. xviii.

The Armenian nuns cure sore eyes with woman's milk.—Buckle, *Misc. Works*, 1569. (A suppressed note.)

RED HAND (as charm against evil eye).—See *N.*, V. xi. 8, 293; xii. 118.

The hand over the entrance gate of the Alhambra has this in view.

Observe that the Puerta del Sol at Madrid is [or was] built like the palm of an open hand, with the streets radiating from the circle line as fingers do.

A belief in the effects of the evil eye is yet prevalent. Its nature is best explained by an instance: Not many years ago a respectable farmer in Kirk Marown was possessed of a fine colt, which a person from Baldwin much wished to purchase, though the owner was not disposed to part with it. On the evening of the last refusal, the colt became suddenly ill; and, although every possible remedy was resorted to, continued to grow worse—in fact an evil eye had seen it. On the third day a friend of the owner called in, and, being told the circumstances, undertook the animal's cure. He immediately started off for Baldwin in the hope of meeting the party whose evil eye had affected it. He did so, and when the would-be purchaser had

passed, he carefully gathered up the dust of the road out of his footsteps and returned with it to Kirk Marown. On rubbing the colt all over with the dust, it presently partook of food, and, to the great surprise of the incredulous, rapidly recovered. Should a beast be thus affected, and the party who has done the mischief remain undiscovered, the animal dies, and frequently taints its owner's whole herd. To put a stop to the disease, the carcase is taken to the nearest cross four-ways, and there burnt; and the first person who shall come along the road and approach the fire is the party with the evil eye. So late as 1843 a case of this kind took place near the Union Mills, about two miles from Douglas; and, going back a few years, innumerable instances might be given of the mischief inflicted by the power of the evil eye.—Glover's *Guide to the Isle of Man*, Douglas, 1868, p. 207.

In one of the Dialogues of Wodroephe's *Spared Hours*, 1623, after shuffling cards, the dealer exclaims: "A la bonne heure!" The expression "In a good (or evil) hour," though perhaps wrongly attributed to astrological use, conveys exactly the same idea, and is a form of abomination, or of deprecating an omen. To seem to make a boast of anything not actually due to our own powers or merits, almost invariably gives the impression that the ground of boasting may be taken away; so, for instance, if a man say: "I have admirable health; I have never had a day's illness," one almost immediately feels inclined to say: "In a good hour be it spoken." For this the Latins would have said something like: "Quod faustum felixque sit," and the Germans would say: "Unberufen," that is, "Not called for"; meaning, "May this not invoke ill-health upon you." The Frenchmen have the very same idiom as ours: "A la bonne hêure; Prov." bon aür.*—Blackley, *Word Gossip*, 1869, p. 12.

* Good augury.

*See* Middleton, *Phœnix*, i. 4; *The Widow*, i. 2; Porter, *Two Angry Women*; Haz., *O.P.*, vii. 351; Heywood, *Four P.s*; Haz., *O.P.*, i. 371. Or, Præfiscine, Petronius, *Sat.*, c. 10.

SPITTING THREE TIMES IN THE PERSON'S FACE; turning a live coal on the fire and exclaiming: "The Lord be with us" are means of averting its influence.—H. W.

Spitting into the folds of one's own dress.—Theocr., vi. 39; Pliny, *Nat. Hist.*, xxviii. 7; Lucian, *Navig.*, 15, vol. iii. 259 [ed. Teubner.—ED.]

Nescio quis teneros oculus mihi fascinat agnos.—Virg., *Ecl.* III. 103.

If you speak of one of their horses* you must at the same time spit upon him, or if the horse is at a distance, say: "God save him," for when you forget to say one of

* The Irish.

these things the horse often falls sick, and in this case he that has been the cause of it is obliged to come and repeat a Paternoster in the horse's right ear, and that cures him. Misson, *Travels*, 153; Camden, *Ancient and Modern Manners of the Irish*.

OVERLOOKED.

Most women fear thee that thou art a witch,
And therefore snatch their children up and run,
Thy ominous ill-looking look to shun.
Taylor, (W. P.), *Cast over the Water*.

*See* a mass of superstitious remedies practised in the Romagna for the recovery of persons and animals supposed to be "overlooked"* or bewitched in Mich. Plac., *Usi e Pregiudizi*, &c., pp. 137–146.

* O'erlooked even in thy birth.—Shak., *Merry Wives of Windsor*, v. 5, 81.

If a Cornishman's cow is out of health, and he suspects her to be overlooked, he runs to the nearest wood and brings home bunches of care†, which he suspends over her stall and wreathes round her horns, after which he considers her safe.—*N.*, i. 11.

† Mountain-ash.

Offering some milk of cow on which a stranger looks, averts the ill.—(Highland) *N.*, i. 6.

On the night of St. John the Baptist, 24th June, O.S., the calves are allowed to spend the night with the cows, for fear that witches might dry up their milk.—Pinkerton's *Russia* (1833), p. 202.

ALUM BEADS.

Alum is esteemed a very efficacious charm against the evil eye. Sometimes a small flat piece of it, ornamented with tassels, is hung to the top of a child's cap. A tassel of little shells and beads is also used in the same manner and for the same purpose. The small shells, called cowries, are especially considered preservatives against the evil eye; and hence, as well as for the sake of ornament they are often attached to the trappings of camels, horses, and other animals, and sometimes to the caps of children. Such appendages are obviously meant to attract the eye to themselves and so to prevent observation and envy of the object which they are designed to protect.—Lane, *Modern Egyptians*, xi.

CORAL and BELLS preserves a child from the EVIL EYE.—Bro.; Blunt, *Vestiges* (1823), p. 173.

The form given to the coral is that of the phallus,* the symbol of the god Fascinus, the protector.—Pliny, *Nat. Hist.*, xxviii. 7.

* Or of a hand.

In Sicily it is also commonly worn as an amulet by persons of all ranks as a security against the evil eye. A small piece, called "Buona Fortuna," like a horn, is worn at the watch-

chain, and is pointed at suspected persons. King Ferdinand is a great believer.—Paris, *Philosophy in Sport*, note 55, 7th Edition. 1853.

The little shell called Concha Veneris by the Romans, and χοιρίναι by the Greeks, is still worn at Rhodes as a charm against the evil eye.—Story, *Roba di Roma*.

De quoy sert. . . de mettre des patenostres de coral aux bras et au col [des enfans] encontre le venin?—Jo., II. *Prop. Vulg.*, 280.

Surculi infantiæ adalligati tutelam habere creduntur.—Pliny, *Nat. Hist.*, xxxii. 11.

In the North-West of Scotland the GOLD AND SILVER WATER is the accredited cure for a child suffering from the evil eye. A shilling and a sovereign are put into water, which is then sprinkled over the patient in the name of the Trinity.—M.

When a child pines or wastes away, the cause is commonly looked for in witchcraft or the "evil eye." At Stamfordham a sickly, puny child is set down as "heart-grown" or bewitched, and is treated as follows: Before sunrise it is brought to a blacksmith of the seventh generation, and laid naked on the anvil. The smith raises his hammer, as if he were about to strike hot iron, but brings it down gently on the child's body. This is done three times, and the child is sure to thrive.—Hn.

As to relieving beggars lest they should cast an evil eye, see *ante*, p. 161.

AMBER.

As amber, when heated, emits an agreeable odour, the custom of wearing a necklace of it, which was formerly so common and is not yet extinct among old women in our country, is attributed to this circumstance. In olden times the present made by a mother to her daughter on the night of her marriage was a set of lammer beads to be worn about her neck that from the influence of the bed-heat on the amber she might smell sweet to her husband.—J.

Infantibus adalligari amuleti ratione prodest.—Pliny, *Nat. Hist.*, xxxvii. 12.

DIAMOND. DATE-STONE.

In Italy these are much believed in as protective. G. L. Marugi vouches for the latter—Capricci della Jettatura, vii.

EBONY BEADS.

I did know within these few years a false witch called M. Line, in a town of Suffolk, called Perham, which, with a pair of ebene beads and certain charms, had no small resort of foolish women when their children were sick. To this lame witch thy resorted to have the fairy charmed and the spirit conjured away through the prayers of the ebene beads, which she said came from the Holy Land and were sanctified at Rome, through whom many goodly cures had

been done; but my chance was to burn the said beads.—Bullein, *Bulwark of Defence*, f. 56. 1562.

FROG.

Un autre preservatif auquel on a quelquefois recours contre le sort, c'est un crapaud qu'on pend par la patte dans l'ecurie. —Melb., *Franche Comté*, p. 371.

FIRE OF STANES.

To big a fire of stanes is to make a pile of stones on the hearth in form resembling a fire which is sometimes left in a desolate house by a removing tenant. Those who were not less under the influence of malignity than of superstition have been known to leave a fire of this description behind them when they reluctantly left a habitation or possession for the purpose of insuring ill-luck to the family that succeeded them, especially if the new-comers had taken the house or farm over their heads.—[Angus] J.

The power of bewitching, producing evil to persons by wishing it, &c., is supposed to be transmitted from one person to another when one of the parties is about to die.—H. W.

FIRST GLANCE.

The first morning glance of an evil-eyed person was supposed to be certain destruction to man or beast. If the effect were not instantaneous, it was eventually sure. If, however, he who had this unfortunate influence was well-disposed, he cautiously glanced his eye on some inanimate object to prevent the direful consequences. Some years ago, a poor person suspected by his neighbours, was thus pointed out to me: "Look, sir, at that pear-tree; it wor some years back, sir, a maast flourishing tree. Iv'ry morning as soon as he first oppens the door, that he may not first cast his ee on ony yan passing by, he fixes his een on that pear-tree, and ye plainly see how its deed away." The tree was certainly dead.—Carr, *Craven Glossary*, "Evil Eye."

There are, as some dream, those that will bewitch a man with their looks.—Cawdray, *Treas. of Sim.*, 248.

When one is on a familiar footing with another, if the latter has got any new dress, it is common to say: "Weil bruik* your new"; *i.e.* may you have health to wear it.—J.

* Bruik = to enjoy, possess.

If any person deemed auspicious meet a young tradesman who has just donned his apron, and say to him: "Weel may ye brook† your apron," the young man will be sure to do well in life.—Hn.

† Or dirty.

One asked a plain fellow whether he could tyle or no. He answered: "Yea, in a good hour be it spoken, I have tyled in London."—Copley, *Wits, Fits, and Fancies*. 1614.

the case sae hard is
Amang the writers and the Bardies
That lang they 'll brook the auld, I traw,
Or neighbours cry, "Weel bruik the new!"
Robt. Ferguson, *Poems*, Perth, (1789), ii. 89.

Fair fa' ilk canny caidgy carl,
Weel may he bruik his new apparel.
Mayne, *Siller Gun*, p. 14.

*Host.* Madam, I wish you joy of your new gown.
B. Jonson, *New Inn*, ii. 1.

FORESPEAK, *v.* To injure by immoderate praise.—J.; T. Heywood, *Fair Maid of the West*, p. 99. 1631. *See* p. 437. Or bewitch= Fascinare.—Baret, *Alvearie*, 1580.

If one highly praises a child for sweetness of temper, and the child soon after betrays ill-humour, the person who bestows the praise is said to have "forspokin the bairn." To prevent the consequences, they say of a person immoderately praised, "God save him"; of a beast, "Luck, sair, [preserve] it." . . . When the beasts, as oxen, sheep, horses, &c., are sick, they sprinkle them with a water made up by them which they call "forespoken water," wherewith likeways they sprinkle their boats when they succeed and prosper not in their fishing.—Brand's *Description of Orkney*, p. 52.

B. Jonson (*Staple of News*, and *Cynthia's Revels*) uses "forespeak" as the malicious act of a witch, and in Rowley's *Witch of Edmonton*, ii. 1, it occurs in the same sense.

Forspekin=fascinare.—*Prompt. Par.*, 173; *Townley Myst.*, 115.

In some parts of Italy, if you praise a pretty child in the street, or even if you look earnestly at it, the nurse will be sure to say, "Dio la benedica!" so as to cut off ill-luck; and if you happen to be walking with a child and catch any person watching it, such person will invariably employ some such phrase to show you that he does not mean to do it injury or cast a spell of jettatura upon it.—Story, *Roba de Roma*, II. ix.

*Ric.* She has, 'mongst others, two substantial suitors,
One, in good time be 't spoke, I owe much money to;
She knows this, too, and yet I 'm welcome to her,
Nor dares th' unconscionable rascal trouble me;
Sh' 'as told him thus, those that profess love to her
Shall have the liberty to come and go,
Or else get him gone first; she knows not yet
Where fortune may bestow her; she 's her gift
Therefore to all will show a kind respect.
Middleton, *Widow*, i.

*Ric.* Do you love me, forsooth?
*Violetta.* O, infinitely.
*Ric.* I do not ask thee that I meant to have thee,
But only to know what came in thy head to love me.

*Viol.* My time was come, sir; that 's all I can say.
*Ric.* 'Las, poor soul, where didst thou love me first, prithee?
*Viol.* In happy hour, be 't spoke, out at a window, sir.
*Ric.* A window? Prithee clap 't to and call it in again.
*Ib.*, iv. 1.

Many great and grave authors write, and many fond writers also affirm, that there are certain families in Africa which, with their voices, bewitch whatsoever they praise. Insomuch as if they commend either plant, corn, infant horse, or any other beasts, the same presently withereth, decayeth, and dieth. This mystery of witchcraft is not unknown or neglected of our witchmongers and superstitious fools here in Europe. But to show you examples near home, here in England, as though our voice had the like operation, you shall not hear a butcher or horse courser cheapen a bullock or a jade; but if he buy him not, he saith "God save him"; if he do forget it, and the horse or bullock chance to die, the fault is imputed to the chapman. —Scot, *Discoverie of Witchcraft*, xvi. 8.

I do not forespeak or imprecate a further evil day upon any.—Gauden, *Tears of the Church*, p. 337. 1659.

In all his praises he is the most forespoken and unfortunate under heaven, and those whom he ferventest strives to grace and honour, he most dishonours and disgraceth by some uncircumcised, sluttish epithet or other.—Nash, *Saffron Waldon*, H. 2. 1596.

An' you love me, forspeak me not! 'tis the worst luck in the world to stir a witch or anger a wise man.—Peele, *Edw. I.*; Dyce's ed., p. 410.

When a healthy child suddenly becomes sickly and no one can account for the change, the child is said to have been "forespoken." Or when a stout man or woman becomes hypochondriac or affected with nervous complaints, he or she is "forespoken." Someone has perhaps said: "He 's a bonny bairn," or "Thou ar' looking weel the day," but they have spoken with an ill tongue. They have neglected to add: "God save the bairn," or "Safe be thou," &c. A spell is then repeated over water and the patient washed in it.—(Orkney) *N.*, i. 10.

The feeling is by no means uncommon that to talk much of the health of a family is a way to bring sickness on them. In the course of pastoral visitation the clergyman will perhaps say in a house where there is a large family that he never has occasion to go to that house for visitation of the sick, so healthy is the household. He will be respectfully, but very decidedly, asked not to speak too much about it, as it has been noticed that if this be done, sickness comes upon the family soon after.—(W. Indies) Branch.

We need not go out of England to know that many people would rather you said anything to them than "How well you are looking!"

IN A GOOD HOUR may these words be spoken.—Heiwood, *Four P.'s*; H., *O.P.*, i. 371.

*Avarice.* Now the chance of thieves: in a good hour be it spoken.
Out! alas, I fear I left my coffer open.
*Respublica*, i. 1. 1533.

Therefore made they a solemn vow, in good time might it be spoken, that they would taste nothing; no, not so much as a poor alebery for the comfort of their heart until they had slain Paul.—Becon, i. 212.

*Rich.* She has, 'mongst others, two substantial suitors:
One, in good time be't spoke, I owe much money to.
B. and F., *Widow*, i. 2.

Pray, keep your seats: you do not sit in fear,
As in the dangerous days of Oliver;
It is not now (in good time be it spoke),
*Enter* the Red-Coats, *Exit* Hat and Cloak.
Thos. Jordan, Prol. to Fletcher's *Tamer Tamed*, 1660.

"À la bonne heure!" is the nautical answer from a ship that is saluted by another at sea in the sense, "C'est bien! c'est entendu."—J. G. De la Landelle, *Langage des Marins*, Par. 1859, p. 240.

In good time be it spoken!—Nash, *Saffron Walden*, H. 2. 1596.

OSTRICH EGG.

Often suspended in the dwelling throughout the Levant apparently as an ornament, but really as an amulet. See *The People of Turkey*. 1878.

PASSING BOAT THROUGH HALYARDS.

When it had been suspected that the boat had been forespoken, or the fish "glowrt out o' the boat," the boat was put through the halyards. This was done by making a noose or bicht on the halyards large enough to allow the boat to pass through. The halyard, with this noose, was over the prow of the boat and pushed under the keel, and the boat sailed through the noose. The evil was taken off the boat. —Gregor, 28/5/1877.

PROOF OF SHOT.

A holie garment, called a waistcote of necessitie, was much used of our forefathers as a holie relike, &c., as given by the Pope or some such arch conjuror, who promised thereby all manner of immunitie to the wearer thereof, insomuch as he could not be hurt with any shot or other violence. And, otherwise, that women that should wear it should have quick deliverance, the composition whereof was in this order following: "On Christmas daie, at night, a thread

must be sponne of flax by a little virgin girle in the name of the divell, and it must be by her woven and by her wrought with the needle. In the brest or forepart thereof must be made with needleworke two heads: on the head at the right side must be a hat and a long beard; the left head must have on a crown, and it must be so horrible that it may resemble Beelzebub, and on each side of the wastcote must be made a cross."—(Scotland) *Discoverie of Witchcraft*, p. 231. *See* Shirley, *The Young Admiral*, iv.

TALISMAN. AMULET.

Le talisman diffère de l'amulette en ce que celle-ci n'a que des vertus préservatrices, tandis que le talisman donne à celui qui le possède un pouvoir supérieur à celui des autres hommes.—Rion.

That which they call an Amulet or preservative against witchcraft, enchantment, or poisoning—Amuletum. They wear it about their necks also. Antidotus is that preservative against poison, be it never so mortal; also Alexipharmacum, Alexiterios, Alexicacon.—Withal's *Dict.* 1608.

TURF-PARING (Terrnave).

The name is evidently a corruption of Terræ-navis; but whether given by the Romans, or since they left the country, is uncertain. To this place a superstitious regard is attached by the vulgar. Tradition asserts that sometime ago a man, attempting to cast divots (turfs) on the side of it, no sooner opened the ground with the spade than the form of an old man, supposed to have been the spirit of the mountain, made its appearance from the opening, and, with an angry countenance and tone of voice, asked the countryman why he was tirring (uncovering) his house over his head? On saying this the apparition instantly disappeared. None has since ventured to disturb the repose of the imaginary spirit.—(Perthshire) P. Dunning, *Statistical Account of Scotland*, xix. 442.

TURNING STONES.

The custom of a person considering himself aggrieved turning stones to bring ill luck on the offender is a practice still existing on the skirts of Dartmoor.—*N.*, v. 5; *Trans. Devonsh. Assoc.*, viii. 53.

A variation of the Fire of Stones is recorded* as being still prevailing in Fermanagh. The ejected tenant collects from the surrounding fields as many small boulders as will fill the principal hearth of the holding he is being compelled to surrender. These he piles in the manner of turf-sods arranged for firing; and then, kneeling down, prays that until that heap burns may every kind of sweat, bad luck, and misfortune attend the landlord and his family to untold generations. Rising, he takes the stones in armfuls, and hurls them here and there in loch, pool, boghole, or stream,

so that by no possibility could the collection be recovered. —W. F. Wakeman in *Journ. R. Hist. and Arch. Assoc. of* Ireland, July, 1875.

* 5 *N.*, v. 223.

They hurled their curse against the king,
They curs'd him in his flesh and bones;
And even in the mystic ring
They turn'd the maledictive stones.

Dr. Samuel Ferguson.

As fait rouda l'sedas, l'aiguilheto nouzado,
As pres per un malur la bestio rencountrado,
La talpo, le furet, o qualqu' autr' animal,
Crengut que de l'abord ten arribesso mal?

Amilha, *Parf. Crest.*, 1673.

Behold a modern parallel: "Nul ne mérite le titre de devot pelerin de Notre Dame* s'il n'a passé sous la chasse† d'ou decoulent mille graces de guérison, s'il ne porte sur lui une image bénite de la sainte relique‡: préservatif assuré, bouclier impénétrable derrière lequel les chevaliers ne craignent ni fer, ni acier; à tel point, est-il observé dans certains discours sur les duels, que celui qui est muni d'un tel avantage en doit avertir son adversaire parceque la partie n'est plus égale."—Mgr. Pie, Eveque de Poitiers, cité par Huguet, *Dévotion à Marie en Exemples*, Paris, 1868, ii. 530.

*See* further Parfait, p. 246.

* De Chartres. † Shrine. ‡ Chemisette de la Vierge.

"De la Démonialité et des Animaux Incubes et Succubes, par le Rev. P. Sinistrari," is translated by M. Liseux from a MS. of the 17th century, said to have been discovered in London in 1872. This book, which has run through two editions in a few months, shows that the French translation wants sometimes to be replaced by the Latin, "qui dans les mots brave l'honnêteté."

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