

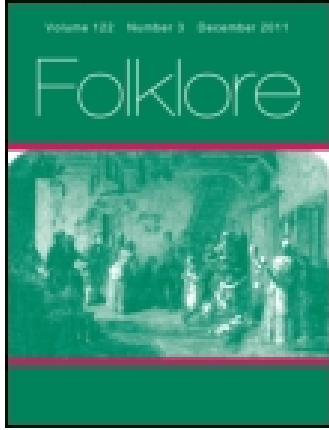
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CORRESPONDENCE.

LIBRARY OF FOLK-LORE SOCIETY: REGULATIONS FOR USE.

(*Supra*, p. 224.)

I am directed by the Council to communicate, for the information of members, the regulations for the use of the Library which have been adopted :

1. Any member of the Society may at any time borrow any number not exceeding ten books or pamphlets from the Library on applying either in person or by post to the Hon. Librarian (Mr. R. W. Chambers, University College, Gower Street, W.C.), the expenses of postage or carriage (if any) being borne and paid by the borrower.

2. Each borrower shall sign a receipt in the form prescribed for every book or pamphlet borrowed by him or her, and such receipt shall be cancelled on the book or pamphlet being returned to the Library, and when cancelled shall be given or sent to the borrower.

3. Each borrower shall be responsible to the Society for all books and pamphlets borrowed by him or her until the same are returned to the Library.

4. In case any book or pamphlet which has been borrowed is required by any other member of the Society, the borrower shall return the same to the Library within 14 days of being requested by the Hon. Librarian so to do.

5. The Library shall be closed from the 1st to the 15th April in every year for the purpose of stocktaking; and all books and pamphlets which have been borrowed by members must accordingly be returned to the Library not later than the 31st March.

6. The Reference Library of University College is open to members of the Society for consultation between the hours of 9 and 5.

F. A. MILNE, *Secretary*.

THE OAK AND THE THUNDER-GOD.

In the third edition of his *Golden Bough*, chap. xx., Dr. Frazer has inserted an interesting discussion of the relation of the worship of the Oak to that of the Aryan god of the sky, thunder, and lightning: a subject which has also been treated at length by Mr. A. B. Cook in *Folk-Lore*, vols. xv. and xvi., and in the *Classical Review*, vols. xvii. and xviii. It is now certain that the oak is of all trees the one most held in reverence by Aryan peoples, and also certain that almost all these peoples identified the Oak-god with the Sky-god who sends the lightning. The difficulty is to explain the connection or identification, and to determine whether tree or lightning came first in religious importance. Dr. Frazer's explanation at the end of his chapter is somewhat fanciful; but he was not, when he offered it, acquainted with the fact I propose as a solution. He has privately informed me that he thinks my explanation may prove to be the right one. I came upon it quite by accident.

As the years 1910 and 1912 have been prolific of thunderstorms, I have for some time been amusing myself in the country by examining the effects of lightning on various species of tree. I was met by some rather puzzling facts; in particular, I could find no beech that had been struck, and I was told that beeches are immune. Wishing to know the truth of this, I consulted books on forestry, and at last, by the kindness of Mr. H. T. Gadney, I was supplied with the fourth volume of a great work on this subject, by Dr. Schlich, of which the fourth volume was contributed by Prof. Hess of Giessen. In this fourth volume I found what I wanted, and more; for the evidence of sixteen years' recorded investigation in the large forest of Lippe-Detmold, where the percentage of each species in the forest was known, shows not only that the beech is rarely struck, but that the oak is far more often a victim than any other tree.¹ On p. 662 will be found a table in which it appears

¹[The popular belief that beech is never struck by lightning is mentioned in *Notes and Queries*, 1st S., vol. vi. (1852), p. 129, and 3rd S., vol. v. (1864), p. 97, and in 1st S., vol. x. (1854), p. 513, is given, second-hand, a statement from *The Mechanics' Magazine*, (April 10th, 1847, p. 359, *verified*), that the beech is obnoxious to lightning, but the oak amongst the trees which attract it most. The preference of lightning for the oak is mentioned in 5th S., vol. ii.

that, if the danger to a beech is taken as 1, that to a spruce fir is 6, to a Scotch fir 37, and to an oak 60. The reason for this is not quite clear, but attempts have been made to explain it which do not now concern us. The fact is sufficient, and the fact is supported by evidence both from France and from Bavaria.

Thus we may safely infer that in ancient times more oaks were struck than other trees, and I may add from my own experience that, when struck, oaks are more conspicuous, turning brown quickly and soon dying outright: they are also more liable to be smashed into fragments. Now, if we remember that an object struck by lightning was an object of awe and reverence in ancient Greece and Italy, and presumably elsewhere, we have the solution of the connection of the oak with the thunder-god; and, further, it seems now probable that the worship of the Sky-god was prior to that of the Oak; Dr. Frazer had decided this question in the opposite way, but admits that the evidence I have adduced must modify his conviction. How the Sky-god was thought of as affecting the stricken oak I will leave it to others to conjecture.

W. WARDE FOWLER.

CARMARTHENSHIRE JAUNDICE CURE.

When I was a boy in West Carmarthenshire there was one cure for jaundice which was universally recognised as infallible. The remedy was a very simple one. The patient came to the house of the "jaundice curer" for treatment. Three small pieces of any cheese were cut on a plate, and each piece divided in the middle into two tiny slices. The 'doctor' in the presence of the patient took an ordinary pen and ink, and, selecting one piece of cheese, wrote on it the word 'pater.' This piece was then covered by its fellow, and handed to the patient, who ate it. Then the doctor proceeded to write on a second piece of cheese the word 'filius,' covered it, and gave it to the patient. Finally he took the third portion and wrote 'Spiritus Amen' on it, and the patient ate it.

(1874), p. 426, and in 8th S., vol. v. (1894), p. 236, is quoted, from an unnamed source, "In the forests of Lippe, from 1879 to 1885, and in 1890, there were 159 oaks, 59 pines, 21 beeches, and 21 other kinds of trees struck."—ED.]

This is all. Everything *must* be done in the presence of the patient and his friends, but on no account are they to see or know what was written. This is a secret known only to the curer and one deputy. He is not at liberty to tell the secret words to more than one, or the power is gone for ever. Half a crown was the fee understood as necessary to successful cure, but the doctor was not allowed to ask for a fee. Sometimes, however, I have known a patient to give ten shillings. The above I can vouch for as absolutely correct, for I was a deputy 'doctor' myself once upon a time. My father was the deputy of a very old respectable dame in our neighbourhood, and she was very popular and much sought after. On her death my father held the secret, and one can hardly credit the number of patients who came to him. He made me his deputy, and, as he was not enthusiastic about the 'work,' he used to let me do it.

The most remarkable thing is that not only had we cures, but I only remember one case of failure. Generally the patients were better immediately. I remember one day a carriage arrived at our cottage door, and a gentleman farmer,—a J.P.,—brought his daughter to be treated, after being under medical treatment for a long time. He was desperate, evidently. She brought her own cheese, and I did the rest. I think I received five shillings for it, and they went away. Next morning he came back and swore at me like anything. He said I had the devil in me, for his daughter had been quite cured.

The cures puzzle me still, but, now that I have told others the secret, it has of course lost all its virtue, and it would be unfair to experiment with it on any of the present generation.

THOMAS LEWIS.

COTSWOLD PLACE-LORE AND CUSTOMS.

(*Supra*, pp. 332-42.)

.. May I be allowed space for a few observations on Miss Partridge's excellent paper in the last number of *Folk-Lore*? She says,—“There was a healing well on the lower slope of Kingsdown, Bristol, in the Barton, outside the old city walls” (p. 335).

The well referred to appears to be that known as Mother Pugsley's Well. It is referred to in the following extract from "H. and R. Smith's MSS.," given by Messrs. Nicholls and Taylor in *Bristol Past and Present* (Bristol, Arrowsmith, 1882, vol. iii., p. 152):—

"Mrs. Pugsley died August 4th, 1700, aged eighty. Her funeral was according to her directions, and was 'punctually performed to the admiration and in the view of ten thousand spectators.' Her body was borne uncoffined on a litter, with a sheet for shroud, preceded by a fiddler playing a sprightly air, and two damsels strewing sweet herbs and flowers, while the bells of St. Nicholas church rung a merry peal. Thus it was carried to a grave in a field adjoining Nine-tree hill. Dame Pugsley was supposed to be the widow of a young soldier killed at the siege of Bristol, 1645, and buried with military honours on Nine-tree hill. His widow wore mourning all her life, and desired to be borne to her grave with demonstrations of joy at their happy reunion." Here I interrupt the quotation to say that the tradition current at Bristol during my boyhood was that she was married by torchlight at the Cathedral, that the bridegroom was hurried away immediately after the ceremony to the defence of his post, and was killed before morning during the attack on the city in the hottest of the fighting, which took place at the angle of the fortifications about what is now Nine-tree Hill and Fremantle Square, but then known as Prior's Hill Fort. The quotation proceeds: "Mother Pugsley's well is within recent memory. It consisted of two stone basins, one of which contained 'an infallible remedy for the eyes,' whilst the other was especially renowned for making tea. She built a hut over the spot where her husband fell and was buried, which gave her name to the field and well. At her death she bequeathed money for a sixpenny loaf and a ninepenny loaf at Easter, and a twopenny loaf on Twelfth-day, to each of the sixteen women inhabiting St. Nicholas' almshouse. The vulgar supposed her to have been a witch, and they trampled upon her grave. A skull, thought to have been her husband's, was dug up; it had a bullet hole just above the temple." The neighbourhood was laid out for building in 1835, and a house was erected over the well; and I presume it still stands. But within my recollection

the virtues of the well were still celebrated, and were attributed to the maiden-widow's tears.

Miss Partridge refers (p. 337) to the church-removal traditions at Bisley, Minchinhampton, and Churchdown. With regard to Churchdown it may be noted that the top of the hill was a pre-historic settlement. It was defended by a rampart, strengthened during the siege of Gloucester by Charles I., and still in existence. The old parish church stands on one corner of the rampart. It contains, (though the present structure as a whole is of much later date), remains of a previous Norman and even an Anglo-Saxon edifice. The population did not desert the summit until the eleventh or twelfth century; but it was settled as now on the northern slope prior to the death of Thomas à Becket. At that period the inhabitants were put to straits for want of water, and Archbishop Roger of York, to whose see the place belonged, arranged to lay pipes from the shallow well just below the top to convey a supply to the present village. In the course of the excavations the earth fell in and buried one workman, who was only saved by calling upon the new "martyr." The story is duly recorded by the monastic miracle-mongers, and is said to have been attested by a letter from Godfrey, Dean of Gloucester, to the Prior of Canterbury.¹ The story of removal of the church cannot be much earlier than this; more probably it is later. It has doubtless arisen from forgetfulness of the fact that the village was originally situated on the top of the hill.

The case of Bisley is more interesting still. According to tradition it was to have been built on a spot nearly two miles away. In restoring the church many years ago the origin of the story was discovered. "For the place where tradition said the church was to have been built is the spot where a Roman villa formerly stood, and in the course of the repairs portions of the materials of that villa were found in the church walls, including the altars of the Penates removed from the Roman shrines."² I do not know the origin of the tradition about the church of

¹ E. A. Abbott, *St. Thomas of Canterbury his death and miracles* (London, 1898), vol. ii., p. 221-31.

² *Transactions of the Bristol and Gloucestershire Archaeological Society*, vol. v. (1880-1), p. 7.

Minchinhampton; but I would urge that an effort should be made to discover it. It is probable that a little enquiry would establish in this and many other cases the basis of the story. The student of folklore should not be satisfied with the mere record of such a tradition. To discover its origin would very often be to throw light upon the working of the mythopoeic propensity of the human mind.

Lastly, I venture to question whether it is probable, as Miss Partridge suggests, that the form *Denaway*, meaning Danes' Way, really preserves the O.E. genitive plural (p. 340 n). The etymology is, of course, tempting. But in the dialect of Gloucestershire the termination *-way* in names often assumes the form *-away* where it is not thus explainable. For instance, Greenway becomes Greenaway, Blakeway becomes Blakaway, and so on. *Denaway* may, therefore, only be the dialectal form of *Daneway*.

E. SIDNEY HARTLAND.

MODERN FOLKLORE TO EXPLAIN STRUCTURES OF FORGOTTEN
ORIGIN.

(Vol. xx., p. 218.)

In the Presidential Address for 1912 Mr. Crooke remarked (*supra*, p. 17) on the extreme vitality of the lore of the folk, and in no way does this appear more vividly than in the creation of fresh explanations of structures when their real origin has been forgotten. This may be illustrated by the following fresh example. An obelisk near Watford formerly served to mark the boundary within which the City of London coal dues were levied. It is close to the river Colne and on the Watford side of the London and North-Western (Main Line) Railway Bridge across the river. It is about eighteen feet high, and has no inscription except *Domine dirige nos* on the City arms cut on the side away from the river. Although the real purpose of the obelisk has been explained in the local newspaper, and is now known to many, the proximity of the structure to the Colne has induced others to associate it with some drowning fatality, and during the past

twenty years I have repeatedly heard people say that it was erected in memory of children drowned near the bridge.

T. E. LONES.

MODERN GREEK FOLK-TALES AND ANCIENT GREEK
MYTHOLOGY.

In no department of folklore has a pragmatist method done more to obscure issues and render the facts difficult to ascertain than in the study of modern Greek folklore. It is natural, of course, that investigators should start with a strong desire to find relics of classical survival: the consequent temptation to make of even minor similarities birthmarks of heredity has proved strong indeed. The better acquainted I become with the data of Comparative Folklore and with modern Greek folklore, the more sceptical I find myself with regard to alleged cases of survival in the latter from classical antiquity; and the careless way in which assertions of survival are thrown out makes it all the more difficult to distinguish those very interesting, though to my mind very few, cases where the claim seems to be genuine and credible. It is not my purpose, however, to discourse on the general question, but to protest against certain specific assertions of survival in modern Greek folk-tales which have naturally been taken in good faith as sound data to work with by students of Comparative Folklore who have paid no special attention to the modern Greek material.

One of the latest victims is M. van Gennep. In his very interesting little book, *La Formation des Légendes*, he quotes as cases of survival the stories of *The Carpenter, the Tailor, and the Man of God*, and the notorious Demeter tale published by Lenormant.¹ Now, in the first place, I confess that I am a sceptic as to the existence in modern Greek folk-tales of any survivals at all in the direct line from classical antiquity. After spending some considerable time and trouble in acquainting myself with the main types of modern Greek folk-story, I do not know of a single instance of indubitable survival from classical mythology. The incidents or types which are common to both are common also to

¹ A. van Gennep, *op. cit.*, pp. 59-60.

all folk literature,—themes like the Polyphemos story or the Legend of Perseus. With regard to the two oft-repeated typical examples, the one is not confined in its distribution even to the Mediterranean basin, while on the authenticity of the other grave doubts must be cast.

For the first, the story of *The Carpenter, the Tailor, and the Man of God*² is said to be a survival of the tale of *Pygmalion*. Pygmalion made a statue and fell in love with it; the Goddess of Love in pity granted his prayer and gave the statue life, and it became the hero's bride. In the folk-tale, under quite different circumstances, a carpenter makes a statue, a tailor makes it clothes, and the prayer of a Man of God gives it life, and all three wish to marry the girl. The *dénouement* varies according to the setting of the story. When it appears as a sub-story in the tale of *The Silent Princess* it concludes of course with an unsolved query. When the story is an independent tale, the problem is referred to a judge. He also wants to marry her, and alleges that she is his lost wife, and, while the parties are disputing, the maiden vanishes back into a tree, the form from which she was created.

It will be seen even from so short a summary that the resemblance to the story of Pygmalion is slight. It is restricted in reality to the facts,—(1) that a statue comes to life; and (2) that its maker or makers fall in love with it; and, as regards (2), it should be noted that in the classical story the statue comes to life *because* of its maker's love. The whole characterisation and moral of the two stories is totally different.

Further, if it is a survival from the story of Pygmalion, it is curious that an ancient Greek story should survive in exactly the same form in the Far as well as in the Near East.³ Turkish,

²Greek versions will be found in Pio, *Νεοελληνικά Παραμύθια*, p. 93 (Astypalaea), translated in Geldart, *Modern Greek Folk Lore*, p. 106; Pio, *op. cit.*, p. 231 (Old Syra), translated in Garnett and Stuart-Glennie, *Greek Folk Poesy*, vol. ii., p. 138; Paton, *Folk-Lore*, vol. xii., p. 317 (Budrum). A version from a Greekophone village in the Taurus will be published in Mr. Dawkins' forthcoming book on the modern Greeks of Cappadocia.

³Georgian in M. Wardrop, *Georgian Folk Tales*, p. 106; Turkish in Kúnor, *Türkische Volksmärchen aus Stambul*, p. 45; Oriental in Clouston, *Flowers from a Persian Garden*, pp. 130-1; and Benfey, *Panchatantra*, vol. i., pp. 489-493.

Georgian, and Oriental versions are neither more nor less like the classical story than the modern Greek versions.

The other 'typical survival' may be found by English readers in Mr. Lawson's *Modern Greek Folklore and Ancient Greek Religion*.⁴ Mr. Lawson of course accepts its validity. Its claim would certainly be stronger if it were possible to accept his general account of the survivals of Demeter in Modern Greece. That account, however, which it is not possible for me to criticise in detail here, is vitiated by an acknowledged disregard of the study of Comparative Folklore, which would have saved the author many misapprehensions and one or two mistakes.

But on their own merits both the story and its collector are open to the gravest suspicions. The only doubt in my own mind is whether Lenormant or his informant is responsible for the fabrication. The French *savant* did not bear the highest reputation for scrupulous accuracy. But, even if S. Demetra was in the story when it was told to him, it still remains suspicious. A striking proof of its authenticity to the uninitiated is the fact that it was collected at Eleusis. But those who have travelled in Modern Greece are aware that Eleusis, like the rest of Attika, is inhabited by an Albanian population. A few miles from Eleusis the peasants are all bilingual, and habitually talk Albanian among themselves; I have been in some villages where some of the women spoke Albanian only. That is one of the reasons why the common speech of Attika is 'purer' (*i.e.* more like ancient Greek) than in some parts of Greece. There has been no mother dialect to compete with the language taught in the schools. If Lenormant received the story as he has given it to us, I have very little doubt that the classical allusions were inserted by the narrator, who was anxious to assert his birthright of Ancient Greek tradition. No one who is familiar with modern Greeks can doubt the ease or eagerness with which this would have been attempted. In collecting dialect or folklore material the student's greatest

⁴J. C. Lawson, *op. cit.*, pp. 80-4. Mr. Lawson admits the Albanian source of the story, but underestimates, in my opinion, the significance of that fact. The story was published by Lenormant in his *Monographie de la voie sacrée Éleusinienne*; an English translation is to be found in Garrett and Stuart-Glennie, *Greek Folk Poetry*, vol. ii., pp. 171-6.

obstacle is the desire to substitute fictitious heritages from antiquity learned in the schools for the despised facts.

Further, the folk-tale itself looks suspiciously as if the classical parts had been added by design. The main incidents belong quite obviously to a favourite story in Greece⁵ and the Nearer East,⁶ which I am tempted to believe is its original home. The only versions known to me of Western European tales connected with it are very broken down and altered, as if they had reached the limit of their diffusion. You have then a perfectly familiar type of folk-tale which has nothing to do with antiquity. In this sole example, alleged to have been collected at Eleusis, from an Albanian priest, S. Demetra is inserted rather to the detriment of the plot of the story. Further, we know that both informants and collectors are more than eager to establish connections with classical antiquity. It seems to me difficult for the impartial not to be sceptical.

There is one other folk-tale which perhaps deserves mention, viz., Hahn, No. 76, *Dionysos*. The collector, though not von Hahn himself, is unimpeachable. On the other hand, the story was collected in Boiotia, another Albanian district, and has, so far as I know, no kind of parallel from other collections of Greek folk-tales; and it should be remembered that, thanks to the patriotic labours of Greeks and the zeal of philologists, the harvest of modern Greek folk-tales published in the vernacular is very large indeed. I feel about this story that, if it were an archaeological object, I should reject it as ungenueine, and should be surprised if an accredited collector bought it. But I do not know that my suspicions are susceptible of proof.

W. R. HALLIDAY.

⁵ J. G. von Hahn, *Griechische und Albanesische Märchen*, No. 52 (N. Euböia); Παπρασός, X., p. 517 (Thera); Legrand, *Contes Populaires Grecs*, p. 145.

⁶ Turkish in Kúnoz, *op. cit.*, pp. 114, 128 [translated Bain, *Turkish Fairy and Folk-Tales*, p. 114]; Magyar in Jones and Kropf, *The Folk-Tales of the Magyars*, p. 39; Albanian in Dozon, *Contes Albanaises*, No. 15; Georgian in Wardrop, *op. cit.*, p. 113; Serbian in Mijetovitch, *Serbian Folk-Lore*, p. 139; Russian in Ralston, *Russian Folk-Tales*, p. 85; Bulgarian gypsy in *Journal of the Gypsy Lore Society*, vol. iii., p. 184; Moravian gypsy, F. H. Groome, *Gypsy Folk-Tales*, No. 43.

SCORING A WITCH ABOVE THE BREATH.¹

The following instance, about 1820, of "scoring a witch above her breath" to break her spells, was told to me in November, 1911, by Mrs. F. M'Connel, of Blackyett, on the Kirtle, near Ecclefechan, now in her eighty-seventh year. She heard the story from the minister of Middlebie, who was son of the minister of Annan, and grandson of Mr. Monilaws, the minister in the story,—“three generations of parish ministers, gentlemen all of them, of the old school.” “About a quarter of a mile from the parish church of Kirkpatrick Fleming there is the bridge of Bettermont over the river Kirtle; on the one side of the bridge is a mill, and on the other a cottage. In the cottage the old woman who was not thought canny lived. One night the minister of the parish, Mr. Monilaws, got a message in hot haste that something dreadful had happened at Bettermont. He and his son, a youth of age to go to college, went and found that the miller's pigs had all been drowned in the mill stream, and the miller believed the old woman had bewitched them. So he had *disinfected* her according to the habit of the time. He had slit the skin of her forehead across, and let it hang down over her eyes. Mr. Monilaws and his son sewed it up for her. Mr. Monilaws' grandson, a personal friend of mine, was my informant.”

M. M. BANKS.

SEVENTEENTH CENTURY CURES AND CHARMS.

(*Supra*, pp. 230-6.)

The following extracts from pages 16-31 of John Durant's pamphlet of 1697 complete the account begun in the June number of *Folk-Lore*, certain remedies and disorders being, as before, omitted, and spelling, misprints, and punctuation exactly followed.

“*For Curing Wens, Tumour, or Swelling, or any Rising in the Flesh, or Warts.*”

Take hot *Asmart*, called also *Peachwort*, *Water Pepper*, it hath

¹ Cf. Ellis's Brand, *Observations on the Popular Antiquities of Great Britain* (ed. 1855), vol. iii., p. 16, for an instance near Edinburgh in 1831.

no black spots as the Cold hath, it being a Weed of *Mars*, let it be gathered as directed, and put in cold Water, being well moistened, take it out and lay it to the place Defective, and let it lie on it till the *Asmart* be hot, then take it and Bury it in the Ground above two Foot deep, and as that doth rot or consume, so will the *Wen* or any of the other sink or grow less and less, till it be quite gone ; for that which hath been long, do it twice.

Vervaine.

Vervaine an *Herb* of *Venus*, being gathered as directed, and bruised and hung about the Neck, helps the *Head-ach*,¹ the Distill'd Water of it, so gathered, droped into the *Eyes*, cleanseth them from all *Mists*, *Films*, *Clouds* that hinders the Sight, and wonderfully Strengtheneth the *Optick Nerves* ; the Leaves in *Syrруп* or *Decoction*, helpeth all inward Pains and *Lungs*, *Kidneys*, *Stone* or *Wounds*, healeth *Ulcers*, *Gangreens* or *Fistula's*, in any part of the Body.

Wild Carrot Seeds.

Being under *Mercury* and taken in Wine, or Boyled in Wine, removes *Stiches* in the Sides . . . and helpeth to break and expel the *Stone* ; for the *Dropsie*, and those whose Bellies are Swollen with Wine, helpeth *Collick*, the *Stone* in the *Kidneys*, . . . ; the Leaves applyed with *Honey* to Running Sores or *Ulcers*, it Cleanses them, and Heals them in a short time.²

Hop Seeds.

Take half a Dram of it in Powder in a little Drink, killeth the Worms in the Body . . .

Columbine.

Being under *Venus*, a Dram of the said *Seeds* taken in *Wine* with a little *Saffron*, openeth Obstructions of the *Liver*, and is good for the *Yellow Jaundice*, if the party after the taking thereof be laid to Sweat well in the Bed . . .

¹ Cf. W. G. Black, *Folk-Medicine*, p. 193.

² Cf. *Blagrave's Supplement, or Enlargement to Mr. Nich. Culpepper's English Physitian* (1674), pp. 24-5.

Cinke-foyle, or five Leav'd Grass.

Being gathered as directed is the best that grows, being an Herb of *Jupiter*, for curing of all kinds of *Agues*, be it what *Ague* soever, being boyled in white Wine, or white Wine Vinegar, being strained out, and the Wine drunk as hot as sufferabe two or three houres before the Fit, as Doctor Culpepper saith, *he never knew it fail*: I have had tryal of it above 12 years, I never knew it fail but it produced the desired effects at three times taking at most, by those that have had the *Quartane* above a year, there is no Doctor can prescribe any better remedy for *Agues*, the directions rightly observed, for every day, or every other days *Ague*, once or twice taking hath had it away, some have taken it in strong Beer, Ale, Sider or Metheglim, it hath done the like; It cures the *Gout* in any part, and *Sciatica*, being boyled in red Wine and drank, it stops all *Fluxes* of Blood, and *Red* or *White*.³

Henbane.

A Weed of *Saturn*, the root taken up as directed and dried to powder, touch but the tooth that aketh with the powder, and it will fall out; the root taken up as aforesaid and dried, and a Necklace made thereof and put round the neck of a Child that breedeth teeth, they cut the Gums and breed them without pain, they are to be hung a bout the neck as Bracelets are.

Celandine.

Gather this herb as directed and when the Sun is in *Leo* in *Trine* to the Moon, and make an Oyntment of it with Hogs Lard, and anoynt your Eye-lids when you go to Bed, and in so doing it will take a way any *Skins* or *Films* that shall grow over the sight of the Eye; or else take *Celandine*, *field-Daises*, and *ground Ivy*, clarified, and a little fine Shugar disolved therein, and dropped into the Eye, is a soveraign remedy for Watering of them, for Paines, Redness; and also for the *Pin*, *Web*, *Skins*, and *Films* growing over tht sight, it helpeth Beasts as well as Men; the Juice dropped into the Ears doth wonderfully help the Noise and Singing in them, and hearing which is decayed.

³ Cf. J. Aubrey, *Miscellanies*, p. 137 (ed. 1857).

Lavender Cotten.

Being an Herb under *Mercury*, and gathered as directed, resisteth *Poison*, Putrifaction, and helps the Bitings of *Venomus Beasts*; a Dram of the Powder of the dryed Leaves taken every morning fasting in any convenient Vehicle, . . . ; the Seed beaten into Powder and taken as *Wormseed*, it kills the *Worms*, not only in Children, but also in People of Riper years, the Herb it self being boyled in Milk and the Milk drunk, the body bathed with it cures the Itch; the Decoction of it helps *Scabs* and *Itch*.

Ground Ivy.

Being an Herb of *Venus*, and gathered as directed, and a Decoction made of it and drunk in Wine for some time together, procureth ease unto them that are troubled with the *Sciatica* or *Hip Gout*; as also the *Gout* in the *Hands, Knees* or *Feet*: If you put to the Decoction some Honey, and a little burnt Allum, it is excellent good to *Gargle* any Sore Mouth or Throat . . . ; it speedily helpeth green Wounds, being bruised and bound thereunto; the Juyce of it boyled with a little Honey and Verdegreece doth wonderfully cleanse *Fistulaes*, and *Ulcers*; and strengthens the Spreading or Eating of *Cancers* or *Ulcers*.

Peletory of the Wall.

An Herb of *Jupitour*, as directed, and made into a Syrup, or the Juice Clarified, is an excellent remedy for the *Stone*, and *Gravel*, to cleanse and heal the *Kidneys*, and *Bladder* . . . ; for Cleansing, boyle it in white Wine, for dissolving, make it in Syrrups to cleanse in white Wine."

Pages 20-4 contain particulars how to judge of diseases etc. from urines, and then follows a Table "To Judge the Danger of falling Sick by the Age of the Moon." As this differs from the prognostications quoted from Cockayne's *Saxon Leechdoms* (vol. iii., p. 183) in Black's *Folk-Medicine* (p. 125), it is reproduced :

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| " 1. He that falleth Sick on the first day
of the Moon shall Dye, if the
Sickness be very Fierce and Tedious. } | D. |
| 2. Altho' he be sore Sick, yet he shall be cured. | R. |
| 3. He may with due regard in Physick be recover'd. | R. |

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|---|------|
| 4. <i>Shall very soon be restored.</i> | R. |
| 5. <i>Promiseth his cure after ten days.</i> | R. |
| 6. <i>No danger, but speedy Health.</i> | R. |
| 7. <i>Injoy Life but three Months.</i> | D. |
| 8. <i>Languish a long time.</i> | L.S. |
| 9. <i>Recover Health after Nine Days.</i> | R. |
| 10. <i>Recover after Ten Days.</i> | R. |
| 11. <i>Very long Sick, yet recover Health.</i> | L.R. |
| 12. <i>Amend after Twelve Days.</i> | R. |
| 13. <i>A long and grievous Sickness.</i> | L.S. |
| 14. <i>Soon restored, tho' it comes Fiercely.</i> | R. |
| 15. <i>Easily escape Death.</i> | R. |
| 16. <i>Great danger of Death, if he take the Air.</i> | Dan. |
| 17. <i>No Physick will prevail.</i> | D. |
| 18. <i>A good day, easily Recovered.</i> | R. |
| 19. <i>A good day, easily Recovered.</i> | R. |
| 20. <i>A good day, easily Recovered.</i> | R. |
| 21. <i>Sickness Mortal and Incurable.</i> | D. |
| 22. <i>Long Sick, but escape after 3 Months.</i> | L.S. |
| 23. <i>After few days he shall Dye.</i> | D. |
| 24. <i>Long time in Sickness.</i> | L.S. |
| 25. 26. 27. 28. 29. <i>Are all days of Recovery.</i> | R. |
| 30. <i>Hardly Escape with many Medicines.</i> | Dan. |

Secrets to Judge of Life and Death in a Sick Body.

First, *Take a Marigold, and put into the Urine of the Sick, if it keeps open, they will Live, if it closes, they'll Die.*

Second, *Also it is said of some, that it may be known by speaking Two Words at the Bed side, viz. Ancora Pancorene, and if he hear it, it notes Life, if not, Death.*

The Kings Evil.

Take Barly Flower, Tar, Wax, and Oyl, of each a like quantity, mix all together, and Seeth it well, and put it into . . . , and stirring it well about, lay it upon the Sore Plaister wise.

A rule to know the Kings Evil by.

Take a ground Worm alive and lay it upon the place, and cover him with a Leaf, if it be the *Kings Evil*, the Worm will change and turn into Earth, if not he will remain alive.

*How to make the Antidote Powder, called, The Orvietan
of Rome, a Cordial.*

Angelica root, Serpent, Contrierva root, Calanga root, Dictamus root, Aristolochia root, Gentian root, Arris root, Casamus, Zedoary root, Acorns root, Agarick, Ginger root, *ana ʒi*. Perat, therum *ʒiv*. Trochisk *ʒii*. Vipers Flesh, Red Roses, Dictmnus leaves, Sarubucum Leaves, Saffron, *ana 40 gr*. Anniseeds, Parsly-seeds, Fennel seeds, Caraway-seeds, Cummin-seeds, Dasie-seeds, Cisilias-seeds, Cardamum, Cubeb, *ana 30 gr*. Cloves, Cinnamon, Gascoynes Powder, Nutmeg, white Pepper, Corlander, *ana 40 gr*. Lemniam earth, Storax, Calamit, Juniper Berries, Elicampane, *ana ʒi*. Curcuma Root *ʒiii*. Sagaveny, Opananar, *ana ʒi*, beat all these fine to a Powder, and this is the true *Orvietane* Powder; And mix it with pure fine Honey, and it makes the true *Roman Orvietane*, which Expelleth Poyson out of the Body.

To take away Pearls, Films from the Eyes.

Take Honey, Juice of Cellandine, *ana ʒiv*. Aloes, Scammony, Sarcocol in fine Powder, *ana ʒiv*. Lapis Tutia prepared, mix them well together, and put it into the Eye every Night going to Bed, and every Morning before Rising.

A Secret to Stanch Blood.

Take the blood of healthful men and dry it in the Sun, and make it into powder.

Take a Toad and bind him with a little band, and hang it about the womans Neck that hath that infirmitie, and in few days she will be cur'd.⁴

Against Wry Necks or Gouts.

Take the stone of a Beaver, called *Castoreum*, white Pepper and Pursley of each alike, beat altogether and sift them, take a Spoonful of it and put in so much Honey, and two mouthfulls of

⁴ Cf. Black, *Folk-Medicine*, p. 62. "For y^e bleeding at y^e nose: Probatum. Take a Toade and drie it in marche put y^e same into some silke or sattene bagg and hange it about y^e neck of y^e party next y^e skinne and by gods grace it will stanch presently:" G. Weddell, *Arcana Fairfaxiana Manuscripta*, p. 5 (circa 1620).

hot Water, and give it the patient to drink before Breakefast, and he shall be healed.

For a Quartane Ague.

Take *Asrabacca* one Dram, and give it the Patient one hour before the fit comes, in white wine, it Purges upwards and downwards.

Take a Flint stone, put it into the fire till its red hot, and there with warm your Ale, then drink it.

Elixir Vitæ, or, Elixir of Life.

Take of Rosemary, Lavender, Saffron, Castor, and of our Treacle, *ana* ζiv . Rectified Spirit of Wine Tartarised, ℥x . digest all for three Months, Decant of the Tincture, to which add Clarified Honey, ζvi . the Essence of Bawm and Celandine, *ana* ζiii . Circulate all for a Month, and keep it for use.

The Virtues of this Elixir are great in Curing and Preventing the Vertigo, Falling Sickness, Apoplexy, Palsie, Madness, Melancholly, Swounding, Asthma, and all Diseases of the Stomach, . . . Dose ʒi . *or* ζi . *in a convenient Vehicle.*

Gascoins Powder.

Which Secret he sold to the Bishop of *Worcester* for 300*l*. I will give it freely. Take the Toes of Sea-crabs boyled, beat them to Powder, which must be done the ☉ and ☽ being in Cancer ♊ ; of this Powder take ζi . of the Magistry of Coral and Pearl *ana* ζii . of the true Bezoar ζi . make Rolls with the Jelly of Vipers Skins, or if thou wilt of the Flesh of the whole Vipers, which is as good, and being dryed let them be made up again, and dryed with the same Jelly, the often you do it, the better; the use of it is to beat it into Powder, and to give from ʒi . to ʒii . almost in any Disease, repeating it often.

The Royal Styptick Water.

Which stops Blood, also good for Watery eyes, Rheumatick Eyes, Inflammation of the Eyes, Pin or Web, and makes the Eye look Fair and Lovely. Take Colcothar, or Red Vitriol that remains in the Retort after the Spirit is drawn out; Burnt Allum, Sugar Candy, *ana* ζss Rose Water, *ana* ζss . Plantaine

Water, ℥ii. Stir them altogether a good while in a Mortar, then power the mixture into a Viol, which when you use it sepearate by inclination; Note, when taken Inwardly ℥ss. or ℥i. may be taken at any time in *Knot-grass Water*."

The pamphlet ends with an "Avertisement" that "*In Cammille-street at the Sarazens Head Inn near Bishops Gate, are Sold most Excellent and well aproved PILLS for Six Pence the Dose, which Cures*" innumerable diseases, and that "*Also, such as are desirous may be Resolved in all Lawful Questions depending on that Noble Art of Astrology, at the above mentioned place.*"

A. R. WRIGHT.

I send you an extract from Burton's *Anatomy of Melancholy* which will serve as an illustration to page 231 of the June number of *Folk-Lore*. I have verified the references to Dioscorides, Matthiolus, and Aldrovandus. My quotation is from the two-volume 8vo edition of 1813, but it holds good for any of the two-volume editions of the nineteenth century:

"Being in the country in the vacation time not many years since, at Lindly in Leicestershire, my fathers house, I first observed this amulet of a spider in a nut-shell lapped in silke, etc., so applied for an ague by my mother: whom although I knew to have excellent skill in chirurgery, sore eyes, aches, &c., and such experimentall medicines, as all the country where she dwelt can witness, to have done many famous and good cures upon divers poor folks, that were otherwise destitute of help—yet, among all other experiments, this, methought, was most absurd and ridiculous: I could see no warrant for it. *Quid araneæ cum febre?* For what antipathy? till at length, rambling amongst authors (as often I do), I found this very medicine in Dioscorides, approved by Matthiolus, repeated by Aldrovandus, *cap. de Araneâ, lib. de insectis*, I began to have a better opinion of it, and to give more credit to amulets, when I saw it in some parties answer to experience" (Burton's *Anatomy of Melancholy*, Part 2, Sec. 5, Mem. 1, Subs. 5 (vol. ii., p. 134, ed. 1813)).

W. ALDIS WRIGHT.

TOTEMISM IN INDIA.

The following extract from W. Francis, *Gazetteer of the Vizagapatam District*, (Madras, 1907, vol. i., pp. 84 *et seq.*), seems worth recording. In the Agency Tracts of the Vizagapatam district in the Madras Presidency "the commonest totems are the tiger, cobra and tortoise, but the bear, iguana, dog, monkey, goat, bull, cow, lizard, parrot, peacock, and vulture also occur, and in addition certain plants such as the pumpkin and the *Bauhinia purpurea*, and a few inanimate objects like stone and the sun. The usual Uriya name for a totem is *boms*, which seems to be the same word as *vamsa*, a family. Members of the same totem may not intermarry, and children take their father's totem. Every totem is revered. Animal totems may on no account be killed or eaten. The very idea of such a possibility makes the totemist shudder, and he declares that so unspeakable an act would result in the entire destruction of his whole tribe. Totems must, indeed, be befriended where possible—a tortoise, for example, being put in the nearest water. If the totem attacks a man he may kill it in self-defence; but its dead body is then often given funeral rites almost as if it was the corpse of a man. When a man sees his totem he folds his hands across his breast and does reverence. Plant totems are not eaten, injured, or even touched. The sun is venerated by the people of its totem fasting when it does not appear; and stone by being excluded from all buildings and all service—stone mortars, for example, being taboo. The idea that members of a totemistic division are all one family is strong. If one of them dies, all the others are under pollution for three days and have to get their food from their wives' relations."

W. CROOKE.
