British Association for the Advancement of Science

TORONTO MEETING, 1897

REPORT ON THE ETHNOGRAPHICAL SURVEY
OF THE UNITED KINGDOM
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Ethnographical Survey of the United Kingdom.—Fifth Report of the Committee, consisting of Mr. E. W. Brabrook (Chairman), Mr. E. Sidney Hartland (Secretary), Mr. Francis Galton, Dr. J. G. Garson, Professor A. C. Haddon, Dr. Joseph Anderson, Mr. J. Romilly Allen, Dr. J. Beddoe, Professor D. J. Cunningham, Professor W. Boyd Dawkins, Mr. Arthur J. Evans, Mr. F. G. Hilton Price, Sir H. Howorth, Professor R. Meldola, General Pitt-Rivers, and Mr. E. G. Ravenstein. (Drawn up by the Chairman.)

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1. This Committee was first appointed at the Edinburgh Meeting in 1892, upon the joint recommendation of the Society of Antiquaries, the Anthropological Institute, and the Folklore Society, for the purpose of organising local anthropological research, with the ultimate aim of establishing an ethnographical survey of the United Kingdom. In the paper in which the views of the three Societies were laid before the Association, it was acknowledged that so large and ambitious a scheme must take many years to perfect, and could only be proceeded with in detail. It was indeed hinted that in other countries no power short of that of the State would attempt to carry it out, and that in time it might be right to ask for State aid to do so in this country.

2. It will be convenient, on the present occasion, to recapitulate the steps which the Committee has taken towards the fulfilment of the duty entrusted to it. The first was to invite the co-operation of delegates of the Royal Statistical Society, the Cambrian Archaeological Association, the Royal Irish Academy, and the Dialect Society, in addition to those of the Societies already represented on the Committee. This invitation was readily acceded to, and the Committee has derived much help from the learned gentlemen nominated by the several bodies in question. Sub-Committees for Wales and for Ireland were formed.

3. The Committee next proceeded to consider and define the plan of its operations, which was to observe and record for certain typical villages, parishes, or places, and their vicinity—(a) the physical types of the inhabitants, (b) their current traditions and beliefs, (c) peculiarities of dialect, (d) monuments and other remains of ancient culture, (e) historical evidence as to continuity of race.

4. Such simultaneous observation and record appeared to the Committee to be the best means by which the object desired—that of studying the whole man and ascertaining what man is in any district—is to be obtained. It is necessary, not only to measure his skull and record his physical characters, but also to look up the history of his descent, find out

1 Journal of the Anthropological Institute, xxii. 262.
from the remains of their workmanship what sort of people his forbears were, and ascertain what superstitions and beliefs they have transmitted to him. 1

5. In the business of forming a list of places in the United Kingdom which appear specially to deserve ethnographic study, the Committee sought the assistance of a great number of persons possessed of local knowledge, and the substance of the correspondence is digested in the first and second reports of the Committee. They contain a large amount of interesting local information, and specify the names of more than 300 places as suitable for the survey.

6. It became the duty of the Committee, as a next step, to condense into a small and convenient pamphlet the instructions necessary to enable observers to conduct the survey on a definite and uniform plan. The volume of 'Notes and Queries on Anthropology,' prepared by another Committee of the British Association; the 'Handbook of Folklore,' published by the Folklore Society; the directions for the Archaeological Survey, formulated by the Society of Antiquaries; and other publications, afforded ample material for this, but they were too voluminous for general use. The Committee has succeeded in reducing the necessary hints and instructions into a pamphlet of twelve pages, which has been found by experience sufficiently to indicate what is required.

7. Individual members of the Committee have rendered it excellent service by contributions to the study of the branches of the subject, which have been printed in appendices to its reports, viz. Mr. E. Sidney Hartland, the secretary, in his notes explanatory of the schedules, appended to the third report; and Mr. Laurence Gomme, in his paper on determining the value of folklore as ethnological data, appended to the fourth report.

8. The foundation having thus been laid, the Committee proceeded to take observations in detail, some of which have been published in the Reports, others in the transactions of local and other Societies, and others are reserved for examination and digest when further information has been obtained.

9. The following is a brief summary of the returns actually received from various parts of the United Kingdom up to the date of the Committee's last Report:

England.—Suffolk (Miss Layard and others); Hertfordshire (Professor Haddon); Cambridgeshire (Professor Haddon); Lancashire (Rev. F. Moss); Yorkshire (Dr. E. Colley and others).

Wales.—Pembrokeshire (Mr. H. Owen and Mr. E. Laws).

Scotland.—Galloway (Dr. Gregor); Aberdeen (Mr. Gray).

Ireland.—The Aran Islands (Professor Haddon and Dr. Browne); Dublin (Dr. Browne); Inishbofin and Inishshark, co. Galway (Dr. Browne); Mayo (Dr. Browne).

10. A preliminary report on folklore in Scotland, by the Rev. Dr. Walter Gregor, formed Appendix III. to the Committee's fourth Report. Dr. Gregor had undertaken, at the request of the Committee, to make a special visit to certain districts of Scotland for the purpose of the survey. The remainder of his collections of folklore (items 168 to 734) are appended to this Report, and also an abstract of his measurements of the inhabitants.

11. In arranging the folklore for the Appendix to the present Report, all headings that could be dispensed with have been omitted, and where

1 Archæological Journal, lxi. 227.
consecutive items were collected at the same place the name of the place is only mentioned in the first instance instead of before every item, as in the previous Appendix, with the view of economising space as much as possible.

12. The Committee much regrets to record that Dr. Gregor, who was an accomplished observer, died on February 4th last, while actually engaged in his work on its behalf. The special qualifications which he possessed for that work, and the manner in which he set about and performed it, have impressed the Committee with a deep sense of the loss it has sustained. The Committee has endeavoured to express this in a communication which has been addressed to Dr. Gregor's family.

13. The collections contained in the Appendix to the present Report, added to those published in that to the fourth Report, will supply an excellent model for observers as to the manner of making and recording collections of folklore, and they are accordingly printed in extenso. It is not intended in future to print all such collections in the same manner, but to reserve them for digest and comparison as the work progresses towards completeness, and probably for publication either in local sources of information or in such combined form as may hereafter be found to be desirable, and be adopted with the approval of the Council of the Association.

14. The Committee has endeavoured to fill the place left vacant by the death of Dr. Gregor by the appointment of the Rev. H. B. M. Reid to carry on the work initiated by him, and it has also appointed the Rev. Elias Owen in Wales and Dr. Colley March in Dorsetshire as special observers in the same manner, these gentlemen having very kindly consented to devote their time to this work without remuneration, being guaranteed only the expenses they incur.

15. The Committee has also to acknowledge communications from Mr. F. W. Hackwood of observations taken in Wednesbury; from Dr. Andrew Dunlop, Dr. O. C. Powell, Mr. E. K. Cable, C.E., Mr. Nicolle, Mr. A. Collenette, and Mr. J. Le Bas, of observations relating to the Channel Islands; and from Mr. M. S. Hagen of observations in Ropley, Hampshire.

16. The Committee has also to thank the Hampshire Field Club for reprinting and circulating among the members of that club an extract from the pamphlet of questions issued by this Committee, and for passing a resolution to promote as far as possible in that county the work of this Committee.

17. Numerous other local societies have also shown a desire to co-operate with the Committee, which gladly and gratefully accepts their assistance.

18. It may be convenient, for the guidance of such workers as kindly volunteer their services in this manner, to mention some of the limitations of the work of the Committee.

19. With regard to the physical observations and measurements, and to photographs, it is not desired to obtain other than those which are typical of the district, and answer the rough test of having been free from intermixture with the inhabitants of other districts for at least three generations.

20. With regard to current traditions and beliefs or folklore, it is not considered necessary for this Committee to undertake the work on which the Folklore Society has embarked, of collecting and digesting for each county the folklore which is scattered over the numerous published works relating to the district. It will be sufficient if original observations are made and recorded upon the plan adopted by Dr. Gregor.

21. With regard to dialect, the Committee cannot better define its
limitations than by reference to the brief code of directions drawn up for
the Committee by Professor Skeat and contained in the Committee's pamphlet.
22. With regard to monuments and other remains of ancient culture,
the work of the Committee has been in some places anticipated, and in
others is being carried on concurrently by the Archaological Survey set on
foot by the Society of Antiquaries, and by that undertaken by the
Cambrian Archæological Society. Where such survey has not been com-
enced, the Committee suggests that the method adopted by the Society
of Antiquaries should be followed.
23. With regard to the historical evidences of continuity of race,
where they exist in any publication, it will only be necessary to give
a reference to that publication; but there will be great value in a full
record of any that exist only in unpublished sources of information.
24. The duty which is entrusted to this Committee, and which is
undertaken by those local bodies that have kindly interested themselves
in its work, is necessarily so laborious, that the Committee is anxious that
such local bodies should not burden themselves with any labour that can
be avoided in the discharge of it.
25. The Committee would be glad if this intimation should have the
effect of inducing other local bodies, that may possibly have been deterred
from offering help by a feeling that the requirements of the Committee
involve greater labour than such bodies are prepared to devote to the
matter, to reconsider the position and undertake the essential portion of
the work in the respective localities.
26. The Committee is prepared to provide any such local body and
competent individual observers in any district with the necessary instru-
ments for the physical measurements by way of loan, and with a proper
equipment of forms of return, &c.
27. The whole of the grant appropriated to the Committee at the
Liverpool meeting has not been expended, and the Committee asks to be
reappointed and permitted to use the unexpended portion, with a further
grant, so as to have placed at its disposal the sum of 50% in all during the
coming year.
28. A small amount of the sum allotted to Dr. Gregor for his
expenses having been returned to the Committee unexpended has been
surrendered to the Association.
29. The Committee has been glad to observe the commencement in
Switzerland of an ethnographic survey under the management of the Swiss
Folklore Society, upon lines very similar to those of this Committee.
30. In addition to the appendices already referred to, the following
reports and tables are appended:—
A report by the Cambridge Committee, including statistics on the
Physical Characters of the inhabitants of barley, Hertfordshire, and the
villages of Barrington and Foxton, Cambridgeshire; Tables of Physical
Observations taken at Aberdeen, in Banffshire, and in the Island of
Lewis; Tables of Physical Observations taken at Cleckheaton, York-
shire; and a report by the Irish Committee relating to the valuable
observations taken by Dr. C. R. Browne on Clare Island and Inishturk,
co. Mayo. For all of these the Committee takes this opportunity of
rendering its best thanks to the various gentlemen whose names appear
in the appendices in question, and who have devoted much time and
care to the collection and preparation of the statistics.
APPENDIX I.
Further Report on Folklore in Scotland.
By the late Rev. Walter Gregor, LL.D.

The Months.

168. Kirkmaiden.—If Feberweer be fair an clear,
There'll be twa winters in the year.

169. Laurieston.—If Feberuary blow fresh and fair,
The meal will be dear for a year and mair.

170. Balmaghie.—It is a custom to gather May dew (1st May) and wash the face with it.

171. Kirkmaiden.—Witches gathered May dew that they might work their incantations with it.

172. Witches were believed to make butter from May dew.

173. An old man named David Bell used to tell that going home early one May-day morning he saw three sisters, that had the reputation of being witches, drawing pieces of flannel along the grass to collect the dew. When the flannel was soaked, the moisture was wrung out. This took place about seventy years ago at a place called Thornybog.

174. Dalry.—Kittens brought forth in May are looked on as unlucky. They are commonly put to death.

174a. Kelton.—Miss —— of Dunmure House was found one May morning gathering the dew in a small tin jug. She intended to wash her face with it 'to make her bonnie.' (Told in Rerrick.)

Days of the Week.

175. Kirkmaiden.—It is unlucky to cut 'hair or horn' on Sunday.

176. Borgue.—If a child showed itself disobedient on Sunday, it was told it would be taken to 'The Man o' Moon.'

177. Dalry.—Any piece of work, as harvest, must not be begun on Saturday. Any work begun on that day will not be finished within the year.

The New Year.

178. Kirkmaiden.—It was a custom to cream the well at 12 o'clock at night on Hogmanay.

179. Dalry.—Some would not allow fire to be given out at any time.

180. Kirkmaiden, Laurieston.—A peat on fire would on no account be given out on the morning of New Year's Day.

181. Ayrshire.—It is accounted unlucky to give a live coal out of the house on the morning of New Year's Day to kindle a neighbour's fire. My informant's aunt did this one New Year's morning, and before the year was finished she lost a son. A second time she gave a live coal, and during the course of that year a daughter died.

182. Kells.—On Hogmanay great care was taken to keep the fire alive over night, as a neighbour would not give a live peat on New Year's morning to rekindle it.

182a. Kirkmaiden.—On Hogmanay the fire was 'happit' with more than ordinary care to keep it from 'going out,' as such a thing would be most unlucky, and also because no neighbour would give a live peat to
On the same evening everything was made ready for the fire of the morning of the New Year.

183. Kirkmaiden.—Particular care was used to have everything prepared for the fire of the morning of the New Year.

184. No ashes were cast out on the morning of New Year's Day.

185. My informant's mother would not allow any water of whatever kind to be taken out of the house on New Year's Day. Others followed the custom.

186. Laurieston.—Nothing was put out of the house on the morning of New Year's Day.

187. Kirkmaiden.—My informant's husband, a farmer, would on no account give anything away on New Year's Day.

188. Balmaghie.—Nothing would be given in loan by some on New Year's Day.

189. Portlogan.—Some would not sell even a halfpenny-worth of milk on New Year's Day.

190. Kirkmaiden.—Something is brought into the house on the morning of New Year's Day before anything is taken out.

191. It was the custom till within twenty or twenty-five years ago for some member of the household to lay a sheaf or a small quantity of unthreshed grain on the bed of the father and mother on the morning of New Year's Day.

192. Portlogan.—It was the custom to throw a sheaf of grain on the farmer's bed on the morning of New Year's Day.

193. Kirkmaiden.—Some member of the family took a sheaf of grain and put a 'pickle' of it on each bed any time after 12 o'clock on the morning of New Year's Day.

194. My informant's father had the custom of throwing a 'pickle corn,' i.e., a small quantity of unthreshed grain, on each bed on the morning of the New Year.

195. My informant's father was in the habit of bringing whisky with bread and cheese into each sleeping apartment and of giving each one a 'dram,' i.e., a little of the whisky, along with some of the bread and cheese. He then went and gave a small quantity of unthreshed grain to each of the horses and cattle on the farm. After doing this he came back to the dwelling-house with a sheaf of unthreshed grain, and laid a 'pickle' of it over each bed.

196. Portlogan.—My informant was in the habit of giving a small quantity of unthreshed grain to each of the horses and cattle of the farm on the morning of New Year's Day, and wishing each a happy New Year, and saying to each as the fodder was given: 'That's your hensel.'

197. Kirkmaiden.—For the entertainment of the 'first fit' on the morning of New Year's Day and of other friends that may call during the day, is prepared 'chittert,' i.e., pressed, and cooled so as to be fit to be cut in slices. This, along with bread and cheese, is placed on a table all ready for use.

198. Fish in some form or other used to be served up as part of the breakfast on the morning of New Year's Day.

199. On the morning of New Year's Day the boys used to go in companies to catch wrens. When one was caught its legs and neck were decked with ribbons. It was then set at liberty. This ceremony was called 'the deckan o' the wran.' My informant has assisted at the ceremony.
200. Kirkmaiden.—The fishermen of Drumore do not like a woman to enter their houses as 'first fit' on the morning of New Year's Day.

201. It is accounted unlucky to meet a barefooted woman as 'first fit' when one is going to fish.

202. My informant saw a fisherman of Portlogan meet his wife one morning as he was setting out for the fishing. He returned to the house and then set out again for his work.

203. Kells.—A man that lived in the parish of Kells used to say that, if in going to fish he met a certain woman that lived in Dalry, he might as well turn, for he would have no luck that day. My informant knew the man.

204. Kirkmaiden.—It is accounted unlucky to meet a woman as 'first fit' when one is going to shoot. It is especially unlucky if she is barefooted.

205. Balmaghie.—It is unlucky to meet a woman with flat feet as 'first fit.'

206. Port Patrick.—It is unlucky to meet as 'first fit' one with a squint-eye. It increases the unlucky if there is red hair.

207. Laurieston.—A—W—, an old woman that lived in Laurieston was reputed a witch. No one liked to meet her as 'first fit.'

208. Dalry.—A man that lived at the Ford House, Dalry, had the repute of having an 'ill fit.' One day he entered a house in Glenlee as a woman was churning cream. When he left the house she cast some salt into the fire.

'Candlemas Bleeze.'

209. Laurieston.—The scholars assembled in the schoolroom. The roll was called, and as each one's name was called out, he or she went forward to the teacher's desk and laid down a piece of money. There was a contest between a boy and a girl who was to be king or queen, and the teacher knew beforehand who were to contend for the honour. Their names were called out last. They went to the teacher's desk as the others did and laid down a shilling (about). The one that laid down for the longest time was king or queen as the case might be. Whisky toddy, weak and sweet, was then given to each scholar. Sometimes oranges and other good things were added. Then followed a dance. My informant, when a scholar, used to supply the music from a fiddle, and for years after he left school. Parents, scholars, and friends were at times entertained at a dance in the evening. Next day was generally given as a holiday to the scholars. When the custom fell out of use a present was made to the teacher about Christmas. The custom of making a present at Christmas continues.

[The Rev. H. M. B. Reid notes upon this:—'The arrangements were made a few days before February 2 (Candlemas). If February 2 fell on a Sunday, the next day after was kept. In Glenlochar School (Balmaghie) the king and queen were not known beforehand (schoolmaster's widow, aged 79).']

210. Balmadellan.—As each scholar came into the schoolroom he or she went to the teacher's desk, and laid down his or her gift. The scholar's name and the amount of the gift were recorded. When all had brought their gifts, the teacher called out the name of the girl that had given the
largest sum among the girls. She was styled queen. He also called out
the name of the boy that had given the highest sum among the boys.
He became king. Whisky toddy was then prepared. The teacher then
gave a glass of it to the king and queen—each. The king then poured
into glasses from a jug the toddy and handed them to the other scholars,
whilst the queen kept the jug filled from the bowl in which it had been
made. There might be one hundred and twenty scholars at Balmacellan
school, and the quantity of whisky used was a bottle, so that the toddy
was weak. It was made very sweet. (Told by one who was a scholar at
this school, and who has been treated to the toddy.)

211. After the drinking of the toddy the scholars engaged in various
kinds of games. In later times a ‘bake’ or biscuit was given, in addition
to the toddy, to each scholar. (Told by one who was a scholar and had
taken part in the feast.)

212. A ‘bake’ was given to each scholar in addition to the toddy.
Sometimes the scholars engaged in dancing. (Told by one who has been
an actor.)

213. Corsock.—My informant attended a small school at Merkland,
Corsock. The same custom was observed at it. Each scholar, as he or
she entered the schoolroom, laid down his or her gift. When all had
presented their gifts, a glass of weak toddy was served to each scholar.
Toasts were at times given by some of them. My informant gave the
following:—

‘Here’s health, wealth, wit t’ guide it,
Ower my throat I mean t’ guide it’

214. Kirkmaiden.—It was a custom not long ago to bring something
into the houses on the morning of Candlemas Day before taking anything
out.

**Hallowe’en.**

215. Balmaghie.—The following mumming-play is performed by the
school children at Hallowe’en:—

There are seven actors, three of whom carry sticks or swords.

1. Bauldie, wearing a ‘faus face’ (a mask), commonly black, dressed
in a big coat, and carrying a stick as a sword; ordinary cap on head.

2. The Captain, dressed in the same way.

3. The General, dressed in the same way.

4. The Doctor, wearing a mask, black with red spots on chin, cheeks,
and brow, with a big ‘tile’ hat on head, a stick in one hand, and a bottle
of water in the other.

5. Peggy—face painted white—wearing an old dress down to her
heels, an old mutch, with an old umbrella in hand.

6. Policeman—face painted black, with no red spots, wearing a big
black coat, a big brown paper bag on his head, with a stick in his hand.

7. Weean—face painted white, wearing a small frock, and ordinary
hat with ribbons.

All except the Doctor enter the kitchen. They are asked ‘What do
you want?’ They answer by singing ‘Gentle Annie’ or any other school
song. Then speaks—

**Bauldie:** Here comes I, Bell Hector;
       Bold Slasher is my name.
       My sword is buckled by my side,
       And I am sure to win this game
General: This game, sir! This game, sir!
   It's far beyont your power.
   I'll cut you up in inches
   In less than half an hour.

Bauldie: You, sir!
General: I, sir!
Bauldie: Take out your sword and try, sir!

[They fight; the General is killed.]

All: The Doctor.

[One runs and calls the Doctor.]

The Doctor enters.

Doctor: Here comes I, old Doctor Brown,
The best old Doctor in the town.

All: And what diseases can you cure?

Doctor: I can cure all diseases, to be sure.

All: What are they?

Doctor: Hockey-pokey, jelly-oakey,
   Down amongst the gravel.

[The Doctor gives the General a draught from the bottle, and he starts
to his feet.]

Hector, Slasher, the Doctor, Beelzebub. Three of the actors enter
the house and say:

Hallowe'en, Hallowe'en comes but once a year,
And when it comes we hope to give all good cheer.
Stir up your fires, and give us light,
For in this house there will be a fight.

Hector: Here comes I, bold Hector;
   Bold Hector is my name.
   With my sword and pistol by my side
   I'm sure to win the game.

Slasher: The game, sir! The game, sir!
   It's not within your power;
   For I will cut you up in inches
   In less than half an hour.

Hector: You, sir!

Slasher: I, sir! [They draw swords and fight.]

Hector: Do, sir; die, sir! [Slasher falls.]

Hector: Oh, dear! what's this I've done!
   I've killed my brother's only son.
   A Doctor! A Doctor! Ten pounds for a doctor!
   What! No doctor to be found?

Doctor enters.

Doctor: Here comes I, old Doctor Brown,
The best old Doctor in the town.

Hector: What diseases can you cure?

Doctor: All diseases, to be sure.
   I have a bottle by my side,
   All mixed with polks (?) and eggs;
Put it in a mouse's blether;
Steer it with a cat's fether;
A drop of it will cure the dead.

[Some of the medicine administered to Slasher.

Hector: Get up, old Bob, and sing a song.

Slasher: Once I was dead and now I'm alive;
God bless the old Doctor that made me survive.

Beelzebub comes forward.

Beelzebub: Here comes I, old Beelzebub,
And over my shoulder I carry my clogs,
And in my hand a frying-pan;
So don't you think I'm a jolly old man?
And if you think I am cutting it fat,
Just pop a penny in the old man's hat.

217. Another version:—

Hector, Slasher, the Doctor, Johnny Funny.

Hector: Here comes I, bold Hector;
Bold Hector is my name;
A sword and buckler by my side,
And I'm sure to win the game.

Slasher: Here comes I, bold Slasher;
Bold Slasher is my name;
A sword and buckler by my side,
And I shall win the game.

Hector: You, sir!
Slasher: I, sir!

Hector: Take out your sword and try, sir!

[The two fight, and Hector falls.

Slasher: Oh dear! Oh dear! what's this I've done?
I've killed my brothers all but one.
A doctor, a doctor, ten pounds for a doctor!

The Doctor enters.

Doctor: Here comes I, old Doctor Brown,
The best old Doctor in the town.

Slasher: What diseases can you cure?

Doctor: All diseases, to be sure—
Gout, skout, bully gout, and the carvey.

[Administers medicine to Hector.

Slasher: Rouse up, sir; sing us a song.

Hector rises.

Hector: Once I was dead, and now I'm alive;
God bless the Doctor that made me survive;
Up and down the mountains, underneath the ground,
Eating bread and biscuits all the year round.

Johnny Funny enters.

Johnny Funny: Here comes I, wee Johnny Funny,
The very wee boy to gather the money;
Pouches down to my knees,
And I'm the boy to gather the bawbees.
218. Balmaghie.—At Hallowe’en the children carried one lantern made of a hollowed-out turnip, and called at the houses and got apples, hazel-nuts, money (which was divided), potatoes, mashed, with a sixpence among them (this last at a cotman’s house). The sixpence was divided. 

[It may be mentioned that in Forfarshire the children sang, swinging the hollow neip, or turnip :—

Hallowe’en, a night at e’en,
A candle an’ a kail-runt! ¹]

The visits lasted from 7 to 9 p.m., and covered a dozen houses. Some locked the door, but usually the people were glad to see them.

The Moon.

219. Kirkmaiden.—‘Faul’ is a name for a halo round the moon. The weather proverb is, ‘A far-aff faul is a near-han’ storm.’

220. A halo round the moon is called a ‘broch.’ There is commonly an opening in it, which is called the ‘door.’ The weather proverb is, ‘A far-off broch, a near shoor.’

221. Borgue, Dalry, Kirkmaiden.—The spots on the moon are formed by the man that gathered sticks on the Sabbath. He was transferred to the moon, with his bundle of sticks on his back, as a punishment for Sabbath-breaking.

222. Portlogan.—The mairt used to be killed when the moon was on the increase.

223. Kirkmaiden.—If a hen is set when the moon is on the increase it is believed that the birds are hatched a day earlier than if she is set during the time of waning.

224. Portlogan.—A sow brings forth as many pigs as the moon is old at the time she conceives.

225. Kirkmaiden.—Flax had to be steeped at such a time as that the moon would not change while it lay in the ‘dub,’ or ‘lint-dub.’ It was believed that if a change did take place the mucilage became thick and the fibre was injured. To counteract this evil a piece of iron was thrown into the ‘dub’ among the flax.

226. On seeing the new moon for the first time an unmarried woman repeats the words :—

All hail to the muin, all hail to thee!
I pray thee, guid muin, come, tell to me
This night who my true love’s to be.

Without speaking a word [afterwards] she goes to bed. She dreams of the lover that will wed her.

227. Dalry.—The first time a woman sees the new moon, she has to curtsay to her.

228. Mochrum, Dalry.—It is unlucky to see the new moon for the first time ‘through glass,’ i.e., through a window.

229. Balmaghie.—If the new moon is lying on her back ‘the rain does not get through,’ and so there will be fair weather. If she stands straight up and down all the rain runs off, and so the weather will be wet.

¹ Kail-runt = cabbage-stalk.
230. *Rerrick.*—The circle round the moon is called a 'ring.' It indicates a change of weather. The saying is—

The farther out the ring
The farther han' the storm.

231. *Corsock.*—The halo round the moon is called a 'faul' (fold). It is an indication of a coming storm. The open space in it lies in the direction from which the storm will blow.

232. *Rerrick.*—The circle round the moon is called a 'broch.' It is looked on as an indication of a change of weather.

233. *Corsock.*—When one sees the new moon for the first time, let the money in the pocket be turned and three wishes formed, and they will be fulfilled.

234. *Dundrennan.*—Cabbage-seed must be sown in the waning of the moon, else the plants will run to seed.

*The Sun.*

235. *Corsock.*—If at sunrise the sky becomes red, and the red extends far over the sky, the day will be fine; but if the red remains low, and disappears soon after sunrise, rain follows in a short time.

236. *Kirkmaiden.*—A mock sun is called a 'dog.'

237. *Dundrennan.*—A glassy glittering sunset is an indication of a breeze.

*Thunder.*

238. *Minnigaff, Balmaghie.*—During a thunder-storm some are in the habit of opening the door and windows of the dwelling-house, with the idea of allowing the lightning to escape if it enters the house.

239. *Balmaghie.*—The fire is taken out of the grate. Sometimes it is extinguished with water.

240. *Kirkmaiden, Minnigaff, Balmaghie.*—It is usual to cover up all looking-glasses.

*The Dwelling-house.*

241. *Kirkmaiden.*—When the foundation of a house is laid, the workmen are entertained with whisky. This whisky is called the 'funin pint,' i.e., foundation pint.

242. When the carpenters begin to put on the roof of a house, they receive at times whisky. This is called the 'reelin pint,' i.e., roofing pint. (Informant a carpenter.)

243. *Dalry.*—It is unlucky for one to build a house to live in.

244. *Kirkmaiden.*—My informant has heard it said that it is unlucky for one to build a house to live in.

245. *Dalry.*—It is not lucky for one to enter for the first time by the back-door a house he (she) is to live in.

246. *Balmaghie, Kirkmaiden.*—The floor of the dwelling-house must never be swept towards the door, but towards the hearth.

247. *Kirkmaiden.*—The hearthstone is accounted the most sacred part of the dwelling-house.

248. *Kells.*—When Kirkdale House, in the parish of Anwoth, was built, the man that laid down the first load of stones for the building of it was hanged for the murder of a woman whom he had led astray, and the mason that laid the first stone of it was killed in the course of its
erection. The common explanation of these fatalities was that the owner of the house had gained his fortune by unjust means.

249. Kenmure Castle, in the parish of Kells, was planned to be built on an island in Loch Ken, and a quantity of stones was laid down for its building. During one night before the work was begun, they were all taken away and laid down on the site the Castle now holds. (Told in Balmodellan.)

250. In a holm on the river Ken near Kenmure Castle there is a large block of stone. It was thrown from Cairne Edward by the devil to destroy Kenmure Castle. He put too much force into his cast, and the rock went over the Castle and fell on the holm beyond it.

251. Rerrick.—When the old church of Rerrick was being taken down, the aunt of the wife of the man that had contracted to do so remonstrated with her for allowing him to undertake the work. He or another of the workmen, she said, would be killed. A beam fell upon him and injured him.

252. Kirkmaiden.—In fitting into a house that has been left vacant by another, no one enters it without first casting into it a living creature, commonly a cat or a hen. If 'ill has been left on the house,' it falls on the animal that is thrown into it. It dies, and the lives of those that are to dwell in the house are spared.

253. A family at Aachliach, when removing, bore a grudge against those that were to occupy the house after them. They swept the hearth and the house clean, and put on 'a stone fire.' Something had been forgotten in the house, and a daughter returned to fetch it. The 'ill that had been left on the house' fell on her. She became a cripple, and for many years was able to walk only on crutches.

254. Rerrick.—In going into a house from which another person or family has removed, it was usual to cast into the house a living creature, as a cat or hen, before any of the family entered.

255. If one, on leaving a house, had a grudge against those that were to live in it, the house was swept clean and a fire of stones and green thorn was placed on the hearth.

256. A family of the name of Burnet went into a house at Holehouse, from which had gone out another family that bore an ill-will against the new tenants for putting them from the house. The fire of stone and green thorn had been placed on the hearth. The usual precaution of casting in a living creature had been omitted. The youngest son was the first to enter the house. 'He did nae guid aifter,' i.e., he fell into weak health. My informant has heard the young man's brother tell the story.

257. My informant's daughter was removing from a house. To leave the house as neat as she could for those that were to occupy it after her, she swept the floor of the house, lifted the sweepings, and cast them out. The man that was to inhabit the house was present. Seeing what she did, he called out, 'Ye bitch, why did ye soop awa ma luck?'

Meal.

258. Balmaghie.—The 'kist,' or box in which the meal is kept, is called the 'ark' or 'meal-ark.'

259. Laurieston.—Said a woman aged eighty-five, 'The meal is beetl doon i' the meal-ark till it is firm an' sad.'
Bread.

260. Tungland.—The whisk used for brushing the dry meal off the cakes is called 'the sooper,' and is made of the wing-feathers of domestic fowls.

261. Kirkmaiden.—In rolling out a cake, if a hole broke open in it, it is augured that strangers will eat of it.

262. Minnigaff.—If the cake breaks in the rolling out, it is an omen that strangers will turn up to have a share in eating 'the bakan.'

263.—In baking a cake, if the 'crown of the farle' breaks, it indicates that strangers will eat of that bread.

264. Galloway generally.—The cake is commonly cut into three 'farles.'

265. Kirkmaiden.—To find out whether the cake is sufficiently 'fired,' it is usual to lift the 'crosn o' the farle.' If it breaks when lifted, it is taken as an omen that the death of a near relative is at hand.

266. When the crown of the 'farle' breaks during the course of baking, the death of a friend will be heard of before the 'farle' is eaten.

267. Balmaclellan, Kerrick, Laurieston, Dalry.—If the crown of the 'farle' breaks in the course of baking, it is regarded as a portent of a death at no distant period.

268. Tungland.—If the crown of the 'farle' breaks when taken off the 'girdle,' a death will soon be heard of.

269. Dalry.—When the 'girdle' is taken off the fire and laid on the floor after baking is finished, and before being laid aside, a scone or 'farle' is left on it to keep off ill-luck.

270. Minnigaff.—The hollow side of the 'farle' is placed uppermost.

271. Kirkmaiden.—It is considered by some to savour of bad 'farle' to 'nip the croon o' the farle' in eating it, i.e., to begin to eat the manner from the top or crown.

272. Minnigaff.—By many it is accounted bad manners to break off the crown of the 'farle' first when one begins to eat it.

273. Kerrick.—It is accounted unlucky to begin to eat from the 'croon o' the farle.'

274. Laurieston.—Said an old woman to me: 'A "melder bannock" was made for the wee yins.'

275.—A kind of bannocks, called 'treacle bannocks,' used to be made for use about the New Year. They were composed of oatmeal with treacle added. Sometimes carraway seeds were added.

Mills.

276. Kells.—It is unlucky to pull down a meal mill.

277. My informant's uncle was a miller. He was put out of his mill by a family of Maxwell. J. McQueen, a neighbour, said that 'they widd a' gang like braxy sheep. Nae boddie widd doe ony guid that knockit doon a mortart (moultert) mill.' The family afterwards went to ruin. The meal-mill was turned into a saw-mill.

278. 'They never thrive that middle wi' kirk or mill.'

279. There was no milling on New Year's Day, 'except when thrang.'

Trades.

280. Balmaghie.—When an apprentice to the shoemaking trade 'sat doon,' 'he paid his fittan'—i.e., he gave a quantity of whisky to the tradesmen in the shop.
281. When the apprenticeship was finished, there was ‘the prentice lowsan’—i.e., there was a feast, a ‘high’ tea with a little drinking of whisky. A dance completed the festivity. What money was left over was given to the young man to help him to make a start in life. Till lately this was quite a common custom.

282. Shoemakers were, at one time, in the habit of going to the houses of their customers to exercise their calling. This was called ‘to boag.’

283. The higher that a plum-tree grows,  
     The richer grows the plum;  
     The harder that a poor snob works,  
     The broader grows the thum’.

(All told by a shoemaker.)

284. Dundrennan.—It was the custom, when a shoemaker finished his apprenticeship, for his companions and friends to give a ball. It was called ‘the lousin ball.’ My informant has seen such balls.

285. Balmaghie.—Saddlers were, at one time, in the habit of going to the houses of their customers to do their work.

286. Portlogan.—A bottle of whisky was always carried to the smithy when a horse was to receive his first set of shoes.

287. Kirkmaiden.—A bottle of whisky was given to the blacksmith when he put on the first set of shoes of a young horse. Part was drunk when the first nail was driven.

288. Mochrum.—When a young horse was brought to the smithy to be shod for the first time, the blacksmith, before driving the first nail, ‘sounded’ the foot by striking it with the hammer.

289. Portlogan.—In welding two pieces of iron, if they ‘misst the heat,’ and did not weld, some barley-straw was got, laid on the ground round the ‘studdy,’ and burned. The two pieces of iron were again laid in the fire to ‘tack the heat again’ for welding. My informant has seen this done.

290. No regular blacksmith could be induced to make the nails for the crucifixion of our Saviour. A travelling blacksmith did so. The tinkers have wandered ever since. (Communicated chiefly by two blacksmiths.)

291. Corsock.—It was the custom to drink whisky on the occasion of a young horse getting the first set of shoes. If the first nail driven went straight, the blacksmith used to say: ‘The whisky’s win.’ If the nail did not go straight, it was thought the blacksmith had not fairly won his ‘dram,’ for it might be refused. Though the custom has, for the most part, been given up, the blacksmith will sometimes say when he drives the first nail straight: ‘The whisky’s win.’

292. Girthon.—When an apprentice blacksmith finished his apprenticeship, his companions and friends sometimes gave a ball, called ‘the lousin ball.’ The apprentice gave no money for its expenses, and if there was any money over, after paying the expenses, it was given to the apprentice.

293. Mochrum.—When a toast is proposed to a carpenter, a form of words:

    ‘Here’s to pottie, paint, and glue.’

294. Portwilliam.—It takes nine tailors and a bull-dog to make a man. Here is one explanation of the saying. Nine tailors that in
common harassed a bull were asked for alms by a tramp. Each gave him a little. The tramp turned from his begging, entered into some sort of business, and made a fortune, and so became a 'man.'

295. Another explanation, differing in some respects from this, was communicated by a tailor.

296. Kirkmaiden.—When an apprentice gardener completed his apprenticeship, his companions gave him a ball called the 'lowsan ball.'

297. Dundrennan, Parish of Rerrick.—Weavers did not weave on New Year's Day.

The Clergy.

298. Borgue.—It is unlucky to speak ill of a minister.
299. Balmaghie.—It is unlucky to speak ill of a minister, or to do him any harm. Once a few men would play a trick on a minister, and they contrived to induce him to take strong drink till he was overcome. This act caused a scandal, and the minister was charged with drunkenness before the Presbytery by libel. The men that had been the cause of his slip were summoned as witnesses. All of them were ill and confined to bed when the trial came on, so that not one of them was able to appear at the court to give evidence.

300. 'Nae boddie it conters a minister comes t' a guid en.'
301. 'Ministers are black craws t' sheet at.'
302. 'Hae ye a dog, Maister Reid?' asked a man one day of Mr. Reid. 'No. Why do you ask?' 'It's an aul story here, the minister's dog aye barks at them it dinna come aften t' the kirk.'
303. Kells.—'It is unlucky t' middle wi' craws an' ministers.'

Cattle.

304. Dalry.—In spring the cattle of a farm used to be bled. Part of the blood was baked into a kind of bread (oaten) called 'bleed scones.'
305. Kirkmaiden.—About sixty years ago all the cattle were bled in spring. The blood was preserved, and cooked as food. A little was mixed with it.
306. Balmaghie, Crossmichael.—A stone whorl or 'bort stone' is placed by some over the byre door inside, to keep off witches.
307. Crossmichael.—Cattle were rubbed over with a 'bort stone' to ward off disease.
308. Penninghame.—A 'holt stone,' i.e., a stone with a natural hole or cavity in it, or 'bort stone,' i.e., a stone whorl, was kept in the watering-trough of the cattle. Sometimes the guidwife took a besom, whisked it round and round the trough, and then sprinkled some of the water over the cattle as they stood round the trough.
309. In the cattle-watering-trough on the farm of Garchew, in the parish of Penninghame, a 'holt stone' was kept for the protection and luck of the cattle. It was called 'Old Nanny's mother's trough stane.' Old Nanny Wilson died about 1891, at the age of ninety years.
310. Corsock.—Sometimes the nose of a cow, stot, or calf will swell. The animal is said to be 'weasel-blawn.' It is supposed the swelling is caused by the bite of an adder. If there are any feathers in the house, they are taken and placed under the animal's nose, and set on fire. The
smoke is supposed to effect a cure. If there are no feathers available at the time, a fowl is killed without delay and plucked, and the feathers are used.

311. Kirkmaiden.—Before the cows were put forth to grass for the first time in spring, some had the custom of sprinkling over them a mixture of salt and urine that has been long kept, and thus smelt strongly.

312. Dalry.—Sixty years ago my informant has seen fire put down in the byre-doorway on Beltane, and the cows were made to pass over it.

313. Corsock.—It is the belief that, if a cow or a ewe, immediately after coition, gets a fright from any object, the offspring is of the same colour as the object that causes the fright. John McKie at Drumhuphry, Kirkpatrick-Durham, was one day leading a black Galloway cow from the bull, when a white animal jumped a hedge near the cow. She took fright. The offspring of the cow was white.

314. Kirkmaiden.—A little salt used to be put by some on a cow’s back when bought.

315. If a cow began to tremble, it was believed she had been struck with a fairly shot. A wise woman was sent for, and she carefully groped over the animal’s body for the hole made by the shot. A cure was a quantity of soot, salt, and butter made up into three balls, and put down the animal’s throat.

316. A man’s cow became ill and fell down. A ‘skeely’ woman was sent for. She came and rubbed the animal all over with an ‘elf-shot.’ The animal jumped up as if nothing had been the matter.

317. Corsock.—If a cow did not give her milk, some feathers were taken from a pillow or bolster, placed before her, right under her nose, and set fire to, so that she might inhale the smoke.

318. Kirkmaiden.—A byre-girl sprinkles her urine over a cow’s back when she is going to calve. This is done to keep off witches and ill-luck. Not long ago a farmer’s widow ordered her byre-girl to do this.

319. When a cow dropped the calf, a little salt was placed on her back.

320. Tungland.—Some salt or oatmeal was put on the cow’s back over the ‘neers,’ i.e., kidneys, when she dropped the calf.

321. Kells.—My informant’s mother used to put a little oatmeal on the cow’s back after the calf was dropped.

322. Tungland.—When a cow calved, oatmeal and salt mixed together were sprinkled along the cow’s back and over the calf.

323. Balmagie.—A mixture of oatmeal and salt was put on the cow’s back over the kidneys when she dropped the calf.

324. Tungland, Kirkmaiden.—Beesnan is the name of the milk first drawn from the cow after calving. Part of it is at times given to the cow.

325. Kirkmaiden.—When the cow calved, a little salt was, and is still, put by some into the pail into which the milk is drawn. (From more than one informant.)

326. My informant has seen a sixpenny piece put into the pail into which a cow was milked the first time after calving. (More than one informant.)

327. Part of the milk of newly-calved cows is cooked into a dish
called 'Beesnan cheese.' Pancakes, called 'Beesnan pancakes,' are at times made of it.

328. A little salt was put into the churn when butter was being made to keep off witch-spells. (Informant eighty-one years of age.)

329. When cream was long in coming, some had the custom of putting a sixpenny piece into the churn or under it.

330. Some had the custom of drying a newly calved calf with 'shillin-sids.'

331. Balmagie.—A little of the cow's droppings was put into the calf's mouth when it came from the cow.

332. Kirkmaiden.—Some put an egg into the calf's mouth when dropped from the cow.

333. Tungland.—The calf gets part of the 'beesnan.'

The Horse.

334. Kirkmaiden.—A mare was always foaled outside if possible. If foaled inside, the foal when grown would lie down when passing through a ford, or break a man's leg.

335. It was accounted unlucky if a mare foaled inside the stable.

336. Portlogan.—Twa white feet you may buy,
    But three never try.

337. Corsock.—Mares are still foaled outside, except in early spring if the weather is too cold.

338. Some keep whistling during the time a young horse is being shod for the first time. It is thought the whistling keeps the animal quiet.

338a.—Some farmers had the custom of carrying a sheaf of oats to the smithy when they took a young horse to receive the first set of shoes. When the shoes were being put on they kept feeding the animal with handfuls of the grain, under the idea that this kept it quiet.

339. A young horse commonly gets its name when it is between two and three years old, when one begins to train it to work. (My informants are blacksmiths in Corsock.)

340. Kelton.—My informant in 1894 went into a cot-house in the parish of Kelton. As he was entering he observed a horse-shoe placed on the ground at each side of the door. He asked the cot-man's wife what she meant by having them there, and where she got them. She said: 'We brocht them frae oor last place in Borgue, and they are a pair o' the shoes o' the pair o' horse my man drove, an' as lang as they are there, we'll keep oor place.' 'But if one was t' steal them, what would happen?' said my informant. 'Then we'll no be lang here,' was the answer.

341. Kirkmaiden.—An old horse-shoe is sometimes nailed to the inside of the byre-door to bring luck.

342. Rerrick.—The skeleton of a horse's head was found below the pulpit when the old parish church was pulled down.

Sheep.

343. Kirkmaiden.—About forty years ago it was the custom to put a little salt in the mouth of the lamb when it fell from the ewe. This was supposed to cleanse the mouth.

344. Sheep before a change of weather always leap and frisk, and box (butt) each other.
Pigs.

345. Tungland.—A sow, when she farrows, gets a farle of bread (oaten) and butter.

346. Kirkmaiden.—Some would allow only one with dark eyes to look for the first time on a young pig when brought home. One woman would not permit any one to look on the young pig she brought home till Betty McMaster with her black eyes looked on it.

The Cat.

347. Balmaghie.—A black cat not belonging to the house coming in is looked upon as unlucky.

The Hedgehog.

348. Balmaghie.—To meet a live hedgehog in the morning is regarded as an omen of good luck.

349. To come across a dead hedgehog is deemed unlucky.

The Hare.

350. Balmaclellan.—It is unlucky to meet a hare.

351. Balmaghie, Rerrick.—It is deemed unlucky if a hare crosses the path in front of one.

352. Corsock.—A man of the name of McGeorge, if he had been going to fetch home a young pig to rear and had met a hare, was wont to turn back. He believed the pig would not thrive if brought home that day.

353. Port Patrick.—A fisherman accounts it unlucky to meet a hare when he is going in the morning to 'fish his net' (salmon). 'We needna gang, boys, there she is,' says a fisherman to his companions, if such a thing happens. He does not utter the word 'hare.'

354. Rerrick.—A hare running along the street of the village of Dundrennan is looked upon as very unlucky. Some years ago a hare ran along the street. Not long after an epidemic broke out, but my informant did not remember what epidemic it was.

355. Borgue.—It is deemed unlucky to meet a hare in the morning.

356. Kirkmaiden.—If a fisherman in going to the fishing meets a hare he will turn and go back, as there will be no luck that day.

The Wild Rabbit.

357. Balmaghie.—Some account it unlucky to meet a wild rabbit.

Domestic Fowls.

358. Rerrick, Kirkmaiden.—A cock crowing at the door forebodes the coming of a stranger.

359. Kirkmaiden.—It was at one time a belief that if a cock reached the age of seven years he laid an egg, which, when hatched, produced a cockatrice.

360. Kirkmaiden.—It is an indication of a coming misfortune if a cock crows at night.

361. Balmaclellan.—If the cock goes crowing to bed, he'll rise wi' a watery head.

362. Crossmichael.—When a cock crowed at what was looked upon as an untimely hour, the guidwife rose from bed, went to the hen-house,
opened the door, and light in hand looked in what direction the bird was looking. That direction indicated the direction from which some piece of bad news was to come.

363. Kirkmaiden.—When a hen crowed she was killed at once. Such a thing was accounted very unlucky. 'A crawin' hen's no sonsey' and 'A crawin' hen an' a whisslin' lass is no sonsey' and 'Whisslin' maidens an' crawin' hens are no lucky aboot ony man's house,' are three saws.

364. Kirkmaiden.—The small egg a hen sometimes lays bears the names of a 'nocht' and 'a mock.' Such an occurrence is regarded as the forerunner of some piece of misfortune.

365. Minnigaff.—The first egg a hen lays is called a 'maiden egg.'

366. Kirkmaiden.—A hen is set in the evening after sunset.

367. Portlogan.—A hen is not set during the month of May. The saying about chickens hatched in May is:

Come oot in May
Moom for aye.

368. Portlogan.—A hen hatches as many chickens as the days of the moon's age when she is set.

369. Kirkmaiden.—A hen is set with an odd number of eggs, commonly thirteen.

370. Kirkmaiden.—If the tread is right on the top of the egg, a cock-bird is hatched, if it is towards the side a hen-bird comes forth.

371. Kirkmaiden.—If a black spot is painted on the egg of a white hen before it is placed for hatching, the bird hatched will have a black spot.

372. Balmaclellan.—It is considered unlucky if a hen lays a very small egg. Guidwives did not like to get such an egg.

373. Balmaclellan.—A hen is set in the gloaming with the number of thirteen eggs.

374. Laurieston.—It is unlucky to have a crowing hen about the house.

Sea-birds.

375. Kirkmaiden, Balmaghie.—When sea-birds fly inland, a storm is approaching.

376. Mochrum.—The cormorant bears the name of Mochrum Elder.

377. Rerrick.—The cormorant is called Colvend Elder.

378. It is accounted unlucky by some to shoot a cormorant.

The Swallow.

379. Balmaghie.—If swallows come to a house it is accounted lucky.

380. Kirkmaiden.—It is unlucky to do harm to a swallow's nest.

381. Dalry.—It is unlucky to injure swallows in any way.

382. Kirkmaiden.—

Sit and see the swallow flee,
Gang and hear the gowk gell,
The foal afore its mither's ee,
An that 'ill be a guid year for thee.

383. Borguc.—It is unlucky to shoot a swallow.
The Wren.
384. Kirkmaiden, Balmaghie.—It is unlucky to kill a wren.
385. Balmaghie.—It brings ill luck to harry a wren’s nest.

The Robin.
386. Balmaghie, Kirkmaiden.—It is accounted unlucky to kill a robin
387. Balmaghie.—

The robin and the wran
Sits at God’s richt han’.

388. Balmaghie.—It is accounted unlucky to harry a robin’s nest.

The Lark.
389. Balmaghie.—’Geed the laverack’s heicht, I cudna follow.’

The Peewit.
390. Kirkmaiden.—The Peeweet is called Tappitie-wheet.
391. Balmaghie.—

Peeweet, peeweet,
I built my nest in a coo’s fit,
An I rue it, I rue it.

The Cuckoo.
392. Dalry.—The first time of the season one hears a cuckoo, the number of times the bird utters its note indicates the number of years till marriage or death, according as the one that hears may be married or unmarried.
393. It is unlucky to hear the cuckoo for the first time of the season when one is in bed or before breakfast.
394. Borgue.—It is unlucky to shoot a cuckoo.
395. Corsock.—The first time one hears the note of the cuckoo, let her or him turn three times round, and below the foot will be found a hair of the colour of the hair of the future husband or wife.

The Rook.
396. Mochrum.—It is regarded as lucky to see crows (rooks) about the dwelling-house.
397. When crows fly low, rain is not far off.
398. Dalry.—It is unlucky to destroy a rookery.
399. Borgue.—In days gone by it was accounted unlucky to shoot crows.
400. Rerrick.—Rooks ‘diving,’ i.e., flying up and down and wheeling, is an indication of a breeze.

The Magpie.
401. Kirkmaiden.—The magpie is regarded as a bird of ill omen.
402. Mochrum, Dalry.—It is unlucky to see a single magpie.
403. Minnigaff.—It is considered unlucky to see a single magpie when one is going a journey.
404. Borgue.—The appearance of three magpies near a dwelling-house is an indication that a funeral will soon go from that house.
405. Minnigaff.—It is accounted unlucky to shoot a magpie. My informant's father would on no account shoot one.

406. Kirkmaiden.—

Yin's sorrow,
Twa's mirth,
Three's a beerial,
Fowr's a birth.

407. Minnigaff.—

Yin's sorrow,
Twa's mirth,
Three's a funeral,
Fowr's a birth,
Five's a ship on the sea,
or,
Five's a message from over the sea,
Six is a letter coming to me.

408. Kells.—

Yin's sorrow,
Twa's mirth,
Three's a beerial,
Fowr's a birth,
Five's rain,
Seven's frost,
The worst o' a'.

409. Forfar.—

Ane's sorrow,
Twa's mirth,
Three's a weddan,
Fowr's a birth,
Five's a cirs'nan.
Six is hell
Saiven's the deevil himsel'.

410. Ayrshire.—The formula regarding the magpie when seen by a woman great with child is:

Yin's joy,
Tway's grief,
Three's a girl,
Fowr's a boy.

411. Minnigaff.—When one sees a magpie the words: 'Sorrow to you and none to me', are called out.

412. Balmaghie.—

Yin's sorrow,
Twa's mirth,
Three's a beerial,
Fowr's a birth,
Five's a waddin',
Six is a ship sailin'.
413. Rerrick.—

Yin's sorrow,
Twa's mirth,
Three's a funeral,
Fowr's a birth,
Five's a shipwreck,
Six is a waddin,
Seven's a death.

Peacock.

414. Corsock.—It is unlucky to have peacock's feathers in the house.

The Adder.

415. Kirkmaiden.—If one meets with an adder and tries to kill it, but fails to do so by its escaping, a 'tryst' is made to meet with it next day at a fixed hour and place, and it will keep the 'tryst,' so that another opportunity is given to put it to death. The uncle of one of my informants actually did this. It was a common thing to do this when one of my informants was a boy.

416. A farmer of the name of Milnmine occupied the farm of Myroch. One day he went to an uncultivated hillock that was covered with whins to cut some. Near it was a hollow, and looking down into it from the hillock, he saw a great number of adders—as many as would fill 'the box of a cart—all squirming through each other,' with a white one in the middle of them. He threw among them the axe with which he was to cut the whins, and turned and fled. Next day he returned to search for his axe. In his search he found an adder-stone—a white stone with a hole through the centre of it. He preserved it carefully by putting it into his 'kist.' He was never without money afterwards.

417. Minnigaff.—My informant's husband had an adder-stone. It was a small round stone with a hole in the centre.

418. Kirkmaiden.—If a fire is kept burning for seven years continuously, a serpent issues from it.

419. Corsock.—A cure for the sting of an adder is for the one stung to drink new milk to vomiting.

420. A cure is to drink new milk and to rub the wound with a salve made by boiling ash leaves with new milk.

421. Borgue.—A decoction of ash leaves boiled in milk is applied to the wound caused by the bite of an adder. My informant saw this applied to the cure of a calf stung by an adder about 1850.

The Wasp.

422. Rerrick.—It is the belief that wasps do not sting during the month of September.

The Black Snail.

423. Dalry.—In going on a journey if you meet a black snail, take it by the horns, throw it over the right shoulder without looking behind, and money will be got before the journey is finished.
Caterpillar.

424. *Girthon.*—The caterpillar of the Nettle Butterfly (*Vanessa urticae*) bears the name of 'Grannie.' When one meets one crossing the path or otherwhere, it is spit upon. If this is not done, it is believed that some misfortune will befall the grandmother, if she is alive.

The Spider.

425. *Balmaghie.*—It is accounted unlucky to kill a spider.

Trees and Shrubs.

426. *Borgue.*—The Boortree, *i.e.*, the elder, used to be planted round kailyards and near dwelling-houses as a protection against witches.

427. *Kirkmaiden.*—There are old-fashioned folk that will not allow a domestic animal to be struck with a ‘boortree’ stick.

428. *Corsock, Kirkmaiden, Balmaghie.*—A branch or piece of rowan tree used to be placed over the byre-door inside to keep off witches.

429. *Kirkmaiden.*—My informant has seen pieces of rowan tree laid on the mantel-piece to protect the house from witches.

430. *Portlogan.*—The thowl pins of a boat, or at least some of them, are always made of rowan tree.

431. *Kirkmaiden.*—Fishermen tie their lines to a rowan stick to keep the witches at a distance.

432. *Borgue.*—Rowan tree was used as a protection for unbaptized children against witches.

433. *Balmaghie.*—Our Saviour always carried in one hand a staff of holland, *i.e.*, the holly tree, and in the other a rod of rowan tree.

434. *Corsock.*—The farmer of Grogo Mill had in the byres some of the stakes to which the cattle are fastened, made of rowan tree, as a safeguard from witches. He died about ten years ago.

435. *Rerrick.*—My informant saw an old woman bring a piece of rowan tree into the byre of one of her neighbours on the occasion of a cow falling ill.

436. *Balmaghie.*—About twenty years ago my informant saw at Lochinbreek a woman milking her cow tied to a rowan tree.

437. *Corsock, Kells.*—In houses built some time ago, it was quite common to have some of the lintels made of rowan tree.

438. *Corsock.*—It was customary to plant rowan tree in the garden.

438a. *Kells.*—It was a custom to plant rowan tree as well as elder, near the dwelling-house and byres, as a protection against witches.

439. *Corsock.*—'Binnans,' *i.e.*, bindings for cattle, were formerly made of bent rods of wood. It was not uncommon to have some of them in each byre made of rowan wood as a safeguard against witches.

440. *Kirkmaiden.*—In Claish Glen, near Portlogan, grow fairy trees, *i.e.*, blackthorn bushes, which no one will cut, and some will not even touch them.

441. A blackthorn bush growing in a field is sometimes called a 'fairy thorn.' It is not removed, though it stands in the way.

442. *Dundrennan.*—

| Many haws | Many snaws |

Haws are in most abundant profusion this season, and my informant
has often heard the saw repeated within the last months (September 1896).

443. Kells.—A puppy poisoned by eating a skin that was being prepared with arsenical ointment, salt dissolved in warm water was at once poured over its throat. A decoction of ash leaves boiled in milk was afterwards administered. The dog recovered. (Told by the gamekeeper who did so. Cf. No. 421.)

Diseases.

Whooping-cough.

444. Kirkpatrick, Durham.—My informant has talked with a woman whose maiden name was the same as that of her husband's, who used to give a 'piece' to children labouring under whooping-cough that were brought to her for cure.

445. Kells.—My informant has seen children labouring under whooping-cough brought to receive a 'piece' from his wife, whose maiden name was the same as his own. When the child was unable to eat the whole of the 'piece' that had been given, the remainder was carefully wrapped in the child's pinafore and taken home.

446. Rerrick.—A cure for whooping-cough is to put the patient through under the belly of an ass.

447. Corsock.—It was a custom to take children having whooping-cough away in carts four or five miles to the hills, to cure them of the disease.

Warts.

448. Corsock.—Put ivy leaves steeped in vinegar over warts as a cure. My informant has tried this cure.

449. A cure for warts is to rub them with green bean-leaves. My informant has done this.

450. The juice of Dandelion (Leontodon taraxacum) is used as a cure for warts.

451. Swine's blood rubbed over warts dispels them.

452. Kells.—Take a potato, make a hole in it, fill the hole with salt, and allow it to melt. Rub the warts with the lotion.

453. Crossmichael.—Take a pebble for each wart, roll them in a piece of paper, and lay the parcel on a public road. Whoever picks up the parcels gets the warts.

Whitlow.

454. Corsock.—Kill a fowl, rip it up, and tie it round the affected finger or thumb.

The Mumps.

455. Corsock.—The Mumps (?) is called 'Branks.' The mode of cure is to put a horse's branks over the patient's head and lead him or her to water as one does a horse.

Jaundice.

456. Balmaghie.—Strip off the inner bark or fell from the wych elm, boil it, and drink the juice. There is one of these trees about a quarter of a mile from Laurieston. It is quite a practice for folks to come to it for a few branches to get the bark. Sometimes they come from a distance,
as it is the only tree of the kind in the district. It has been cut down oftener than once, but new shoots have sprung up.

The Hair.

457. Portlogan.—If one's hair when cut is burned, it will make him 'that cross that there is nae leevan in the hoose wi' im.'

458. When one's hair is cut, it is carefully gathered up, twisted together, and pushed into the thatch of the dwelling-house.

459. Kirkmaiden.—When one's hair is cut, it is gathered up, put into a hole of a dyke, so that the birds may not get it.

460. Portlogan.—If birds get one's hair and build their nests with it, the late owner of it will have headache as long as the female bird remains 'clocking.'

Birth.

461. Kirkmaiden.—The Bible was put below the pillow of a woman in travail. (Informant eighty-one years of age.)

462. Minnigaff.—After the birth of a baby there is a feast called 'The Blythe Meat.' A kebback always forms part of the good things. The father cut a big piece off it, put it on a plate along with a knife, and handed it to the mother in bed. She cut the cheese into small pieces and gave each of the guests a piece.

463. Kirkmaiden.—At 'The Blythe Meat' there is always a kebback or cheese, called 'the cryin-out cheese.' The father always cuts it. The first piece cut was always given to the nurse. It was larger than the pieces given to the others present at the feast. (Informant eighty-one years of age.)

464. Kirkmaiden.—It was the custom for the mother to fetch water from the well for the first time after her confinement in a very small vessel, most commonly in her thimble. This was done to keep the baby from 'sliveran.' My informant (eighty-one years of age) was told to do this.

465. Kirkmaiden.—It is unlucky to put the first-born child into a new cradle. (Informant eighty-one years of age.)

466. A cradle, when taken into a house, is not taken in empty. (Informant eighty-one years of age.)

467. Balmaghie.—A cradle is always taken into a house with its foot foremost.

468. When a cradle is borrowed, something is always put into it.

469. Kirkmaiden.—The cradle is rocked across the floor with its head towards the door. (Informant eighty-one years of age.)

470. Lawieston.—The cradle is always placed across the floor.

471. Kirkmaiden.—A Bible was usually put into the cradle till the child was baptized.

472. Dalry.—Sometimes a piece of bread and cheese is tied under the baby's dress when about to be baptized. After baptism the bread and cheese are given to the unmarried present at the baptism, who put them under their pillows to 'dream on.'

473. Kirkmaiden.—On the occasion of a baptism, when the minister left the house, sometimes an elderly woman would sprinkle part of the baptismal water over the other children of the family, and ask God to bless them. This custom is sometimes followed at the present time.

474. Kirkmaiden.—The one that saw a baby's first tooth had to make the present of a dress. (Informant eighty-one years of age.)
Marriage Divination.

475. Kirkmaiden (1).—Two stalks of a plant beginning to flower, but without bloom, are taken, one to represent the ‘lad’ and the other the ‘lass,’ and laid beside each other under a stone. Next morning the diviner makes an examination of the stalks. If both stalks are in bloom, the love will be mutual; but if only one is in bloom, all the love is on the side of the one whose stalk is in bloom.

476. (2) The first egg of a ‘yearack,’ i.e., a hen that begins to lay the year she is hatched, is taken and broken, and the white of it is dropped into a glass filled with water. From the forms made by the white of the egg in the water omens of coming events are drawn.

477. (3) Take a snail on the morning of May Day and shut it up in any kind of dish. Omens are drawn from the figures made by the slime. The diviners tried to detect the form of letters in the slime marks.

478. Portlogan (4).—The young woman that divines takes a mirror and stands with her back to the moon, and holds up the mirror to the moon so as to let the moon strike on it. As many images of the moon as are reflected in it, so many years will pass before she is married.

479. Minnigaff.—If a young unmarried woman eats on Hallowe’en a whole herring, i.e., with scales, bones, entrails, and fins, without speaking a word, and then goes to bed also without speaking, she will see in a dream the man that is to be her husband. My informant has known of this being done.

480. If an unmarried woman on Hallowe’en goes through the barn, entering by the one door and going out by the other, with a stocking on the wires, she will ‘meet her fate,’ i.e., she will meet her future husband. My informant knew a young woman who did so. Her master met her. The young woman thought some one had sent him. She went to the dwelling-house and told her mistress, who was lying very ill. All that the mistress said was: ‘Mary, be kind to my wee ones.’ She died next day. In course of time Mary was married to her master.

481. Ayrshire.—The first time a young woman sees the new moon she takes her garter and begins to cast knots on it, and without stopping to keep in mind the number of them, she repeats this formula:—

This knot I knit
To see the thing I ne’er saw yet,
To see my love in his array
As he walketh every day.
If that he appears in green,
Better his face I ne’er had seen;
If that he appears in blue,
His love is ever true.

If at the end of repeating the formula nine knots have been cast, the wooing will end in wedlock; but if not, the wooing will end in failure.

482. Balmaghie.—If an unmarried man or woman is asked to take the last piece of food on the dish, it is an indication of getting a handsome wife or husband.

483. It is accounted unlucky to hear one’s own proclamation of banns of marriage made in church.

484. Mochrum.—It is unlucky to have the bridal dress fitted on.
485. Dalry.—It is not lucky for a bride to put on the bridal dress before the marriage day.

486. Mochrum.—A bride ought on no account to look into a looking-glass after being dressed.

487. Dalry.—If the bridegroom enters the marriage-house before the minister, the married pair will not live together.

488. Kirkmaiden, Mochrum.—The minister must always be in the bridal house before the bridegroom enters. If this is not the case the bridegroom and his party wait till the minister enters. I have seen this.

489. Mochrum.—It is considered unlucky if the minister shakes hands with the bride or bridegroom before they are joined in marriage.

490. A mother should not see her daughter married.

491. It is accounted unlucky if the bride-cake is broken or chipped.

492. It is unlucky to be married to a bride who is with child at the time of marriage.

493. Laurieston.—It is accounted unlucky for a marriage party to meet a funeral. A farmer with his party was driving to be married. A funeral was seen approaching along a road that joined the road leading to the church and churchyard. The marriage party drove quite quickly so as to get in front of the funeral procession, but did not make out to do so. The bridegroom took the matter much to heart. After marriage, things did not go well on the farm. This misfortune, as well as every mishap that befell, was attributed to the funeral cortege meeting the marriage party. The farmer brooded so much on the matter, and spoke so constantly on it, that his wife's life was made miserable. My informant knew the farmer.

494. Rerrick.—It is accounted unlucky for the bride and bridegroom to meet during the time between the proclamation of banns and the meeting before the minister to be joined in marriage. In the parish of Rerrick a marriage took place between a pair that lived in the same house. On the afternoon of the Sunday on which the proclamation of banns was made, the bride and bridegroom took a walk together along the sea-shore. This act excited no small attention, and called forth many remarks about how improper it was to do such a thing.

495. Crossmichael.—It is unlucky to finish a bridal dress and then put it on to see how it fits or looks. Some little bit, such as sewing on a hook or button, is left unfinished. After trying on the dress it is finished. This was done in the case of my informant's daughter on the occasion of her marriage in August 1896.

496. It is considered lucky if the dressmaker accidentally let slip from her hand the bridal dress she is making. My informant's daughter was married in August 1896, when the dressmaker who lived in the house of the bride's father to prepare the bride's outfit told this 'fret.'

Marriage Customs.

497. Kirkmaiden.—In the days when hand-spinning was part of the employment of the women of the household, the young women spun the thread and yarn for their own sheets and blankets.

498. The bride's mother sometimes went to invite her guests to the marriage. The bridegroom invited his own guests.

499. Minnigaff.—At the feet-washing, the feet, both of the bride
and bridegroom, were put into the bine [hooped tub (cf. bin)] at once. The water was mixed with cinders and soot.

500. Mochrum, Dalry.—A bride must always wear something borrowed.

501. Kirkmaiden.—An oatmeal cake used to be thrown at the bride’s head as she was entering her future home. It was accounted lucky if it struck her and broke.

502. Dalry.—My informant has seen a farle of oatmeal cake broken on the bride’s head as she entered the door of her own house.

503. Ayrshire.—When the bride came to the door of her new home, an oatmeal cake was thrown over her head. It was accounted lucky if it broke in falling, or when it fell on the ground.

504. Crossmichael, Kirkmaiden.—The bridegroom’s mother, if alive, often was the one to give the bride the welcome to her own house.

505. Laurieston.—In villages, as the bridal procession is passing, the children have a custom of calling out ‘Ba! Ba!’ Coppers are thrown among them. When the bridegroom’s party is approaching, the bride’s party at times rushes out and meets it. Both parties meet each other with much shouting.

506. Balmacellan.—It was not long ago the custom, when the bridegroom’s party was within a mile or so of the abode of the bride, for a few of the young men to set out to ‘run the broose.’ The bride gave a silk handkerchief to the one that reached the house first, and so ‘won the broose.’

507. Laurieston.—The mother is never present at the marriage of any of her children.

507a. Crossmichael.—The minister commonly cuts the bride-cake. In doing so he hands the ‘toorack’—i.e., the top, to the bride. The part below is given to the bridegroom, and the remainder is cut up for the guests. This custom was followed at the marriage of my informant’s daughter in August 1896.

508. The door is thrown wide open when the bride is entering her new home.

509. Old folks have told my informant that it was at one time the custom, when the bride presented herself at the door of her future home, for one to take a besom and to sweep the floor of the apartment; the bride entered towards the sweater (?), all the time repeating the words—

‘Soop the hoose till the bride comes in,’
till the bride reached the hearth.

510. Balmacellan.—Sometimes it was an aged woman who welcomed the bride to her own home. She broke bread over her head. This bread was taken by the unmarried folks and placed below their pillows ‘to dream on.

511. Crossmichael.—When the bride entered her own house it was the custom at times to go right up to the hearth and touch the ‘crook.’

Death Omens.

512. Corsock, Borgue.—A dog howling at night is a portent of death.

513. Kirkmaiden.—Some years ago one of the gamekeepers at Logan House took ill, lingered for some time, and died. For a good many days before his death the dogs kept up a great howling, generally in the gloam-
ing. A day or two before the death took place, one dog in particular gave way to extraordinary howling. It all ceased after the death.

514. Balmaghie.—Chairs cracking in a house is a portent of death in the family.

515. Dalry.—Doctor Trottar was one day called to visit a patient. When setting out, the horse stumbled and fell. Those who saw what took place said the patient would die. The patient died. (Told by his daughter.)

516. Kirkmaiden.—My informant's grandfather, a carpenter, said he always heard the noise of a saw during the night before he got the order to make a coffin.

517. My informant's father, a carpenter, said he always heard one knock on the end of his own bedstead before he got an order to make a coffin.

518. Kells.—If one dies, and lies unburied over Sunday in a parish, another will die within the week.

519. Rerrick.—A dog howling at night is an omen of death. A young woman at a farm in Rerrick was seized with inflammation of the lungs. After she fell ill, the dog began to howl, and no means could be found to stop the animal while she was lying ill. She died, and after the death the dog ceased his howling.

520. My informant at Burnfoot was one afternoon entertaining a friend or two at tea. As they were making ready to leave three extraordinary knocks were heard in a room on the other side of the lobby. The guests and she immediately went into the room to try to find out the cause of the knocks. One of the guests searched all round and under the table from which the knocks seemed to proceed. Nothing could be seen. A post or two after brought intelligence of the death of a very intimate friend, who had died about the time the knocks had been heard.

521. A man named James Whyte died at Burnfoot. On his death his son went to the house of my informant's father, tapped on the window, and said his father had just died. Immediately before the news of the death was given, a very loud crash, as if something had fallen and been smashed to pieces, was heard in one of the rooms.

522. My informant's grandmother told her that when a child of hers, twenty-one months, was lying ill in the cradle, a most sweet sound was heard to begin near the door of the apartment in which the cradle stood, and move round the apartment, past the fireplace, to the cradle, where it stopped. When the mother looked into the cradle, the child was dead.

523. Balmaclellan.—When one of the ministers of Balmaclellan was lying very ill and low, his niece was one night watching him. All at once the sweetest music she had ever heard began. Her uncle heard it too, and said: 'That's a call for me. I will not be long here.' He died not long after. (Told by the minister's niece to my informant.)

524. Laurieston.—If a dead body lies unburied over Sunday, there will be 'other tway deaths within the week,' or if not within the week within a short time.

Death Customs.

525. Kirkmaiden.—All the doors and windows of the house in which one lay dying used to be thrown open. My informant has seen her sister do so.
526. Portlogan.—When one was dying, it was the custom to keep the door of the house wide open.

527. Kirkmaiden.—It is the custom to stop the clock when one dies. My informant has seen this done within three years.

528. When the eyes of a dead person do not close, penny pieces are put over them.

529. Balmaghie.—To ‘straucht a corpse’ is to lay out a dead body.

530. Kirkmaiden.—The dead body always lies on the bed on which the death takes place, till it is dressed and put into the coffin.

531. It was not an unusual thing for a woman to spin the thread of her own grave-clothes.

532. My informant, a carpenter, is in the habit of washing his hands after putting the dead body into the coffin. It was at one time the usual custom to do so.

533. A plate containing a little salt was till lately placed on the breast of the dead body.

534. The dead body, except for some special reason, is usually kept unburied for five or six days.

535. Till about twenty years ago it was the usual custom that a few neighbours, both men and women, met at the house of death about 10 o’clock at night. Refreshments were usually served as they arrived, and when they left in the morning. For these refreshments some brewed their own beer. A good deal of time was spent in reading the Bible, in singing psalms, with prayer occasionally.

536. Balmaghie.—One ought never to refuse to ‘see a boddie’s dead’ when asked to look on a dead body.

537. Mochrum.—Invitations to a funeral used to be given till within a few years ago by a messenger. A common form of invitation was:—

‘Your company is requested to the funeral of at o’clock.

538. Kirkmaiden.—The messenger that called the people to a funeral almost never entered the house of those invited, but stood outside the door and gave the message. If he did enter the house, he did not sit down. On finishing his round, he returned to the house of death.

539. Refreshments till within a few years ago were given to those that attended a funeral. In the case of a farmer or any of his family the guests assembled in the barn. Men were appointed to hand round the refreshments, and they were called ‘service men.’ There are generally four or five, and at times as many as six ‘services.’ Commonly a ‘service man’ stood at the door and proffered a glass of whisky to each one on his arrival. When all were assembled, the ‘service men’ began their work. First came a ‘service’ of whisky with bread and cheese—‘funeral bread,’ i.e., oaten cakes baked for the funeral. The second consisted of sherry and port wine with short-bread, or small ‘bakes,’ i.e., biscuits, or ‘dollar biscuits.’ The third might be of rum or brandy, and the fourth of gin, or whisky, or beer.

When the custom fell into disuse, many of the old-fashioned folk expressed their displeasure, and said that ‘a beerial was na worth going to.’

540. Mochrum.—At a funeral sometimes whisky and a bake were given at the church door.

541. Kirkmaiden.—After the funeral, some of the relatives, a few friends and near neighbours, with the one that had invited the people to
the funeral, return to the house of the departed and partake of a meal, commonly 'high tea.' The joiner who makes the coffin commonly gets a list of those that are wished to be so entertained.

542. Kirkmaiden, Minnigaff.—It was till not long ago a custom to cut off a piece of the grave-clothes immediately before the coffin was closed, and to preserve it.

543. Kirkmaiden.—The coffin is taken out by the door and not by a window, except in rare cases when it cannot be taken through the doorway. The body must be taken out by the door the deceased came in.

544. Balmagie.—At a funeral the women of the house never go outside, but shut themselves up.

545. Kirkmaiden.—The coffin is usually carried to the graveyard. To take the coffin to the graveyard in a cart, which is sometimes done, is accounted a less honourable mode of burial than to be carried.

546. Fifty years ago there was very little conversation carried on by those that formed the funeral procession; and if any was carried on, it was in subdued tones. It is quite different nowadays. There is conversation, and it runs on all kinds of subjects.

547. Mochrum.—In tolling the church-bell at a funeral, three tolls in succession are given, and then an interval.

548. My informant, a gravedigger, has sometimes seen each of the relatives of the deceased throw a handful of mould on the coffin after it was lowered into the grave.

549. Kirkmaiden.—A man of somewhat bad character died at Logan. When the coffin was being carried to the grave many extraordinary difficulties came in the way. At last one old man called out, 'In God's name, lay 'im doon, an' lat the deil tack 'im.'

550. Crossmichael.—When one dies the room is darkened.

551. When one dies the clock is stopped. My informant has heard the order given 'Stop the clock.'

552. On the occasion of a death it is the custom to burn the chaff of the bed and the bed-straw.

553. Balmacellellan.—Between forty and fifty years ago, Fanny Ireland or Macmillan, an old woman that lived in Balmacellellan, fell ill. The aunt of my informant's wife went to ask how she was. She found she had not long to live. She stayed a long time. When she returned home, her mother asked her why she had stayed so long. She said she had been helping to carry the dying woman 'weathershins' round her house, and 'was jist worn oot' doing so. The women had taken the dying woman from bed and carried her 'weathershins' round the house 'to keep awa' evil spirits.'

554. Mochrum.—Unbaptized children used to be buried under the wall of the graveyard or of the church. My informant has done this.

555. The church bell was rung at the funerals of children that had been baptized, but not at those that had not been baptized.

556. Kirkmaiden.—Still-born as well as unbaptized children are, or were till lately, buried in the gloaming and under the walls of the church. It is unlucky to step over the graves of such.

Suicides.

557. Corsock.—The ridge of the Lowther or Lead Hills, along which runs the boundary between the counties of Lanark and Dumfries, was
a common place where the bodies of suicides were buried. (Told in Corsock.)

558. Kirkpatrick-Durham.—A woman in this parish, not very many years ago, committed suicide. Her body was buried in the churchyard. During the night after the funeral, the coffin was dug up and placed outside, against the door of the house in which she had lived. The sheriff made his appearance to settle the matter. The coffin was interred outside the churchyard wall, near the gate, just off the public road.

559. Kirkmaiden.—The body of a suicide was buried close under the wall of the churchyard, outside. Sometimes the wall was taken down to allow the coffin to be placed below the wall. When the grave was filled, the wall was rebuilt.

560. Mochrum.—If there was a tree in the churchyard, the body of a suicide was buried under it.

561. Dalry.—A suicide at Knockman was being carried to the graveyard at Dalry. After the procession had gone about a mile, a crow alighted on the coffin. Those that were carrying the coffin set out to run as fast as they could. They could neither stop nor let go their hold of the bier and give it to others. The race continued as long as the crow sat on the coffin. At the village of Dalry the crow flew off, and the procession went on at leisure to the churchyard. This took place about a hundred years ago.

562. Kirkmaiden.—In one case the mother of a suicide went to America. The body of her son had been, according to custom, buried outside the wall of the churchyard. The churchyard was afterwards enlarged, and the suicide's grave came within the walls. The mother came to know the fact, and in writing home to a friend said how thankful she was that her son's grave was now within the walls of the churchyard.

The Drowned.

563. Balmaghie.—It is accounted unlucky for the one that is the first to touch the body of one that has been drowned or has perished.

564. Dalry.—After a time a light appears over the spot where the body of one that has been drowned lies.

565. Balmaghie.—A blue light appears over the spot where the body of one that has been drowned lies on the ninth day after death, when the gall-bladder breaks.

566. Kirkmaiden.—The one that saves another from drowning runs the risk of being drowned.

567. Newton Stewart.—My informant, an ex-policeman, in his investigation into a case of drowning in the river Cree, heard old people say, 'She has not got her complement yet.'

568. My informant, an ex-policeman, saw in 1889 a loaf hollowed out and a little mercury put into the hole. The loaf was then laid into the river Cree, at the point where the young man that had been drowned fell into the water, and allowed to float down.

Other Superstitions relating to Death.

569. Kirkmaiden.—A grave is not opened till seven years after the last interment.

570. Rerrick.—It is believed that if the windows of the room in which a dead body lies are opened, the decay of the body is hastened.
571. Balmaghie.—It is accounted unlucky to meet a funeral.
572. It is looked on as unlucky to stand on the threshold and look on a passing funeral.
573. Kirkmaiden.—When the master of the house dies, if bees are kept, they die or leave. My informant said he knew of such cases in the parish.

Farming Customs.

Sowing.

574. Kirkmaiden.—When once the bags containing the seed-grain are taken to the field to be sown, if rain come so as to prevent the sowing from being carried out, they are not lifted from the field and carted back to the barn, but left till the weather permits the seed to be sown.
575. The grain used to be sown from a sheet knotted up and hung from the neck. This sheet had always to be taken clean out of the fold for the grain that was first sown.
576. If the knot by which the sheet from which the seed-grain was sown was tied undid itself, the sower would not live to sow another spring. W. Morrison, farmer in East Muntlock, was sowing one spring when the knot of the sheet unloosed itself. He died before the next spring.

Reaping.

577. Galloway (general).—Reaping was at one time done by the hook.
578. Rerrick.—The reaper on the first ‘rig,’ who was always supposed to be the best workman, was called ‘The Pintsman’ (pointsman), and the one on the last ‘rig’ ‘The Heel.’ There was a binder and stooker to each four ‘shearers.’ Breakfast was between five and six o’clock in the morning, and consisted of oatmeal porridge and milk. The porridge was always made the night before in a big boiler, and poured into small wooden tubs called ‘gones.’ These ‘gones’ were then covered up with the grain sack, to keep the porridge warm. The steam got condensed, and fell down all round the inside of the ‘gones,’ making the outside of the porridge cold and unpalatable; so that, as my informant said, ‘We suppit as fast as we cud, till we got to quaheur they were warm.’ For sixteen reapers and four binders there might be three of these ‘gones.’ They were placed along a big table. A basin to hold milk was placed for each two, and not one basin for each.

Instead of milk what is called ‘crap’ was sometimes used. This ‘crap’ is boiled whey. When curd for making cheese is separated from the whey, small lumps of curds are left in the whey. When all the curd that can be got is separated from the whey, the whey is boiled. This boiling causes all the small particles of curd to coagulate still further, and then to float. When the whey cools, they sink to the bottom.

Dinner, which consisted of broth made of swine-flesh along with potatoes, was served at noon. Work was resumed almost as soon as dinner was finished, and was carried on without stop till 8 or 8.15, if daylight permitted. Supper consisted of porridge and milk, the same as breakfast. This was the course followed about fifty years ago on the farm of Baligue, parish of Rerrick. (Told by one that did harvest work on the farm for one harvest.)

579. Balmaghie.—The ‘pint’ (point) rig was shorn by the ‘first man’ in the kitchen, and the second rig by the byre-woman.
580. *Kirkmaiden.*—The one that cut ‘the Hare’ at times got five shillings.
581. Whisky was given to all the workers when ‘the Hare’ was cut.
582. ‘The Hare’ was commonly placed over the kitchen door.
583. ‘The Hare’ was often kept over the ‘door-head’ till the following harvest. (Informant eighty-one years of age.)
584. *Portlogan.*—‘The Hare’ was kept by some as long as it would hang together.
585. *Kirkmaiden.*—When ‘the Hare’ was cut, no more work was done that day.
586. About forty years ago, some had the custom of hanging up ‘the Maiden’ in the best room of the house.
587. *Balmaghie, Girthon, Kells, Dalry, Corsock.*—‘The Hare’ is called ‘the Kirn.’
588. *Balmaghie.*—‘The Kirn’ was placed over the kitchen door, and the Christian name of the first man that entered would be the name of the husband of the byre-woman, and the Christian name of the first woman that entered would be that of the wife of the ‘pint rig man.’
589. *Dalry.*—A fancy ‘Kirn’ was made, decked up, fixed to the wall of one of the apartments, and kept till the following year.
590. *Kells.*—In cutting the ‘Kirn,’ it was the aim of the reapers to cut it below the plaiting of the ears of grain. The one that cut it carried it home.
591. *Corsock.*—When scythes came into use, the ‘Kirn’ was cut by the reaper blindfolded. The quantity of grain left for it was divided into three, plaited, and the ears twisted together. The one that was to cut it was blindfolded, and led to a distance from it. He then set out to find it and cut it.
592. *Laurieston.*—A small quantity of grain was left for the ‘Kirn.’ Each reaper got a chance of cutting it. Blindfolded, he or she was led some distance from it, and then sickle in hand proceeded to find it out and cut it. When it was cut, a cheer was commonly raised. It was carried home.
593. *Kirkmaiden, Balmaghie, Kells, Kirkmaiden.*—There is a feast after harvest, which is called ‘the Kirn.’
594. *Balmaghie, Kirkmaiden.*—‘The Kirn’ is sometimes given after all the crop has been secured in the stackyard.
595. *Kirkmaiden.*—‘The Kirn’ is at times given when the crop is all cut.
596. *Laurieston.*—The sheaf last cut was finely plaited and twisted. A branch of rowan tree with the berries was generally tied into the middle of it as a protection against witches. This was laid on the table at the ‘Kirn’ feast. After the feast was finished, dancing was begun either in the barn or granary.
597. *Kirkmaiden.*—A dish at the ‘Kirn’ feast is ‘beetlet praties’ (mashed potatoes), which are always stirred in the form of the figure 8 in being made ready. Into this dish were put a ring, a thimble, and a button. The ring signified marriage. The one that got the ring ‘slept on it’ that night.
598. *Corsock.*—Dirty water of various kinds used to be thrown over the one that brought the last load of grain from the field into the stackyard. This custom at times led to rough action in retaliation against
the one that threw the water. My informants have seen this custom carried out.

599. Kirkmaiden.—Women and boys were always lurking about corners with pails of water to throw over the one that brought from the field the last load of grain into the stackyard.

600. If whisky had not been given to the reapers when 'the Hare' was cut, the one that took the last load of grain into the stackyard objected to the throwing of water on entering it.

Fishing and Bathing.

601. Kirkmaiden.—Fishermen in turning their boats always do so sunwise.

602. Fishermen account it unlucky to take a lythe (a species of cod) for the first fish into the boat.

603. Fishermen put a few white stones into their boats to secure luck.

604 Mochrum.—Bathing in the sea is done when the tide is ebbing. It is believed that, if there is any disease, the rising tide brings it in, and one bathing at that time may catch it.

Lead-miners' Customs and Superstitions at Minnigaff.

Omens.

605. Miners count it unlucky to meet a woman as 'first fit' when they set out to work in the mine.

606. Meeting one with black hair, whether man or woman, is accounted lucky.

607. Before an accident took place, noises of various kinds were heard. Sometimes the noises resembled the voices of men speaking, sometimes like the sound of the miners 'travellin' the laither,' i.e., going up and down the ladder, and sometimes knocks were heard on the 'lock.'

608. Certain among the miners were looked upon as carrying ill-luck with them. If such a one, when a lode of lead was found, made his appearance in the section, the lode gave out in a short time.

609. There was no whistling in the mine. J. Moffat, a miner, whistled one day. Not long after a stone fell on him and killed him.

610. It was believed that no metal would be got if there was any profane swearing. An oath or profane word of any kind was therefore seldom heard in the mine.

611. It was usual for the miners to sing to bring luck. They sang either songs, hymns, or psalms.

612. Some men were accounted more lucky than others in finding metal.

613. Some men would not work for months near a spot where one had been killed.

Customs.

614. In sinking a shaft, when ore was struck, a barrel of beer was given by the mine-owners. It was drunk on the spot.

615. Every time a 'bunch' of ore was come upon, a barrel of beer was consumed.

616. The mine was divided into sections, and these were divided by lot among the different companies that wrought in the mine. At the head of each company was a foreman called the 'bargain-tacker.' He
was responsible for the working of the section, and to him the wages of the company that wrought the section were paid in the gross. He paid each of his company his share.

617. The first time the 'bargain-tacker' received his pay after receiving a new section and after choosing his own company, he had to 'pay his fittan,' i.e., treat the men of his company.

618. When a young man of a company got married, the men of his company 'stood treat,' and often made a present besides.

619. When a miner was buried the working of the mine was generally stopped. The master and all the miners attended the funeral.

620. There was a good deal of eating, and more drinking, at a miner's funeral. Hence arose the saying: 'A Mines funeral is as guid's a Mines waddin'. ['Mines' is the local name for Blackcraig Mines.]

621. 'Short-bread' was commonly used as part of the entertainment at a miner's funeral. It was commonly baked by neighbours and presented by them.

622. Any frogs that might have been found in the mine were carefully tended. They were carried to a place of safety, and food was given them.

**Mining Terms.**

623. Back-end was the place where all the rubbish of the mine was cast.

Black Jack, sulphur.
Gump o'lead, a pocket of lead.
Vogg-hole, a hole that is full of water. The lead hangs all round it 'like paps.'

The lead mines are not now wrought.
My informant was a miner from boyhood.

**Omens—Luck and Unluck.**

624. **Dalry.**—It is unlucky to put a pair of shoes on a table.

625. It is unlucky to lay the tongs on a table.

626. **Mochrum.**—It is unlucky to break a looking-glass.

627. It is unlucky if a looking-glass falls and is broken.

628. **Kirkmaiden.**—It is unlucky to give fire out of the house.

629. **Dalry.**—It is unlucky to stumble when going upstairs.

630. In going a journey on horseback, if the horse stumbles in starting, there will be no luck in the journey.

631. In setting out on a journey, if the left foot is placed first, there will be luck.

632. Sneezing in the afternoon is accounted unlucky.

633. **Balmaghie.**—To spill salt is unlucky. To do away with the unlucky, a little of the salt is thrown over the left shoulder.

634. At the Communion in the Church of Balmaghie, one very wet Sunday an old man laid his dripping head on the Communion Table. He left the impress of his head on the white cloth. He died within the year. Leaving the impress was looked upon as very unlucky.

635. **Dalry.**—Sneezing in the morning indicates luck.

636. In setting out on a journey, if one puts the right foot first, luck attends the journey.

637. If one puts on any piece of dress inside out, luck follows as long as the piece of dress is worn as put on.
638. Balmaghie.—If one puts on a piece of dress inside out, it must not be changed. Changing puts away the luck.

639. Dalry.—If one sees a wraith in the morning, it indicates long life. It is not a good omen to see one at night.

640. Galloway (general).—It is accounted lucky to have the toes webbed or partly webbed.

641. Dalry.—Certain persons are considered as having a ‘lucky hand.’ ‘You have the lucky hand,’ is the saying.

642. A film of carbon hanging from a bar of the grate foretokens the arrival of a stranger.

643. If the black films that appear on the bars of a grate fall off at once when blown, strangers will soon arrive. If they require two or three puffs, it will be two or three days before they make their appearance.

644. If the youngest or the eldest of a family sneezes before breakfast, a stranger will arrive during the course of the day.

645. If the right hand becomes itchy, it is an indication that money will be received in no long time. If it is the left hand that itches, money will be paid away.

646. If the left ear becomes hot, one is speaking evil of you; if the right ear, good things are being said of you.

647. Crossmichael.—If the ‘girdle,’ or a pot, or any cooking utensil that may be hung over the fire, slips in the ‘crook,’ a stranger will arrive.

Giants.

648. Balmaghie.—At Barstolick there lived three giants that were the terror of the whole neighbourhood, and no one was bold enough to meet and fight them. At last a man of the name of McGhee undertook to do battle against them. He fell upon them unawares at night, and succeeded in killing them. For this deed he got a grant of the lands of Waylard.

649. A giant and his wife lived in a cave now called the Giant’s Cave at Aldequhat. One day the giant fell asleep in his cave whilst a big kettle of fish was cooking. A man that was fishing in the loch went into the cave, found the giant asleep and his wife away. He overturned the boiling kettle over the giant’s face, and blinded him. He jumped up in his pain and tried to catch the author of his misery. It was in vain. He could not see him. He asked his name in hopes that he might in after times have an opportunity of exacting justice from him. ‘I myself’ is my name,’ was the answer. After chasing the man to no purpose he roared: ‘A burnt, a burnt.’ The roar was heard by his wife, and she called back: ‘Quha did it? Quha did it?’ He answered: ‘I myself did it.’ Her reply was: ‘I thysel’ can blaw thysel.’ The man, dreading the wife’s return, meantime made his escape from the cave with all speed, mounted his horse and fled, as the wife was coming to the cave. When she found out what had taken place, she set out in pursuit of the man that had done the evil deed. It was a hard race, but she overtook him. She seized the horse by the tail. The man turned round in the saddle and struck out with his sword and cut off her arm, and so escaped.

650. Dalry.—There was once a giant sived in Carsphairn. A family in the parish incurred his ill-will. He resolved to take his revenge. He went to the top of a hill called Dundeuch, seized a big rock, and threw it on the house in which the family lived. It fell on the house, crushed it, and killed all in it. The stone has been taken and made into gateposts.
The Devil.

651. Kells.—There was a large rock near the Old Bridge over the Ken, between Carsphairn and Dalry. The devil, looking from a hill called Dundeuch at some distance from the river, resolved to destroy the bridge. He seized a huge rock, but fearing that he might overshoot the bridge if he threw it with the force of his whole hand, poised it on his little finger and threw it. He misjudged the weight of it, and it fell short. The rock has been very much broken up for building purposes. It is known as 'The Deil's Finger-stane.'

652. Dalry.—A funeral was proceeding to the churchyard of Dalry along the road between Dalry and Moniave. When the procession reached a certain 'straun,' i.e., stream, a stranger joined. No sooner had he done so than the cortège 'set up speed' and ran with great haste to the churchyard. The stranger disappeared suddenly, no one knew where. He was the devil. The deceased had made a compact with the devil and sold himself to him, and was to be claimed at the spot the stranger joined the funeral procession. He came to the appointed spot to 'claim his own.' When he got his own he disappeared. Hence the stream got the name of the Bargain Straun. (Told in Corsock.)

653. Kirkcowan.—The farmer of Balaird, part of which lies on the river Bladnoch in the parish of Kirkcowan, had a field of hay on the banks of the 'burn.' He and his servants were busy amongst it when a violent torrent of rain fell, and the burn came down suddenly in great flood, so that it overflowed its banks, and was sweeping away quantities of the hay. Seeing the crop floating away in spite of all their exertions to secure it, the farmer lost all control of himself, and gathering together the forks and rakes, &c., they were using, threw them into the rushing water, and cried out: 'B' the Lord! if ye (the devil) tack the hey, tack a' wi' you.'

654. Girthon.—The farmer of Culreoch, which lies on the banks of the river Fleet in the parish of Girthon, was a 'twisty aul' carle.' One very windy day he was carrying a bundle of fodder to give to some of his cattle. He had to go round a corner particularly exposed to the force of the storm. The wind caught the bundle of fodder as he tried to round the corner, and he was driven back oftener than once. At last he planted down his foot with force, bent his body against the storm, and burst out: 'Na, nor yet yir fayther aither.'

Brownie.

655. Borgue.—The Brownie is looked upon as a helpful being. Food used to be set in convenient places for the brownies to eat during night.

656. Dalry.—At Borgue the aunt of my informant's father used to lay out food for the brownies during night. For this kindly act they did all sorts of heavy work, as threshing.

657. Brownies did during the night the work of those that treated them kindly. At Bogue, in the parish of Dalry, there is a well called Kitty Ramsay's Well. Beside this well those who wished to have their services placed food for them. They ate the food, drank the water of the well, and did the work of their benefactors.

Fairies.

658. Kirkmaiden.—Some were in the habit of placing a basin of meal or a bowl of water on the dresser for the use of the fairies during
night. This act of kindness kept them on good terms with the household and from interfering with the cows.

659. Dalry.—On Hallowe'en the fairies rode on cats at the Holme Glen, Dalry. On that night considerate housekeepers shut up their cats, to prevent them from being laid hold of by the fairies.

660. Kirkcowan.—A man had a cow and a goat which he pastured in his little field. In this field was a knoll, and it was the abode of some fairies. They took to riding on the goat round and round the knoll. The man was at last under the necessity of selling the goat, so fond had the fairies become of riding the animal. He bought another and placed it on the field in the thought that it would be free from the attention of the fairies. Some time after his wife asked to go and see how the new goat was faring. He saw the fairies riding 'time aboot' round the knoll on the goat's back. (Thirty two years ago.)

661. Dalry.—About seventy-five years ago there lived a woman at the Brough, in the parish of Kells, in an old house about a mile from New Galloway. In front of the house door there was a slab over the drain that carried off the house dirty water. One day a fairy woman, dressed in green, appeared to her and asked her to throw her slops not on the slab but a little further off. She made a promise to her that if she did so, she would never come to want. The woman did so. Some time after she fell ill. Every morning a quantity of new pins was found on a small table that stood beside the patient's bed. The pins were sold, and the price of them was sufficient for the support of the woman. Dr. Trottar of Dalry came into possession of one of them. From that time forth money matters prospered with him.

662. Kirkmaiden.—My informant told me that he has heard of the site of a byre being shifted, because it had been built over fairy dwellings, and thus the water of the byre dropped down into it, and caused annoyance to its inmates.

663. When the new house at Greenan was being founded, a woman appeared and asked the masons and others taking a hand in the work to change the site. She told them that the house on that site would be right over her dwelling, and in consequence much annoyance and inconvenience would be caused to her and her household.

664. My informant's father used to say that he has heard the fairies singing in Glenlee.

Witchcraft.

665. Kirkpatrick-Durham.—An old woman used to say to my informant, when a boy, that the witches were all abroad on Hallowe'en, and that they would seize him if he went out of the house after dark.

666. Rerrick.—Mrs. G —— of Dundrennan Cottage, Rerrick, had a garden and sold the potatoes reared in it. Mrs. W —— who was looked on as 'uncanny,' wanted from her some of a particular kind as seed. She went to the cottage to buy them. When she entered, the female servant was 'kirm.' She asked Mrs. G —— to sell her a stone of this particular kind of potatoes. She was told she could not have them, as they were all sold. She appeared not to believe this, and as she was leaving the house she looked back at the 'kirm.' No butter was got from that churnful.

667. Crossmichael.—A witch that commonly went by the name of Nanny lived in Crossmichael parish. One day a neighbour's cow fell ill and fell down. Nanny was known to have a grudge against the owner,
and was suspected as the cause of the illness. Several of the folk around assembled to give what help they could, and among them was Nanny. They tried to lift the animal, but were unable to do so. The minister made his appearance. When he saw how things stood, he said: 'Nanny, you an' me 'ill try t' lift her.' Nanny made her excuse: 'Hoot awa', noo cudd an'aul' boddie like me help t' lift her?' 'We'll try 't', said the minister. Nanny could no longer refuse. So the minister and Nanny laid their hands on the cow to lift her. The hands had hardly touched her, when up jumped the animal as if nothing had been the matter. Nanny had witched her.

668. Rerrick.—A woman named Mrs. Williamson lived on a point called The Scaur, in the parish of Colvend. Sailors and fishermen were always most attentive in making gifts to her. If she was neglected, some misfortune befell the ship or boat.

669. Mrs. W— was one day nursing for a short time the child of a neighbour against whom she had a grudge. In dandling the child, 'she gave it a twist.' The child grew up hunch-backed.

670. Corsock.—A herd named McQueen was one day out with a gun to kill a hare. He put up one, fired, and struck her hard without killing her. He ran after her, and was again and again on the point of putting his foot on her, but she always got off. At last she disappeared. It was a witch in shape of a hare.

671. Kells.—Witches used to meet and hold orgies. A woman on one occasion was going to one of these, and to be able to contribute something to it she required some money. She churned her cream except a small quantity, sold the butter in Dalry and bought a bottle of whisky. To conceal from her husband what she was going to do, she took the small quantity of cream she did not put into the first churning, churned it, and showed the butter to her husband as if that was all the butter made.

672. Kirkmaiden.—My informant has seen a reputed witch and a descendant of one of the noted Galloway witches riding on a stone dyke.

673. Dalry.—My informant one day engaged Jennie Mainsie, a reputed witch, to cut some seed potatoes for her. She treated the woman well and paid her full wages. Before leaving she asked to be shown round the garden. This was done. She then requested to be allowed to look into the coal-house. Her request was granted. After all this she said, 'Noo, I've dune ye a' the ills I can.' Next morning my informant went into the coal-house to bring in coals for the fire. A big lump of coal fell on her foot and crushed it.

674. Kirkmaiden.—If one went to a witch's house, took a little straw from the thatch of it, and burned it, all power to harm the one that did this was taken from her.

675. Lourieston.—When a cow's milk was taken away by a witch, as much of the animal's milk as could be drawn from her was put into a pot with a quantity of pins. The pot was hung over the fire to boil, and the door of the house was bolted. The witch in due time came to the door and asked admission. Her request was denied. If she were admitted, the milk would not be restored, but if kept out the milk would return.

676. Kirkmaiden.—On the farm of Kilstay, tenanted by Mr. Kerr, a grass-witch at one time wrought evil among the cows, so that no butter could be got from the cream taken from their milk. A man that had wide fame for his skill in such cases was called from Ireland. The man came. The first step he took was to go into the byres and count the
animals, and to examine them. He then ordered all the wickets or holes in the walls of the byres to be opened, so that whatever of evil influence was in them might get out. He next ordered all the members of the household to go into the dwelling-house, shut the door, cover all the windows, fall on their knees, and pray to God that what he was going to do would have the effect he wished, and not stir or open the door till three knocks were heard on it. He went into the byre, and did something no one knew, but the bellowing of the animals was terrible to be heard. After a time the three knocks on the door were heard, and the door was opened. The man had accomplished his work. When the cows were examined, each had a piece of vervain tied into the hair of the tail. The man then made a rope of hair, and tied it threefold round the bottom of the churn, and at the same time gave orders that it should not be removed. Things now went on all right, so that it was at last deemed safe to remove the rope. This was done with the result that no butter was got as formerly. The rope was replaced and Mr. Kerr, who was a handy man, made a sort of shallow tub to put over it and preserve it. Butter was again got. Vervain stitched into a band of silk was after this worn round the waist next the skin by the folk of Kilstay Farm.

Evil Eye.

677. Balmaghie.—There once lived at the Waukmill, Balmaghie, a woman named Mrs. Melroy, who had the evil eye. The power was so strong that if when milking her cow, she had looked on the milk in the pail, it would have been sour before she reached the dwelling-house. Her husband was a dyer, and he would not allow her to look into the dye-vat, for if she did so the dye would not take.

678. Dalry.—If one carrying milk meets one with the evil eye, the milk becomes sour.

679. Kirkmaiden.—The fishermen of Dromore, when returning from gathering bait, do not care for one looking into the ‘bait dish’ on the bait.

Place Legends.

680. Corsock.—A diamond is believed to exist in Criffle Hill. Sailors see it glittering at night as they are sailing in the Firth. It cannot be found during the day, though search has been often made for it.

680a. Kirkmaiden.—There is a large boulder in a field on the farm of Aucabrick, parish of Kirkmaiden. The present tenant wished to remove it, and one day, without telling his father, went to remove it. He had gone so far with the work as to have a chain fixed round the stone and the horses attached to the chain. His father saw what was going on. He made all haste to the spot, and reached it in time to stop his son in his work. The stone is still standing in the field.

681. Kells.—In Carsphairn there is a place called Whanny Knowes, from the fact that there is a number of knowes or knolls all scattered about, popularly said to number 365. The rhyme is—

    Every knowe
    Would grass a yowe (ewe).

682. Carsphairn.—There is a narrow gorge in the river Deuch, parish of Carsphairn, a little above the Old Brig of Deuch, called ‘The Tinker’s
Loup.' This is one tradition of the origin of the name. A tinker that was passing along the road entered a house in which 'bleedy puddins' were being cooked for supper. No one was in the house. He seized the puddings and made his escape from the house. He was seen and pursued. He was on the point of being caught. To save himself he leapt the river at the spot that bears his name, and then sat down on the opposite side to rest and to enjoy his feast of 'bleedy puddins.'

683. Corsock.—There is an island in Loch Urr. A shepherd, accompanied by his dog, one day waded across the shallow part of the loch. Having reached the island, he laid himself down under some bushes as the day was warm. He began scratching the ground with his stick. He turned up a piece of turf, and under it he saw a pot of gold. He looked behind him, and near him stood a creature in shape of a man with eyes as 'big as a broth plate an' legs as thick as a corn sack.' He held a paper in his hand. He asked the shepherd to sign it, and said to him that the gold would be his if he did so. The dog in the meantime had taken to flight in complete terror. When the shepherd heard the terms of getting the gold, and noticed how the dog had behaved, he turned and ran. The dog in fright fled to the house, rushed below the bed, and would not leave his place of refuge for some days. Search was afterwards made for the treasure, but in vain. Another version of the tradition states that the shepherd dreamed that there was a pot of gold hidden on the island, and thus was led to search for it.

684. There is a well called the Lag Wine Well in the parish of Carsphairn. The tradition is that there is in it a lump of gold which is guarded by the devil. On one occasion some men resolved to lead away the water from the well to dry it so as to reach the gold. They met and began cutting a trench. They had not been long at work till the sky grew black as night, and a thunderstorm, accompanied with torrents of rain, burst over them. At the same time such swarms of 'mowdies,' i.e., moles, came out of the ground that the diggers were put to flight.

685. Kirkpatrick-Durham.—When St. Patrick left Kirkpatrick-Durham, he blessed a well close beside the churchyard. On March 17 the one that was suffering from any disease that first went to the well, drew water from it, and drank it was healed of the ailment. A woman drowned a child in it, and the healing virtue departed from its water. (Told in Kells.)

686. Kirkcudbright.—When the branches of an ash-tree growing out of the old castle wall, and the branches of a berry-bush growing out of the wall of the old school meet, the town of Kirkcudbright and the district of the country ten miles round it will sink below the level of the sea. The branches of the ash tree have been cut several times.

Caves.

687. Kirkmaiden.—In the parish of Kirkmaiden, at the Mull, there is a cave, and in the cave there is a stone. My informant saw about thirty years ago buttons, pins, pieces of iron and rags lying on it and around it.

688. Kirkmaiden.—In the parish of Kirkmaiden there is on the edge of the public road on the east side of the parish a cave called the Grenan Cave. A dog on one occasion entered it on the east side, and came out on the west side of the point at a place called Stockmona.

689. Parton.—There was a time not long ago when a field on the farm
of Dullarg, parish of Parton, lay unploughed. The saying was: 'The man that ploughed the ley would never cut the crop.' Peter McCutcheon the farmer ploughed the field and sowed it. He died before the crop was reaped. The field has been cropped since. (Told in Kells by an old man.)

690. Tungland.—On the farm of Balannan, Tungland, there are two fields adjoining each other, the one called The Drum, and the other The Croft, which have never been cultivated. The belief is that if cultivated, the death either of proprietor or tenant will be the consequence. Both fields were reserved during the last lease. They are not now reserved, but they still lie untilled.

691. Kelton.—It is the belief that Carlinwark Loch, near Castle Douglas, must have a victim yearly. (Told in Kells by an old man.)

Place Rhymes, &c.

692. Balmaghie.—
The mealpoks of Girthon,
The bannocks of Borgue,
The puir boddies of Balmaghie.

693. Dalbeattie.—
The men of Kelton,
The Redshanks of Balmaghie.

694. Mochrum.—The Mochrum Scarts
695. Balmaghie.—The town of Kirkcudbright is called Whisky Jane.
696. Mochrum.—
There's Cairnsmohr o' Fleet (Kirkeudbright)  
There's Cairnsmohr o' Dee,  
And Cairnsmohr o' Deuch (or Carsphairn),  
The highest o' the three.

697. Mochrum.—
When Cairnsmohr puts on his hat,  
The Mochrum Lochs may lauch at that.

698. Corsock.—
When Mochrum hill puts on her hat,  
Millhairy hears word o' that.

699. Kells —
When Louran's broo (Kells) gets on its cap,  
The river Dee lauchs at that.

700. Rerrick.—
When Cairnharrow (Anwoth) puts on her cap,  
Cairnsmuir may leuk at that.
701. Corsock.—
When Skiddaw pits on her hat,
Criffel soon hears word o’ that.

702. Crossmichael.—
To Dee said Tweed
‘What gars ye rin sae slaw,
While I rin wi’ speed?’
To Tweed said Dee,
‘Though ye rin fast,
And I rin slaw,
Whaur ye droon ae man
I droon twa.’

Rhymes on parts of the body.

The Fingers.

703. Balmaghie.—
This is the yin that broke the barn,
This is the yin that stelt the corn,
This is the yin that tellt a’,
An’ puir Pirlie Winkie paid for a’.

704.—Kirkmaiden.—
There’s the yin that broke the barn,
There’s the yin that stole the corn,
There’s the yin that ran awa’,
Peer wee Peerie Winkie paid for a’.

705. Minnigaff, 80 years ago.—
This is the man that broke the barn,
And this is the man that stole the corn,
And this is the man that sat and saw,
And this is the man that ran awa’,
And this is Peerie Winkie paid for a’.

706. Portlogan.—
Here’s the yin that broke the barn,
Here’s the yin that stole the corn,
Here’s the yin that stood an’ saw,
Here’s the yin that tellt a’,
An’ peer wee Weerie Winkie paid for a’.

707. Kirkmaiden.—
This is the yin that broke the barn,
This is the yin that stole the corn,
This is the yin that ran awa’,
This is the yin that sat an’ saw,
An’ peer Peerie Winkie paid for a’.
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708. Rerrick.—

This is the yin that broke the barn,
This is the yin that stole the corn,
This is the yin that sat and saw,
This is the yin that tellt a',
Wee Pirlie Winkie.

The Legs.

709. Kirkmaiden.—

Twa wee dogs geed t' the market,
An' they fell oot aboot a bane,
An' he ower him an' he ower him.

710. Minnigaff.—

Twa wee dogs, they geed t' the mill,
They opent their pokes an' lickit their fill,
An' the yin said: 'Gee me a lick oot o' your poke,
An' I'll gee you a lick oot o' mine;'
An' up the street they ran, they ran.

711. Kirkmaiden.—

There wiz twa wee dogs geed t' the mill,
An' the twa wee dogs lickit their fill,
The yin took a lick oot o' yin man's poke,
An' yin oot o' the ither,
An' hame they cam, an' hame they cam.

712. Twa wee dogs geed t' the mill,
Waik an feeble, waik an feeble,
They geed to the hopper an lickit their fill,
An they cam hame stoot an' able, stoot an' able.

713. Portlogan.—

Twa wee dogs went t' the mill,
They opent a bag an lickit their fill,
Ae aul' woman gya them a lick,
Anither aul' woman gya them a lick,
An they cam hame fit for fit.

The Face.

714. Rerrick.—

Broo brentie,
E'e winkie,
Nose nentie,
Mooth merry,
Chin cherry.
715. *Kirkmaiden.*—

There's where the cat sat (brow),
There's where the cat lay (nose),
There's where she broke her bone (chin).

*Knees—when dandling a child.*

716. *Kirkmaiden.*—

Ladies, ladies, into the yate (gently),
Gentlemen, gentlemen, into the yate (more rapidly),
Creel-cadgers, creel-cadgers, after a' (roughly).

*The Feet.*

717. *Corsock.*—

'Johnny Smith, a fellow fine,
Can ye shee this horse o' mine?'
'Yes, indeed, and that I can,
Jist as weel as any man.
Here's the hammer, here's the nails,
Ca tee, ca tee.'

718. *Balmaclellan.*—

'John Smith, a fellow fine,
Can ye shee this horse o' mine?'
'Yes, indeed, and that I can,
Here's a hammer, here's a shoe,
Ca too, ca too.'

719. *Rerrick.*—

'John Smith, a fallow fine,
Can ye shue this horse o' mine?'
'Yes, indeed, and that I can,
Jist as weel as ony man;
Here's a nail upon the tae
T' make the horse climb the brae
Here's a nail upon the heel
T' make the horse gallop weel;
Then pay me, then pay me, sir.'

720. *Minnigaff.*—

'Jock Smith a fallow-mine (?)
Can ye shoe this horse o' mine?'
'Yes, indeed, and that I can
As weel as ony other man.
Here's the hammer, here's the brod;
Gentleman, yer horse is shod.'
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721. Portlogan.—

'John Smith a fulla fine,
Could you shoe this horse o' mine?'
'Yes, indeed, an' that I could
As weel as ony boddie.
Here's a nail, and there's a prod,
Ca too, ca too,
Gentleman, yer horse is shod.'

722. Kirkmaiden.—

'John Smith o' Manybole,
Can ye shee a wee foal?'
'Yes, indeed, an' that I can,
Just as weel as any man.
Here's the hammer an' here's the shod,
Ca it on, ca it on.'

General.

723. Kirkmaiden.—

Saw-see, cut a wee tree,
An' big a wee boat,
An' sail awa' t' Donaghadee
For sugar an' tea,
To (child's name) an' me.

724. Saw-see, cut a wee tree,
T' big a wee boat,
T' sail on the sea,
T' catch a wee fish,
T' put in the dish
For wee (child's name) an' me.

725. Forfar.—

Aul John Reid
Was chockit t' deed
Wi' eatin' a piece o' butter an' breed;
It was na for need
Bit jist for greed
That aul' John Reid
Was chockit for deed.

726. Kells.—

Hoot awa', North win',
Mack the windows shiver,
Hoot awa', enjoy your play,
I shall be warm as ever.

727. Balmaghie.—

Hush ye, baby, do not fret ye,
The Black Douglas shall not get ye.
728. *Portwilliam.*—

... is my name,
   And Scotland is my nation,
   Wigton is my dwelling place,
   And Christ is my salvation.

[Copied from a book, and dated 1802.]

729. *Rerrick.*—During a hail shower the following words are repeated:

Rainie, rainie, rattle stanes,
Dinna rain on me;
Rain on Johnnie Grant’s house,
Far ayont the sea.

730.—The following lines were observed written on a gate near Auchineairn House, Rerrick:

Be ye man or be ye woman,
Be ye gun or be ye cannon,
Be ye early or be ye late,
Don’t forget to shut this gate.

*Counting-out Rhyme.*

731. *Portlogan.*—

Seetum, peetum, potum, pie,
Paper, lotum, jinkum, jye,
Stan’ ye there oot bye.

When all are counted out except two—
   Two an’ two’s a tippeny loaf,
   Two an’ two’s oot.

732. *Georgetown.*—

Eerie, orie, aikerie, ann,
Fill ma pock an’ lat me gang;
Black fish, white troot,
Eerie, orie, ye’re oot.

733 *Rerrick.*—

Eetum, peetum, penny pie,
Ye’re a fool as well as I.

**APPENDIX II.**


The data for this Report were collected with great care by the late Dr. Walter Gregor, and the Committee regret that our esteemed colleague did not live to receive the congratulations which they feel are due for this valuable piece of work. The schedules have been tabulated and the indices recorded by Dr. A. C. Haddon, who desires to express his thanks
to Mr. E. W. Brabrook for assistance rendered. The following is the record of the work done in 1896 by Dr. Gregor in his own words:

"On April 14 I went to the parish of Kirkmaiden as the guest of James McDonall, Esq., of Logan. By his help personally, and through him, by the help of the Rev. Mr. Cavan, Free Church minister at Drumore, and the Rev. Mr. Guttridge, Episcopalian clergyman at Logan, twenty-one sets of measurements were obtained, fifteen of males and six of females. On Monday, April 20, I proceeded to the Manse of Minnigaff, where I was again cordially received by Mr. and Mrs. Reid. As on my former visit, Mr. Reid afforded me every assistance he could, and eleven sets of measurements were taken, five of males and six of females. On Friday, April 24, I went to the Manse of Mochrum, and had the help of Mr. Allan and his daughter. In that parish were got eleven sets of measurements, seven of males and four of females. On the kind invitation of Mr. Reid, minister of Balmagie, I went to his manse on April 28. My stay in that parish produced seven sets of measurements, six of males and one of a female. The Manse of Kells was my next destination, which I reached on May 6. There I had the help and influence of Mr. Philip. In that and the neighbouring parish of Dalry only three sets of measurements were taken as my schedules were exhausted. Fifty-three sets of measurements form the result of this second visit, thirty-six of males and seventeen of females.

"As on my former visit I tried to find out those whose ancestors have lived for the longest period in Galloway in the line both of father and mother.

"In all the districts I visited every opportunity of collecting the folklore was laid hold of, and a good deal of it, some of which will prove of interest, was gathered. It may be stated that when natives of other districts were met with, they were questioned, and what information was obtained was noted down, and the county it comes from was stated. It will take a considerable time to make ready my notes, but the work will be carried out as speedily as I can.

"The Committee are again under great obligation to all those who have exerted themselves to carry out this investigation.

"I have to state that everywhere I was received with the utmost cordiality, and the hospitality and true kindness accorded to me by my hosts and their families are beyond all thanks.

"I have the honour to send to the Committee the fifty-three schedules."

Dr. Gregor has filled up schedules for 46 Wigtonshire and 36 Kirkcudbrightshire men (total 82), and for 21 Wigtonshire and 13 Kirkcudbrightshire women (total 34), making a gross total of 116 Galloway folk. These observations have been tabulated according to counties and sexes. As there is no appreciable difference between the inhabitants of the two counties, at all events so far as the men are concerned, we may describe the Galloway type in the following terms:

Men.

The average height of the men is 1733 mm. (5 ft. 8½ in.), the maximum being 1853 mm. (6 ft. 3 in.) and the minimum 1587 mm. (5 ft. 2½ in.). The average height sitting is 905 mm. (2 ft. 11½ in.).

The skin is ruddy; it is not stated whether there is a tendency to freckle. The hair usually is darkish brown and straight; the actual
figures are red 6, fair 16, brown 32, dark brown 24, black 3. (51 out of 82 are credited with straight hair, but the proportion is probably greater.) The eyes are as follows:—blue 35, light grey 25, dark grey 8, green 1, light brown 5, dark brown 8. Only a few (15) are stated to have prominent cheek bones. The nose is straight, with a slight tendency to sinuosity. The ears are flat with distinct lobes.

The average cephalic index is 77'4, varying between 70'3 and 82'6. No deduction has been made to reduce it to the cranial index of the skull. The average length-height index is 66'8, and the breadth-height index 86'9. The average upper facial index 49, and the nasal index 60'4.

**Women.**

The average height of the women is 1600 mm. (5 ft. 3 in.), the maximum being 1710 (5 ft. 7$\frac{1}{2}$ in.) and the minimum 1423 mm. (4 ft. 8 in.) The Kirkcudbrightshire women are somewhat shorter (1578 mm. — 5 ft. 2 in.) than the Wigtonshire women (1621 mm. — 5 ft. 3½ in.), though this is not the case with the men, but the numbers are insufficient to lay any stress on this fact. The skin is usually ruddy. The colour of the hair varies more than among the men. Thus for Wigton the figures are—red 3, fair 5, brown 4, dark brown 5, black 4; and for Kirkcudbright, red 1, fair 1, brown 8, dark brown 3, black 0. It is generally straight. The eyes are as follows:—Wigton: Blue 6, light grey 2, dark grey 3, green 0, light brown 2, dark brown 8. Kirkcudbright: Blue 3, light grey 5, dark grey 1, green 0, light brown 2, dark brown 1. Thus the Wigtonshire women are somewhat darker than those of Kirkcudbrightshire. The other facial features resemble those of the men.

The average cephalic index is 78'4, varying between 71'5 and 88'5. The average length-height index is 68, and the average breadth-height index 87; that of the Wigtonshire women is 88'4, and that of the Kirkcudbrightshire is 85'7, as the breadth is precisely the same in both instances (147 mm.); the difference in the index is due to the average height of the cranium being greater in the Wigton (130 mm.) than in the Kirkcudbright (126 mm.) women. The upper facial index is 47, and the nasal index 61'2. Thus, besides being slightly more brachy-cephalic, or rather less dolicho-cephalic than the men, the Galloway women have relatively broader faces and wider nostrils.

The tables upon which this abstract is based have been handed to the Anthropological Institute for publication.

The district surveyed by Dr. Gregor is of especial interest, as it is included in the country of the ancient Picts, a people concerning whose affinities various theories have been made. When the Ethnographical Survey of Great Britain and Ireland was originated, it was intended that this should be one of the first problems to be attacked. A comparison with the results obtained from other areas formerly inhabited by the Picts will show whether the above-described type is mainly that of the Picts, or whether it is a composite type, which will require a finer analysis. However this may be, we have at least advanced a definite stage towards the solution of this important historical and anthropological problem. Dr. Beddooe's 'The Races of Britain,' p. 249, should be consulted on this subject.
APPENDIX III.


The Committee present the reports on the physical characters of the inhabitants of two districts in the neighbourhood of Cambridge.

Last year Professor Macalister gave a course of lectures on Anthropology at Aberdeen, which excited a good deal of local interest. Several members of his audience were stimulated to study the subject, and some of their personal observations on the hair and eye colours of the inhabitants of Aberdeen and elsewhere are here appended.

Professor Macalister also interested Mr. J. J. Taylor, M.B., of Emmanuel College, Cambridge, in making anthropometrical observations. Mr. Taylor took the opportunity of a bazaar to measure and note the characters of 66 natives of Yorkshire. The following tables give details of 31 of these who came from a restricted area.

Some former students of Professor Haddon’s took a similar opportunity in Belfast in 1894 and measured a large number of people. In both cases the visitors to the bazaars paid a small sum to be measured, and they received a printed form on which was entered a copy of their measurements. This method of obtaining measurements and other anthropological data might very well be employed elsewhere.

On the Physical Characters of the Inhabitants of Barley, Herts.

By A. C. HADDON.

In the 1895 Report of the Association a reference was made (p. 510) to observations I made, with the assistance of some of my students, on the physical characters of the inhabitants of the parish of Barley. Though situated in Hertfordshire this village is on the borders of Cambridgeshire and Essex. The rector, the Rev. J. Frome Wilkinson, afforded me every facility in his power, and induced several of his parishioners to be measured.

The families of thirteen of the men measured at Barley have been established in the district for some two or three hundred years. The parents of No. 8 came from Braintree in Essex, and those of No. 14 from Suffolk, where, in both instances, their families had been for generations. I have included them in the totals, as they do not appreciably affect the averages; No. 8 is, however, less typical.

The average Barley man may be described as having a ruddy skin, which does not freckle; brown hair, with a tendency to fair or red, though dark hair is by no means uncommon. The hair is as often straight as wavy. Eight have blue eyes, two each light and dark grey, one green, and two light brown. The face is in an equal number of cases of medium breadth, or long or narrow. Nos. 12 and 15 have broad faces. The cheek bones are inconspicuous. The nose is most usually straight—two had turned-up noses. The lips are thin or of medium thickness. The ears are, as a rule, fairly prominent, but they are not of a coarse type. The average stature (excluding No. 15) is 1,695 mm., or 5 feet 6½ inches.

The more important head measurements and indices will be found in the table. Full face and profile photographs were taken of the fifteen individuals measured; copies of these are deposited with the schedules containing the detailed information.
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## On the Physical Characters of the Inhabitants of the Villages of Barrington and Foxton, in Cambridgeshire.
**By O. F. F. Grünbaum, B.A., Trinity College.**

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<td>88:3</td>
</tr>
<tr>
<td>13</td>
<td>Barrington</td>
<td>&quot;</td>
<td>ruddy</td>
<td>fair</td>
<td>&quot;</td>
<td>medium</td>
<td>1,665</td>
<td>186</td>
<td>143</td>
<td>76:9</td>
<td>127</td>
<td>133</td>
<td>95:5</td>
</tr>
<tr>
<td>14</td>
<td>&quot;</td>
<td>&quot;</td>
<td>brown</td>
<td>&quot;</td>
<td>light brown</td>
<td>&quot;</td>
<td>1,744</td>
<td>200</td>
<td>151</td>
<td>76:9</td>
<td>108</td>
<td>136</td>
<td>70:4</td>
</tr>
<tr>
<td>15</td>
<td>Foxton</td>
<td>&quot;</td>
<td>pale</td>
<td>&quot;</td>
<td>blue</td>
<td>thick</td>
<td>1,680</td>
<td>190</td>
<td>148</td>
<td>77:9</td>
<td>108</td>
<td>133</td>
<td>81:2</td>
</tr>
<tr>
<td>16</td>
<td>&quot;</td>
<td>&quot;</td>
<td>dark</td>
<td>dark</td>
<td>dark grey</td>
<td>medium</td>
<td>1,700</td>
<td>193</td>
<td>150</td>
<td>77:7</td>
<td>114</td>
<td>140</td>
<td>81:4</td>
</tr>
<tr>
<td>17</td>
<td>Foulmere</td>
<td>&quot;</td>
<td>ruddy</td>
<td>&quot;</td>
<td>blue</td>
<td>&quot;</td>
<td>1,655</td>
<td>190</td>
<td>144</td>
<td>75:8</td>
<td>116</td>
<td>132</td>
<td>87:8</td>
</tr>
<tr>
<td>18</td>
<td>Barrington</td>
<td>&quot;</td>
<td>brown</td>
<td>&quot;</td>
<td>green</td>
<td>&quot;thru&quot;</td>
<td>1,607</td>
<td>200</td>
<td>151</td>
<td>75:5</td>
<td>121</td>
<td>137</td>
<td>88:3</td>
</tr>
<tr>
<td>19</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>light grey</td>
<td>&quot;</td>
<td>1,725</td>
<td>202</td>
<td>151</td>
<td>74:8</td>
<td>146</td>
<td>131</td>
<td>111:4</td>
</tr>
<tr>
<td>20</td>
<td>Barrington</td>
<td>F.</td>
<td>dark</td>
<td>dark</td>
<td>brown</td>
<td>medium</td>
<td>1,515</td>
<td>173</td>
<td>143</td>
<td>62:7</td>
<td>110</td>
<td>127</td>
<td>86:6</td>
</tr>
<tr>
<td>21</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>light grey</td>
<td>&quot;</td>
<td>1,584</td>
<td>184</td>
<td>133</td>
<td>75:4</td>
<td>114</td>
<td>118</td>
<td>96:6</td>
</tr>
<tr>
<td>22</td>
<td>Foxton</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>green</td>
<td>&quot;</td>
<td>1,740</td>
<td>202</td>
<td>158</td>
<td>78:2</td>
<td>126</td>
<td>132</td>
<td>95:5</td>
</tr>
<tr>
<td>23</td>
<td>&quot;</td>
<td>&quot;</td>
<td>brown</td>
<td>&quot;</td>
<td>blue</td>
<td>&quot;</td>
<td>1,630</td>
<td>190</td>
<td>152</td>
<td>80:0</td>
<td>113</td>
<td>145</td>
<td>77:9</td>
</tr>
<tr>
<td>24</td>
<td>&quot;</td>
<td>&quot;</td>
<td>dark</td>
<td>&quot;</td>
<td>green</td>
<td>&quot;</td>
<td>1,610</td>
<td>178</td>
<td>178</td>
<td>81:7</td>
<td>65</td>
<td>45:8</td>
<td>60:4</td>
</tr>
</tbody>
</table>
None of the people in the neighbourhood of Barrington and Foxton had projecting cheek-bones; the ratio, however, between length and breadth of face varied widely, as seen under the Facial Indices in the table.

The complexion varied, 15 being ruddy, 5 dark, and 4 pale; dark hair predominated, 10 individuals possessing it of that shade, 9 brown, 1 red, and 3 fair.

The colour of the eyes was chiefly light: 7 blue, 6 light grey, 2 light brown, 5 green, 3 dark grey, and 1 dark brown.

Lips were mostly of medium thickness, 4, however, having thin and 2 thick lips.

Height of men variable, from 1,533 to 1,744 mm.

The cephalic index would show by itself that the people are a very mixed production, and this is corroborated by the rest of the indices.

From a cursory study of the table, it seems impossible to separate the people into any series of types, or to determine any common type.

Photographs of most of the individuals accompany the table, along with further details not mentioned above.

APPENDIX IV.

Observations on Physical Characteristics of Children and Adults taken at Aberdeen, in Banffshire, and in the Island of Lewis.


<table>
<thead>
<tr>
<th>Standards .</th>
<th>Infant</th>
<th>I.</th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>V.</th>
<th>VI.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hair</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dark</td>
<td>42</td>
<td>23</td>
<td>32</td>
<td>30</td>
<td>26</td>
<td>16</td>
<td>14</td>
<td>183</td>
</tr>
<tr>
<td>Medium</td>
<td>74</td>
<td>55</td>
<td>43</td>
<td>40</td>
<td>46</td>
<td>56</td>
<td>18</td>
<td>332</td>
</tr>
<tr>
<td>Fair</td>
<td>63</td>
<td>38</td>
<td>28</td>
<td>28</td>
<td>19</td>
<td>21</td>
<td>8</td>
<td>205</td>
</tr>
<tr>
<td>Total</td>
<td>179</td>
<td>116</td>
<td>103</td>
<td>98</td>
<td>91</td>
<td>93</td>
<td>40</td>
<td>720</td>
</tr>
</tbody>
</table>

| Eyes        |        |    |     |      |     |    |     |       |
| Dark        | 51     | 16 | 30  | 20   | 16  | 22 | 10  | 165   |
| Medium      | 67     | 61 | 25  | 32   | 49  | 39 | 19  | 292   |
| Light       | 61     | 39 | 48  | 46   | 26  | 32 | 11  | 263   |
| Total       | 179    | 116| 103 | 98   | 91  | 93 | 40  | 720   |

2. Table of the Colour of the Hair and Eyes of 184 Inhabitants of Aberdeen.

By Mr. James W. Duncan.

<table>
<thead>
<tr>
<th>Eyes</th>
<th>Hair</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fair</td>
<td>Medium</td>
</tr>
<tr>
<td>Blue</td>
<td>55</td>
<td>13</td>
</tr>
<tr>
<td>Medium</td>
<td>22</td>
<td>16</td>
</tr>
<tr>
<td>Dark</td>
<td>13</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>90</td>
<td>33</td>
</tr>
</tbody>
</table>
3. Table of the Colour of the Hair and Eyes of 120 Inhabitants of Aberdeen.
   By Mr. J. Cooper.

<table>
<thead>
<tr>
<th>Eyes</th>
<th>Fair</th>
<th>Medium</th>
<th>Dark</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Light</td>
<td>17</td>
<td>8</td>
<td>1</td>
<td>26</td>
</tr>
<tr>
<td>Medium</td>
<td>25</td>
<td>21</td>
<td>8</td>
<td>54</td>
</tr>
<tr>
<td>Dark</td>
<td>12</td>
<td>16</td>
<td>12</td>
<td>40</td>
</tr>
<tr>
<td>Total</td>
<td>54</td>
<td>45</td>
<td>21</td>
<td>120</td>
</tr>
</tbody>
</table>

4. Table of the Colour of the Hair and Eyes of the Inhabitants of Cullen, Banffshire. 104 observations, exclusive of the Fishing Population, by Mr. John Smith. 149 observations on the Fishing Population, by Mr. J. B. Gardiner.

<table>
<thead>
<tr>
<th>Eyes</th>
<th>Hair</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fair</td>
<td>Med.</td>
</tr>
<tr>
<td>Light</td>
<td>20</td>
<td>28</td>
</tr>
<tr>
<td>Medium</td>
<td>6</td>
<td>18</td>
</tr>
<tr>
<td>Dark</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>47</td>
</tr>
</tbody>
</table>

5. Table of the Colour of the Hair and Eyes of 283 Inhabitants of Luirbost, Stornoway, Lewis, Hebrides. By Mr. K. S. Macleay.

<table>
<thead>
<tr>
<th>Eyes</th>
<th>Hair</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fair</td>
<td>Med.</td>
</tr>
<tr>
<td>Blue</td>
<td>47</td>
<td>60</td>
</tr>
<tr>
<td>Medium</td>
<td>32</td>
<td>35</td>
</tr>
<tr>
<td>Dark</td>
<td>25</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>104</td>
<td>117</td>
</tr>
</tbody>
</table>

APPENDIX V.

Anthropometric Notes on the Inhabitants of Cleckheaton, Yorkshire.
   By J. J. Taylor.

The following tables embody the results of a series of measurements, made in November 1896, in connection with a bazaar at Cleckheaton, a manufacturing town about six miles south of Bradford, Yorkshire.

In compiling the tables only persons over the age of twenty, and born within a radius of two miles, have been included.

It has resulted from the method of obtaining the data that the number of the working-class measured was small, comprising among
| Birthplace | Cleckheaton | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = |
| Age        | 20         | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 |
| Sex        | M          | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = | = |
| No.        | 1           | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 |

This table contains data on birthplaces, ages, sexes, and numbers. The specific columns and rows are not entirely clear due to the format of the image.
the men Nos. 7, 9, 10, 11, and 20, Nos. 4, 6, and 13 being doubtful; and among the women we get Nos. 6 to 11. All the men of this class, with the exception of No. 20—who is a gardener—are engaged in indoor work, and most probably all the women likewise are, or have been, employed in factories.

Tables I. and II. (see p. 508) show the various individual measurements, indices, &c.

The skin colour being divided into pale, ruddy, and dark.
The hair colour being divided into fair, red, brown, dark, and black.
The hair into straight and wavy.
The eyes into light, medium, and dark.
The face was divided, according to the general impression given by a full-face view, into long, medium, or broad.
The cheek-bones were divided according as they appeared to be inconspicuous or prominent.
The profile of the nose was divided into straight (St.), hooked (1), and sinuous (2).

All measurements were taken in millimetres.
Tables III. and IV. give the mean indices of all the men and women respectively, and also their mean indices when grouped according to their eye colours.
Tables V. and VI. are arranged in a similar way for their hair colour. Tables VII. and VIII. give the relations of hair colour to eye colour.

### TABLES III. AND IV.

<table>
<thead>
<tr>
<th>Sex</th>
<th>No.</th>
<th>Facial Index</th>
<th>No.</th>
<th>Cephalic Index</th>
<th>No.</th>
<th>Nasal Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>M.</td>
<td>20</td>
<td>89·3</td>
<td>20</td>
<td>79·5</td>
<td>20</td>
</tr>
<tr>
<td>Light Eyes</td>
<td>1</td>
<td>91·7</td>
<td>1</td>
<td>76·6</td>
<td>1</td>
<td>70·0</td>
</tr>
<tr>
<td>Medium Eyes</td>
<td>8</td>
<td>87·0</td>
<td>8</td>
<td>79·2</td>
<td>8</td>
<td>66·4</td>
</tr>
<tr>
<td>Dark Eyes</td>
<td>11</td>
<td>90·8</td>
<td>11</td>
<td>80·0</td>
<td>11</td>
<td>61·8</td>
</tr>
<tr>
<td>Mean</td>
<td>F.</td>
<td>8</td>
<td>87·1</td>
<td>7</td>
<td>80·5</td>
<td>8</td>
</tr>
<tr>
<td>Light Eyes</td>
<td>5</td>
<td>81·3</td>
<td>5</td>
<td>81·2</td>
<td>5</td>
<td>61·8</td>
</tr>
<tr>
<td>Medium Eyes</td>
<td>3</td>
<td>96·9</td>
<td>2</td>
<td>78·8</td>
<td>3</td>
<td>56·1</td>
</tr>
</tbody>
</table>

### TABLES V. AND VI.

<table>
<thead>
<tr>
<th>Sex</th>
<th>No.</th>
<th>Facial Index</th>
<th>No.</th>
<th>Cephalic Index</th>
<th>No.</th>
<th>Nasal Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>M.</td>
<td>20</td>
<td>89·3</td>
<td>20</td>
<td>79·5</td>
<td>20</td>
</tr>
<tr>
<td>Fair Hair</td>
<td>2</td>
<td>93·1</td>
<td>2</td>
<td>76·3</td>
<td>2</td>
<td>6·1</td>
</tr>
<tr>
<td>Brown Hair</td>
<td>9</td>
<td>85·3</td>
<td>9</td>
<td>79·2</td>
<td>9</td>
<td>66·6</td>
</tr>
<tr>
<td>Dark Hair</td>
<td>9</td>
<td>91·1</td>
<td>9</td>
<td>80·1</td>
<td>9</td>
<td>62·0</td>
</tr>
<tr>
<td>Mean</td>
<td>F.</td>
<td>8</td>
<td>87·1</td>
<td>7</td>
<td>80·5</td>
<td>8</td>
</tr>
<tr>
<td>Fair Hair</td>
<td>2</td>
<td>92·1</td>
<td>1</td>
<td>79·1</td>
<td>2</td>
<td>55·1</td>
</tr>
<tr>
<td>Brown Hair</td>
<td>4</td>
<td>81·9</td>
<td>4</td>
<td>80·6</td>
<td>4</td>
<td>61·2</td>
</tr>
<tr>
<td>Dark Hair</td>
<td>2</td>
<td>92·6</td>
<td>2</td>
<td>80·9</td>
<td>2</td>
<td>61·2</td>
</tr>
</tbody>
</table>
TABLES VII. AND VIII.

<table>
<thead>
<tr>
<th>Sex</th>
<th>No.</th>
<th>Light Eyes</th>
<th>Medium Eyes</th>
<th>Dark Eyes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fair Hair M.</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Brown Hair</td>
<td>9</td>
<td>0</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>Dark Hair</td>
<td>9</td>
<td>0</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>No.</td>
<td>20</td>
<td>1</td>
<td>8</td>
<td>11</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sex</th>
<th>No.</th>
<th>Light Eyes</th>
<th>Medium Eyes</th>
<th>Dark Eyes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fair Hair F.</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Brown Hair</td>
<td>4</td>
<td>0</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Dark Hair</td>
<td>5</td>
<td>0</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>No.</td>
<td>11</td>
<td>0</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

Thirteen per cent. have fair hair, 42 per cent. brown hair, and 45 per cent. dark hair; the nigrescence index of Beddoe is 10 for the total of 31, or 32·2 per cent.

APPENDIX VI.

Report of the Committee on the Ethnographical Survey of Ireland, consisting of Dr. C. R. Browne, Professor D. J. Cunningham, Dr. S. Haughton, Professor E. Perceval Wright, and Professor A. C. Haddon (Secretary).

Last summer (1896) Dr. Browne visited Clare Island and Inishturk, co. Mayo. Until lately both these islands have been greatly cut off from the outer world; indeed, the latter is still without a postal service; but Clare Island has recently been bought by the Congested Districts Board, and so great changes may be expected in the people.

The population of Clare Island belongs largely to the Clan U’Maille (O’Malley). Inishturk is populated by the O’Tooles. Some think this is a branch of the Leinster sept of that name, but the people claim that they are a branch of the O’Malleys.

Dr. Browne measured 56 adult males, and noted the eye and hair colours of 206 individuals. The people are fairly good-looking, brown-haired and blue-eyed, and of rather slender build. The average height is 1,696 mm. (5 ft. 6½ in.), somewhat below the average Irish stature; the cephalic index is 79·4. The face is very broad; the nose is often short and upturned, and is broad across the nostrils, giving a high nasal index (69·1 for Inishturk). The physical proportions differ a good deal from those of other districts in co. Mayo. The people of Inishturk are taller (1,716 mm.), stouter, darker, and of lower cephalic index (77·9) than those of Clare Island (1,693 mm. and 79·7 respectively).

The mode of life is somewhat similar to that in Inishbofin.1 The greater part of the islands is held in commonage, and all land when not actually in crops is common land. Very little land is cultivated, and all of it by spade labour. A good deal of kelp is burnt.

In his paper, which was read before the Royal Irish Academy in June,

Dr. Browne gives numerous other details of the physical and mental characteristics of the people, their dress, habitations, and mode of life, together with interesting items of folklore.

The account of the work of the previous year (1895) was published by the Royal Irish Academy last December, 'The Ethnography of Ballycroy, co. Mayo.'
