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ON

Scottish Folk-Medicine

by

David Rorie
M. B. Edin., and C. M. (1890.)

1 Saint Devenick Terrace
Cults
Aberdeen.

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No excuses are needed at the present day for dealing seriously with folk-lore as a branch of anthropology — that branch of it which treats of the mental and spiritual side of humanity. And the department of folk-medicine has, I believe, a special claim upon the consideration of the medical practitioner; for, regarding it from its honest and most utilitarian side, it makes up no small part of the superstition and ignorance against which he has to war in the course of his daily work. Yet in many instances the newly-graduated medical student leaves his university without knowing even of the existence of folk-medicine. I can speak confidently at least in my own case; for I collected, of what I could, from the lips of the country people among whom I worked, all medical beliefs for some time before I was aware that it was a subject upon which a considerable amount had been written; and although this may be a confession of ignorance to start with, it may also serve, to some extent, as a guarantee of that original research which I have of necessity figured in a thesis, research which I have now carried on steadily for eighteen years.
That he will have to fight against superstition and ignorance the young practitioner knows well enough. What he at first does not recognize is how carefully organized these are, nor the age and deep-rooted strength of belief which have been handed down orally from generation to generation. To attempt in an off-hand way to deal a knock-down blow to such beliefs is an impossible task; they have lived too long to be so easily killed. The man who scoffs openly at what his brains have to the indubitable truth sanctified by age, exposes himself to the risk of being held unlearned and uncultured; whereas, as HA.

land says, "the more perfect your interest be and sympathy with them [i.e. the peasantry and uneducated classes] the more completely you can identify yourself with their mode of thought, and the greater your influence for good upon them." For one cannot too early recognize that the same belief or the same "curse" is constantly cropping up; that one is not dealing with the 'folk-lore, what is it and what is the good of it?
individual vivid imagination of the old woman who repeated it; but that she is only a retailer and not a manufacturer. And I would therefore plead that a knowledge of folk-medicine is of distinct practical value, more especially perhaps to the country practitioners.

"Folk-lore is the Science of tradition...

Tradition as an object of science means the whole body of the lore of the uncivilized. It thus includes customs and institutions, superstitions and medical practices, and many other things besides stories." Hence it is among the more ignorant and therefore more superstitions of our population, those in fact nearest the savage condition, that we look for and find most of our folk-medicine, passing as current intellectual coin. As ignorance, dirt and disease commonly born the same roof, we too often find folk-medicine a really serious obstacle to the spread of modern medical ideas. Take the fatalistic view I have so often heard when explaining about infection and its dangers. — By Harland
"Ay! And what smitted the first one?"

Who, indeed? Else you are face to face with the person who believes it has been "laid on him," or whose neighbour suggests it has been done to "fit a clown worse than" him for some previous misconduct. I have seen the explanation of why a man had a family of idiot children, satisfactorily found in the fact that "he had been awfu' for laughin' at the priests" when he was a young man.

And the woman, again, who had unfeeling jested at his offspring, herself "in him, born a child with a club foot, as a punishment for her lack of heart. "The heart week why it was sent her, and she age keeps the brain's fit happen up out of sight." I remember, too, a woman fagging a swine-stuck at an amnesthetized place, and saying of the mother "What has she done, poor done, that this has been laid on her?" Pathology to them cannot explain it alone! And Calvinism must lend a helping hand. And, as a matter of fact, there is not much advance this way since the more brutal law-

"I read how Africall land was fraught
For their most filthy life,
With monstroses shapes Confusedly
That there was full rife."

And again —

"Both trueer fables and the brutte beasts
In shape disfounned see;
Full manifold he plaques the earth,
Its claysly we may see.
For sure we all may bee agest
To see those shapes enkind."
and what is only exceeded with sympathy as an "old fruit." And in what follows I wish to make no claim that the habits, customs, beliefs and superstitions which are detailed are in any sense universal throughout Scotland. All that can be said of them is that they will crop up here and there with a singular persistency, and even those whom a school-board education has taught "to know better" have, at the back of their mind, a lingering faith in it all; and that this faith may have a distinct bearing on the progress of an illness. Within the last few months I attended a woman whose gloomy view of her illness and of her chance of recovery was quite out of proportion to the severity of her disease, and this I found was due to the fact that, shortly before, she had broken a mirror — an accident which adorned her to ill-luck for seven years. For also illuminative flash is thrown on their mode of thought by the remark once made to me by an old fisherman. I had been discussing him habit with the skippers of fishing boats, have I.
treaty to drink certain red men—"the Canny men"—whose goodwill is held to be valuable before the boats sail. "Of course," said my friend, "it's all a heap o' bother." And then, after a pause, "But at the same time, we kept us get some extra gude shot when the right for us was on'd." 

To lack, in his interesting work on the subject defines folk-medicine as containing charms, incantations, and traditional habits and customs relative to the preservation of health and the cure of diseases, practiced now or formerly at home or abroad. Now, the words "charms and incantations" lead us almost at once to make a rough division of the subject of Scottish folk-medicine into:

I Folk-medicine of the Highlands
II Folk-medicine of the Lowlands,

for it is only amongst the southern Scottish part of the population in the more remote islands and islands that we find a real living belief in the charm and incantation. The
folk medicine of the Lowlands, again, along with those of his kin in England who share the inheritance of a common dialect.

For "the Scottish vernacular is mainly a development of the Teutonic dialect of that Nor- thumbria which embraced the more eastern portion of Britain from the Humber to the Firth of Forth," and we consequently find that the northern counties of England largely took in the folk medicine of the Lowland Scot.

The chief repositories of folk medici-

are now the older women of the ham-

let, village, or town; and in recognising this

fact we must also bear in mind the acc-
cultrated part that woman played in the be-
craft of the past. In those far off and

usual-
days she had always some knowledge of

the dressing of wounds when man needed only

with the making of them; and she had al-

ways some knowledge of herbal simples. The

lady of the "big house" had her still-room

where she dispensed her cordials; had the med-
icine books of the time occasionally dedicated to

her; had even, perhaps, some of her own recipes

1 T. F. Henderson, "Scottish Vernacular Literature."

2 Take, for example, the gentle Annalise in Scott's "Lady of the Laid."
incorporated in them. Nowadays the craft, once as it is, has descended into hands more medical, and become specialised more particularly in the sphere of obstetrics. And so, as we aim dealing as far as possible with the survival of Scottish folk medicine, we may first naturally first consider the subject as applied to menstruation, conception, pregnancy, labour, the puerperium, and the child.

Menstruation:
The onset of menstruation in the Scottish part of Scotland is variously described as "come the length of a woman," "trumnae no-wel o' hercul," or "Seci her ain." A woman who has missed a period will say that "her ain has left her," and when this happens finally she is said to be "food the change." In cessation of the locchla the patient is said to be "dried up," while a woman who menstruates during lactation is called a "green nurse." There is a belief that such a "green nurse" should not under any circumstances wrack a male child.

1. A Scotch pernicious fever is called "the dry disease."
2. The Deurie.
and that it does not matter if the child is
the breast is a female. The underlying idea
here is probably that which will be dealt with
later on, viz. the mechanism of menstruation when
contact with the male is concerned.

As regards menstruation it is steadfastly
believed by the vulgar that any substance such
as pain or presences made by a menstruating
woman will not "keep," but will "go bad." A long ago I was told
in all seriousness, that a newly killed pig
had been renounced quite unfit for food through
being handled by a woman "in her courses," all
curing processes being useless through the
rapid decomposition that set in. No case
belief exists in Brunswick, when it is said
that if a menstruating woman assists at the
killing of a pig the pork will putrify. In the
Aegaeus island a woman during her period
may not come into an olive-press, or into
a garden or enter a boat. Similar examples
might be multiplied, and here of course we
have traces of Moses Laws and that of Islam.

1. Frazer, Golden Bough, Vol. iii p. 224
2. "Folk-Lore" Vol. xiii p. 330
3. "Bible" Vol. xxxiii p. 14 1 Sam. xxii 37
One can trace the idea further in the taboos imposed by many savage tribes on their females at the onset of puberty. The uncleanness of menstruation is accentuated amongst the Zoroastrians, who taught that the menstrual flow is the work of Ahriman, or the Devil, and that while a woman suffered from it she was not to be allowed to eat as much as she wished "as if she thought she might again become a woman to the females." Further, she was not to be fed by hand, but given food with a long spoon. And for the same reason as the Australian blackfellow kills his menstruating cousin who chances to sleep on his blanket, so it is believed by the Orkney people in Scotland that a man who has connection with a woman in her course runs the risk of drunken disease. Prophylaxis is obtained by washing his penis with his own urine immediately after coitus, and this, by the Orkney is thought to harden food in all cases when the male fears he has run the risk of contracting the "leucorrhoea.

*But this deeply restrained dread of which...*
Primitive man has of menstruous blood is universal. Amongst the Australian blacks the boys are told from infancy that the mere sight of it makes them prematurely gray-headed and senile. A menstruating woman must not go near men nor touch anything they use; must not eat fish nor even go near water, lest the fish should be frightened and fishing rendered impossible: must not even fetch water to the Camp. Severe chastisement or even death is inflicted for as scarcely for breach of these rules. Amongst some South African tribes the women, in case menstruation should come on them suddenly, are not allowed to enter the Camp by the men's paths. According to the Talmud, a woman at the beginning of a period freezing between two men causes one of them to die; at the end of a period causes a severe quarrel between them. In many parts of Europe menstruation blood is held to have miraculous virtues, and entered into the composition of various love- potions and charms.

"Hazar. G. B. vol iii p. 222"
Conception

The influence of sympathetic and imitative magic upon the determination of sex exists largely even at the present day in Scotland and in the popular ideas concerning conception. In one case where the mother had had several female children and was anxious for a son, she expected at the next confinement that the child would be a boy, because at the time of conception marital relations had been carried out with the pillows at the foot of the bed, and the husband keeping his cap on. To the ordinary individual this seems merely ridiculous; but the idea is quite apparent. If children of the female sex were begotten in the ordinary position on the
bed, reversing the arrangement might reverse the sex; while the idea of virility and activity, suggestive of the male, was maintained by the man keeping on part of his outdoor working gear. This last idea of the man's outdoor gear, suggestive of masculinity, was more marked in another case, when the child (illegitimate, and not the first) was male. The mother, on hearing of its sex, said, in a matter-of-fact tone, that "it couldn't but be a boy, as it was gotten among the green grass (pass) by a man with his boots on." And on another occasion, I heard the reason of the sex of male sex of the child attributed to the fact that it was "gotten under a pew tree." In an old Scottish book of popular medicine, a book that must have had a wide enough circulation in its day, and, as a collection of folk-like beliefs, have further spread many that were being forgotten, are found some kathetic and iniciative magic ideas well marked. Impotency was cured by the fall of a boat amounted on the penis. Satyrion from "holding in the hand" clitoris was recommended. "If the woman shall lead the great and hard stone of Satyrion she shall..."
Conceive a male child, and, if she shall eat the lesser stone, a female child. And again, "Twice and seed of male mercury having round seeds burning in pairs, in form of testicles, anointed on the woman's nipples cause her to conceive male children." So in the Torres Straits Islands, will press to her abdomen a fruit resembling the male organs of generation, which she then passes to another woman who has borne nothing but boys. The Chinese woman of the present day "wears a male sign" to procure the much desired male offspring. This is a coin inscribed on one side "health and long life," on the other side a fire-tiger\(^1\) and the mythical beast "kylin," which appeared to the mother of Cangaus before his birth.

At the present day in Scotland the belief is universally held that the child is male or female according as the father or mother is fonder of the other at the time of conception. 2) That the child is like the parent who is fonder of the other. (The question of sex being left out of account), the person given being that he (or she) "looks often at and

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1. Frazer, E.B. vol. i. p. 20.
thinks of often it's as if the child is like the parents who has the stronger constitution.

A common folk-saying is "Any laddie can get a laddie; it takes a man to get a lassie; and as regards the determination of sex there is a very curious old proverb that "it laddie will lie aoon in a dirtly bed: a lassie in a clean bed." The reference is to premenstrual and postmenstrual states. As most practitioners know, it is rare for a woman of the lower orders to wear diapers; and, as a result, the dirty linen is worn right through the period and then changed at the cessation of the monthly flow. Hence the "clean" and the "dirtly" bed. It is perhaps worth while to note that the same idea crops up in the pages of Sch networking who speaks of "the region of des a castle." If the ovum has reached the stage of zygote, it may be described as an advanced stage; but may expect to have, after fertilisation has taken place, a male individual. If, however, the ovum has reached only an imperfect state of ripeness, when

The Theory of Life.
successful inauguration to the place, then on such powerful and perfect specimen of the race as the male can be developed, and the result of such an ovum is always a female."

Sympathetic magic of the "new-birth" type is still to be found in connection with the care of barrowsmen. In the bed of the River Dee, near Binned, Aberdeenshire, is a stone known as "The Split Stone," and it is believed that any barren woman who creeps through this will conceive. The idea is probably that by stimulating the act of birth by her brain, through the stone passage, and thereby advan
tageously affecting her own chance of becoming a mother. The stone is known to have first to the men in ancient times. And so with "Baln-
bra-Bhan," (Stone of the Woman), a huge granite rock on the top of Meall Gha’irnach, a hill on the east side of Glen-avon. Near the top of the rock a hollow has been spoo
ded out by the influence of the weather somewhat in the shape of an arm-chair. "Women about the time of their accouchement ascended the hill, scaled the rock,"
and sealed themselves in the hollow, under the belief that such an act secured a speedy and successful birth. Unmarried women also made little prayer to it in hopes that such an act would have the effect of bringing husbands to them. To similar uses are put the trees called "The Eye of the Needle" on the island of Innisfallen, Killarney; "The Holed Stone" near Lavenon in Cornwall; and the "Brick Stone" (a forked stone, like the Dingle one) also in Cornwall.

And just as the unmarried woman might Clack-na-Bhan, become a husband by sitting on the Stone, when so many women with husbands had sat, so "for luck" a barren woman is told to "take a rub" against a pregnant one, on the same principle as the stooping of the bride when first at the old custom of "The Beddis" was supposed to mean the married state of no far-off god for the person whom it struck.

Bride, Horse, various springs at St. Ives were held to cure barrenness in women, notably those of St. Fillan, at Conger, and of St. Mary at Whitehall and at the Holy Well.

\[\text{Footnote:}\] 
1 Proofs; M. Allan, Kean's ultra came to Christric Kish in the Pye.
The idea connecting springs or wells with children and the cure of sterility is world-wide. In ancient Greece sterility was cure d at the main shrine of Aesculapius and the Heraean well at Athens. The well of Pyrene on the Hymettus near the temple of Aphrodite possessed the same properties; and at Baiae, the ancient Roman baths, there were wells accorded to by women for the same reason. The same belief is found in the mythology of India and China: the fertilizing power of motherhood is ador e d in Indra, not far from Constantinople, there is a bath beside the well of Burma-ar-rabba, which Jewish and Moslem women have used for ages in the hope of becoming mothers. Certain spots near Jerusalem are cur e d for the same purpose, and in England there are
numerous wells of similar repute. The links binding children and water are detailed by Mackenzie as follows:

1. Little children are taken to wells and springs for the cure of disease, and in order to prevent disease.
2. According to the folk beliefs of many and elsewhere, babies come from wells.
3. The deities of rain and water in many parts of the world were also the deities of fertility and birth.
4. Sterility among women is often treated by bathing.
5. The water spirit assumes at times the form of a child or small person.
6. Water spirits show their fondness for children by stealing them.
7. There is a certain amount of evidence to show that in some parts of the world children used to be sacrificed as a water god.

And, again, he points out that the origin of the connection between water and children, in early times supposed to be actual and physical, in later days mystical only, was twofold, being based upon two natural facts. These were

"Children Wells." Folk Lore 1908
(1) That children in the pre-natal period do actually live in water; and
(2) That there is a natural association between fertility and water, seen plainly in the vegetable world.

**Pregnancy.**

Pregnancy is frequently dated among the folk from "tabhia" a runner as some particular article of diet — e.g. fish, tea &c., and an interesting reference to the old tally-stick is found in the saying regarding a woman who sits at sea in her calculation that she "has lost her milk-stick." When a woman becomes pregnant, she is variously referred to as "on the road," "heavily-fitted," "gettin' 'foot," or more plainly, but less politely, "breedin." A hus-
band engaging a doctor for his wife, "down-
lyin'" may delicately refer to the lady as being "in the way o' weel-claesch." Amongst the 
Sarks' the pregnant state is described in the modern language by "the stomach," literally "half-heavy," for the Sarks' Nairs; and by

From heavy for the later stage. The word toothache also is used: it means fruitful for tooth or the fruit or yield of plants and animals.

Each pregnancy is supposed to cost the mother a tooth, and there is a general belief that when pregnancy commences, the husband is commonly afflicted with toothache or some other minor ailment, and that this continues until the birth of the child. This is a very common and deep-rooted belief. Not long ago a man came to me to have a curious molar extracted. When the operation was over, he remarked to me, in all earnestness, "I'm scared she'll die and again doctor. That tooth's been yankin' away the last fourteen days, and its aye been the way wi' me a' the time she's carryin' them." Another patient assured me that she always happened with her husband when she was pregnant, and that it was the persistence of toothache in her adult son which led her to the (correct) suspicion that he had broken the Seventh Commandment.

Vide article by writer on "The Obstetric Folk-Lore of Life." Cal Med. J. 1902

"* In Feb.
and placed her in a fair way of becoming a grandmother. Continued proximity of the two parents is not required, only the fact that the woman is pregnant to the man; for the sake of this, care reined from her lower. In the north-east of Scotland, it was believed that the one who rose first on the morning after marriage carried all the pains and sorrows of child-bearing, and the sympathy then created between the health of husband, wife and child brings us in touch with the underlyng idea of the Conrado. In Anceassin and Nicoli (circa 1150) in have an especially interesting reference to this, when the hero Anceassin in his search for the lost Nicolas comes to the land of Torcello. On enquiring for the king of the country Anceassin is told that he is "in child-bed." While the Queen was at the wars with the army. On interviewing the king,

"Lest at the King I am brought to bed
Of a fair son, and anon
When my month is over and gone,
And my healing going done,
To the Minister will I go
And will do my churning there,
As my father did Repair."

In a note Lang says that the passage lying in.

1. Sheer, Toch leyn of N. E. of Scotland, 1. 96.
of the father may have been either a re-
Capsination of paternity, as in the slave birth
when Hera adopted Herakles, or that it may
have been caused by the belief that the health
of the father at the time of the child's birth af-
fected that of the child. But in Scotland we
have the sympathy between father and child com-
 mencing long before the birth occurs; commencing, in
fact, with the commencement of the mother's pregnancy.

While the mother is pregnant various
things are forbidden. She must not at any time
die cross-legged as she may thereby cause a cross-
birth; nor, for the same reason should she sit with
folded arms. Here again we come across a wide-
spread belief. In the north Celts, amongst
the Toonaboula tribe, we find the same acts
performed by the husband, who, after a ceremony
performed at the fourth or fifth month of preg-
nancy, is forbidden to sit with his legs crossed
over each other, or to tie any fast knots. In
the north-east of Scotland a calf should not be
turned twice on the "piddle" (an approach to the
front legs) by a pregnant woman, for if so he

2. Pref. Kilns, Mills, Malters, Meat and Bread
child would become "cakie-grown", i.e. the child would become bent till the belly rested on the
shins. Sympathetic or imitative magic beaked
that by crossing, turning or tying a corresponding
obstacle or impediment would be set up in the
stomach of the woman. "Whether you cross threads
in tying a knot, or only cross your legs by sitting
at your ease, you are equally, on the principle
of sympathetic magic, crossing or thwarting the
free course of things, and your action cannot but check and impede whatever may be
going forward in your neighborhood." The
Romans were fully aware of this important
truth." Please mention that to sit beside
a pregnant woman, or a patient under
medical treatment, with clasped hands, is "to cast
a malignant spell over the person; and it is
worse still if you move your crossed legs with
the clasped hands..." The North instance of
the dreadful consequences that might flow from
doing this, was that of Alemorna, who travailed
with Hercules for seven days and seven nights,
because the piddler Lucina set up in front of the
house with clasped hands and crossed legs, and

Sage. Loc. cit.
child would become "cake-grown," i.e. the child would become bent till the belly rested on the
shoulders. Sym pathetic or simulative magic teaches
that by crossing, turning or tying a corresponding
obstacle or impediment would be set up in the
body of the woman: "Whether Jan cross threads
in tying a knot, or only cross your legs by sitting
at your ease, you are equally on the principle
of sympathetic magic, crossing or thwarting the
true causes of things, and your action cannot but check and impede whatever may be
growing for aid in your neighborhood." The
Romans were fully aware of this important
truth." Plotting mention that to sit beside
a pregnant woman, or a patient under
medical treatment, with clasped hands, is "to cast
a malignancy spell over the person; and it is
worse still if you nurse your crossed lips with
the clasped hands. . . . . The stock instance of
the dreadful consequences that might flow from
doing this, was that of Atenoma, who remained
with Hercules for seven days and seven nights
because the goddess Lucina sat in front of the
house with clasped hands and crossed lips, and

Sage. loc. cit.
the child could not be born until the
goddess had been beguiled into changing her
attitude.

Black, 'mention the power of witches
over labour in Scotland. "Carrying a supper
free connection with the witches. Known between the
relation of husband and wife and the mysterious
knott, the bridegroom, formerly in Scotland, and to
the present day in Ireland, presents himself occa-
sionally, and in rural districts, before the
clergyman with all kinds of fastenings on his
own person; and the bride, immediately after
the ceremony is performed, retires to be undressed,
and to rid of the knots." And we all know the
common belief that when a soothsayer or an ape-
string comes unto the person's house in thinking
of him on her. For as knots are tied tight by
those thinking evil of or wishing evil to you, so
are they unloosed by the kindly thoughts of the
well wisher.

Perhaps one more reference to this subject
may be allowed on account of its literary inter-
est. In the old Scottish ballad of "Withie Lady"
we find the same idea traceable (and the editor notes that the Danish versions are numerous). Willie had married contrary to the wishes of his witch-mother; and, when his wife came to be confined, no progress was made in her labour.

"She woot her for her yellow hair.
But her mother brought her middle ear.
And mickle clourse gairned her dree,
For tichten she can never be,
But wi' her bower she sits wi' pain
And Willie snores she's in vain."

The pleading and offering of gifts are ineffectual; but the witch-mother is at last circumvented through the sage advice of the household sprite, the Belly Blind; who advises the mothering of a warm infant and inviting the witch-mother to the churning. She, thinking the real child has been born, asks

"O who has loosed the nine witch knots That was amus that lady's locks? And who has taken oot the Kevin o' care That keeps amus that lady's hair? And who has loosed her legs frae shee And botten that lady underneath?"

See this being carefully noted by the anxious husband, he hurries back to his wife; and, the knots and other obstacles being removed, the labour progresses favourably.

"And now he's gotten a bonny young son And mickle pieces he'll wear when"

A prose variant of this story is found in the Highlands in the legend of Allan of the
Faggart. This celebrated West Highland free-
boaster was a son of a servant maid who became
miserable as his unfortunate
pregnancy by a married man. The maid's wife got
a bone from a witch, which, as long as it was kept,
would delay the birth of the child; Allan being
thus kept in his mother's womb fifteen months
beyond the proper time. But the husband made
his foot come home one night pretending to
recitation; and, on being refused, the foot said
he had been at the servant maid's home where
a child had been born, and when he had got
a dream "which went to his head". The wife,
thinking the witch hadcheered him, threw the
bone into the fire, where it disappeared in blue
smoke and whirled down the chimney. Allan
was then born "with large teeth." Campbell
also mentions that this infernal cantle could
also be played by means of a ball of black wistered
thread in a black bag, kept at the foot of the
witch's beaver's box, after it might not be
detected.

Amongst the peasantry in Scot-
land, the rain during labour is usually un-

1. Campbell, Witchcraft and Second Sight in the Scottish Highlands
dine from its fastenings and allowed to hang loose. Further, there is a strong objection during the ‘prenperium’ and until the ninth day is past; for the patient to raise her hands above the breath or to ‘read the hair’, i.e. to comb or dress the hair by confining it in knots or plaits. Nine is the popular mystic number in Britain, and danger is always apprehended at the ‘prenperium’ until the ninth day is passed.

If the mother during pregnancy is much troubled with heart-burn it is considered that the child will have a good head of hair. While, if the mother has been ‘beetle oatmeal’, her offspring will be born with a Coifion Coating of Guinea Cascaea. It is a common belief also that the tastes (like and dislike) of the child are dependent on the mother. A child while pregnant, e.g., a Syrup loving child will be born if the mother during her pregnancy has eaten much Syrup. Again, if the mother while pregnant has been ‘greenie’ (longing for), any article of diet which has been withheld from her, the child when born will keep

Life.

2. The home of the thread to come out is discussed later.
shooting out its tongue until its lips have been touched with the article in question. Amongst the Gaelic portion of the population we find similar beliefs. In the Highlands a pregnant woman was held in generation and tenderness. Anything calculated to disturb her mentally was with-held. All coming in contact with her were expected to say "God bless you and that which is within you!" All she wanted had to be furnished for her. If ungratified, the child might have a sense wanting, or be "aye yawnì" or "aye seachtì" during its life. Such birth marks and deformities might be caused by ungratified pre-natal cravings. These marks are, by the Gaelic people, called miannì, literally "a desire." The mark is the concrete manifestation of the desire. It is all another person can know of it, and it is therefore called "the desire; miannì?"

The popular belief in material impressions is in Scotland, as in all lands, fixed and certain; and it is a moot point in scientific circles how much or how little lies behind the belief. Tzabo's successor

experiment with. The peeled wound shows that it
furnaced in his day; and, although he only used it in the shady paths of cattle-dealing, it must
down had its human application in his Babylonian ancestors. And the people of the present
day recognize, in their own rough way and in
deliberate manner, that the pregnant woman has
her central nervous system so modified that
the intellectual functions may be quickened on
the reverse: habits both religious and moral
unified or otherwise," and that
a complete change in disposition or character
is not infrequent. And they know, although
they cannot see it in as many words, that
"morbid cravings and unnatural desires, as
well as events of little importance, assume
a disproportionate magnitude." As examples,
they quote, sympathetic and mimetic magic
ideas, leading, of course, largely into their
all.

(1) Case of a woman whose pregnancy continued
eleven months, because in first month of her

J. H. Martin, M.D.
pregnancy she has an entire home coming a male, an animal who carries her young for eleven months.

(2) Man with mark of frog on side. Mother when pregnant had had a frogitch at her in the harvest field.

(3) Pregnant woman slapped on face with red handkerchief. Child born with red mark on forehead.

(4) Child with mark like red hand on belly. Mother while pregnant had her night dress catch fire, and slapped her hand on abdomen to extinguish flame.

It is always considered among the folk (who are often ready to indulge in horseplay as rough as their language), a most reprehensible thing to them, even secretly, any object at a pregnant woman on account of the danger thereby causing a birth-mark ("rat’s" or "braunbe-mark") or even a deformity to her future offspring. Should something be thrown, however, and the part affected be an uncircumcised portion of the body (such as the face, neck or hand), the probable birth-mark may be trans-
fear of a part covered with clothes, if
its mother touches the spot where she has
been struck with her hand and then
touches a clothed part of her person, a
young married woman under such
circumstances is always so advised by
her wise elders; but the transference
is only efficacious before the fourth
month of pregnancy. This power of the hand
to carry evil was mentioned before, and
we see the idea also in the popular be-
"lief that if one touches "grips" a part of the
body, e.g. the breasts, while "grievous" (This-
ering; during a rigor), that part will "beel" (Sus-
flamma)." Or again, if a mother while this-
ering grips her child, she may pass on the
trouble (cold &c) from which she suffers
to the child. Amongst the Nootka In-
dians of Vancouver Island a girl acclim-
ed at puberty may not touch her hair
with her hands, but is allowed to scratch
her head only with a comb or a piece
of bone. To scratch the body is also

1 Vide ante p. 29.
2 Vide ante p. 13.
3 Frazer, E.D. Vol. iii p. 228.
forbidden, as it is believed that any scratch would leave a scar. Amongst the Chippeway Indians a menstruous woman had a fork-like bone provided for scratching her head, to prevent her using her hand, which would have caused injury to her health. The same uncleanness of and danger in the hand of a menstruous, or menstruous woman extends to homicides, murderers and those touching the dead. 1

Labour.

Labour is variously described as a "cryin" a "crying match" or "louder & want." A woman may also be referred to as "in the hole" or "in the shade." 3 During labour thechild is described as "coming home," ("the bairns near home"), and "the bairns home" means labour is completed." 3 The old Scottish word "lichter" signified the same.

"Carry moment! Lucky fit!
Do the lady lichter yet?" 5

A Curious slang term for an acquaintance

1.  S. Scott. 2. Dr. R. vol. 8. p. 323.
4.  iv. The Popular Antiquities of "In the Shade."
Life is that of "fringe south."

The sex of the child is held by the wise "howdie" to be indicated by its position in the uterus of the mother:

"a laddie is carried main to the front: a lassie to the back" or, "a laddie is carried high and a lassie low down;" or, tersely and metaphorically, "the laddie rides nearest the door." In various parts of the country it is the mother's desire (and to have been previous custom) to be delivered while on her knees before a chair. In this connection we may note that the Scottish word to deliver is aised. Literally this word "to sit to" just as obstetric is to stand before.

Various things are held to influence the course of labour. We have referred already to the influence of diet, and the spells of witches. In the North-east of Scotland the locks of all doors (on the principle of everything being bored and unconfin'd) were opened during labour.
and I have frequently seen the outer door quietly unlocked and left open by the elder women when a tedious labour was in progress. At Newtonhill, a fishing village in Kinross-shire, the "canney man" used, within quite recent years, to bring his wife to and keep "tew" the house until the labour had come to a successful issue.

In one case of tedious labour the (unmarried) husband was told "You'll never get rid o' that bairn till ye curse the father o' it." The process of reasoning here is hard to follow; unless it was that the poor girl's keeping of her secret constituted a "knot" which had to be undone. The "turn of the midwife" is supposed to have an influence; and, if a woman in labour passes that she may "gang the round o' the clock" again. By the fisher people the tide is supposed to exercise a similar effect, the child being born "naturally" at full tide. It is usually too another pregnant woman to be in the room while labour is in progress. Prof. McKenzie says

1. 542.
2. Berthinshie.
3. F.L. of the N.E. of Scot.
   Ch. Brand. Folk-lore issue.
if two women with chieft happened to be in the same house when the one felt the pain of labour, "they took a straw or a stalk of grass, or some such thing, and broke it, each repeating the words 'ye take yours and I take mine.' Now was a woman giving birth allowed to sit on the edge of the accustomed bed? Such an action would stop the lying-in woman's flow of milk. Here the hinderers the progress if like, (one interpretation of the Doctrine of scriptur) join as the red cloth-hung at the foot of the highland accustomed bed keeps post-partium haemorrhage, or as the chalk-thread was tied with red thread to prevent bleeding of the cord. If, however, such an unfortunate circumstance occurred, the child of the woman who had done the mischief was got secretly and passed under and over the lying-in woman's apron to get back the milk. Here we have a sham-birth-rite of adoption, and the milk flows again in sympathy with the new connection between mother and child.

The Child.

In the Highlands when the child is born the mother and her offspring are still sometimes secured by charms against the influence of the fairy folk. Campbell narrates how at a confinement a house full of women gathered and watched for three days. A new iron nail was driven into the front board of the bed; the smoothing iron or a reaping hook was placed under it and in the window; an old shoe was put in the fire; the door posts were sprinkled with maistic (Currant Kaff for washing purposes—a liquid extremely offensive to the fairies). The Bible was opened and the breath blown across it in the face of the woman in child bed; mystical words of threads were placed about the bed; and, when leaving at the end of the three days, the midwife left a little cake of oatmeal with a hole in it in the front of the bed.” The father, this wrapped round the
newborn babe was esteemed a preservative, and if the marriage-pour was thrown upon the
wife she could be assured if she were

Superstitions of Scottish Highlands A.D. 36.
taken away.

In fact, until within quite recent time, the belief in fairies, both in Highland and Lowland Scotland, was universal; and their power was especially to be feared in the care of women in childbirth and of unchristened infants. The fairies had a great liking for human milk, which could only be attained by carrying off "unsaid" or unchristened mothers. The reason they wished possession of the infant was that every seven years they had to lay "the head to hell"; and this they endeavoured to do with a human being. In the North-east of Scotland the mother and offspring were taxed in the following manner: a lighted fire-candle was carried three times round the bed if this could be done, and if not it was whilsted three times round their heads; a bible and bread and cheese, or a bible and a biscuit, were placed under the pillow, and the words were repeated "May the Almighty deliver all ill from this household, can be about it, can bless in an in being." A pair of trousers.

1. Peiper: p.57
2. Peiper: Cf. Henderson "J. L. y the Northern Counties" (4th ed.). See also ballad of "Kilru Drum": p. 114
or any other article of dress of the father, lying at the foot of the bed had a strong effect in keeping off the fairies. I have never personally seen any survival of these precautionary beliefs employed, except the bible and rosary under the pillow, and another precaution against the changeling (to be mentioned later), but as an example of the persistence of superstition, adherence I have known a woman to have child had been dead-born, invariably attribute her disappointment to the fact that she had not, like her neighbour, a lucky horse-shoe in the room. Regarding that she had previously asked for them for their belief in its efficacy, she took the earliest opportunity of remedying the state of affairs by procuring one.

The precaution against the newborn babe being replaced by a changeling is a form of the fear that which is more apt to result to fatal results within the last few years, a sick woman in Ireland. If, after being dressed at birth, a child cries continuously, the "grandma" or other wise elder

1. *Life.*

2. Case of Bridget Cleary at Clonee. Held over a fire by her husband and some other relations with the belief that she was a changeling and would thereby be forced back to her fairy folk, while the real Bridget would come back "riding on a grey horse."
present makes its a big fire and then
fruit on the giddle, the circular flat iron
structure on which grones and oatcakes are
"fried". The idea is that if the child be a
"marchot or a trunche" (changeling) it would
then go up the chimney; while the giddle
would prevent evil to the real child on
its return home. Frequently at the present
day when a child is crying one can hear
the remark "if this ganye on well need to
hit on the giddle," although not every one
who says it can tell why she says it.
Inquiry, on being pressed often drives
the person interrogated to a lost refuge of
"That's what the auld faick used to say"
or "That, an auld prait," or "I've heard my
mother say that."

In the Highlands the charm is recited over a new-born child while being
washed thus,

"Hail fair washing to thee,
Hail washing of the Fiars be thine,
Health to thee, health to him,
But not to thy female enemy."

2. Campbell, Witchescraft and Second Sight in Scot. Highlands
p. 77.
When the umbilical cord is cut care must be taken not to cut it too short if the child be a male, as in such case it would at subsequent adult life run the risk of being childless. The popular belief here is that the length of the cord affects the length of the penis. If a good length of cord is left the child will have a long penis, suggestive to the fact of reproductive power. If, on the other hand, the child be female the cord should be cut short, thereby securing for it a narrow vagina, suggestive to the popular mind of retention of the male element and consequently of fertility. The number of knots on the umbilical cord in a first birth will tell what number of a family the mother is to have; discrimination and accuracy being thus added to the science of the travel-string as well as sympathetic effect.

But the belief that the travel-string has a sympathetic connection with the child, and that what is done to it produces a corres-
fondling effect for good or ill on the child, it is common to various parts of the world. In Chandelier, the midwife cuts the cord with a piece of a fluke on which she has first blown, as then the child will have a good voice. Among some tribes in Western Australia it is held that a man living well or ill according as his mother put his swaddling-cloth in water or not. In Chameleon, the cord is kept for a while wrapped in old linen and then cut or picked to pieces according as the child is a boy or a girl, in order that he or she may be a good workman or a skilful huntsman. The swaddling-cloth of a boy in ancient Mexico was given to soldiers for burial on a battlefield, in order that the boy might acquire a passion for war. So among the Indian tribes of British Columbia the cord fastened to the1

string of the King of Uganda is kept with
the utmost care throughout his life. Wrapped
in cloth, the number of wrappers is increased
with the years of the King, until it ultimately
assumes the form of a human figure wrapped
in cloth. The Custodian ranks as an impor-
tant minister of state, the bundle being
from time to time presented to the King.

When the newborn child has en-
larged mammae, the common and dan-
guous practice of "smushing the breast," is almost al-
ways indulged in if the child be a female.
But if this treatment be attempted in the case
of a boy it will, according to popular belief,
disadvantageously affect his chance of having
praying when he comes to enter the marriage
state. 1 The child at birth showed, if a male,
be wrapped in a woman's petticoat; if a female
in a man's shirt. 2 If this is not done the child
will hold to sleep the first either (1) of not be-
ing married at all, or (2) of being
married to a man. An instance of an article of dress being given may be noted.
Childless women in a tree bears the fruit
amongst the Kholo and Kebere 3 they think the

1. Abur瘴漏. Probably again the fear of menstruous contact. 2. Abur瘴漏. 3. Abur瘴漏.
True is a male and their remedy is simple. 
They put a woman's petticoat on the tree, 
and Fraser explains this by saying that the tree "being then converted into a female, will naturally prove prolific." I should imagine, however, that the idea is not so much to convert the tree into a female, as, 
by joining male and female, to secure the 
production of offspring as in the Scottish 
Custom first quoted. A curious applica-
tion of this male and female idea is found 
in Alalla, when the blood of a tortoise is 
held to be an excellent remedy for fevers 
caused by fright. If the patient be a man 
he bleeds a female tortoise in the leg and 
make the sign of the Cross on the points of 
his arm and leg: while if the patient is a 
woman she bleeds a male tortoise. 

At birth the midwife, ("hendée; " 
"cunny wife"), if of the old school, monopoly 
and presses ("Straits") the child's head "to 
fit it in shape." She then takes a mouthful 
of whisky and blows it skilfully over the
child's head to strengthen it. In rural Scotland and in some parts of the United States, a plain, tight-fitting cap was worn on the child's head; the "muckie" or "muckle" a plain, tight-fitting cap, going on first, and a more ornamental article of headgear going on above. This was done as the child was supposed to be very ready to take cold in the brain through the "openings of the head" (the fontanelles), and these caps were worn while the fontanelles were closed. If the child cries lustily at birth, the bye-bye-bye is made a point of saying "well, it's got a good brain, any way," why lung-power should imply brain-power. If the child sneezes truly at birth, it is held to be a sign of "good luck" especially for those who were on the scene at the time. The first word it says is "Mama," it is said. "Travels into the Interior of Africa" describes how, after a stormy wedding, he was awakened in his tent by an old woman clad in a bundle of the bride's linens on her face. This is held as an auspicious, complimentary."
accepting it as such. Park sent his acknowledgments to the lady.

At birth, too, the child is carefully examined to see if it be "wise and ward-like" (strong mentally and physically), and have no signs of being an "object," (physically deformed), or a "natural," (mentally deficient). A "bramble-mark," or "a rash" (naevus), is not objected to unless on the face, as it is considered a sign of good luck. They are held to increase in size and darken in colour as the fruit they resemble ripens. They are also held to be more prominent as each birth-day comes around. Such marks, it may be noted, can be removed by being stroked with the dead hand of a blood relation.

For a child to be born with a camel ("kooloo," "kallie-hoo," "hally-boo," "killy-boo") is considered very lucky, and for this reason the birth camel is preserved. Recently in Aberdeen a mid-wife laid one carefully aside, and on being asked her reason said it was "to assist..."

1. *Kooloo* = a night-cap; *kallie-hoo* = holy hood; *hally-boo* = fortunate hood or perhaps wearing hood (cf. to hat to wear of); *killy-boo* = fairy (cf. Niminese, "killy" for "fairy"); *hilloo* = hood, and *hooma* = fox hand. Hood.

2. Mentioned during discussion at Aberdeen Medical Chamber Society on their, or scale medicine read by worth, Session 1885-66.
her in her business. In the Aegean islands, if a child is born with a cauld, the midwife takes the cauld and puts it secretly under the altar of a church and leaves it there for forty days. It is held good against the Evil Eye and other things. In the Highlands a child born with a cauld (and also a child born feet-first), is held to have the gift of second sight, a belief that probably arose from its being born 'seeing through a veil.' This same hazard amongst the Bozes, where strange properties are possessed by the man met die helme. 'One often hears the remark, 'I am afraid of 30 and so: he has been born with the helme.' As long as they preserve the covering (which the nurse carefully removes and dries) they are able to look into the future, and to possess a kind of second sight.'

The cauld in Scotland is almost invariably dried and carefully preserved. A tradesman told me not long ago that all his four children had been born with cauds; that he had all the cauds dried and preserved; and that he would not dispose of them for a hundred pounds, as he had proved every day since the first one came.

2. Recent article in 'Pallatium.
his possession. Amongst other properties, the camel has the power of keeping its possessor from death by drowning, and of giving him the gift of eloquence. Some years ago I saw one which had been kept for 65 years by its owner, and was still cherished as a valued possession. If given to another person the camel acts as an indicator of its real owner's health. If it keeps dying he or she is in bad health; if it becomes dying as in bad health. Henderson mentions the necessity of keeping the camel carefully, for should it be lost or thrown away the child will pine away or even die. The superstition is therefore worldwide, and of such antiquity as to be referred by Saint Chrysostom in several of his homilies. Its universality in France is attested by a proverbial expression: "l'arbre "arbre" means to be prosperous and fortunate in everything. Brandt also comments strongly with the subject in a chapter on "The Silly Hood":

I have already stated that a chieft born jews first is held to have the gift of second sight. Alternatively, it is held to be born to be a wanderer.
The same fate happens over a child born with
two hair-whorls on its head; while another
interpretation of this last phenomenon is that
the child will live to see two ruling monarchs
enraged. The child born first is also
held to be "a healer," and to have the power
of curing such complaints as lumbago and
sciatica by treading on the part affected. 2

It is considered unlucky to weigh a new-
born child, and I have seen 3 very genuine op-
position offered to such a proposal. The reason
is probably the same as that of the objection
amongst fisher folk to count the catch of the number
of the fishing fleet, or to have themselves counted. 4

To thoroughly wash the child's "paw" (palm)
is considered unlucky as truly destroying its
chances of acquiring and retaining the world's good.
By some it is considered unlucky to wash the
child's back too thoroughly in the first three
weeks or so, as it is thereby weakened. This is
also the belief of the adult Fisherian women, referring
themselves to wash his back and his knees too often
before them. The weakening effect of water, too,
is seen in the belief that decay of the teeth occurs in those who live close to running water. The new-born child is still frequently held up by the heels and shaken to prevent it taking colic! This old cure for colic is quite common among the peasantry of Skye—Cromarty, more especially school-boys and farm-lads, and is looked on as a pretty certain cure for a "Sair Weim." A tething ring of aspen wood is another safe tething, this latter being said only in belief that the Cross was made from it. When dressing the child for the first time the "witch brooch" was worn. Quite recent years have been on to the child's little coat as a preservative against witches, fairies and the Evil Eye. This brooch is heart-shaped, and worn regularly till the child was a considerable age. The shape was probably claimed from that of the flint arrow heads—the "elf-shot" of the people. Mounted in silver, these arrow heads are still to be seen by the Skye peasantry, and within recent years in Scotland the flint arrow head was esteemed—so long.
as it was not allowed to touch the ground—as a safeguard against witch and warlock. To prevent fair interference, too, the “hippins” (napkins) of the child were not allowed to be left out after sundown. As with these articles of the child in their possession and cared for brought on their own. It was for the same reason that the nails of the child are not to be cut but bitten and swallowed by the mother, and that hair and teeth should be carefully preserved from falling into hostile hands.

If the child “freezes” (freeze) the act is always greeted by “Blow the bairn” in Zululand, west Africa, Germany, ancient Rome, Homeric Greece, and many other places the act and widespread habit of action testing the act of freezing prevail. The explanation so often attended on a freeze originated in the belief that a spirit came in the possession of a man; then, as with stones, the act of freezing seemed to cast it out with monstrous prodigy, or with other means—say for example the Zulus—it was a sign that the ancestral spirit was a beneficent

1. Africanism: KwaZulu (Zulu) Damavoci
2. Cf. Royle, Inc., Introduction to Folklore, p. 203
On its first visit to another house the child's mouth is frequently filled with sugar "for luck." Until this were done the child would always be biting at lips, shooting out its tongue and generally discontented. A visit of an infant to the first time brings luck unless the child is carried by its mother. If it were mentioned that a child entering a house for the first time had to have something given it, otherwise "hunger was left in the house." Of all sorts of sugar taken put in its mouth, the child persisted in shooting out its tongue and biting its lips, these actions were attributed to an unsatisfied craving of the mother when pregnant. She was therefore asked what she had been "feeling for and hadn't gotten," and if the article was as preventable it was put and pushed on the child's lips.

Various beliefs center round the cradle as a power to affect the child's health. The first child should not be rocked in a wicker cradle.
but in a borrowed and one, nor should the cradle be brought into the house before the child is born. In sending the borrowed cradle it should never be sent empty, but with a blanket or some other object lying in it, nor should it touch the ground on its journey. (Even when the child is older and the mother wishes to take the cradle into a neighbour's house for a forenoon it is held to be unlucky to carry the cradle empty.) In some districts if the cradle was borrowed for a boy the object put in it was a live hen; if for a girl, a live cock. An empty cradle should never be rocked. I have frequently tested the prevalence of this idea by deliberately rocking the empty cradle. I was either openly checked for doing it, or the cradle was gently but firmly pushed out of my reach.

In life it is believed that rocking the "trust cradle" gives the child "a wise nature." Hendreson, quoting the mother Dr. Scott, the old rhyme

"A rock for the cradle when the baby is nought,
For this by old women is counted a sin,
As a crime in a human, it may not be forgiven.
And they that will do it has lost sight of Heaven.

The belief holds also in Holland and Sweden."
A large amount of popular belief is found also about the teeth and teething, among diseases and avarice all occurring. A child born with teeth has to have them "drawn out" by the heathens, to avoid discovering the mother for "Sour teeth, Sour sorrow."

The person who first discovers that a child has cut a tooth, has to get a present from the mother of the child. Prizes through which the teeth are driving are described as "breedie guns," and such teeth are usually brought through the gum by rubbing with a silver thimble or a shilling. It is held to be very unlucky to cut the upper teeth before the lower. Hence the frequent

"He that cut his teeth a birth,
Will never wear his marriage shoon."

"Sure teeth, Sure marri," or "Sure teeth Jume another," expresses the belief that a child which cuts its teeth early will soon have a successor. When

"Of Mendelson. "Soon teeth, Soon toes."
Teeth come out, or are extracted, each tooth should be put in the fire with a little salt, and either
"Fire, fire, burn base,"
"God give me my teeth again."
or
"Burn, burn, blue tooth,
Come again a new tooth,"
repeated. In northumberland the lines are added
"Not a crooked but a straight one,
Not a black one but a white one."
These are sung to the solemn destruction of the teeth, as of hair and nails, lest they fall into criminal hands and be used for wicked evil on the owner.
Toothache is considered due to a worm in the tooth which can be killed by smoking. The fisherman treats toothache by snuffing salt vigorously up the nose. Reference has already been made to each pregnancy causing the mother a tooth; to toothache in the husband during the wife's pregnancy.

1 Cf. Cameron Fillee, "Specter Names of Dreams and Dream Note" p. 39
2 Fide orde p. 52
and its teeth being diadematically op-
pecked by living near running water.

A child speaking before walking will turn out "an awful bear." A child
speaking before six months old will, if
a boy, not like to "comb a pig's head."
A child should not be allowed to see
itself in a looking-glass before it gets its
teeth, as it will not like to be five
years old. The first time a child
creeps, if it makes for the door, it will
crawl through life and be a slow-coach,
and never make a name for itself.

Similarly, if a child on first walking
is encouraged to run, it will have more
failures than successes in life. If a
child's bowels move while it is walking
it is held to have a bad breath. Any
person seeing an infant for the first
time should give it a present, or the
visitor will "gang away wi' the child's
beauty." In the same way any
person not "dunkin' the draw" offered after the child's birth will
"talk an' the barab's blew." (This is
probably a list for a well-written or well-written to the child, in care of evil-eye influence.) If a child on being thrown a piece of money holds it tight, it will turn out "awful grumpy" (grumpy, misery), but if, on the other hand, it lets it slip through its fingers it will be open-handed and generous. The first time a mother takes her child and she should not carry it into another house herself but yet done one else to do it, otherwise evil will speedily befall the child. A new born child should be carried upstairs before it is taken down, so as to ensure that it will rise in life. If no stairs are available the nurse may decease this end by mounting a chair with the child in her arms. If the child's first cry sounds like "Dey" (Fate) the next child will be male, while a child with differently coloured eyes - i.e., one blue, one brown - will never have to grow up.
Vernacular Pathological and Anatomical Terms.

Before dealing with "Cures" we may consider some of the popular terms in Scottish use for parts of the human body and the troubles that afflict them.

A skeleton is called an atony; an emaciated person being described as "reduced to a fair atony." The cranium is the Larn-pan; the brains, the hams. The aperture or open 'o' the head is at the infant the anterior fontanelle, but in the adult it is used loosely for the top of the head, the Crown. The hawfets are the temples; the chaps the jaws; the chins the cheeks. The eyelids are the winks; the? the face. The pupils of the eye the end o' the see. E.g. a foreign body in the eye may be described as "fain on the see o' the see." The nez is the nose, a person with a keen sense of smell being described as nez-see or nose-see. The mone or gab in the mouth, a prognathous person being described as gash-gabbit. The
Lug is the ear; raupe or hoss, craig and thrapple being used for the throat. The Saf, cladh or claphen o' the hauze is the uvula. It is also frequently called the tree tongue. The briers is the thorax; the shot o' the briers, the spine of the sternum. The wame or worm, kepy or baffie (in children) is the abdomen; the fruinders are the intestines. The birth signifies the external female genitals. Fine-birth for vulva and hind-birth for anus are sometimes differentiated. Here the commonest name for the bucket is the bowel passage. The axilla is the arse, a crutch being called an ocker-staff or a hettie. The elbow is the elbow; the "fanny bone" the hairy bone. The slackie-bone is the wrist; the top the palm of the hand; the soem the clenched fist. The little finger is the currise, the knuckle in the pearelie, while the terminal phalanges are the webs o' the fingers. The sanders are the claws, henderis, backside, or brown children.
The sacroiliac synchondrosis is the
condylius of the back. The basin is
the basin; the lunulae bases or
bunche-bone the incision tuberosities;
the hammill bone, the ilium. The clavicle
bone or whistle-bone is the coccyx. The
elastic is the præmin; the thee, the thigh.
The side of the knee is the patella; the
yield or bought of the knee. The polliterated
sole, the tean o'the leg, the calf, and
the cut (or gress) the ankle.

A person is a leader or a
senior. Lauchin is correctly enough
described as a buffalo skin, but
the term is often loosely applied to
various veins. The fell is the deep
fascia, a deepseated pain being de-
scribed as 'between the fell and the
flesh'.

A new-born child, as was mentioned
before, is 'heavily in body and mind de-
scribed as sick and ward-like — the op-
posite being either a natural (imbecile) or
an object (physically deformed). * Large, weird, clumsy, clumsy, lithe, lown, or mosean are all applied to an under- sized, dwarfish person; these terms being applied used for the smallest pig or the little. The word *reign* is also employed, but *reign* is properly either 1) a hermaphrodite or 2) an incomplete or castrated animal.

Of the slighter deviations from the normal we have: *camber* (stoop), *hip* (to bend); to gang cheekly on (walk on a lop-sided manner as, for example, as Scotch); *glee, gleek or skell* (to squint); the adjective being gleeked, gleed or skelly-ed; *walk* to *stammer* - *stammer* in Scotch: i.e. "botched" means to *stumble* - is *boobie-back* (round-shouldered); *humpie-backed (hump- backed); *bog-laughed (out kneed); and *hunchly (waddling, trailing the feet). To *skee* is to *strecht*: to *gant*, to *loon*; to *stripe* to *sneeze*. *Dilly* is used to weaken, not the mind but of the body; while *stout* means robust and constant health.

The expression *not strong* is used almost always.

1. At each heart "a drop of blood leaves the heart." Life.
to mean pithical, and a medical
may unintentionally convey a totally wrong
expression by saying this, and even cause
grave offence; for pithicus is almost consid-
ered to be a hereditary complaint and conse-
quently a slur on the "constitution" of the
family.

An albino is described as
blu-in\-tain; a left-handed person
is described as carry cur-, cr cur-, carry-
kerry-, derry-, Kippie-handil or
dockki. Deaf' means "lamented,
halfly or totally devoid of sensation.
A partly fsiper is a som fiper; a whistle
is a whistle; a corat is a waste. A
chonk is a shinkle; a fleetin'-oot, flute,
or contikin a rash; fer steelers are
shreals. The carry wi' thesewhe is
used for nipptis contausion.

A scart is a scrach; a check is
a nip; a rack is a treak; an ice
gatherin' or belin' is an abecom. To
Ruin, render, beer or fyke an all used
it. Dezeab fool is a wonder that will not
"not" proper.
for to discharge; while a crottle or 
met a sign in any stringy tenacious  
substance, as, for example, the cleftritus  
of a bole or the membrane in diphtheria.

The lily is the Thumur; crescles or 
awacn Knels are enlarged glands, more  
especially in the neck; a zacan is the scar 
left after suppuration in such glands. The 
curved bone coming away from a wound in small  
particles is described as gralked (cumbled) bone.

To both is to render to hehel. A day:  
both is a retching. To contk is a wound for to  
walk. To rumure is to disuse. To gan the head  
rise is to make sick—e.g. "it faint gared my head  
rise" is said of medicine or food that cannot be taken.

To gan the head file is to affect almost to heave. Such  
headker means emotional. To get round the head  
iit Cane to feel faint. To gang-in the head  
iit to with one's inclination. E.g. if food it is said  
"he'll tend that it'll ganger in his head." Any kijury  
on the left side of the thorax is held to be dangerous  
as being near the head. A kijury complained  
of, say in the hip, will be referred to contemplate  
say by an unlooker as far from the head—"tie  

No see it's that: that's far from the head."

1. Ino zcuhui; Tadiu, Tuku; Thaugelui.
A loast is a cough: sick-bowt
Whooping cough: a kitlins' bowt is an
irritable cough as is a clocker. Sleut
or corruption (fig) is expectoration. Steery
breathing is described as a kitlins at the
breis a whaughin or a rothie (hitin-
dershie).

Stung means jummed: a scott is a
Scuit: a bally or a plaster.

Pain is variously described as (1) a
yswirr or yarkin (swaring) pain: (2)
 a keelkin (sucking) pain: (3) a steevin
 Aconpin or gawpin pain. This last is the
Shortest pain of acute toothache, or the light-
ing pain of locomotor ataxia.

The "surprised eye" phenomenon
is proved to a certain degree by the various
words we have to describe mental conditions.

Tajic means excited— almost fey; closed:
featals (shutters); madhul (confused);
dowry or en; dowry-heads, (blind-headed); d'or
eltrifed, donnet, dottled (stifid through
eye, heart); steepy, comshley, namphayers
(high-secured); carrid (delirious); deed to
the wall (unconscio). Pain filled or
Sati made means much frustrated by illness.

A fluency (rip): tongue-tackled (tongue-tied); lint (laborrhoea); Nile (measle); wearing box or chicken box; chicken pox; natural pox (small pox); brands, scabs, (scab); han sham (han lip); where- able-bore (cliff palate); tongue mouth or rash (pox) are all in common use.

Diseases and "Cures"

It will be, I am afraid, almost impossible to deal systematically with diseases and their cures; and the better way, perhaps, will be to consider them as the most common seen; for the common the trouble the more nonsensical the cure for it.

The grip, hoast (whooping cough) has many methods of folk-treatment. The sufferer may be taken to a lion, the to a jar, or made to "breathe the air off" a hole freshly dug in the ground. (This earth...
Cure is also held to be of value in planting
( as is the smell of stable manure), and it is
considered specially efficacious by the old-fash-
dioned type minus vi (the) who have been affected
by “bad air” in the pit. A hole is dug in
the earth and the patient made to lie face
downwards over it. Even after he has somewhat
recovered and been put to bed, a “curio” of
turf may be cut and laid on the sufferer’s
pillow, so that the gentle breath of Mother
Earth may play about him as he sleeps.)
The chief ill with whooping-cough may also
be passed beneath the belly of a donkey; or
carried till a rider on a white (some say a blazed 2 horse) is one with. He is then
asked what is good in cough and what he
days must be given. After the disease
in part its height a “change of air” is always
considered essential to complete the cure;
the change being if possible across water.
A curious variant of the idea is that the
sufferer need not leave the change of air, but
that he may be treated with some substitute to

1. Sacred through its association with Christ, whose it
Carried The Mark of the Cross on it back.
2. They who say the Surgeon for Restoration would know “Man on
The Niles (Bridge) horse, what rides for the kame horse?”
3. Of the belief
That witches
Cannot cross
water
To which the change of air has been administered. In pursuance of this idea I have frequently the type miner to take more bread down the pit for his "pit-piece" than he needed, and his complete surplus food (which had received this modified change of air) was then administered to the sick child. I have also known a child being taken down the pit and held in the strong draught of "air-course" to "change the air on it" and completely drive out the difficulty. Effigies also lie in bread and milk administered by a man and his wife who both bore the same name, before marriage. Proper mention this also, with the addition that if the patient is taken to and from their house through a wood the cure will be more sure. He also mentions that a decoction of Thistle's herbage was esteemed as a cure both for Night-blindness and Jaundice. (The treatment seeped up in the Concentration Camps during the Box War.) Eating the food with a "Butter-bone" spoon.
a. A spoon made from the horn of a living animal, or a draught of water from the hollow of a detached boulder were also recommended. Taking the patient to another land's land, drinking asses milk or riding on an ass were all held to be good treatment, while Black mentions that in Scotland and Devonshire alike a hair from the sufferer's head put between slice of bread and butter and given to a dog transferred the disease to that animal—more surely if, on eating, the dog, as was natural, coughed while consuming the hair.

"Pains (rheumatism) being, like
frail heart, a common complaint has also
many cure. A potato carried in the
pocket is fervently believed by many—
even educated persons to effect a cure.
It is held "to draw the vein out of the limb."
A laurel leaf, foot — the left foot was for preference — is also valuable when car-
rried in the pocket. Black calls "maskio"
(infused) in a tea-pot supplied an oil
which is good for rubbing. The means
of bullock's bone twice-boiled is used as
an ointment, while Sowst-Lean
(Kiftat) is a very common ap-
pliation. The inflamed joints may
be treated with freshly gathered nettle.
This was the favourite application of an old
man of eighty in Fiji, a sufferer from
rheumatism of many years standing.
Flowers of Sucklebus rubbed over the joint
or put inside the stocking is often used,
and spread on blue-flannel (itself
of the "a real healing thing") is used for
the treatment of lumbago, a rather nasty
internal "cure" in the breeding of cin-
penet more mixed with sugar.

Cramp is also treated with
Sucklebus. A piece of Sucklebus under
the pillow is said to ward off cramp
from all occupants of the bed. The
Sucklebus-bag is made by tying a
piece of Sucklebus firmly into the garter,
and Sucklebus is sometimes tied in the
order for the same purpose. When a
"rust is bringin' about a bashin" sul-
phur and whisky are administered to
"bring it to the outside", while Sulfur
and cream of tartar make a popular
"spring drink" for "clearin' the blood”.

It is a common and unfortun-
ate popular belief, both as regard
pa
and other infectious diseases, that an older
person is not liable to take infection from
a younger. The clothes on an infection can
may thus, according to this belief, be quite safe
smashed by a person older than the patient.
— "She and bed (compare to) kin" — or the
older person may sleep with the younger. For-
tunately this belief is somewhat antagonized by
another rig that if there is a marked differ-
ence of strength or of age in persons sleep-
ing together, the older or stronger will
"draw the strength out of" the younger
and weaken. The young woman was
probably put into the bed of the aged bala-
cest on this understanding. And here, per-
haps, one may also note the belief in the
existence of a "white-livered" man
who has been a "wet" once several times.
Along with the white line is supposed to go a "bad breath" which is fatal to the home.

The old idea of ridding oneself of disease by transference is always cropping up. "When disease was recognized, though readily, to have positive existence, and the fact realized that, despite prayers and offerings, it might mysteriously be conveyed communicated by the sick person to another person who suffered in return the same way, complaining of similar pains and exhibiting the same general symptoms, a step had been taken in folk-medicine. If a man coughed, without conscious act on his part, his neighbour might be shot, of course, transfer his complaint to something of a lower order, which should suffer the disease in his place?" And the history of witchcraft in Scotland shows that many
suffered the Scheine penalty for fulfilling this idea with practice, and proposing to transfer disease to cats, dogs, calves, and other animals. Within recent years in life, on the advice of a "lumber wife" (for it is wonderful what gain, about four 26s.) a little of black, fuming, drop, water, and sauce, and applied warm to the "poisoned arm" of a man, the "tribble" being thus transferred from the human body to the canine. A black cat was killed, skin, and applied to a sore in the latter half of last century in Shadwell, Middlesex, while a sufferer from venereal disease was about the same time laid inside the carcass of a freshly killed and dismembered ox. (Such a sufferer is always described in popular parlance as "rotten," the term in various used in the old medicinal books of popular medicine.) In Yorkshire, a calf's brain was removed, applied as a poultice to the head of a sufferer.  

3. Physicall Secrets. London, 1633, plates were friends to
from neuralgia and then replaced in the calf's skull and buried. Its brain decayed the hair left the patients' head. So with all the Common Cure for Warts (warts) in Scotland and elsewhere: The rubbing of a slug on the wart and striking the slug on a thorn to decay. The rubbing of the wart with a piece of stolen beef which was then buried. The tying up of a string on which knots to the number of the warts had been tied, or strings corresponding in number to the warts. The placing of a warty hand into the throat of a newly-shrick pig and so on.

And the popular faith in the efficacy of a poultice lies not so much in the heat and moisture as in its power to "draw the tribble." The disease is "in," until it is "extracted: it has to be "drawn out." Some poultices, e. g. cannel, tur- \[\text{mish}, "apple-rupee," cow-dung, soap and lard, are held to be "awful" "drawers"" things, and "to be no drawer is more
sair?" is a common quer. a failure which fails to rise shows that the trouble is "down to draw" and that it is "deep in."

The commonest cause, of course, of cruel
vicissitudes on children is the wish to
get rid of transferring of renewal of
end, and I lately came across a case when a nursemaid deliberately
"sniffit" her charge with methyl
apta to rid herself of the com-
plaint.

When a patient is ill, too, there is
always the fear of taking any food
that may "feed the tribble." "For any
favour," said a woman to me, on one oc-
casion who was suffering from bronchitis,
"dinner fie me any drugs that will give
me eat, for a' I take gasps to the
breat and fur strengthens it." Be-
hind it all, unknown to the mother,
lag the old idea of demoniac con-
version, just as Zoroaster believed
that while a woman suffered from the
"side ache," p. 11.
menstrual flow she was to be kept for long, else the strength she again would go to the friends.

Hence it is, perhaps, too that we get the idea that then "who are not afraid at a trouble winner talk it," or the principle of "resisting the devil and he will flee from you." It is an idea that has frequently to be combated in dealing with infectious disease; plenty of people, otherwise intelligent believing that disease is "no catchin," provided they are not afraid of it. In one old medical book we find that "Fear corrupts the juices of the brain (through the force of imagination) and makes them fall downe and disperse themselves into all the parts of the body" filled with a sickly quality, and doe contrary to Nature. This is the reason why fearfull men are apt to die of other wounds, whereas a valiant spirit has always flesh apt to be healed." An echo "helps for Suddain Accidents." London 1653.
hen of Ecclesiastes with "A merry heart doeth good like a medicine, but a broken spirit drieth the bones."

An infectious disease is described as a catchin' complaint, while for contagious the word Doittle (or Doitin') is used; after, however, the word Doittle is employed both for infectious and contagious. The belief as regards measles, scarletina, whooping-cough or that they are simply "sain's tribble" and knew as inviable as eating is responsible for much infant mortality; for "Put them a' together and has done with it" is often quietly practised. unclearly also "ranauna be wet," and this axiom is frequently the excuse for leaving the patient in a lamentable state of dirt.

Cold water is always regarded as popular belief as a most dangerous drink in acute illness, and the sick-bed attendant will frequently narrate with pride how she has refused the natural craving of the sufferer. "If Rast Drift o' water" will either "foundin'" the patient
or cause a "burst." The alarming statement "he's burst himself" or "he's
seen himself a burst" explains any
skin disease from hookey (purple) to
pemphigus, and the burst is usually
carried by a drink of cold water when
the patient is heated by over-exertion.
Cold water is an especially forbidden
drink in the summer, and the
medical attendant who permits it
sure must assume responsibility for
any illness that may arise, from
chills to chills upwards. I have
referred before to the weakening effect
of water when used externally to the
adjacents of the minor's back and the
consequent objection to overmuch washing.

Change of water is assumed to
do as much harm as change of air
does good. People coming to a new
district often blame this for causing
illness, especially boils, purple,
constipation or diarrhoea — often of

It can't be.
cause, comes enough when the water
supply is too hard or not above suspicion
of pollution. Running water in the vic-
cinity was shown before to be considered
a cause of decay in teeth, and thus in
a curious school-boy belief that water
which "has run more than three stones" is safe
to drink.

As regards boils the general belief
is that they are a sign of rude health,
or at any rate only apt only to appear
in those who are exceptionally well.
Another belief of the same nature is that
redicle capillarii only appear in strong
children, and are a sign of life. And a
curious instance of this "life comes
like theory — in the case that life
gives life" — was given by the old
woman who deliberately collected
these undeniably on another child
and transferred them to the head of a
sickly child, under the belief that the
natives would thereby regain strength.

1. Parke, pp. 52-55
2. A. de V. shen
3. Kirkcaldy, p. 70
To another instance of sympathetic magic one can take the application of the eel's skin on strains. (There are other popular cures for strains, e.g., rubbing with oil or salt, frost-bitten, or Sawyer's cream.) The eel's skin is not applied as a bandage on the front, but merely twisted loosely round the ankle. The reasoning is obvious: for the strained part is stiff, and the eel being one of the most slippery of living creatures, the virtue of the latter is given to the former by application. A salmon skin is used in the same way for the same purpose, while a hare's skin is applied to the chest in asthma. Then again we have the skin of one of the most long-winded of animals applied to the chest of a short-winded sufferer in the hope of a transference of attributes. It is on the same principle that some Buddhists wear a jewel as a charm because being long benighted of life it will make them difficult to kill. Other
Beckmanans warm the hair of a harmless ox amongst their own hair, and the skin of a fag in their mantle, because the ox having no horns is hard to catch, and the fag being slippery is the same. Perhaps too, from the idea of movement, hare, fowl, and sheep was administered as the Highlands in menstruation! Another cure for asthma is wearing a strip of cammen (cambus) beard round the neck. This is also worn for eye trouble.

An example either of transformation of disease or of sacrifice—perhaps of both—is seen in the Highland cure for epilepsy by burning a black cock alive while the patient has had the first fit. A modified form of this was the Carr used for giddiness: when a hole was dug and a black cock put in it alive. The patient was then made to lie down-wards over the hole after a handful of earth had been scattered over the unfortunate fowl, and inhale

3. Barncume, Aberdeenshire, within the last 30 years.
The "Smell of the Earth" caused by the fluttering of the birds' wings. Whether
the aged man who recommended this cure suspected that the giddiness was due to little
mold it is hard to say, but we have here the
transference of place an idea associated
with the Earth Cure mentioned before as
in use for whooping-cough, delirium and
dyspepsia and bad air. The other cure
for epilepsy is drinking out of the skull
of a Suicide, while Salmond in his "Dispensatory" and Moncrieff in his "Poor Man's
Physician" mention the power of powdered
Skull of a dead man in all diseases of
the head.

Warns. It is a popular belief that
medicines for worms should be administered
when the "moon is at its height," as the
worms then "come out." One common cure
is to make the child chew dry bread for
a time. The worms are supposed to "come
out" at the noise of the chewing, and, on hearing
being administered are killed. A cure of a
Sunday Kind was on the advice of an old woman, carried out (in 1904) on a chief who was supposed to have "the drinking diabetes." He suffered from
given a salt-liver to eat; her arms were
then tied behind her back and she was
made to lean over running water. "A
beast came up her throat," and she was
then held to be cured. Then "the beast" that
caused the disease was so tormented by the
salted food that it came up at the sound of
the running water and the cure was complete.
The "beast o' the moon" shrews up
again the effect of season and time of day
and night or disease. Each year is held to
be unlucky for hearts and bodies; there's
a beast o' witchcraft gone about it: "Each
year, May is a bad month for marriage to

"O, marriage in May

Bairns die wi' akey.

There is a "change in the system" every seven
years. In Ypsi there is a necessity of

1. Jeff.
2. His note worthy her old time, has been to hell every 7 years.
3. Cf. Black p. 135"
"Cleanin' the Blade," as of old, there was necessity of bleedin'. "Spring-medicine" was usually taken, commonly as mentioned before, suetphun and cream of tarter. A purse and a bonnet were the old objects aimed at. Richard in his "History of Fife" mentions a well in the parish of Kirkcudbright which was much resort to for this purpose and all over the country. There were numerous "medicine-wellies"; the word medicine having, as it usually has amongst the people to this day, the meaning of aperient. Eruption on the skin, boils &c. are all explained as "bein' jist the time o' year."

A few notes may be given on animal cures. Some years ago I came across a boy who was having administered to him, thrice daily, a tablespoonful of the liquor to which a snare had been boiled. The mix was, for want of a better term, a cure by the elder women, although some preferred that the animal should be reduced to a circle, then powdered and the cure so given. 

1. A pretty full list of Curative Arts is got in MacKenzie's "Tales of the Scottish Lads and Shuns." 
2. Fife.
It is also occasionally used for whooping cough. Zeller in "Pflanzenoehr" mentions it as an anthelmintic, and Salzer recommends his "Dispersing", its use is recommended for a similar purpose.

**Skate-bone**, i.e., the ligaments which in the past were known as an aphrodisiac. A barren woman, too free with her tongue, will be checked with the rejoinder "Awa and sup skate-bone." And the contemplative phlegm in the mouth, of "Gang to Knöpf andattle skate," has probably the same innuendo concealed in it. Prefer mention skate-bone as being accounted an efficacious application for strain and rheumatism. Skate is supposed also to have an aphrodisiac action. This is mentioned by Kraft-esthetic as existing in Germany, and Red.

The latter states that when two loaves, covered with the fat and stuck together, were given to the one where love was sought, strong affection was excited by the eating of them.

Pig's blood has been referred to as a...
cure for warts. The gall of the pig is used as an application for chilblains. The
kind of a piece of bone with fat attached to it, used innatuion as life as a cure for
sore throat and bronchitis. Swine's dew (pig's
tail) has been already frequently mentioned as
an universal application for rheumatism,
scabies, swollen glands etc. It is also the
common base for many home-made ointment,
being often combined with gum benjamin, red
chaffit-heal, etc., as a healin salve (salve),
and the common salve being made by burying
fresh benjamin (applied in a cloth) in the earth
for two or three days.

One of the commonest of all com-
plaints met with in Scotland is that which
the popular parlance is termed 4 lives.
The word is constantly in use, and it is hard to
day how much or how little it connotes. Tamison
in his "Dictionary of the Scottish Language," gives it as
meaning "any eruptions on the skin, when the
disorder is supposed to proceed from an internal
cause. Thus, 4 boil or 4 rise in the name given to a
Disease in children in which the brain is said to swell. This is used to denote both the red and yellow guin (Lothians) A. S. Hepburn to swell." Campbell says "Breac-Shich (Saeis) 'elfinium', lives on Shot, that appear on the skin in certain diseases, as hooping-cough, and indicate a highly malignant. They are not ascended to the fauces, but are named with because they appear, and again disappear 'silently, without obvious cause, and more mysteriously than other symptoms." From my own observation I should say that, generally speaking, if an infant is at all out of sorts it is said to be huvie; diarrhoea, vomiting, hiccous, all these conditions come under the adjective; while a frequent cause of sudden death in children is said to be the huvie guin round the head. The commonest variety of this disease, so far as we can classify them, are those that follow.

1. Bowel-huvie, is the green, slimy diarrhoea so often associated with distension and mal-feeding.

2. Out-flowin' huvie, is when we get a rash
of any sort, short of the exanthemata. For example, a small eruptive rash is frequently described as starting with a hive on the brow, and this condition is common on neck and nose in the first few days of infant life, and frequently looked on as a good sign and called the thrives.

3. Influenza hives is difficult to define. It usually spells sudden death for the patient; or, at any rate, sudden death is quite elastic. The explanation, I believe, is that the hives have gone inward (inward), the usual habitat being, as I mentioned above, the head.

4. The bannock-hive, is a term applied, usually humorously and contemptuously, to the sufferer from gastric dyspepsia following over-eating. When doubt is being thrown in the family circle on a member's claim to be starvation, we hear the phrase "well, if he's hiving, it's the bannock-hive." Similar to "The meat, the meat, my way," or Salt's famous "my son's hand o' health he has is age at meat hives."

Hives, either with the May-flower or at some subsequent date went one to America. 21
crafts up in some of these transatlantic medical advertisements with which we are not abundantly favoured, and in the fiction of the United States.

As regards the lines getting round the head, there is an idea also abroad that a sudden fright or shock will cause the heart to flutter and so cause sudden death. Not long ago, on a child dying from shock following a burn scalding with boiling water the popular explanation was that the heart had been cut off its stalk. Whether this idea of the heart possessing a stalk is due to its pear shape or not is hard to say; but more likely the aorta in days of old was looked on as the stalk on which the heart hung, and as a large amount of popular anatomy hasbridged out the multitude through fire killing and other butchery, if he has net man as a 'stuck ewe' o' a lass but one? the cause endures to be very remote. In the Highlands in connection with vivacity there is a belief that the cause of the person's heart getting displaced ('jumpin' out of its trunk') by a sudden shock,
Hence the attempt to make it painless by administering another shock, e.g. attacking the sufferer to a rope and tying behind a boat until thoroughly exhausted.

Cancer is almost always spoken of by the folk as eatin' cancer, and is popularly supposed to "eat" all application that are put to it. It is quite common to hear such tales, as "it ate a loaf o' bread and a bottle o' whisky a day."

Folk Surgery

This is more entirely in the hands of the bone-setter. The "natural bone-setter" is the fore-digger of the present day fraudulent osteopaths, but all over Scotland there are bone-setters—sometimes male, not infrequently female—who have a local reputation for setting bones and "rubbing" sprains. Very frequently the bone-setter is a blacksmith. Of knowledge of anatomy or of training he possesses nothing; but of this, he and his patients are proud. For the "touch" must be always a matter of heredity.

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1. Wes article by Judge "The Scottish Bone-setter."
The bone-cutter’s father, mother, grandfather, or aunt must have possessed the skill in their day and generation. A rough and ready massage plays an important part in their modus operandi; so does the simple faith of the patient. The fearless yet subtle ignorance leads them to deal with adhesions and joints in the most thorough-going fashion, and we hear of their successes and news of their failures. Many of them have the gift carefully practiced for the purposes of charlatany of making a cracking noise at the thumb or finger joints by flexion and extension. When an ailing patient is exhibited for treatment, the bone-cutter handles it firmly, says how many bones are out, and then works away at the joint making cracking noises with his own fingers, each separate noise representing a bone going “in.” “They must have been out,” said a patient to me once. On one occasion, a dignant at being rebuked for his folly: “I heard them go in.” Seeing may be believing, but hearing comes at.”

Amongst the cases about whom I have known personally there were the following accidents: Schoolmaster, blacksmith, gunsmith, farmer, carpenter, pike-layer, miner and midwife.
And their patron embraced all classes—
2nd, cluskers, clergyman, laird, labourer.

Appendix—Some vernacular medical proverbs.

Staff a cold and stave a fever.
A child aye claims come its lane.
When ye get auld ye get wet.
He fits his meat in a side skin.
He's like his meat.
If he's the hew he's the burnsell-hew.
As the soot fills the staff tones.
If ye want to be same week, be long sick.
Bells are song than sheets.
The better was the sooner peace; said of
Ye'll be worse afore ye're better.
A drunken doctor's cleve.

Hill no hill.

He's a geez taught since in his week.
(15. two children)

Worse week the first year; 'ill no worse two.
Better hand week than stark week.
Let the tea sink to the soil. (usually said
of whisky taken in toilet.)

He's like burnswell; he's like his til. (applied to
any one in a thriving condition of health)
Broken bread makes rare Bairns
Slaic' and sharp teeth's the best Kitchies.
Hungry's the best Kitchies.

They never gantit but wantit
Meat, sleep or matchin' o'.

Thee-moored maids' never get a man:
Muckle-moored maids get two.

Ye're ower mony werreets (bunion) to get
a man.
Big heid, little wut.

David Rorie.

1 Saint Devenick Terrace
Cults
Aberdeen.

April 27, 1908.