various ways in which a lizard can present itself to man or boy, wife or maid, are so many in number, that it must take a man or woman all his or her life to learn them. Men will be glad to hear that if a lizard falls on their noses it is lucky. But the dividing line between joy and grief is so very thin that if the lizard touches the tip of the nose the result is extremely calamitous. Men also may or may not be pleased to hear that if a lizard falls on their left cheek they will be blessed with a sight of their deceased relations. But the luckiest thing of all is for a lizard to fall on the sole of a man’s foot, for then all his enemies will surely perish. This is an event which I fear is not likely to happen to many of us, unless we habitually stand on our heads. Ladies will be glad to know that if a lizard falls on their left cheek they will meet not their deceased relatives, but their beloved. There will be misery if one falls on their right eye; but grass-widows may be consoled by the thought that a lizard on their left eye is a certain sign that they will meet their absent husbands. Lastly, immense wealth and a son are hers on whose left foot a lizard falls; and she will be rich in grain if one falls on her toe-nails.”

J. H. Rivett-Carnac.

SUPERSTITIONS RELATING TO ANIMALS IN INDIA.—As a pendant to the lizard superstitions, the following further extracts from my note-book may be of interest. They were, I find, published nearly thirty years ago in the Oriental Sporting Magazine, and were evidently taken down from the mouth of an “educated” native:

“Hare’s blood useful for young infant. When young one attacked with ague, the blood and some mother’s milk mixed together and given to drink to the infant, the sickness will go.

“Black monkey is useful for magic. The monkey will be killed on Sunday. Drink a little blood, take off the skin and make to cap. The magic could not touch that man.

“Peacock’s leg useful for deaf man. It may be boiled with oil, and when any person could not hear the sound the oil will be dropped a little into the ear and man will be cured.

“Owl useful for a woman. This will be killed on Monday. Take out both eyes. The left will be burnt and the right as well. Keep the dust of the head of the owl on the right cheek and the left foot, and of fixing the lintels of the doorways, and of fixing “camires” round their children’s throats. Now my own idiosyncrasy is in favour of odd numbers. How I acquired the harmless passion happened in this way. Among my schoolfellows was a Turkish lad, who was the first to point out to me a curious law of numbers. He would not be pleased to hear that if a lizard falls on their noses it is lucky. But the luckiest thing of all is for a lizard to fall on the sole of a man’s foot, for then all his enemies will surely perish. This is an event which I fear is not likely to happen to many of us, unless we habitually stand on our heads. Ladies will be glad to know that if a lizard falls on their left cheek they will meet not their deceased relatives, but their beloved. There will be misery if one falls on their right eye; but grass-widows may be consoled by the thought that a lizard on their left eye is a certain sign that they will meet their absent husbands. Lastly, immense wealth and a son are hers on whose left foot a lizard falls; and she will be rich in grain if one falls on her toe-nails.”

J. H. Rivett-Carnac.

KING EDWARD VII’S TITLE IN SCOTLAND.—In the House of Commons on Monday last Mr. Black wished to know whether, in view of the fact that no sovereign bearing the name of Edward had hitherto reigned in Scotland, instructions would be given to omit the words “the Seventh” in all documents running in the name of His Most Gracious Majesty King Edward relating to Scotland alone. Mr. J. A. Dewar called attention to the fact that the oath of allegiance taken by hon. members was to King Edward, and not to King Edward VII.; and Mr. Pirie asked whether, if a rigorous rule were enforced as to the words “the Seventh,” a precedent would not be created which had not been adhered to in the similar case of William IV. Mr. G. Murray—the Lord Advocate—in reply, stated that it had been decided, after full consideration, that His Majesty's title shall be given as Edward VII., and that writs passing the Signet and other documents running in the name of the Crown in Scotland shall bear that title. In the time of William IV. summonses always ran in the name of William IV., and the Lord Advocate candidly confessed that he had in vain endeavoured to find a Scottish grievance in the matter. His Majesty was proclaimed Edward VII., and it would be inconvenient to have statutes of Edward VII. cited in Scotland as statutes of Edward I.

A. N. Q.

ARABS AND ODD NUMBERS.—Sometimes in the quiet of my own study I smile at the absurd fancies of other men, forgetting that I too cannot plead absolute immunity. I used to know a very worthy gentleman who never stirred abroad without carrying a piece of coal in his pocket for luck, yet he invariably threw it away the moment he sat down to take a hand at whist or cribbage. Another had a mortal aversion to a baby’s crying at breakfast time; this spelt bad luck for him the whole day. Jewish dames of a bygone school went continually in fear of the evil eye. To counteract its attacks upon their offspring they resorted to many devices, among which were the quasi-religious ones of tacking “mezuzos” (charms) to the lintels of the doorways, and of fixing “camires” round their children’s throats. Now my own idiosyncrasy is in favour of odd numbers. How I acquired the harmless passion happened in this way. Among my schoolfellows was a Turkish lad, who was the first to point out to me a curious law of numbers. We would take a string of figures at random, which we added up in line till they totted to a resultant number nine or not. If they “showed up” nine we declared them lucky; if not, not. For example, take numbers 187245=9; but numbers 16294=4. So ingrained is this meaningless habit, that I never buy a railway ticket without sub-
mitting its number to this ridiculous scrutiny. Many a time I have puzzled myself as to the origin of this silly habit; yet it would appear that the affection for number nine displayed by this lad reached Turkey via Arabia. According to the anonymous author of 'Table Talk,' published in 1836 by Charles Knight, long residence in Cairo by the famous traveller J. L. Burckhardt had also rendered him susceptible to the strange fascination of odd numbers. He spent many years collecting a storehouse of Arabian sayings illustrative of the manners and customs of this enlightened people, but, strange to say, he stopped short at the number 999, "adopting," says my authority, "a notion prevalent among the Arabs that even numbers are unlucky, and that anything perfect in its quantity is particularly affected by the evil eye." Whereupon the writer proceeds to give an instance that came under his own notice. At that time there lived in Islington a wealthy cowkeeper named Rhodes, who made many futile attempts to keep 1,000 cows on his premises in a thriving condition at one time, but was invariably baffled. He could, however, keep 999 without experiencing any loss of stock. A similar prejudice the author discovered to prevail in his journeyings through the remoter districts of France, Spain, Italy, and Switzerland. Jews have for ages paid special veneration to the number seven and its multiples, though a strong partiality for minyan, or number ten, has been fostered by the Rabbis in the dicta of 'Ethics,' vi. 9. Thus prayer is impossible in synagogue without a quorum of ten. I was told a funny story about this the other day by a scholarly contributor to 'N. & Q.' Some years ago, being in Prague, he strolled one Sabbath evening inside the old synagogue to have a quiet look round. Suddenly the voice of prayer startled him out of his musings. The beadle had mistaken him for a regular worshipper who was late in arriving to form the regulation number or minyan.

M. L. R. Breslar.

"Log."—I do not know whether the following meaning of log has yet been recorded besides that of a ship's log or the American expression log-rolling. Judging by the eminent architect's commendation of the rule, it might be described as a kind of beneficent King Log in trade. In Mr. T. Blashill's thoughtful paper before the Surveyors' Institution on 25 February (Transactions, vol. xxxiii. part vi), the following paragraph occurs on p. 231:—

"In the tailoring trade, among others, there is a contrivance mysteriously called a 'log.' The tailor works either on day-work or on piece-work, but his piece-work is done under the disguise of day-work, at so much per hour. Every part of a garment has been valued and estimated in time, and is paid for by the artificial hour. If he finishes a 'day's work' in advance of the clock, he can leave with his day's pay. If he is behind the clock, he must put in more time. But, as I understand, he cannot be sweated in a fair shop that adopts the log. There is no individual bargaining. In arranging for day-work the wage varies according to individual aptitude, both parties having in their mind some reference to the cost of work by the log. I see no insuperable difficulty in devising, for any branch of the building industry, a log that may act as a standard day."

Francis P. Marchant.


2. Thos. Fletcher, D.D. Oxon. 1707, author of 'Poems on Several Occasions,' London, 1692, 8vo (see Brit. Mus. Cat. Printed Books), who became second master (1701) and Fellow (1711) of Winchester College, and to whom apparently the biography was meant to relate. Owing to the confusion, the details of his parentage, birth, marriage, issue, and death are all given wrong. He was buried on 12 August, 1713, in Winchester Cathedral, where on the floor of the nave there is a long monumental inscription to him, ending thus:—

Natus Avingtoniae prope Winton. 1666.
Ecclesie Wellensis Prebendaris 1696.
Schola Winton. Didascalus 1701.
Obiit 1713.

It has been said that he married "a daughter-in-law of Mr. Masters, formerly Fellow of New College, and afterwards parson of Holton, near Oxon." (Hearne's 'Collections,' by Doble, Oxford Hist. Soc., vol. i. p. 291). This "Masters" was William Master, rector of Holton 1684-1703 (Foster's 'A. O., 1500-1714,' p. 987, No. 4), of whose family some details are given in Hasted's 'Kent,' vol. iv. p. 122, n. (a), and who appears as a scholar (1662) in Kirby's 'Winchester Scholars.' Mr. Kirby seems to err in stating that he became rector of "Halton, Bucks." The reference by Mr. Doble (ubi supra, p. 389) to the elder brother, Edward Master, D.C.L., the civilian, is probably a mistake.

Thos. Fletcher, D.D., had three sons, who, like their father, were Winchester scholars, viz., Thomas, who became Bishop of Dromore, 1744, of Kildare, 1745; Philip, who..."