

The FIRST and SECOND PARTS of the NEW

# PROVERBS

ON THE

## PRIDE of WOMEN;

G R,

The Vanity of WOMEN Displayed.

With their High Heads, Hoops, and Gezies

To which is Added

Receipt to all Men who want Wives, how to wade  
them by the mouth, as Mungo did his mare.

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Written by a Tinclairan Doctor



**A** Woman who has haughty looks, is under that infection of the plague, even pride; she is ignorant of herself, and thinks as much as she is her own maker, always despising her fellow-creature, as she was not of the seed of Adam.

2. Her eyes bend always upwards toward the skies, and in my opinion, such women come from the world of the moon because they look backwards, toward their native country.

3. And she who is partron full of pride is empty of virtue; but O how wise in her own eyes is she! eloquent in speech, expert in the law without experience.

4. He that joins to such a woman, binds himself to be a galley slave all the days of her life; he must fight against wind and waves, row her to the graves mouth, if she sink not, for she cannot be sold.

5. Woe's me! for many women are weighed down with folly, lifted up with vanity, deeply wounded, being so in love with themselves, their hearts pine away with hatred and sorrow, because their neighbours are exalted above them.

6. This is a sore evil which cleaveth to the daughters of Eve, handed down from mother to daughter, from one generation to another.

7. Ah-hew foolish! are many mothers in training up their daughters in the court of carnality; no sooner have they got judgement to discern the right hand and the left, but they are carried away to be taught by madam vanity, the daughter of Lucifer, who brings them into the college of contradiction, which stands in the town of contention.

8. And here deacon pride, the proud professor, instructs them in the articles of Lucifer's religion, the doct the principal rusty reasons teach them the knowledge of carnality, the language of Ashdod and speech of the infernal legions.

9. Here they are catechised in all sorts of buskings, such as painting of the face, plating of the hair, and kitting their petticoats to the rump.

10. Come all ye dumb brutes, cats, dogs and other creatures, and behold a foolish people walking on the earth as they were not of the earth, decking their bodies with bratts and their bellies with beef and yet you in a rough skin, seem as comely in your kinds, and more obedient to your maker and master than they.

11. Come, come ye lillies of the field, and roses of the garden, and behold how queens, princeesses, and countesses are conterfeited by poor clifparts of vanity, going to church with the robes of unrighteousness round their rumple, with a displayed banner of painted hypocrisy in their right hand, to guard their faces from the sun: O but the lilles outshine the lasses for beauty; owls hide their faces from the beams of the sun, as if their faces were of fish, and their hides hinds tongue: they abhor the bright blink thereof as a cat does mustard.

12. Many of these women are more dangerous than the mouth of devouring cannons: though they appear as angels in the church, they are as serpents in the sheets and a Belzebub above the blankets: woe the man that marries such a woman, he had better be wedded to his staff and go to bed and the beetle in his bosom.

## C H A P II.

**H**E that gets a scolding wife, and a mortifying goodmother, had far better be buried alive for the one will cry him deaf, and the other will waste his money and his meat, fill his belly with wind, and his heart with sorrow, till with hunger and anger he'll die a double death every day.

2. He that marries a gentle wife without a weighty purse of gold or a good portion, binds himself to be his lady's page, his own servant, captain clout's coachman and Mr poverty's position all the days of his life.

3. The care of such a woman is to clothe her antiquity, if her husband should go naked, she laboureth with her tongue not with her hands, describing the genealogy of her forefathers, the gentleness of her blood.

and of the husband's descent, who never came to honour and poverty till he came to her.

4. He that weds for money is a miser, and he for beauty a fool; but he that for virtue and the other two is wiser than the weaver who took a wife and would have nothing, because he had nothing of his own.

5. And the reason was, because his wife might say I made thee rich with my tocher, when thou had nothing but thy ~~T~~.

6. He that marries a widow for her pelf, had better marry a whore if she be handsome and wholesome, for the widow will be upbraiding him with the wealth and pleasure she had with her former husband, who was always the best, because he is gone.

7. Whereas the whore will be ashamed to speak of her former pleasures, because they were stolen, smuggled and unlawful; but rather she will rejoice, love and esteem thee when she enjoys the same without fear of scandal, shame or reproach.

8. He that marries a widow, let it be one who had a husband that gave her blows in every side of the breast, who was hanged for knocking out the brains of his mother, and playing the whore with another woman that she may have to say she had got the best husband to her last, and if thou be not so thou art a poor wretch I'll warrent you.

### C A A P. III.

**I**T is most natural for every sex to have a desire towards its fellow, and without the company of each other, they have no mutual happiness.

2. It is not necessary for thee, O man! who is resolved to join thyself to a wife, that thou join thy household together first, by a mathematical order, the couples and the cansoiling thereof, cover it above and plumb it below.

3. Go to the birds, and be not blind folded, who build their nests, lay their eggs before they hatch their young.

be not so foolish as to have a child before you have a wife, nor a wife before you have a house to hold her in.

4. Stuff thy house with all manner of furniture necessary for the family, marry a wife in the pudding month, and thou shalt have warmth all the winter.

5. Beware of running too fast lest you come too far for the fair sex have short heels, and often fall backward when hearing the voice of wedlock, swooning away for joy of a relief long looked for; behold them not when they turn up their ten toes, lest thou fall into the trap from whence there is no returning, without committing great wickedness.

6. But when thou goes to court a woman, wale her by the mouth, as Mungo did his mare; for by her words ye may know whether she be a wise woman or a fool.

7. If she be poor, proud, and pridfu', turn the back of your hand to her, and your face to another; for she is the worst pennyworth ever came in a poor man's pack sheet. yea happy is he that goes home with the toom halfter without her.

8. But if thou chance to admire the charms of one who is black and lovely, decent and discreet, honest and virtuous, though never so poor, cleave thou unto her by all means, for such a woman will hold thee as her head and husband, then shalt thou reign as a king over thy own house, and all thy family shall be subjects unto thee.

9. For if thou marry one that thinks herself wiser than thee, she will usurp thy authority, countermand thy orders, and hold thee more like her monkey, than her man and master.

10. Keep not private company with a woman that is a great singer, nor a girl that has a game keek, for the rolling of the eyes, and sweetness of the voice, encourage men to commit you.

11. Take not a wife that is tear minded, for such commonly are tail ready, soon angry, soon pleased easy persuaded to any thing; if a temptation assaults her she

will be soon overcome, even to hornify your head, or such are of have looses children.

12. Neither do ye encounter with onē who hatr a big belly, and a besom full of paps for such are seldom wholesome; nor one who is too tall, for such long people when they fall are too heavy to rise; but the best way under the sun is to marry and to continue look back to dirty maidens and so give them the scornful catalogue as follows:

13. O ye haughty maids! scorn my proverbs and I'll scorn your pride, sigh for a man when it is too late, and send for him when he will not come; your song in youth is, *I am o'er yuong to marry yet*, until the wrinkles rise on your face like the back of a ram's horn and have but one tooth bound in with a rag, then make a chanter of your thumb, and drones of your long fingers and play, *Fain would I marry a man just now I've lost my time and lover too.*

14. And here I shall be silent for a short time, then shall I vex vanity once more, let one say I am a rattle scull, another he is jumbled in his judgment, or disturbed in his studies, so I make an end, lest they say I am become a preacher, and every trade is encroaching upon another; now he that wonders at my folly, I'll wonder at his wisdom; then are we even one with another.

#### P A R T IV.

Come, O men, and ministers, behold mad men and foolish women, rushing into the bonds of wedlock as the horse into the battle.

1. No ho, no holding back, but John Slooth and Maggy Idle must be married even because they have no means but meanness, no tocher but ~~T~~ols, no wit but wickedness, no wealth but wanton folly, and poor pride is all their possession, antiquity only excepted.

3. For he is the honourable laird of Sluggarfield-fon, and she is the daughter of Slip-my-dark.

4 Behold he goeth with his garters unbound, and his osom bare, and both his hands holding his breeches.

5 Up gets Maggy in the morning against the hour of nine, weither it be day light or not, but not without the power of a piercer, for she covers herself with her petticoat, and runs to the dung hill as a soldier to his arms, when alarmed by the drum.

6 This is the character of two, which may be multiplied into millions, two by two, that fall into misery by matrimony, and are deadly wounded by the ptague of poverty, for want of virtuous proceedings in themselves.

7 Their great care is once to be firmly married, and when all their care is drowned in the sleep of lust, and when they awake, the love of a calf is quite out; when they look up, when their eyes are opened, and seeing themselves shocked with worldly cares, almost naked, and next to nothing.

8 Now must they work or want, their belly wages war against them, their back and bed must be cloathed; their children also come upon them thick thick, if not threefold.

9 Then says the husband, What have I done? I work hard all the day to myself, and gets no wages, my belly is never filled with bread; but O my heart is always like to break with sorrow.

10. O had I still been the servant of another man then had I got my daily bread and weekly wages; but now I have lost good bread and great pleasure, and O but her beef be a weighty burden on me.

11 Let never man wale his his wife at the kirk door nor pick up a painted image in a marked as I have done, to my deadly danger

12 Her busks are turned into miserable brats, in stead of painting on her face, a slugh of dung which is the sign of a sapless carcase, occasion'd by the scarcity of scouds and scantness of pottage.

13 O miserable and wicked alteration! occasioned through fond love and foreward kindness.

14. What can be worse in a house than a horned goodwife, and hammil goodman, a singed cat, and burnt dog, havin<sup>g</sup> nothing else but dispeace and a poet's portion, which is perfect poverty.

15. Here the goodwife's tongue is the law and the tongs the scepter of her supremacy, the children honour the father as a cur doth a cow from a kail yard. The wife with a whispering voice calls him a cuckold, and all her children may say Amen, our Mother's a whore.

16. And this is the sweetest of all music in the ears of old Nick, when the goodwife's passion, like a flame, breaks out against her husband; and he with vicious blow and impious rage gives her a double down come which is commonly called next to murder, if not so.

17. Now are the flames of fleshy love quenched, and their charity towards one another become as cold as the clay, their former love is smothered to death in the snoke of their hellish wrath, and pride is fallen into the bottomless pit, the place from whence it came, that all their high heads, and Gezies are fallen.

Advertisement. Oyez, Oyez, Oyez.

**B**E it known to all poor, proud and pitiful people, that they may mourn till the sorrow mend them; for deacon pride, the devil's dominie, who has fallen from the top of the high tower of vanity, into the deep ditch of disgrace; his cloathing being of soft butter, has licked up all the mots of misery, disdain on the one side and disgrace on the other; shame and reproach before him, and behind him a tribe of boys, hissing at his buttocks because they were bare.

And it is hoped by me and many others, that he shall never have confidence to set up his daft like face amongst the best well thinking people any more in this country; for we of the Finclarion sect will oppose his doctrine, and send the dominie to his director.

F I N I S.