

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>

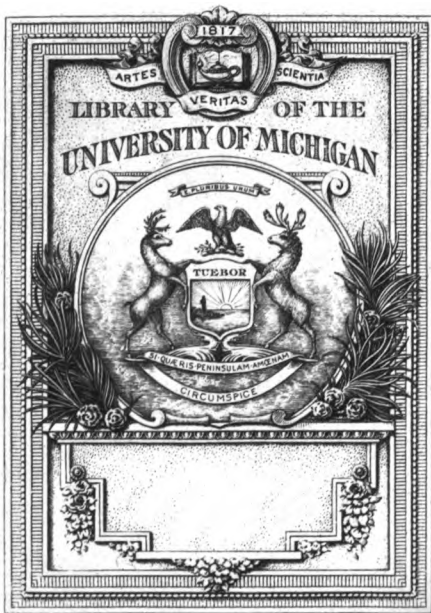


A

3 9015 00369 116 2

University of Michigan - BUHR





PN  
G420  
R 26  
1899



57

3/6

941

*BOHN'S REFERENCE LIBRARY.*

---

HANDBOOK OF PROVERBS.

**GEORGE BELL & SONS**

**LONDON: YORK ST., COVENT GARDEN**

**NEW YORK: 66 FIFTH AVENUE, AND**

**BOMBAY: 53 ESPLANADE ROAD**

**CAMBRIDGE: DEIGHTON BELL & CO.**

A  
HAND-BOOK  
OF  
PROVERBS,

COMPRISING  
RAY'S COLLECTION OF ENGLISH PROVERBS,  
WITH HIS ADDITIONS FROM FOREIGN LANGUAGES.

AND  
A COMPLETE ALPHABETICAL INDEX.

BY THE LATE  
HENRY G. BOHN.



LONDON  
GEORGE BELL AND SONS  
1899

[*Reprinted from Stereotype plates.*]



Folklore  
Grant  
7-31-35  
30776

## ADVERTISEMENT.

WHEN this volume was first projected, the Publisher's intention was merely to reprint the best edition of Ray's Proverbs, which had become a scarce book, and to add thereto that manifest desideratum, an Alphabetical Index. This alone would have been giving for a few shillings something more complete than had ever been given before. But on testing the Index, while it was yet in progress, he discovered that although many of the proverbs in Ray were duplicate, and even triplicate, under shades of difference, some of those now most current were entirely omitted. This gave rise to a diligent examination of other printed collections, of which the publisher has a considerable number, and the additions inserted in alphabetical order are the result. The first 280 pages contain the text of Ray intact, the remainder of the volume (more than one half) is occupied by the Index; in which the additions are distinguishable by the absence of numerical references. It has been found convenient, in some instances, to make one line in the Index serve as a reference to several in the body of the book, although there may be slight differences between them. In such cases, the most current English form of the proverb is usually adopted as the key.

8-1 35  
e

Omissions, imperfections, and redundances are inseparable from a work of this kind, nor are any collections yet printed entirely free from them ; the Publisher claims only to have produced the most comprehensive and complete volume of proverbs yet published in the English language.

H. G. B.

# AUTHOR'S PREFACE

## TO THE FIRST EDITION.

---

NOT to detain the reader with any long discourse concerning the nature, definition and use of proverbs, my notion of a proverb in brief is this; a short sentence or phrase in common use, containing some trope, figure, homonymy, rhyme, or other novelty of expression. It is now some ten years or more since I began this collection; in order to the completing whereof, I read over all former printed catalogues that I could meet with: then I observed all that occurred in familiar discourse, and employed my friends and acquaintance in several parts of England in the like observation and inquiry, who afforded me large contributions. When I thought I had a sufficient stock, I began to consider of a convenient method to dispose them in, so as readily and easily to find any proverb upon occasion; for that I had observed wanting in all former collections. Two presently occurred to my thoughts, both already practised by others. 1. The alphabetical order. 2. The way of heads or common places. This last is made use of by Clerk in his *Adagia Latino-Anglica*, wherein he assumes the heads of that great work commonly known by the name of Erasmus's *Adages*; though indeed it be a complex of the *Adages* of Erasmus, Junius, Cognatus, Brassicanus, and others; and wherein the *Chiliads* of Erasmus are miserably mangled, shuffled, and distracted. To these he accommodates, and with these *Adages* he parallels our English ones, as many as he can. This way of heads or common-places, I have rejected upon several considerations.

1. Because the number of common-places would be too great; or else some proverbs must have been referred to improper heads and many titles would not have had above one or two proverbs under them.

2. Because, contrive your heads with as much care and circumspection as is possible, some proverbs will be found reducible to more than one, and so must have been repeated.

3. This is no way for finding any proverb upon occasion; so that besides the book, there would be an Index necessary for that purpose, which would be as big as a good part of the book.\*

\* The Index given in the present edition, (1855) verifies Mr. Ray's calculation.—ED.



4. In the alphabetical way the proverbs most of them, will be found reduced to heads, as those, for example, which belong to a beggar, a fool, a dog, a horse, &c. will come together. The method I have made choice of, is this: First, I have culled out the proverbs belonging to three heads or common-places, because they are very numerous, and put by themselves in the first place. The remainder I have divided into three general heads or classes. 1. Complete sentences. 2, Phrases, or forms of speech. 3. Similies. The proverbs belonging to each of these heads I have put in an alphabetical order; not taking, as others heretofore have done, the first letter of any though syncategorematical particle that might happen to stand foremost in the sentence, and which is both removable and variable without any prejudice to the sense, but the first letter of the most material word, or, if there be more words equally material, of that which usually stands foremost. And under every letter I have also put those words in alphabetical order, and caused them to be printed in a different character, that so, with the least cast of an eye, any man may find any proverb of which he remembers the most substantial words. All superstitious and groundless observations of augury, days, hours and the like, I have purposely omitted, because I wish they were quite erased out of people's memories, and should be loth to be any way instrumental in transmitting them to posterity. Such also as are openly obscene I have rejected; yet accepting many that are homely and slovenly, because else I must have left out a good number of the most witty and significant of our English proverbs.

I might have added large commentaries, shewing the original, the meaning and use of each proverb; but that I forbear upon good reasons. 1. Because these proverbs being generally used and well known to the vulgar, I feared lest I might incur just blame for endeavouring to explain that of which nobody is ignorant. 2. Because it would swell the book to too great a bulk, and so render it less useful and vendible, many wanting ability or will to purchase, and more leisure or patience to read, a great book: esteeming, as is commonly said, *Μεγα βιβλίον ἴσον τῷ μεγάλῳ κακῷ* (A great book is a great evil.)

And lest any thing should be wanting in this collection, I have added, 1. Local proverbs, with their explications, out of Dr. Th. Fuller's work of the Worthies of England, adding thereto such others as came to my hands or memory since the finishing of the precedent Catalogues. 2. A catalogue of proverbs which I gathered out of formerly printed collections; the greatest part whereof are not English, but French, Spanish, Italian, Dutch, or Welsh Englished; for the most part transcribed out of Mr. Howel's. 3. Some old English saws, and a miscellany of proverbs, partly

rustic and rude ; partly such as come to my knowledge after the former catalogues were completed. Lastly, to these I have added the Scotch proverbs, collected by David Ferguson, minister of Dunfermline ; and so much the rather, because they are not in Mr. Howell's collections.

The books which I have made use of principally are, 1. The Children's Dictionary, a book well known formerly in schools, in which there is an alphabet of Latin proverbs paralleled with English. 2. Camden's Remains, in which also there are a good number of English proverbs alphabetically disposed. 3. Clerk's collection before mentioned. 4. An alphabetical collection by N. R. Gent. 5. Mr. Herbert's *Jacula Prudentum*. 6. A collection of many select and excellent proverbs by Robert Codrington, Master of Arts. 7. and lastly, *Paræmiographia* of Ja. Howell, Esq. Those which I am not assured to be English proverbs I have inserted, yet put in the Italic character, for distinction's sake.

---

#### AUTHOR'S PREFACE TO THE SECOND EDITION.

THE former edition of this Collection of English Proverbs, falling into the hands of divers ingenious persons, my worthy friends, in several parts of this kingdom, had (as I hoped it would) this good effect to excite them, as well to examine their own memories, and try what they could call to mind themselves that were therein wanted, as also more carefully to heed what occurred in reading, or dropped from the mouths of others in discourse. Whereupon, having noted many such, they were pleased, for the perfecting of the work, frankly to communicate them to me ; all which, amounting to some hundreds, besides not a few of my own observations, I present the reader with in this second edition. I dare not pretend it to be a complete and perfect catalogue of all English Proverbs ; but I think I may, without arrogance, affirm it to be more full and comprehensive than any collection hitherto published. And I believe not very many of the proverbs generally used all England over, or far diffused over any considerable part of it, whether the East, West, North or Midland Counties, have escaped it ; I having had communication from observant and inquisitive persons in all those parts ; namely, from Francis Jessop, Esq., of Broomhall, in Sheffield Parish, Yorkshire ; Mr. George Antrobus, Master of the Free School at Tamworth, in Warwickshire ; and Mr. Walter Ash

more, of the same place; Michael Biddulph, Gent. of Polesworth, in Warwickshire, deceased; Mr. Newton, of Leicester; Mr. Sheringham of Caius College, in Cambridge; Sir Philip Skippon, of Wrentham in Suffolk, Knight; Mr. Andrew Paschall, of Chedsey, in Somersetshire; and Mr. Francis Brokesby, of Rowley, in the East Riding of Yorkshire. As for Local Proverbs of lesser extent, proper to some towns or villages, as they are very numerous, so are they hard to be procured; and few of them, could they be had, very quaint or significant.

If any one shall find fault, that I have inserted many English phrases that are not properly Proverbs, though that word be taken in its greatest latitude, and according to my own definition of a Proverb, and object that I might as well have admitted all the idioms of the English tongue; I answer, that, to say the truth, I cannot warrant all those phrases to be genuine Proverbs to which I have allowed room in this collection; for, indeed, I do not satisfy myself in many: but because they were sent me for such by learned and intelligent persons, and who, I ought to presume, understand the nature of a Proverb better than myself, and because I find the like in collections of Foreign Proverbs, both French and Italian, I chose rather to submit them to the censure of the reader, than myself pass sentence of rejection on them.

As for the method I have used in the preface to the former edition, I have given my reason why I made choice of it, which to me does still appear to be sufficient. The method of common-places, if any man think it useful, may easily be supplied by an index of common-places, wherein, to each head, the Proverbs appertaining, or reducible, shall be referred by the apposition of the numeral characters of page and line.

Some Proverbs the reader may possibly find repeated; but I dare say not many. I know this might have been avoided by running over the whole book, and searching for the Proverbs, one by one, in all the places where our method would admit them entry. But sloth and impatience of so tedious a work, enticed me rather to presume upon memory; especially considering it was not worth while to be very solicitous about a matter of so small importance. In such papers as I received after the copy was out of my hands, when I was doubtful of any proverb, I chose to let it stand, resolving that it was better to repeat some than to omit any.

Now, whereas I understand that some proverbs, admitted in the former edition, have given offence to sober and pious persons, as savouring too much of obscenity, being apt to suggest impure fancies to corrupt minds, I have in this omitted all I could suspect for such, save only one, for the letting of which stand, I have given my reason in the note upon it; and yet now,

upon better consideration, I could wish that it was also obliterated. For I would by no means be guilty of administering fuel to lust, which I am sensible needs no incentives, burning too eagerly of itself.

But though I do condemn the mention of anything obscene, yet I cannot think all use of slovenly and dirty words to be such a violation of modesty, as to exact the discarding all Proverbs of which they are ingredients. The useful notions which many ill-worded Proverbs do import, may, I think, compensate for their homely terms; though I could wish the contrivers of them had put their sense into more decent and cleanly language. For if we consider what the reasons are why the naming of some excrements of the body, or the egestion of them, or the parts employed therein, is condemned, we shall find them to be, either, 1. Because such excrements being offensive to our senses, and usually begetting a loathing in our stomachs, the words that signify them are apt to do so too: and for their relation to them, such also as denote those actions and parts of the body by which they are expelled: and therefore the mention of them is uncivil, and contrary to good manners; or, 2. Because such excrements reflect some dishonour upon our bodies, it being reputed disgraceful to lie under a necessity of such evacuations, and to have such sinks about us: and therefore modesty requires that we decline the naming of them, lest we seem to glory in our shame. Now these reasons to me seem not so weighty and cogent, as to necessitate the omission of so many of the most witty and significant of our English Proverbs. Yet, further, to avoid all occasion of offence, I have, by that usual expedient of putting only the initial letters for the uncleanly words, so veiled them, that I hope they will not turn the stomach of the most nice. For it is the naming such things by their plain and proper appellatives that is odious and offensive; when they come lapped up (as we say) in clean linen, (that is, expressed in oblique, figurative, or metaphorical terms,) or only intimated and pointed at, the most modest can brook them well enough. The appendix of Hebrew Proverbs was collected and communicated by my worthy friend Mr. Richard Kidder, Rector of Rayn, in Essex.

So I have dispatched what I thought needful to premise either for my own excuse, or the reader's satisfaction, to whose favourable acceptance I recommend this work.

J. RAY.

## EDITOR'S PREFACE TO THE FOURTH EDITION.

LITTLE need to be said concerning the nature and use of the subject of this book, conveying at once entertainment and profit, as the wise man observes, like apples of gold in pictures of silver.

A proverb is usually defined, an instructive sentence, or common and pithy saying, in which more is generally designed than expressed; famous for its peculiarity and elegance, and therefore adopted by the learned as well as the vulgar, by which it is distinguished from counterfeits, which want such authority.

It owes its original and reputation to the sayings of wise men, allusions of the ancient poets, the customs of countries, and manners of mankind, adapted to common use, as ornaments of speech, rules of instruction, arguments of wisdom, and maxims of undeniable truth.

The peculiarity of proverbs arises sometimes from the novelty of an expression, which strikes the fancy of the hearer, and engages him to convey it down to posterity. Sometimes the thing itself discovers its own elegance, and charms men into an universal reception of it. It is also frequently beholden to the propriety or the ambiguity of a word, for its singularity and approbation. In short, brevity, without obscurity, is the very soul of it.

The dignity also of proverbs is self-evident. They are not to be reckoned insignificant trifles, only fit for School-boys, since the most learned among the ancients studied and recorded them in lasting monuments of fame, and transmitted them to their successors as the most memorable instructions of human life, either in point of regular conduct, or common prudence. Plutarch, Theophrastus, Plato, and Erasmus, with many others, thought the knowledge of them an honourable study.

Solomon compiled a book on this subject, the noblest in the world, the design of which is to shew, that a proverb is the interpretation of the words of the wise, Prov. i. 6. There is scarce any part of the sacred writings in which they are not to be found.

Their usefulness is at least equal to their dignity, as they conduce to the understanding of philosophy, of which they are the very remains, and are adapted effectually to persuade: for what can strike more than universal truths, well applied to a point in question? They drive the nail home in discourse, and clinch it with the strongest conviction: for which reason Aristotle, in his Rhetoric, places proverbs among the undeniable testimonies of truth. Quintilian, on account of their veracity and success, commends them as helps to the art of speaking and writing well.

The understanding of adages is not half so difficult as the knack of applying them with propriety; and therefore they are not to be used as meat, but sauce, or seasoning; not to clog, but adorn. The too frequent use and repetition of them beget a distaste, and therefore they ought to be introduced only at proper times and places; for when impertinently applied they are not only disgusting, but even darken one another.

Of this book there have been three editions: the two first published by the learned and ingenious author himself; the third in the year 1742, which wanted many articles that were in the former, all which are restored in this, with some additions, made and inserted through the assistance of a learned gentleman, by the public's most obedient servant.

December 5, 1767.

---

#### EDITOR'S PREFACE TO THE FIFTH EDITION.

THE object of the Author in compiling this work, and the plan he pursued in its exposition and arrangement, are so fully detailed in the preceding pages, as to require no illustration. It only remains to the Editor to note the improvements which this impression of "RAY's Collection of English Proverbs" has undergone, and in what respects it will be found superior to the edition of 1768.

The book has been attentively revised; the parallel Proverbs in French and Italian, corrected, and, with few exceptions, modernized; and such additional applications have been made from sources in the Spanish and Portuguese languages, as will, it is presumed, give the work a feature of novelty. The augmentation on this head might have been carried to a much larger extent, had not the Editor been restrained by the consideration which operated with MR. RAY in the adoption of the Greek and Latin adages, that of unnecessarily increasing its bulk. Many English proverbs, omitted in former editions, are also incorporated; and those contributed by Mr. Paschall, inserted in their proper places. The Scottish proverbs are restored to the dialect of their country, (of which, to render them more intelligible, they had been divested, to their manifest injury in terseness and point); and to gratify curiosity, some expressions peculiar to the Welsh and the Irish have been interspersed.

To render this volume more acceptable to the public, the original prefaces to the editions of 1670, and Camb. 1678, together with the address prefixed to the impression of 1768, are reprinted.

With this brief recital of the points to which his labours have been directed, the Editor submits his work to the attention of the Literati with much diffidence and respect.

J. B.

LONDON, 1818.

## TABLE OF CONTENTS.

---

	Page
PROVERBIAL SENTENCES . . . . .	1
PROVERBS, &C., RELATING TO HEALTH, DIET, AND PHYSIC	25
PROVERBS, &C., RELATING TO HUSBANDRY, WEATHER, AND THE SEASONS . . . . .	32
PROVERBS, &C., RELATING TO LOVE, WEDLOCK AND WOMEN	41
AN ALPHABET OF JOCATORY, NUGATORY, AND RUSTIC PROVERBS. . . . .	49
MISCELLANEOUS PROVERBS AND SAYINGS. . . . .	62
PROVERBS THAT ARE ENTIRE SENTENCES . . . . .	66
PROVERBIAL PHRASES AND FORMS OF SPEECH, NOT ENTIRE SENTENCES . . . . .	147
PROVERBIAL SIMILES, IN WHICH THE QUALITY AND SUBJECT BEGIN WITH THE SAME LETTER . . . . .	185
PROVERBIAL RHYMES AND OLD SAWS . . . . .	194
PROVERBS OUT OF DR. FULLER'S WORTHIES OF ENGLAND	197



	Page
SCOTTISH PROVERBS . . . . .	226
BRITISH OR WELSH PROVERBS . . . . .	267
IRISH PROVERBS . . . . .	270
DANISH PROVERBS . . . . .	270
EASTERN PROVERBS . . . . .	271
HEBREW PROVERBS . . . . .	273

---

AN ALPHABETICAL INDEX TO RAY'S PROVERBS, ENLARGED BY EXTENSIVE ADDITIONS FROM OTHER SOURCES . . . . .	281
--	-----

▲

COMPLETE COLLECTION  
OF  
ENGLISH PROVERBS,

ETC. ETC.

---

SENTENCES AND PHRASES FOUND IN FORMER COLLECTIONS OF PROVERBS, MOST OF THEM IN COMMON USE, OR BORROWED FROM OTHER LANGUAGES.

A.

ANTIQUITY is not always a mark of verity.  
 Better go *about* than fall into the ditch.—*Span. Mas vale rodear que no fogar.*  
 The *absent* are always at fault. *Fr. Les absents ont toujours tort.*  
 In vain he craves *advice* that will not follow it.  
 When a thing is done, *advice* comes too late.  
 Be slow of giving *advice*, ready to do a service. *Ital.*  
 Give *advice* to all; but be security for none.  
 If you wish good *advice*, consult an old man. *Port.*  
 Though old and wise, yet still *advise*.  
 It's an ill *air* where nothing is to be gained.  
 No *alchemy* like saving.  
 Good *ale* is meat, drink, and cloth.  
*Anger* dieth quickly with a good man.  
 He that is *angry* is seldom at ease.  
 For what thou canst do thyself rely not on *another*.  
 The wholesomest meat is at *another* man's cost.  
 No one knows the weight of *another's* burden.  
 When you are an *anvil*, hold you still;  
 When you are a hammer, strike your fill. *Ital.*

The *ape* claspeth her young so long that at last she killeth them.

An *ape* is an ape, a varlet's a varlet,  
Though they be clad in silk or scarlet. *Span.*

*Aunque vistays a la mona de seda, mona se queday.*

A broken *apothecary*, a new doctor.

*Apothecaries* would not give pills in sugar unless they were bitter.

Better ride on an *ass* that carries me, than a horse that throws me.—*Span.* *Mas quero asno que me leve, que cavallo que me derrube.*

When all men say you are an *ass*, it is time to bray. *Span.*

Ask but enough, and you may lower the price as you list.—  
*Span.—Ital.* According to that in *Latin*: *Oportet iniquum petas, ut æquum feras*: You must ask what is unjust that you may obtain what is just.

## B.

BE not a *baker* if your head be of butter. *Span.*

The *balance* distinguishes not between gold and lead.

There's no great *banquet* but some fare ill.

One *barber* shaves not so close but another finds work.

On a good *bargain* think twice. *Ital.*

*Barefooted* men should not tread on thorns.

*Bashfulness* is an enemy to poverty.

Better to be *beaten* than be in bad company.

*Beauty* is a blossom.

*Beauty* draws more than oxen.

*Beauty* is no inheritance.

The *beggar* is never out of his way.

The *beggar* may sing before the thief.

*Cantabit vacuus coram latrone viator.*

Better die a *beggar* than live a beggar.

Such a *beginning* such an end.

He that makes his *bed* ill lies thereon.

If the *bed* could tell all it knows, it would put many to the blush.

He who lies long in *bed* his estate feels it.

Who looks not *before*, finds himself behind.

*Bells* call others to church, but enter not themselves.

Be not too hasty to *outbid* another.

What is *bought* is cheaper than a gift.—*Port.* *Mais barato he o comprado que o pedido.*

Who hath *bitter* in his mouth spits not all sweet.

The *blind* man's wife needs no painting. *Span.*

For whom does the *blind* man's wife paint herself? *La mugér del ciego, para quién se aféyta?*

He is *blind* enough, who sees not through the holes of a sieve. *Span.*

That which *blossoms* in the spring, will bring forth fruit in the autumn.

He that *blows* in the dust, fills his own eyes.

The *body* is the socket of the soul.

It is easy to *bow* down hill.

*Brabbling* curs never want sore ears.

The *brain* that sows not corn, plants thistles.

The ass that *brays* most, eats least.

Would you have better *bread* than is made of wheat? *Ital.*

*Bread* with eyes, and cheese without eyes.—*Span.* *Pan con ojos, y queso sin ojos.*

As I *brew*, so I must drink. *Some say*, as I brew, so I must bake.

There is no deceit in a *brimmer*.

Between two *brothers*, two witnesses and a notary. *Span.*

*Building* is a sweet impoverishing. (*It is called the Spanish plague: therefore, as Cato well saith, Optimum est alienæ insania frui.*)

*Building* and the marrying of children are great wasters. *Fr.*

The greatest *burdens* are not the gainfullest.

To *buy* dear is not bounty.

*Buy* at a market, but sell at home. *Span.*

*Comprar en heria, y vender en casa.*

### C.

**THERE** is no *cake* but there is the like of the same make.

In a *calm* sea every man is a pilot.

A good *candle-holder* proves a good gamester.

If thou hast not a *capon*, feed on an onion. *Fr.*

The *cat* is hungry when a crust contents her.

The liquorish *cat* gets many a rap.

It's a bad *cause* that none dare speak in.

He that *chastiseth* one, amendeth many.  
The *charitable* give out at the door, and God puts in at the window.

Though the fox runs, the *chicken* hath wings.  
The *chicken* is the country's, but the city eats it.

Woe to the house where there is no *chiding*.  
The *child* saith nothing but what he heard at the fire. *Span.*  
To a *child* all weather is cold.

When *children* stand quiet, they have done some harm.  
What *children* hear at home, soon flies abroad.

*Children* are poor men's riches, certain cares, but uncertain comforts; when they are little, they make parents fools; when great, mad.

He that has no *children* knows not what is love. *Ital.*  
A light *Christmas* a heavy sheaf.

The *choleric* drinks, the melancholic eats, the phlegmatic sleeps.

Who never *climb'd*, never fell.

After *clouds* comes clear weather.

Give a *clown* your finger, and he'll take your whole hand.

*Cobblers* and tinkers are the best ale-drinkers.

The *cock* crows and the hen goes.

When you ride a young *colt*, see your saddle be well girt.

The *comforter's* head never aches. *Ital.*

He *commands* enough that obeys a wise man. *Ital.*

It's good to have *company* in trouble. *Solamen miseris socios habuisse doloris.*

Keep good men *company*, and you shall be of the number.

*Confession* of a fault makes half amends for it.

He that *contemplates*, hath a day without a night.

He may well be *contented* who needs neither borrow nor flatter.

Clear *conscience*, a sure card.

He that *converseth* not with men, knoweth nothing.

*Corn* in good years is hay; in ill years straw is corn.

*Corn* is cleansed with the wind, and the soul with chastening.

He *covers* me with his wings, and bites me with his bill.

A *covetous* man is like a dog in a wheel, that roasteth meat for others.

A dry *cough* is the trumpeter of death.

Keep *counsel* thyself first.

Give neither *counsel* nor salt till you are asked for it. *Ital*

*Counsels* in wine seldom prosper.  
 He that will not be *counselled* cannot be helped.  
*Courtesy* on one side never lasts long.  
*Courts* have no almanacks.  
 A friend at *court* is better than a penny in the purse.  
*Craft* bringeth nothing home.  
 To a *crazy* ship all winds are contrary.  
*Credit* lost is like a Venice glass broken.  
 He that has lost his *credit* is dead to the world.  
 No man ever lost his *credit*, but he who had it not.  
 He getteth a great deal of *credit* who payeth but a small debt.  
*Crooked* logs make straight fires. [Ital.]  
*Crosses* are ladders that lead to heaven.  
 Carrion *crows* bewail the dead sheep, and then eat them. Ital.  
*Cruelty* is a tyrant always attended with fear.  
 Who is a *cuckold*, and conceals it, carries coals in his bosom.—  
 Span. *Quien es cornudo, y calla, en el corazon trae un ascua.*  
 Let every *cuckold* wear his own horns.  
 In rain and sunshine *cuckolds* go to heaven.  
 A *cut-purse* is a sure trade, for he hath ready money when his work is done.

## D.

You *dance* in a net, and think nobody sees you.  
 When all is gone and nothing left,  
 What avails the *dagger* with dudgeon-heft?  
 The *danger* past, and God forgotten.  
 No *day* passeth without some grief.  
 A bad *day* never hath a good night.  
 Every *day* has its night, every weal its woe. Danish.  
*Deaf* men go away with the injury.  
 It's a wicked thing to make a *dearth* one's garner.  
*Death* keeps no calendar.  
 Men fear *death* as children to go in the dark.  
 Better to go to bed supperless than to get up in *debt*. Span.  
 He that gets out of *debt*, grows rich.  
*Deeds* are fruits, words are but leaves.  
*Deeds* are males, and words are females.—Ital. *I fatti sono maschi, le parole femine.*  
 Desires are nourished by *delays*.

He loseth his thanks who promiseth and *delayeth*. *Gratia ab officio, quod mora tardat, abest.*

A man may lose his goods for want of *demanding* them. *Optima nomina non appellando fiunt mala.*

First *deserve*, and then desire.

*Desert* and reward seldom keep company.

*Discreet* women have neither eyes nor ears. *Fr.*

Sweet *discourse* makes short days and nights.

*Diseases* are the tax on pleasures.

All her *dishes* are chafing-dishes.

The *devil* is not always at one door.

It's an ill battle where the *devil* carries the colours.

*Diversity* of humours breedeth tumours.

A man may cause his own *dog* to bite him.

The *dog* who hunts foulest, hits at most faults.

When a *dog* is drowning, every one offers him water.—*Fr.*

*Quand un chien se noye, chacun lui offre à boire.*

*Dogs* wag their tails not so much in love to you as to your bread. *Span.*

*Dogs* gnaw bones because they cannot swallow them. *Ital.*

Do what thou ought, let come what may.

A noble house-keeper needs no *doors*.

Do as the friar saith, not as he doth. *Span.*

A great *dowry* is a bed full of brambles. *Span.*

Fine *dressing* is a foul house swept before the windows.

He was hang'd that left his *drink* behind.

Who loseth his *due* getteth no thanks.

### E.

Go *early* to the fish-market, and late to the shambles. *Span.*

Wider *ears* and a short tongue.

Think of *ease*, but work on.

That which is *easily* done is soon believed.

Who *eats* his dinner alone, must saddle his horse alone. *Span.*

*Quien solo come su gallo, solo ensille su cavallo.*

*Eat* to live, but do not live to eat.

You cannot hide an *eel* in a sack.

Good to begin well, better to *end* well.

In the *end* things will mend.

He that *endureth*, is not overcome.  
 No man knows better what good is, than he that has *endured* evil.  
 If you would make an *enemy*, lend a man money, and ask it of him again. *Port.*  
 For a flying *enemy* make a silver bridge. *Span.*  
*Envy* never enriched any man.  
 Of *evil* grain no good seed can come.  
 Bear with *evil*, and expect good.  
*Evil* gotten, evil spent. *Malè parta malè dilabuntur.*  
 That which is *evil* is soon learnt.  
*Evil* that cometh out of thy mouth fieth into thy bosom.

## F.

WHO hath a *fair* wife, needs more than two eyes.  
*Fair* is not fair, but that which pleaseth.—*Ital.* Non è bello quel' ch' è bello ma è bello quel' che piace.  
 A *fair* woman, and a slash'd gown, find always some nail in the way. *Ital.*  
 One may sooner *fall* than rise.  
*Fall* not out with a friend for a trifle.  
 If I were to *fall* backwards, I should break my nose.—*Ital.*  
*i. e.* I am so foiled in every thing I undertake.  
 It is a poor *family* that hath neither a whore nor a thief in it.  
 A *fat* house-keeper makes lean executors,  
 A *fat* kitchen, a lean will.—*Ital.* Grassa cucina magro testamento.  
 Every one basteth the *fat* hog, while the lean one burneth.  
 Teach your *father* to get children.  
 Such a *father* such a son. *Span.*  
 The *faulty* stands on his guard.  
 Every one's *faults* are not written on their foreheads.  
 Better pass a danger once than be always in *fear*. *Ital.*  
*Fear* not the loss of the bell more than the loss of the steeple.  
 Reckon right, and *February* hath thirty-one days.  
 He that hath a *fellow-ruler* hath an over-ruler.  
*Fiddler's* fare; meat, drink, and money.  
 Take heed you *find* not that you do not seek. *Ital.*  
 Well may he smell of *fire* whose gown burneth.  
 The *first* dish pleaseth all.



- Take your wife's *first* advice, not her second. *Span.*  
 Make not *fish* of one and flesh of another.  
*Fish* follow the bait.  
*Fish* make no broth.  
 In the deepest water is the best *fishing*.  
 He that is suffered to do more than is *fitting*, will do more than is lawful.  
 No man can *flay* a stone.  
 One *flower* makes no garland.  
 No one is a *fool* always ; every one sometimes.  
 A *fool* is fulsome.  
 A *fool* demands much ; but he's a greater that gives it.  
*Fools* tie knots, and wise men loose them.  
 If *fools* went not to market, bad ware would not be sold.  
*Span.*  
 One *fool* makes an hundred. *Span.*  
 If you play with a *fool* at home, he'll play with you in the market.  
 None but *fools* and fiddlers sing at their meat.  
 Better a bare *foot* than no foot at all.  
*Forgive* any sooner than thyself. *Fr. Ital.*  
 The *foremost* dog catcheth the hare.  
 The persuasion of the *fortunate* sways the doubtful.  
 When *fortune* smiles, take the advantage.  
 He who hath no ill *fortune*, is cloyed with good.  
 He that will deceive the *fox*, must rise betimes.—*Span. Quien el diablo hà de enganar, de mañana se ha de levantar.*  
 When the fox is asleep, nothing falls into his mouth. *Fr. Au regnard endormi rien ne cheut en la gueule.*  
*Foxes*, when they cannot reach the grapes, say they are not ripe.  
 The best mirror is an old *friend*.—*Span. No ay mejor espejo que el amigo viejo.*  
 Life without a *friend* is death without a witness. *Span. Vida sin amigo, muerte sin testigo.*  
 Make not thy *friend* too cheap to thee, nor thyself to thy friend.  
 When a *friend* asketh, there is no to-morrow.—*Span. Quando amigo pide no ay mañana.*  
 A *friend* is not so soon gotten as lost.

Have but few *friends*, though many acquaintances. *Span.*

*Conocidos muchos, amigos pocos.*

In time of prosperity, *friends* will be plenty ;

In time of adversity, not one amongst twenty.

A tree is known by its *fruit*, and not by its leaves.

The *further* we go, the further behind.

G.

WHO would be a *gentleman*, let him storm a town.

It's not the gay coat makes the *gentleman*.

He *giveth* twice that gives in a trice. *Bis dat qui cito dat.*

A *gift* long waited for is sold, and not given. *Dono molto aspetatto, è venduto, non donato. Ital.*

*Giving* is dead now-a-days, and restoring very sick.

Who *gives* thee a capon, give him the leg and the wing. *Span.*

To *give* and keep there is need of wit.

A man of *gladness* seldom falls into madness.

What your *glass* tells you will not be told by counsel.

He that hath a head made of *glass* must not throw stones at another. *Span. Si teneys la cabeça de vidro, no os tomeys à pedradas co-migo.*

Who hath *glass-windows* must take heed how he throws stones.—*Span.* To understand this proverb, it is necessary to remark, that, owing to the heat of the climate, the windows in Spain are seldom glazed.

Do not say *go*, but *gae* ; *i. e.* go thyself.

*God* deprives him of bread who likes not his drink.

*God* healeth, and the physician hath the thanks.

Get thy spindle and thy distaff ready, and *God* will send thee flax : *i. e.* Let us do our duty, and refer the rest to *God's* providence.

*God* cometh with leaden feet, but striketh with iron hands.

When *God* pleases it rains with every wind. *Port.*

*God* comes at last when we think he is farthest off. *Ital.*

*God* hath often a great share in a little house. *Fr.*

*God*, our parents, and our master, can never be requited. *Fr.*

No lock will hold against the power of *gold*. *Span.*

You may speak with your *gold*, and make other tongues dumb. Where *gold* speaks every tongue is silenced.—*Ital.*

*Dove l'oro parla, ogni lingua tace.*

When we have *gold* we are in fear, when we have none we are in danger. *Ital.*

A *good* thing is soon snatched up.

A handful of *good* life is better than a bushel of learning.

*Mieux vaut un poing de bonne vie, que plein muid de clergie.*—

Fr. *The Spaniards say,* A handful of common sense is worth a bushel of learning. *Mas vale puñado de natural, que almazada de ciencia.*

One never loseth by doing *good* turns.

*Good* and quickly seldom meet.

*Goods* are theirs who enjoy them. *Ital.*

*Gossips* and frogs drink and talk.

The *greatest* strokes make not the best music.

There could be no *great* ones if there were no little.

He that *gropes* in the dark finds that he would not.

Many things *grow* in the garden that were never there.

The *groundsel* speaks not save what it heard of the hinges.

He who is a *good* paymaster is lord of another man's purse.

*Ital.*

## H.

THE *wise hand* doth not all the foolish tongue speaketh. *La mano cuerda no haze, todo lo que dice la lengua loca.* *Span.*

*Happy* is he who knows his follies in his youth.

The *hard* gives no more than he that hath nothing.

Things *hardly* attained are longer retained.

He who would have a *hare* for breakfast must hunt overnight.

Good *harvests* make men prodigal, bad ones provident.

He that hath a good *harvest* may be content with some thistles.

'Tis safe riding in a good *haven*.

The first point of *hawking* is hold fast.

The gentle *hawk* mans herself.

When the *head* aches all the body is the worse. *Dum caput infestat labor omnia membra molestat.*

One is not so soon *healed* as hurt.

*Health* without money is half a sickness. *Ital.*

What the *heart* thinketh the tongue speaketh.

Who spits against *heaven* it falls in his face. *Span.*

*Hell* is full of good meanings and wishes.

*Hell* is paved with good intentions.

King *Henry* robbed the church and died poor.  
 The *high-way* is never about.  
 Look *high*, and fall into a cow-turd.  
 Every man is best known to *himself*.  
 Better my *hog* dirty home than no hog at all.  
 Dry bread at *home* is better than roast-meat abroad.  
 He is wise that is *honest*. *Ital.*  
 Of all crafts, to be an *honest* man is the master-craft.  
 A man never surfeits of too much *honesty*.  
 Lick *honey* with your little finger.  
 He that licks *honey* from thorns, pays too dear for it. *Fr.*  
 Trop achepte le miel qui sur espines le leche.  
*Honey* is sweet, but the bee stings. *Ital.*  
*Honour* and ease are seldom bed-fellows.  
*Hope* is a good breakfast, but a bad supper.  
 He that lives in *hope*, danceth without a minstrel. *Span.*  
 The *horse* thinks one thing, and he that rides him another.  
 Lend thy *horse* for a long journey, thou mayest have him  
 return with his skin.  
 All things are soon prepared in a well-ordered *house*.  
 The foot on the cradle, and hand on the distaff, is the sign of  
 a good *housewife*. *Span.*  
 An *humble-bee* in a cow-turd thinks himself a king. *Or,* A  
 beetle in a cow-turd, &c.  
 A *hungry* man, an angry man.  
*Husbands* are in heaven whose wives chide not.  
 Be a good *husband*, and you will get a penny to spend, a  
 penny to lend, and a penny for a friend.

## I, J

*IDLENESS* turns the edge of wit.  
*Idleness* is the key of beggary.  
*Jest* not with the eye, nor religion. *Span.*  
 The truest *jests* sound worst in guilty ears.  
 Better be *ill* spoken of by one before all, than by all before  
 one.  
 An *ill* stake standeth longest.  
 There were no *ill* language were it not ill taken.

The best remedy against a  
both. *Span.*

*Industry* is fortune's right

He goes not out of his way

We must not look for a gold

An *itch* is worse than a sm

*Itch* and ease can no man

WHERESOEVER you see y  
friends.

A *knotty* piece of timber m

Many *kiss* the hands they

He that eats the *king's* goose

He giveth one *knock* on the

—*Ital. i. e.* He speaks n

wholly extraneous.

He that *labours*, and thrives,  
*y eria, oro hila.*

The *lame* goeth as far as the

The *last* suitor wins the maid

In a thousand pounds of *law*

The *law* is not the same at mo

The worst of *law* is, that one a

A suit of *law* and an urinal bri

A good *lawyer*, an evil neighb

He *laughs* ill that laughs himsel

He would not *lend* his knife to

*i. e.* So excessive is his avarice

Let your *letter* stay for the post

*Ital. i. e.* Be always before-ha

A bean in *liberty* is better than a

Every *light* is not the sun.

*Like* author like book.

*Like* to like, and Nan for Nichol

The *lion's* skin is never cheap.

A *little* body doth often harbour a

The *little* cannot be great unless h

*Little* sticks kindle the fire, but gr

risheth in *needless* danger is the devil's martyr.  
 at begets a new appetite. *Fr.*  
 y *neighbour's* house is on fire, be careful of thine own.  
*res agitur paries cum proximus ardet.*  
 runs in the *night* stumbles.  
*tingale* and the cuckoo sing both in one month.  
 e *noble*, the more humble.  
 ather and knaves come out of the *north*.  
 down, nothing up.  
 have, nothing crave.  
 g *nothing* we learn to do ill. *Nihil agendo male agere*  
*nis.*  
 e painful to do *nothing* than something.  
 hath *nothing* is not contented.  
 e's tongue is privileged to talk.

## O.

nder never pardons. *Ital.*  
 ring of them that are very old, or very young, lasteth  
 ealing an *old* sore.  
 gs not an *old* man who steals his supper from him.  
 ld dog barks, he gives counsel. *Ital. Cane vecchio non baia*  
*o.*  
 ds and old wine are best.—*Fr.*  
 n, when they scorn young, make much of death.  
 r, as *Mr. Howell* hath it, When they sport with young  
 n.  
 es are *old* they yield no honey.  
 man's staff is the rapper at death's door. *Span.*  
 nave is no babe.  
 e *old* age is evil, youth can learn no good.  
 n an *old* man will not drink, go to see him in another  
 old. *Ital.*  
 ho hath but *one* hog, makes him fat; and he who hath  
 t one son, makes him a fool. *Ital.*  
 ho is wanting to *one* friend, loseth a great many.  
 hrewd turn deserv  
 umber invites another.  
 ory is good till another's told.

The best remedy against an *ill* man, is much ground between both. *Span.*

*Industry* is fortune's right hand, and frugality her left.

He goes not out of his way, that goes to a good *inn*.

We must not look for a golden life in an *iron* age.

An *itch* is worse than a smart.

*Itch* and ease can no man please.

## K.

WHERESOEVER you see your *kindred*, make much of your friends.

A *knotty* piece of timber must have smooth wedges.

Many *kiss* the hands they wish to see cut off. *Span.*

He that eats the *king's* goose shall be choked with the feathers.

He giveth one *knock* on the hoop, and another on the barrel.

—*Ital. i. e.* He speaks now to the purpose, now on matters wholly extraneous.

## L.

HE that *labours*, and thrives, spins gold. *Span. Quien ara, y cria, oro hila.*

The *lame* goeth as far as the staggereer.

The *last* suitor wins the maid.

In a thousand pounds of *law* there's not an ounce of love.

The *law* is not the same at morning and night.

The worst of *law* is, that one suit breeds twenty. *Span.*

A suit of *law* and an urinal brings a man to the hospital. *Span.*

A good *lawyer*, an evil neighbour.

He *laughs* ill that laughs himself to death.

He would not *lend* his knife to the devil to stab himself.—*Ital. i. e.* So excessive is his avarice.

Let your *letter* stay for the post, not the post for the letter.—

*Ital. i. e.* Be always before-hand with your business.

A bean in *liberty* is better than a comfit in prison.

Every *light* is not the sun.

*Like* author like book.

*Like* to like, and Nan for Nicholas.

The *lion's* skin is never cheap.

A *little* body doth often harbour a great soul.

The *little* cannot be great unless he devour many.

*Little* sticks kindle the fire, but great ones put it out.

*Little* dogs start the hare, but great ones catch it.  
 That *little* which is good fills the trencher.  
 He can give *little* to his servant who licks his own trencher.  
 He *liveth* long that liveth well. [Ital.]  
*Life* is half spent before we know what it is.  
 He that *liveth* wickedly can hardly die honestly.  
 He that *lives* not well one year, sorrows for it seven.  
 It's not how long, but how well, we *live*.  
 Who *lives* well sees afar off. *Span*.  
 The *life* of man is a winter's day and a winter's way.  
 He *loseth* nothing who keeps God for his friend.  
 He hath not *lost* all who hath one throw to cast. *Fr*.  
*London* bridge was made for wise men to pass over, and for  
 fools to pass under.  
*Love* lives in cottages as well as in courts.  
*Love* rules his kingdom without a sword.  
*Love* being jealous, makes a good eye look asquint.  
*Love* asks faith, and faith asks firmness. *Ital*.  
 They *love* too much that die for love.  
 They who *love* most are least valued.  
 Where *love* fails we espy all faults.  
 A *low* hedge is easily leapt over.

## M.

A *MAID* that taketh yieldeth.—*Ital*. *Donna che prende, tosto  
 si rende*.  
 A *maid* that laughs is half taken.  
     A *maid* oft seen, a gown oft worn,  
     Are disesteem'd and held in scorn.  
*Manners* often make fortunes.  
 When *many* strike on an anvil they must strike by measure.  
*Many* ventures make a full freight.  
*Many* without punishment, none without sin.  
*Many* speak much that cannot speak well.  
 The *March* sun causes dust, and the wind blows it about.  
 When the *mare* hath a bald face, the filly will have a blaze.  
 The *market* is the best garden. *In London they say*, Cheap-  
 side is the best garden.  
 The *married* man must turn his staff into a stake.  
 Before you *marry*, be sure of a house wherein to tarry.  
*Span*. *Ital*.



Honest men *marry* soon, wise men not at all. *Ital.*  
 He who *marries* a widow will often have a dead man's head  
 thrown in his dish. *Span.*  
 He who *marries* for wealth, sells his liberty.  
 Who *marries* for love without money, hath good nights and  
 sorry days. *Ital. Span.*  
 One eye of the *master* sees more than four of the servant's.—  
*Ital. Piu vide un occhio del patron che quattro de' servitori.*  
 Though the *mastiff* be gentle, yet bite him not by the lip.  
 Use the *means*, and God will give the blessing.  
*Measure* thrice what thou buyest, and cut it but once. *Ital.*  
*Measure* is a merry mean.  
 All *men* row galley way.—*Ital. i. e.* Every one draweth to-  
 wards himself.  
 He is not a *merchant* bare, that hath money's worth, or ware.  
 It is good to be *merry* at meat.  
*Mettle* is dangerous in a blind horse.  
*Mills* and wives are ever wanting.  
 The *mill* cannot grind with the water that is past.  
 The abundance of *money* ruins youth.  
 The skilfullest without *money* is scorned.  
 He that hath *money* in his purse cannot want a head for his  
 shoulders.  
 Ready *money* will away.  
*Money* is that art that hath turned up trump.  
*Money* is welcome though it come in a dirty clout.  
 Would you know the value of *money*, go and borrow some.  
 The *morning* sun never lasts a day. [*Span.*  
 The good *mother* saith not, will you, but gives. *Ital.*  
 You must not let your *mouse-trap* smell of cheese.  
 The virtue of the *mouth* healeth all it toucheth.—*Ital. i. e.*  
 Good language.  
*Music* helps not the tooth-ache.

## N.

ONE *nail* drives out another.—*Fr. Un clou pousse l'autre.*  
 A good *name* keeps its lustre in the dark.  
 He who but once a good *name* gets,  
 May piss a bed, and say he sweats. *Ital.*  
 The evil wound is cured, but not the evil *name*.  
*Nature* draws more than ten oxen.

Who perisheth in *needless* danger is the devil's martyr.

*New* meat begets a new appetite. *Fr.*

When thy *neighbour's* house is on fire, be careful of thine own.

*Tua res agitur paries cum proximus ardet.*

He that runs in the *night* stumbles.

The *nightingale* and the cuckoo sing both in one month.

The more *noble*, the more humble.

Cold weather and knaves come out of the *north*.

*Nothing* down, nothing up.

*Nothing* have, nothing crave.

By doing *nothing* we learn to do ill. *Nihil agendo male agere discimus.*

It's more painful to do *nothing* than something.

He that hath *nothing* is not contented.

The *nurse's* tongue is privileged to talk.

## O.

THE *offender* never pardons. *Ital.*

The *offspring* of them that are very old, or very young, lasteth not.

It's ill healing an *old* sore.

He wrongs not an *old* man who steals his supper from him.

*Span.*

If the *old* dog barks, he gives counsel. *Ital. Cane vecchio non baia indarno.*

*Old* friends and old wine are best.—*Fr.*

*Old* men, when they scorn young, make much of death.

*Rather, as Mr. Howell hath it, When they sport with young women.*

When bees are *old* they yield no honey.

The *old* man's staff is the rapper at death's door. *Span.*

An *old* knave is no babe.

Where *old* age is evil, youth can learn no good.

When an *old* man will not drink, go to see him in another world. *Ital.*

He who hath but *one* hog, makes him fat; and he who hath but one son, makes him a fool. *Ital.*

He who is wanting to *one* friend, loseth a great many.

*One* shrewd turn deserv

*One* slumber invites another.

*One* story is good till another's told.

All feet tread not in *one* shoe.  
 If every one would mend *one*, all would be amended.  
*One* and none is all one. *Span.*  
*Once* in ten years one man hath need of another. *Ital.*  
 There came nothing *out* of the sack but what was in it.  
 He who *oweth* is always in the wrong.—*Ital.* He must  
 every insult, lest he incur his creditors' displeasure.  
 It's a rank courtesy when a man is forced to give than  
 his *own*.  
 The smoke of a man's *own* house is better than the fire of  
 another's. *Span.*  
 Where shall the *ox* go but he must labour?  
 Take heed of an *ox* before, an ass behind, and a monk on all  
 sides. *Span.*

## P.

MANY can *pack* the cards that cannot play.  
 Let no woman's *painting* breed thy stomach's fainting.  
*Painted* pictures are dead speakers.  
 On *painting* and fighting look aloof off.  
 He that will enter into *Paradise* must have a good key.  
 Say no ill of the year till it be *past*.  
*Pardon* all men, but never thyself.  
 Every *path* hath a puddle.  
*Patch* and long sit, build and soon flit.  
*Patience* is a flower that grows not in every one's garden.  
 (*An allusion to the name of a plant so called, i. e. Rhabarbarum monachorum.*)  
 He who hath much *pease* may put the more in the pot.  
 Let every *pedlar* carry his own burden.  
 There's no companion like the *penny*. *Span.*  
 He that takes not up a *pin* slights his wife.  
 He that *pitieth* another remembereth himself. *Span.*  
*Play*, women, and wine undo men laughing.  
 Noble *plants* suit not a stubborn soil.  
 Fly *pleasure*, and it will follow thee.  
 Never *pleasure* without repentance.  
 The *pleasures* of the mighty are the tears of the poor.  
 If your *plough* be jogging you may have meat for your horses  
 Poor men have no souls.

Who boils his *pot* with chips, makes his broth smell of smoke.

*Ital.*

*Poverty* parteth friends [or fellowship].

*Poverty* is the mother of health.

True *praise* takes root and spreads.

Neither *praise* nor dispraise thyself, thine actions serve the turn.

He that will not be saved needs no *preacher*.

*Prettiness* dies quickly.

Who draws his sword against his *prince* must throw away the scabbard.

It's an ill *procession* where the devil holds the candle.

Between *promising* and performing a man may marry his daughter. *Fr. Port.*

He *promises* like a merchant, and pays like a man of war.

He who *promises* runs in debt. *Span.*

To *promise*, and give nothing, is comfort to a fool.

He is *proper* that hath proper conditions.

*Providence* is better than rent.

He hath left his *purse* in his other hose.

A full *purse* makes the mouth to speak.

An empty *purse* fills the face with wrinkles.

Ask thy *purse* what thou shouldst buy.

An empty *purse*, and a new house, make a man wise, but too late.—*Port. A bolza vazia, e a casa acabada faz c home sesudo, mastardo.*

## R.

It's possible for a *ram* to kill a butcher.

The *rath* [early] sower never borrows of the late.

A man without *reason* is a beast in season.

Take heed of enemies *reconciled*, and of meat twice boiled.

*Span.*

A good *recorder* sets all in order.

*Remove* an old tree, and it will wither to death.

When all is consumed, *repentance* comes too late.

He may freely receive courtesies that knows how to *requite* them.

*Reserve* the master-blow : *i. e.* Teach not all thy skill, lest the scholar over-reach or insult the master.

He who *revealeth* his secret, maketh himself a slave. *Arab.*

God help the *rich*, the poor can beg.  
*Riches* are but the baggage of fortune.  
 When *riches* increase, the body decreaseth. *For most men grow old before they grow rich.*  
*Riches* are like muck, which stink in a heap, but spread abroad, make the earth fruitful.  
 It's easy to *rob* an orchard when none keeps it.  
 A *rugged* stone grows smooth from hand to hand.  
*Rule* lust, temper the tongue, and bridle the belly.  
 Better to *rule* than be ruled by the rout.  
 The *rusty* sword and empty purse plead performance of covenants.

## S.

It's a bad *sack* will abide no clouting.  
 When it pleaseth not God, the *saint* can do little.—*Span.*  
*Quando Dios no quiere, el santo no puede.*  
*Salmon* and sermon have their season in Lent. *Fr.*  
 A *sceptre* is one thing, a ladle another. *Alia res sceptrum, alia plectrum.*  
 You pay more for your *schooling* than your learning is worth.  
 Who robs a *scholar*, robs twenty men. *For commonly he borrows a cloak of one, a sword of another, a pair of boots of a third, a hat of a fourth, &c.*  
 Who hath a *scold* hath sorrow to his sops.  
 Being on the *sea*, sail; being on the land, settle.  
 They complain wrongfully of the *sea* who twice suffer shipwreck.  
 Every thing is good in its *season*.  
 Would you know *secrets*, search for them in grief or pleasure.  
 He who *seeketh* trouble never misseth it.  
 A man must *sell* his ware at the rates of the market.  
 He who *serves* well need not be afraid to ask his wages.  
 The groat is ill saved that *shames* the master.  
 It's a foolish *sheep* that makes the wolf his confessor. *Ital.*  
*Ships* fear fire more than water.  
 A great *ship* asks deep waters.  
 Judge not of a *ship* as she lieth on the stocks.—*Ital.* *Non giudicar la nave, stando in terra.*  
 The chamber of *sickness* is the chapel of devotion.  
*Silence* seldom doth harm.  
*Silence* is the best ornament of a woman.

*Silks* and satins put out the fire in the kitchen.

He that *sings* on Friday shall weep on Sunday.

The *singing-man* keeps his shop in his throat. *Span.*

*Sit* in your place, and none can make you rise.

If *size-cinque* will not, *duce ace* cannot, then *quatre trey* must.

i. e. The middle sort bear public burdens, taxes, &c. most.

*Deux ace non possunt et size-cinque solvere nolunt;*

*Est igitur notum quatre trey solvere totum.*

*Slander* leaves a score behind it. *Calumniare fortiter aliquid adhærebit.*

He who desireth to *sleep* soundly, let him buy the bed of a bankrupt. *Span.*

*Sloth* turneth the edge of wit.

Better the last *smile* than the first laughter.

A *smiling* boy seldom proves a good servant.

The *smith* and his penny are both black.

Whether you boil *snow* or pound it, you will have but water from it.

*Sorrow* is good for nothing but sin.

When *sorrow* is asleep wake it not.

*Soldiers* in peace are like chimnies in summer.

Who *sows* his corn in the field trusts in God.

He that *speaks* me fair and loves me not,

I'll speak him fair, and trust him not.

He that *speaks* doth sow, he that holds his peace doth reap. *Ital.*

*Speech* is the picture of the mind.

*Spend* and be free, but make no waste.

To a good *spender* God is the treasurer.

The Jews *spend* at Easter, the Moors at marriages, and the Christians in suits of law. *Ital.*

He who more than he's worth doth *spend*,

Makes a rope his life to end.

He who *spends* more than he should,

Sha'll not have to spend when he would.

Who hath *spice* enough, may season his meat as he pleaseth.

A man must not *spoil* the pheasant's tail.—*Ital.* If a man tell a story, he should tell it truly.

It's a poor *sport* that is not worth the candle.

The best of the *sport* is to do the deed, and say nothing.

That which will not be *spun*, let it not come between the spindle and the distaff.

They *steal* the hog, and give away the feet in alms.—*Span.*  
*Hurtar el puerco, y dar los pies por Dios.* A reflection upon  
 those who are charitable with the wealth of others.  
 Steal the goose, and give the giblets in alms.  
 Step after step the ladder is ascended.  
 Who hath none to *still* him, may weep out his eyes.  
 The *stillest* humours are always the worst.  
 Who remove *stones*, bruise their fingers.  
 Who hath skirts of *straw*, needs fear the fire. *Span.*  
*Stretch* your legs according to your coverlet.  
 It's better to be *stung* by a nettle than pricked by a rose. *Span.*  
 I *sucked* not this out of my fingers' ends.  
 Though the *sun* shines, leave not your cloak at home.  
 In every country the *sun* riseth in the morning.  
 He deserves not the *sweet* that will not taste the *sour*.

## T.

**THE** *table* robs more than the thief.  
 Talk much, and err much. *Span.*  
*Talking* pays no toll.  
 They *talk* of Christmas so long, that it comes.  
 The *taste* of the kitchen is better than the smell.  
 To him that hath lost his *taste*, sweet is sour.  
 Who hath aching *teeth* hath ill tenants.  
 A *thin* meadow is soon mowed.  
*Think* much, speak little, and write less.  
 The *thorn* comes forth with his point forwards.  
 He who scatters *thorns* let him not go barefoot. *Ital.*  
 The *thought* hath good legs, and the quill a good tongue. *Ital.*  
 A *thousand* pounds and a bottle of hay is all one thing at  
 doom's-day.  
 There are more *threatened* than struck.  
 He who dies of *threats* must be rung to church by farts.  
 He that is *thrown* would ever wrestle.  
 When it *thunders*, the thief becomes honest.  
 The *tide* will fetch away what the ebb brings.  
*Time* is the rider that breaks youth.  
 Every one puts his fault on the *times*.  
 Soon *todd*, soon with God. *A northern proverb, when a child*  
*hath teeth too soon.*  
 A long *tongue* is a sign of a short hand.

Better that the feet slip than the *tongue*.  
 He that strikes with his *tongue* must ward with his head. *Fr.*  
 The *tongue's* not steel, yet it cuts.  
 The *tongue* breaketh bone, though itself have none.  
 The *tongue* talks at the head's cost.  
 Let not your *tongue* cut your throat. *Arab.*  
*Too much* breaks the bag. *Span.*  
*Too much* scratching pains, too much talking plagues. *Fr.*  
*Trade* is the mother of money.  
*Trade* knows neither friends nor kindred, *Ital.*  
 A *tradesman* who gets not, loseth.  
 When the *tree* is fallen, every one goeth to it with his hatchet.  
*Truth* and oil are ever above. *Span.* [*Fr.*  
*Truth* hath a good face, but bad clothes.  
 Follow *truth* too close at the heels, 'twill strike out your teeth.

## U, V.

No cut like *unkindness*.  
*Unknown*, unkissed.  
*Unminded*, unmoaned.  
*Under water*, famine; under snow, bread. *Ital.*  
*Valour* that parleys is near yielding.  
*Valour* can do little without discretion. *Vis consilii exper-*  
*mole ruit sua. Parvi sunt foris arma nisi sit consilium domi.*  
 That's not good language that all *understand* not.  
 Who has not *understanding*, let him have legs. *Ital.*  
 Where men are well *used*, they'll frequent there.

## W.

HE that *waits* on another man's trencher, makes many a late dinner.  
 For *want* of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.  
*War* is death's feast.  
 Who preacheth *war* is the devil's chaplain.  
*War* makes thieves, and peace hangs them. *Fr. Ital.*  
*War*, hunting, and law, are as full of trouble as pleasure.  
 He that makes a good *war*, makes a good peace.  
 He is wise enough that can keep himself *warm*.  
 Good *watch* prevents misfortune.



He that hath a head of *wax* must not walk in the sun.  
 Where it is *weakest* there the thread breaketh.  
*Wealth*, like rheum, falls on the weakest parts.  
 The greatest *wealth* is contentment with a little.  
 The gown is her's that *wears* it, and the world is his who  
 enjoys it.

Change of *weather* is the discourse of fools. *Span.*  
 Expect not fair *weather* in winter on one night's ice.

He that goeth out with often loss,  
 At last comes home by *weeping* cross.

*Weight* and measure take away strife.  
 He that doth *well* wearieth not himself.

*Well* to work, and make a fire,  
 Doth both care and skill require.

Such a *welcome*, such a farewell.

*Welcome* death, quoth the rat, when the trap fell down.

As *welcome* as flowers in May.

I *wept* when I was born, and every day shews why.

The *worst* wheel of a cart creaks most. *i. e.* The least  
 capable of the company engrosses the discourse.

*Whores* affect not you but your money.

*Whoring* and bawdry do often end in beggary.

A man's best fortune or his worst is a *wife*.

He that lets his *wife* go to every feast, and his horse drink at  
 every water, shall neither have good wife nor good horse.

*Ital. or thus ;*

He that lets his horse drink at every lake,  
 And his *wife* go to every wake,  
 Shall never be without a whore and a jade.

*Wife* and children are bills of charges.

The cunning *wife* makes her husband her apron. *Span.*

The *wife* is the key of the house.

He that hath *wife* and children, wants not business.

Where the *will* is ready, the feet are light.

To him that *wills*, ways are not wanting.

With as good a *will* as ever I came from school.

He that doth what he will, oft doth what he ought not.

*Will* will have wilt, though will woe win.

Nothing is impossible to a *willing* mind.

*Willows* are weak, yet they bind other wood *Ital.*

Pull down your hat on the *wind* side.

A good *winter* brings a good *summer*.

*Wine* is the master's, but the goodness is the drawer's.

*Wine* in the bottle doth not quench the thirst. *Ital.*

*Wine* is a turncoat; first a friend, then an enemy.

*Wine* that costs nothing is digested ere it be drunk.

You cannot know *wine* by the barrel.

*Wine* wears no breeches.—*Fr.* i. e. *Shows what a man is.*

You cannot drive a *windmill* with a pair of bellows.

You may be a *wise* man though you cannot make a watch.

*Wise* men care not for what they cannot have.

A *wise* man changes his mind; a fool never.—*Span.* *El sabio muda consejo, el necio, no.*

It is better to sit with a *wise* man in prison, than with a fool in paradise. *Russ.*

None is so *wise* but the fool overtakes him.

Better to have than to *wish*.

Better it be done than *wish* it had been done.

If you *wish* a thing done, go: if not, send.

It is *wit* to pick a lock, and steal a horse, but wisdom to let them alone.

You have a little *wit*, and it doth you good sometimes.

He had enough to keep the wolf from the door. *i. e.* To satisfy his hunger, *latrantem stomachum.*

*Wolves* lose their teeth, but not their memory.

Who hath a *wolf* for his mate, needs a dog for his man. *Ital.*

Who keeps company with a *wolf*, will learn to howl. *Ital.* *Chi prattica con lupi impara à hurlar.*

*Women*, priests, and poultry never have enough. *Donne, preti & polli non son mai satolli.*

*Women* are wise on a sudden, but fools upon premeditation. *Ital.*

*Women* and hens through too much gadding are lost. *Ital.*

To *woo* is a pleasure in young men, a fault in old.

Green *wood* makes a hot fire.

*Wood* half burnt is easily kindled.

Better give the *wool* than the sheep. *Ital.* *Meglio è dar la lana che la pecora.*

Many *words* will not fill a bushel.

*Words* and feathers are tost by the wind.—*Span.* *Palubres y plumas el viento las lleva.*

Good *words* without deeds are rushes and reeds.

*Words* spoken in an evening, the wind carrieth away. *Ital.*

In the heat of conviviality, men are apt to utter that which should be little regarded.

One ill *word* asketh another.

They must hunger in frost, that will not *work* in heat.

What is a *workman* without his tools?

There needs a long time to know the *world's* pulse.

This *world* is nothing except it tend to another.

A green *wound* is soon healed.

A *wound* is not cured by the unbending of the bow.—*Ital.* To express sorrow when one has injured another, is not sufficient satisfaction.

*Wranglers* never want words.

### Y.

THE more thy *years*, the nearer thy grave.

*Years* know more than books.

*Youth* will have its swing.

*Youth* and white paper take any impression.

A *young* man idle, an old man needy. *Ital.*

### Z.

**Z**EAL without knowledge is the sister of folly.

PROVERBS AND PROVERBIAL OBSERVATIONS BELONGING  
TO HEALTH, DIET, AND PHYSIC.

An ague in the spring is physic for a king.

That is, if it comes off well: for an ague is nothing but a strong fermentation of the blood. Now, as in the fermentation of other liquors, there is, for the most part, a separation made of that which is heterogeneous and unsociable, whereby the liquor becomes more pure and defecate, so is it also with the blood, which, by fermentation, (easily excited at this time by the return of the sun,) doth purge itself, and cast off those impure heterogeneous particles which it had contracted in the winter time: and that these may be carried away, after every particular fermentation or paroxysm, and not again taken up by the blood, it is necessary, or at least very useful, to sweat in bed after every fit; and an ague-fit is not thought to go off kindly, unless it ends in a sweat. Moreover, at the end of the disease, it is convenient to purge the body, to carry away those more gross and feculent parts which have been separated by the several fermentations, and could not so easily be voided by sweat; or that still remain in the blood, though not sufficient to cause a paroxysm. And that all persons, especially those of years, may be lessoned that they neglect not to purge their bodies after the ague, I shall add a very material and useful observation of Doctor Sydenham's: *Sublato morbo* (saith he, speaking of autumnal Fevers) *æger sedulo purgandus est; incredibile enim dictu quanta morborum vis ex purgationis defectu post febres Autumnales subnascatur. Miror autem hoc a medicis minus caveri, minus etiam admoneri. Quandocunque enim morborum alterutrum (Febrem tertianam aut quartanam) paulò provecioris ætatis hominibus accidisse vidi, atque purgationem etiam omissam; certo prædicere potui periculosum aliquem morbum eisdem postea adoriturum, de quo tamen illi nondum somniaverant, quasi per se jam sanati.*

Agues come on horseback, but go away on foot.

A bit in the morning is better than nothing all day.

Or, than a thump on the back with a stone.

You eat and eat, but you do not drink to fill you.

That much drinking takes off the edge of the appetite, we see by experience in great drinkers, who for the most part do (as we say) but pingle at their meat, and eat little. Hippocrates observed, that *Λιμὸν Θωρηξίς ληέσ*; A good hearty draught takes away hunger after long fasting sooner by far than eating would do. The reason whereof I conceive is because that acid humour, which, by vellicating the membranes of the stomach, causes a sense of hunger, is by copious ingestion of drink very much diluted, and its acidity taken off. The Italians say, *Dio ti guarda da mangiatore che non beve.*

An apple, an egg, and a nut, you may eat after a slut. *Poma, ova atque nuces, si det tibi sordida, gustes.*

Children and chickens must be always picking.

That is, they must eat often, but little at a time. Often, because the body growing, requires much addition of food; little at a time, for fear of oppressing and extinguishing the natural heat. A little oil nourishes the flame; but a great deal poured on at once, may drown and quench it. A man may carry that by little and little, which, if laid on his back at once, he would sink under. Hence old men, who, in this respect also, I mean by reason of the decay of their spirits and natural heat, do again become children, are advised by physicians to eat often, but little at once.

Old young, and old long.

*Divioni tosto vecchio se vuoi vivere lungamente vecchio.*—Ital. *Maturè flas senex si diu senex esse velis.* This is alleged as a proverb by Cicero in his book *de Senectute*. For as the body is preserved in health by moderate labour or exercise, so by violent and immoderate exertion it is impaired and worn out. And as a great excess of any quality, or external violence, doth suddenly destroy the body, so a lesser excess doth weaken and partially destroy it, by rendering it less lasting.

They who would be young when they are old, must be old when they are young. *The Spaniards say, Si quieres vivir sano, hazte viejo temprano.* If thou wilt be healthful, make thyself old betimes.

When the fern is as high as a spoon,  
You may sleep an hour at noon.

The custom of sleeping after dinner in the summer time, is general in Italy, and other hot countries, so that from one to three or four of the clock in the afternoon, you scarce see any one stirring about the streets of their cities. The *Schola Salernitana* condemns this practice. *Sit brevis aut nullus tibi somnus meridianus: Febris, pigrities, capitis dolor atque Cætarrrhus. Hæc tibi proveniunt ex somno meridiano.* But it may be this advice was intended for us English (to whose King this book was dedicated) rather than the Italians, or other inhabitants of hot countries, who in the summer would have enough to do to keep themselves awake after dinner. The best way for us in colder climates is to abstain; but if we must needs sleep, (as the Italian physicians advise,) either to take a nod sitting in a chair, or, if we lie down, strip off our clothes as at night, and go into bed, as the present duke of Tuscany himself practises, and advises his subjects to do, but by no means lie down upon a bed in our clothes.

When the fern is as high as a ladle,  
You may sleep as long as you are able.  
When fern begins to look red,  
Then milk is good with brown bread.

It is observed by good housewives, that milk is thicker in the Autumn than in the Summer, notwithstanding the grass must be more hearty, the juice of it being better concocted by the heat of the sun in Summer time. I conceive the reason to be, because the cattle drink water abundantly by reason of their heat in Summer, which doth much dilute their milk.

Every man is either a fool or a physician after thirty years of age.

After dinner sit a while, after supper walk a mile.

*Post epulas stabis vel passus mille meabis.* I know no reason for the difference, unless one eats a greater dinner than supper. For when the stomach is full, it is not good to exercise immediately, but to sit still a while: though I do not allow the reason usually given, *viz.* because exercise draws the heat outward to the exterior parts, and so leaving the stomach and bowels cold, hinders concoction: for I believe that, as well the stomach as the exterior parts are hottest after exercise: and that those who exercise most, concoct most, and require most meat. So that exercise immediately after meat is hurtful rather, upon account of precipitating concoction, or turning the meat out of the stomach too soon. As for the reason they give for standing or walking after meals, *viz.* because the meat by that means is depressed to the bottom of the stomach, where the natural heat is most vigorous, it is very frivolous, both because the stomach is a wide vessel, and so the bottom of it cannot be empty, but what falls into it must needs fall down to the bottom; and because most certainly the stomach concocts worst when it is in a pendulous posture, as it is while we are standing. Hence, as the Lord Verulam truly observes, galley slaves, and such as exercise sitting, though they fare meanly, and work hard, yet are commonly fat and fleshy; whereupon also he commends those works of exercises which a man may perform sitting, as sawing with a hand-saw, and the like. Some turn this saying into a droll; thus,

After dinner sleep a while, after supper go to bed.

An old physician, a young lawyer.

An old physician, because of his experience; a young lawyer, because he having but little practice, will have leisure enough to attend to your business; and desiring thereby to recommend himself, and get more, will be very diligent in it. The Italians say, An old physician, a young barber.

A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

Good kail is half a meal.

Kail, *i. e.* pottage of any kind; though properly kail be pottage made of colworts, which the Scots call kail, and of which usually they make their broth.

If you would live ever, you must wash milk from your liver.

*Vin sur lait c'est souhait, lait sur vin c'est venin.—Fr.* This is an idle old saw, for which I can see no reason, but rather for the contrary.

Butter is gold in the morning, silver at noon, lead at night.

He that would live for aye, must eat sage in May.

That sage was by our ancestors esteemed a very wholesome herb, and much conducing to longevity, appears by that verse in the *Schola Salernitana*:

*Cum moriatur homo cui salvia crescit in horto?*

After cheese comes nothing.

An egg, and to bed.

You must drink as much after an egg as after an ox.

This is a fond and ungrounded old saying.

Light suppers make clean sheets.

He that goes to bed thirsty rises healthy. *Fr.*

I look upon this as a very good observation, and should advise all persons not to go to bed with their stomachs full of wine, beer, or any other liquor. For (as the ingenious Doctor Lower observes) nothing can be more injurious to the brain; of which he gives a most rational and true account, which take in his words. *Cum enim propter proclivem corporis situm urina à renibus secreta non ità facile & promptè uti cum erecti sumus in vesicam per ureteres delabatur. Cùmque vesicæ cervix ex proclivi situ urinæ pondere non adeò gravetur; atque spiritibus per somnum in cerebrum aggregatis & quiescentibus, vesica oneris ejus sensum non ità percipiat, sed officii quasi oblita ea copiâ urinæ aliquando distenditur, ut majori recipiendæ spatium vix detur inde fit ut propter impeditum per renes & ureteres urinæ decursum in totum corpus regurgitet, & nisi diarrhœa proximo mane succedat, aut nocturno sudore evacuetur, in cerebrum deponi debet.* Tract de Jorde. co. ii. p. 141. *Qui couche avec la soif se leve avec la santé.*

One hour's sleep before midnight is worth two hours after.

For the sun being the life of this sublunary world, whose heat causes and continues the motion of all terrestrial animals, when he is farthest off, that is about midnight, the spirits of themselves are aptest to rest and compose, so that the middle of the night must needs be the most proper time to sleep in, especially if we consider the great expense of spirits in the day time, partly by the heat of the afternoon, and partly by labour, and the constant exercise of all the senses: wherefore then to wake is to put the spirits in motion, when there are fewest of them, and they naturally most sluggish and unfit for it.

Who goes to bed supperless, all night tumbles and tosses.

This is an Italian proverb: *Chi va a letto senza cena, tutta notte si dimena.* That is, if a man go to bed hungry, otherwise, he that eats a plentiful dinner, may well afford to go to bed supperless, unless he hath used some strong bodily labour or exercise. Certainly it is not good to go to one's rest till the stomach be well emptied; that is, if we eat suppers, till two hours at least after supper. For (as the old physicians tell us) though the second and third concoctions be best performed in sleep, yet the first is rather disturbed and perverted. If it be objected, that labouring people do not observe such rule, but do both go to bed presently after supper, and to work after dinner, yet who more healthful than they; I answer, that the case is different; for though by such practice they do turn the meat out of their stomachs before full and perfect concoction, and so multiply crude humours, yet they work and sweat them out again, which students and sedentary persons do not. Indeed, some men, who have a speedy concoction, and hot brains, must, to procure sleep, eat something at night which may send up gentle vapours into the head, and compose the spirits. *Chi ben cena ben dorma.—Ital.* The Portuguese, on the contrary, say, &c.

*quæres enfermar, cea, & varte deitar* : If you would be ill, sup, and then go to sleep.

Often and little eating makes a man fat.

Fish must swim thrice.

Once in the water, a second time in the sauce, and a third time in wine in the stomach. *Poisson, goret et cochon vit en l'eau, et meurt en vin.*—  
1 r. Fish and swine, live in water, and die in wine.

Drink wine, and have the gout ; drink no wine, and have the gout too.

With this saying, intemperate persons, that have or fear the gout, encourage themselves to proceed in drinking wine notwithstanding.

Young men's knocks old men feel.

*Quæ peccamus juvenes ea luimus senes.*

Go to bed with the lamb, and rise with the lark.

Early to bed, and early to rise, make a man healthy, wealthy, and wise.

Wash your hands often, your feet seldom, and your head never.

Eat at pleasure, drink by measure.

This is a French proverb. *Pain tant qu'il dure, vin à mesure* ; and they themselves observe it ; for no people eat more bread, nor indeed have better to eat : And for wine, the most of them drink it well diluted, and never to any excess, that I could observe. The Italians have this saying likewise, *Pan mentre dura, ma vin à misura.*

Cheese it is a peevish elf ;

It digests all things but itself.

This is a translation of that old rhyming Latin verse, *Casus est nequàm quia digerit omnia sequàm.*

If you would have a good cheese, and have'n old,

You must turn'n seven times before he is cold. *Somers.*

The best physicians are, Dr. Diet, Dr. Quiet, and Dr. Merryman.

This is nothing but that distich of the Schola Salernitana translated.

*Si tibi deficiant medici tibi flant*

*Hæc tria : mens læta, requies, moderata diæta.*

Drink in the morning staring,

Then all the day be sparing.

Eat a bit before you drink.

Feed sparingly, and defy the physician.

Better be meals many, than one too merry.

You should never touch your eye but with your elbow. *Non*



*patitur ludum fama, fides, oculus.* El mal del ojo curarle con el codo. *Span.*

Parsley fried will bring a man to his saddle, and a woman to her grave.

I know not the reason of this proverb. Parsley was wont to be esteemed a very wholesome herb, however prepared; only by the ancients it was forbidden them that had the falling sickness; and modern experience hath found it to be bad for the eyes.

TO THE FOREGOING I SHALL ADD A FEW FRENCH, ITALIAN, AND SPANISH PROVERBS.

**TENEZ** chaud le pied & la tete, au demeurant vivez en bete.

*Which Mr. Cotgrave thus translates:* The head and feet kept warm, the rest will take no harm.

**Jeune** chair & **vieil** poisson. *i. e.* Young flesh and old fish are best.

**Qui** vin ne boit apres salade, est en danger d'etre malade. *i. e.*

He that drinks not wine after salad is in danger of being sick.

**Di** giorni quanto voi, **di** notte quanto poi. *i. e.* Cover your head by day as much as you will, by night as much as you can.

**Il** pesce guasta l'acqua, la carne la concia. *i. e.* Fish spoils water, but flesh mends it.

**Pome**, pere, & **noce** guastano la voce. *i. e.* Apples, pears and nuts spoil the voice.

**Febbre** quartana ammazza i vecchii, & i giovani risana. *i. e.*

A quartan ague kills old men, and heals young.

**Pesce**, oglio, & **amico** vecchio. *i. e.* Old fish, old oil, and an old friend are the best.

**Vitello**, polastro, & **pesce** crudo, ingrassano i cimeterii. *i. e.*

Raw pulleyn, veal, and fish make the churchyards fat.

**Vino** di mezzo, oglio di sopra, & **mele** di sotto. *i. e.* Of wine the middle, of oil the top, and of honey the bottom, is best.

Macrob. Saturn. lib. 7, c. 12. *Quæro igitur, Cur oleum quod in summo est, vinum quod in medio, mel quod in fundo optimum esse credantur. Nec eunctatus Disarius ait, mel quod optimum est reliquo ponderosius est. In vase igitur mellis pars quæ in imo est reliquis præstat pondere, & ideo supernatante pretiosior est. Contra in vase vini pars inferior admixtione fæcis non modò turbulenta, sed et sapore deterior est; pars verò summa aëris vi nid corrumpitur. &c.*

Aria di finestra colpo di balestra. *i. e.* The air of a window is as the stroke of a cross-bow,

Asciutto il piede, calda la testa, e del resto vive da bestia. *i. e.* Keep your feet dry, and your head hot ; and for the rest, live like a beast.

Piscia chiaro, & incaca al medico. *i. e.* Piss clear, and defy the physician.

Apres la poire, ou le vin ou le prêtre. *i. e.* After pear, wine or the priest.

Sobre melon, vino fellon. *i. e.* After melon, wine is a felon.

Quien hurta la cena al viejo no le haze agravio. *i. e.* Who steals an old man's supper does him no wrong.

Que ha la gota el medico no vee gota. *i. e.* With respect to the gout, the physiciar is but a lout.

'Tis good to walk till the blood appears on the cheek, but not the sweat on the brow. *Span.*

PROVERBS AND PROVERBIAL OBSERVATIONS CONCERNING  
HUSBANDRY, WEATHER, AND THE SEASONS OF THE  
YEAR.

JANIVEER freeze the pot by the fire.

If the grass grow in Janiveer,

It grows the worse for't all the year.

There is no general rule without some exception; for in the year 1667 the winter was so mild, that the pastures were very green in January, yet was there scarcely ever known a more plentiful crop of hay than the summer following.

Who in Janiveer sows oats, gets gold and groats,

Who sows in May, gets little that way.

If Janiveer calends be summerly gay,

'Twill be winterly weather 'till the calends of May.

If one but knew how good it were

To eat a pullet in Janiveer,

If he had twenty in a flock,

He'd leave but one to go with cock.

On Candlemas-day throw candle and candle-stick away.

When Cardlemas-day is come and gone,

The snow lies on a hot stone.

February fill dike, be it black or be it white;

But if it be white, it's the better to like.

*Pluys de Februrier vaut egout de fumier.—Fr.* Snow brings a double advantage: it not only preserves the corn from the bitterness of the frost and cold, but enriches the ground by reason of the nitrous salt which it is supposed to contain. I have observed the Alps, and other high mountains, covered all the winter with snow, soon after it is melted, to become like a garden, so full of luxuriant plants, and variety of flowers. It is worth the noting, that mountainous plants are for the most part larger than those of the same *genus* which grow in lower grounds; and that these snowy mountains afford greater variety of *species* than plain countries.

Februeer doth cut and shear.

All the months in the year curse a fair Februeer:

*or thus,*

The Welchman had rather see his dam on the bier,

Than to see a fair Februeer. *Some say,*

The hind had as lief see his wife on the bier,

As that Candlemass-day should be pleasant and clear.

February makes a bridge, and March breaks it.

March in Janiveer, Janiveer in March I fear.

March hack ham, comes in like a lion, goes out like a lamb.

A bushel of March dust is worth a king's ransom.

March grass never did good.

A windy March and a rainy April make a beautiful May.

A March wisher is never a good fisher.

March wind and May sun make clothes white and maids dun.

So many frosts in March, so many in May.

March many weathers.

March birds are best.

April showers bring forth May flowers.

When April blows his horn, it's good both for hay and corn.

That is when it thunders in April; for thunder is usually accompanied with rain.

April cling good for nothing. *Somerset.*

April borrows three days of March, and they are ill.

A cold April the barn will fill.

April fools. (People sent on idle errands.)

An April flood carries away the frog and her brood.

A cold May and a windy makes a full barn and a findy.

The merry month of May.

April and May are the keys of the year.

May, come she early or come she late, she'll make the cow to quake.

May seldom passes without a brunt of cold weather. Some will have it thus, *She'll bring the cow-quake*, i. e. *Gramen tremulum*, which is true, but I suppose not the intent of the proverb.

Beans blow before May doth go.

A May flood never did good.

Look at your corn in May, and you'll come weeping away:

Look at the same in June, and you'll come home in another tune.

Shear your sheep in May, and shear them all away.

A swarm of bees in May is worth a load of hay;

But a swarm in July is not worth a fly.

Calm weather in June sets corn in tune.

If on the eighth of June it rain,

It foretels a wet harvest, men sain;

If the first of July it be rainy weather,

'Twill rain more or less for four weeks together.

A shower in July, when the corn begins to fill,

Is worth a plough of oxen, and all belongs there till.

D

No tempest, good July, lest corn come off blue by.

Dry August and warm, doth harvest no harm.

If the twenty-fourth of August be fair and clear,

Then hope for a prosperous Autumn that year.

September, blow soft, 'till the fruit's in the loft.

A Michaelmas rot comes ne'er in the pot.

Good October, a good blast,

To blow the hog acorn and mast.

November take flail, let ships no more sail.

When the wind's in the east, it's neither good for man nor beast.

The east wind with us is commonly very sharp, because it comes off the continent. Midland countries of the same latitude are generally colder than maritime, and continents than islands: and it is observed in England, that near the sea side, as in the county of Cornwall, &c., the snow seldom lies three days.

When the wind's in the south, it's in the rain's mouth.

This is an observation that holds true all over Europe; and I believe in a great part of Asia too. For Italy and Greece the ancient Latin and Greek poets witness; as Ovid, *Madiis notus evolat alis*: and speaking of the south, *Metamorph.* 1, he saith, *Contraria tellus nubibus assiduis pluvioque madescit ab Austro*. Homer calls the north wind, ἀπὸ ἰσημερίας. Pliny saith, *In totum venti omnes à Septentrione sicciore quam à meridie. lib. ii. cap. 47.* For Judæa, in Asia, the Scripture gives testimony; *Prov. xxv. 23. The North-wind drives away rain.* Wherefore, by the rule of contraries, the south-wind must bring it. The reason of this, with the ingenious philosopher Des Cartes, I conceive to be, because those countries which lie under and near to the course of the sun, being sufficiently heated by his almost perpendicular beams, send up a multitude of vapours into the air, which, being kept in constant agitation by the same heat that raised them, require a great space to perform their motions in; and now still ascending, they must needs be cast off part to the south and part to the north of the sun's course; so that were there no winds, the parts of the earth towards the north and south poles would be most full of clouds and vapours. Now the north-wind blowing, keeps back those vapours, and causes clear weather in these northern parts: but the south wind brings store of them along with it, which by the cold of the air are here condensed into clouds, and fall down in rain. Which account is confirmed by what Pliny reports of Africa. *loc. cit. Permutant & duo naturum cum situ: Auster Africae serenus Aquilo nubilus.* The reason is, because Africa being under or near the course of the sun, the south-wind carries away the vapours there ascending; but the north-wind detains them; and so partly by compressing, partly by cooling them, causes them to condense, and descend in showers.

When the wind's in the south,

It blows the bait into the fishes' mouth.

No weather is ill, if the wind be still.

A hot May makes a fat church-yard.

When the sloe-tree is as white as a sheet,  
 Sow your barley, whether it be dry or wet.  
 A green winter makes a fat church-yard.

This proverb was sufficiently confuted in the year 1667, when the winter was very mild; and yet no mortality or epidemical disease ensued the summer or autumn following. We have entertained an opinion, that frosty weather is the most healthful, and the hardest winters the best; but I can see no reason for it; for in the hottest countries of the world, as Brazil, &c., men are longest lived where they know not what frost or snow means, the ordinary age of man being an hundred and ten years: and here in England we found by experience, that the last great plague succeeded one of the sharpest frosty winters that hath lately happened.

Winter never rots in the sky. Ital. *Nécaldo, né gelo resta mai in cielo.*

Neither heat nor cold abides always in the sky.

'Tis pity fair weather should do any harm.

Hail brings frost in the tail.

A snow year, a rich year. *Anno di neve, anno di bene.* Ital.

A winter's thunder's a summer's wonder.

*Quand il tonne en Mars on peut dire hélas.* Fr.

Drought never bred dearth in England.

Whoso hath but a mouth, shall ne'er in England suffer drought.

When the sand doth feed the clay (*which is in a wet summer*)

England woe and well-a-day.

But when the clay doth feed the sand (*which is in a dry summer*)

Then it is well with England.

*Because there is more clay than sandy ground in England.*

After a famine in the stall,

Comes a famine in the hall. *Somerset.*

The worse for the rider, the better for the bider.

*Bon pais mauvais chemin.*—Fr. Rich land, bad way.

When the cuckoo comes to the bare thorn,

Sell your cow, and buy you corn:

But when she comes to the full bit,

Sell your corn, and buy you sheep.

If the cock moult before the hen,

We shall have weather thick and thin:

But if the hen moult before the cock,

We shall have weather hard as a block.

These prognostics of weather and future plenty, &c. I look upon altogether uncertain; and were they narrowly observed, would I believe as often miss as hit.

In the old of the moon, a cloudy morning bodes a fair afternoon.  
As the days lengthen, so the cold strengthens. *Cresce di, cresce'l  
freddo dice il pescatore.* Ital.

The reason is, for that the earth having been well heated by the sun's long lying upon it in summer time, is not suddenly cooled again by the recess of the sun, but retains part of its warmth 'till after the winter solstice; which warmth, notwithstanding the return and access of the sun, must needs still languish and decay; and so, notwithstanding the lengthening of the days, the weather grows colder, 'till the external heat caused by the sun is greater than the remaining internal heat of the earth; for as long as the external is lesser than the internal (that is, so long as the sun hath not force enough to produce as great a heat in the earth, as was remaining from the last summer), so long the internal must needs decrease. The like reason there is why the hottest time of the day is not just at noon, but about two of the clock in the afternoon; and the hottest time of the year not just at the summer solstice, but about a month after; because 'till then the external heat of the sun is greater than the heat produced in the earth. So if you put a piece of iron into a very hot fire, it will not suddenly be heated so hot as the fire can make it; and though you abate your fire before it be thoroughly heated, yet will it grow hotter and hotter, 'till it comes to that degree of heat which the fire it is in can give it.

If there be a rainbow in the eve, it will rain and leave :

But if there be a rainbow in the morrow, it will neither lend  
nor borrow.

An evening red, and a morning grey, is a sign of a fair day.

*Le rouge soir et blanc matin font rejouir le pelerin.*—Fr. *Sera rosso, et negro mattino allegra il pellegrino.*—Ital. A red evening, and a white morning, rejoice the pilgrim.

When the clouds are on the hills, they'll come down by the mills.  
David and Chad, sow pease, good or bad.

That is, about the beginning of March.

This rule in gardening never forget,

To sow dry, and set wet.

Sow beans in the mud,

And they'll grow like wood.

Till St. James' day be come and gone,

You may have hops, or you may have noue.

The pigeon never knoweth woe,

But when she doth a benting go.

If the partridge had the woodcock's thigh,

It would be the best bird that ever did fly.

Think no labour slavery

That brings in penny savery

Yule is good on yule even.

That is, as I understand it, every thing in its season. Yule is Christmas.  
Tripe's good meat if it be well cleaned.

Oysters are not good in a month that hath not an R in it.

Where there is store of oatmeal, you may put enough in the  
crock-pot. *Somerset.*

A nag with a weamb, and a mare with nean; *i. e.* none.

Behind before, before behind, a horse is in danger to be prick'd.

You must look for grass on the top of an oak tree.

Because the grass seldom springs well before the oak begins to put forth.

St. Matthie sends sap into the tree.

A famine in England begins at the horse-manger.

In opposition to the rack: for in dry years, when hay is dear, commonly  
corn is cheap: but when oats (or indeed any one grain) is dear, the rest  
are seldom cheap.

Winter's thunder, and summer's flood,

Never boded Englishman good.

Butter's once a year in the cow's horn.

They mean when the cow gives no milk. And butter is said to be mad  
twice a year; once in summer time in very hot weather, when it is too  
thin and fluid; and once in winter, in very cold weather, when it is too  
hard and difficult to spread.

Barley-straw's good fodder when the cow gives water.

On Valentine's day will a good goose lay.

If she be a good goose, her dame well to pay,

She will lay two eggs before Valentine's day.

Before St. Chad every goose lays, both good and bad.

It rains by planets.

This the country people use when it rains in one place, and not in another:  
meaning, that the showers are governed by the planets, which being cr-  
atic in their own motions, cause such uncertain wandering of clouds and  
falls of rain. Or that the fall of showers is as uncertain as the motions  
of the planets are imagined to be.

After Lammas corn ripens as much by night as by day.

If Candlemas-day be fair and bright,

Winter will have another flight:

If on Candlemas-day it be shower and rain,

Winter is gone, and will not come again.

This is a translation or metaphrase of that old Latin distich:

*Si sol splendescat Maria purificante,*

*Major erit glacies post festum quam fuit ante.*



Now, though I think all observations about particular days superstitious and frivolous; yet, because, probably, if the weather be fair for some days about this time of the year, it may betoken frost, I have put this down as it was delivered me.

Barnaby bright, the longest day and the shortest night.

Lucy light, the shortest day and the longest night.

St. Bartholomew brings the cold dew.

St. Matthy all the year goes by.

Because in leap-year the supernumerary day is then intercalated.

St. Matthee, shut up the bee.

St. Valentine, set thy hopper by mine.

St. Mattho, take thy hopper, and sow.

St. Benedick, sow thy pease, or keep them in thy rick.

Red herring ne'er spake word but een;

Broil my back, but not my weamb.

Said the chevin to the trout,

My head's worth all thy bouk.

Under the furze is hunger and cold;

Under the broom is silver and gold.

Medlars are never good till they be rotten.

On Candlemas-day you must have half your straw, and half your hay.

Look to the cow, and the sow, and the wheat mow,

And all will be well enow. *Somerset.*

Sow or set beans in Candlemas waddle: *i. e.* Wane of the moon. *Somerset.*

At Twelfth-day the days are lengthened a cock's stride. *The Italians say at Christmas.*

A cherry year, a merry year:

A plum year, a dumb year.

A rhyme, without reason, as far as I can see.

Wheat will not have two praises. (Summer and winter.)

Set trees at Alhallo'ntide, and command them to prosper; Set them after Candlemas, and entreat them to grow.

This Dr. J. Beal allegeth as an old English and Welch proverb concerning apple and pear trees, oak and hawthorn quicks; though he is of Mr. Reed's opinion, that it is best to remove fruit trees in the spring, rather than the winter. *Philosoph. Transac.* N. 71.

Upon St. David's day, put oats and barley in the clay.

With us it is a little too early to sow barley (which is a tender grain) in the beginning of March.

If you would fruit have,  
You must bring the leaf to the grave.

That is, you must transplant your trees just about the fall of the leaf, neither sooner nor much later: not sooner, because of the motion of the sap; not later, that they may have time to take root before the deep frosts.

Make the vine poor, and it will make you rich.

Prune off its branches.

Set trees poor, and they will grow rich; set them rich, and they will grow poor.

Remove them always out of a more barren into a fatter soil.

The dunder clo gally (affright) the beans. *Somerset.*

Beans shoot up fast after thunder storms.

When elder is white, brew and bake a peck:

When elder is black, brew and bake a sack. *Somerset.*

TO THE FOREGOING I SHALL ADJOIN A FEW SPANISH,  
ITALIAN AND FRENCH.

PRIMO porco, ultimo cane. *The first pig, but the last whelp of the litter, is the best.*

Cavallo è cavalla cavalcalo in su la spalla, asino è mulo cavalcalo in su'l culo. *Ride a horse and a mare on the shoulders, an ass and a mule on the buttocks.*

Al amico cura gli il fico, al inimico il persico. *Pill a fig for your friend, and a peach for your enemy.*

Tre cose vuol il campo, buon tempo, buon seme, è buon lavoratore. *A field requireth three things; fair weather, good seed, and a good husbandman.*

El pie del dueño estiercol es para la herededad. *The foot of the owner is the best manure for his land.*

A dog of an old dog, a colt of a young horse. *The Gallegos say, A calf of a young cow, and a colt of an old mare.*

Good husbandry is good divinity. *Ital.*

Whom God loves, his bitch brings forth pigs. *Under the blessing of heaven all things co-operate for his good, even beyond his expectations.*

Di buona terra tò la vigna, di buon madre tò la figlia. *Take a vine of a good soil, and the daughter of a good mother.*

La nieve, per otto di, è madre alla terra, da indi in la è matrigna. *Snow for a se'nnight is a mother to the earth, for ever after a stepmother.*

Quien sembra en Dios espera. *He who sows his land, trusts in God.*

Casa de padre v'ña de abuelo. *A house built by a man's father and a vineyard planted by his grandfather.*

PROVERBS AND PROVERBIAL OBSERVATIONS REFERRING  
TO LOVE, WEDLOCK, AND WOMEN.

LOVE me little, and love me long.

Hot love is soon cold.

[Derbysh.]

Love of lads, and fire of chats, is soon in and soon out.

Chats, i. e. Chips.

Lads' love's a busk of broom, hot a while, and soon done.

Love will creep where it cannot go.

[Chesh.]

He that hath love in his breast hath spurs in his sides. Chs

*ha amor nel petto ha le sprons nei fianchi.* Ital.

Love and lordship like no fellowship.

*Amor è signoria non vogliono compagnia.*—Ital. *Amour et seigneurie ne se tinrent jamais compagnie.*—Fr. The meaning of our English proverb is, Lovers and princes cannot endure rivals or partners. *Omnisque potestas impatiens consortis erit.* The Italian and French, though the same in words, have I think a different sense, viz. *Non bene conveniunt nec in una sede morantur majestas et amore.*

Love is blind.

Lovers live by love, as larks by leeks.

This is I conceive in derision of such expressions as living by love. Larks and leeks beginning with the same letter, helped it up to be a proverb.

Follow love, and it will flee ;

Flee love, and it will follow thee.

This was wont to be said of glory: *Sequentem fugit, fugientem sequitur.* Just like a shadow.

Love and pease-pottage will make their way.

Because one breaks the belly, the other the heart.

The love of a woman, and a bottle of wine,

Are sweet for a season, but last for a time.

Love comes in at the windows, and goes out at the doors.

Love and a cough cannot be hid.

*Amor tussisque non celantur.* The French and Italians add to these two the itch. *L'amour, la toussse, et la gale ne se peuvent celer.* Fr. *Amor, la roгна, è la tossa, non si ponno nascondere.*—Ital. Others add, stink.

Aye be as merry as be can,

For love ne'er delights in a sorrowful man.

Fair chieve all where love trucks.

Whom we love best, to them we can say least

He that loves glass without a G,

'Take away L, and that is he.

Old pottage is sooner heated than new made.

Old lovers fallen out are sooner reconciled than new love's begun. Nay, the comedian saith, *Amantium iras amoris redintegratio est.*

Wedlock is a padlock.

Age and wedlock bring a man to his night-cap.

Wedding and ill wintering, tame both man and beast.

Marriages are made in heaven. *Nozze e magistrato dal cielo è destino.* Ital.

Marry in haste, and repent at leisure.

'Tis good to marry, late or never.

Commend a wedded life, but keep thyself a bachelor.

Marry your sons when you will, your daughters when you can.

Marry your daughters betimes, lest they marry themselves.

*Span.*

Who marries between the sickle and the scythe will never thrive.

I've cur'd her from lying i' th' hedge, quoth the good man when he had wed his daughter.

Motions are not marriages.

More belongs to marriage than four bare legs in a bed. *The Italians say, Inanzi il maritare, abbi l'habitare.*

Like blood, like good, and like age, make the happiest marriage.

*Æqualem uzorem quære. την κατὶ σαυτὸν ἴλα.* Unequal marriages seldom prove happy. *Si quam voles aptè nubere nube pari.*—Ovid. *Intolerabilius nihil est quàm femina dives.*—Juvenal.

An ill marriage is a spring of ill-fortune.

Many a one for land takes a fool by the hand. *i. e.* Marries her or him.

He that's needy when he is married, shall be rich when he is buried.

Who weds ere he be wise, shall die ere he thrive.

'Tis hard to wive and thrive both in a year.

Better be half hang'd than ill wed.

He that would an old wife wed, must eat an apple before he goes to bed.

Which by reason of its flatulency is apt to excite desire.

Sweet-heart and honey-bird keeps no house.

A hisping lass is good to kiss.

Marriage is honourable, but house-keeping's a shrew.

We bachelors grin, but you married men laugh till your hearts  
ache.

Marriage and hanging go by destiny.

'Tis time to yoke when the cart comes to the caples. *i. e.*  
horses. *Chesh.*

That is, 'Tis time to marry when the woman woos the man.

Courting and wooing brings dallying and doing.

Happy is the wooing that is not long in doing.

Widows are always rich.

He that woos a maid, must come seldom in her sight :

But he that woos a widow, must woo her day and night.

He that woos a maid, must feign, lie, and flatter ;

But he that woos a widow, must down with his breeches,  
and at her.

This proverb being somewhat immodest, I should not have inserted it, but that I met with it in a little book entitled, *The Quaker's Spiritual Court proclaimed*, written by Nathaniel Smith, Student in Physic ; wherein the author mentions it as counsel given him by one Hilkiah Bedford, an eminent Quaker in London, who would have had him to have married a rich widow, in whose house, in case he could get her, this Nathaniel Smith had promised Hilkiah a chamber gratis. The whole narrative is very well worth the reading.

'Tis dangerous marrying a widow, because she hath cast her  
rider.

He that would the daughter win,

Must with the mother first begin.

A man must ask a wife's leave to thrive.

A good wife makes a good husband.

He that loseth his wife and sixpence, hath lost a tester.

He that loseth his wife and a farthing, hath a great loss of his  
farthing. *Chi perde moglie e un quattrino, ha gran perdita  
del quattrino. Ital.*

He that hath more smocks than shirts in a bucking, had  
need be a man of good forelooking. *Chaucer.*

There is one good wife in the country, and every man thinks  
he hath her.

The wife that expects to have a good name,

Is always at home, as if she were lame :

And the maid that is honest, her chiefest delight  
Is still to be doing from morning to night.

*La muger honrada la pierna quebrada y en casa, y la doncella honesta, el hacer algo es su fiesta.* Span.

Happy is the bride the sun shines on, and the corpse the rain rains on.

Wives must be had, be they good or bad.

He that tells his wife news, is but newly married.

A nice wife and a back door, do often make a rich man poor.

*The Italians say, La porta di dietro è quella che guasta la casa.*

Saith Solomon the wise,

A good wife's a good prize.

A dead wife's the best goods in a man's house.

Long-tongued wives go long with bairn.

A man of straw is worth a woman of gold.

This is a French proverb. *Un homme de paille vaut une femme d'or.*

One tongue is enough for a woman.

This reason they give who would not have women learn languages.

A woman's tongue wags like a lamb's tail.

Three women and a goose make a market.

This is an Italian proverb. *Tré donne è un occa, fan un mercato.*

A ship and a woman are ever repairing.

A spaniel, a woman, and a walnut tree,

The more they're beaten, the better still they be.

*Nux, asinus, mulier simili sunt lege ligata.*

*Hæc tria nil rectè faciunt si verbera cessant.*

*Adducitur a cognato, est tamen novum.*

All women are good, viz. either good for something, or good for nothing.

Women laugh when they can, and weep when they will.

*Femme rit quand elle peut, et pleure quand elle veut.* Fr.

Women think *place* a sweet fish.

A woman conceals what she knows not.

Women and dogs set men together by the ears.

As great a pity to see a woman weep, as to see a goose go barefoot.

Winter-weather and women's thoughts often change.

A woman's mind and winter-wind change oft.

There's no mischief in the world done,

But a woman is always one.

A wicked woman and an evil, is three half-pence worse than the devil.

He who loseth a whore, is a great gainer. *Ital.*

The more women look in their glasses, the less they look to their houses.

A woman's work is never at an end. *Some add,* and washing of dishes.

Change of women makes bald knaves.

Every man can tame a shrew but he that hath her.

Better be a shrew than a sheep.

For commonly shrews are good house-wives.

Better one house fill'd than two spill'd.

This we use when we hear of a bad Jack who hath married as bad a Jill. For as it is said of Bonum, *quò communius èò melius*; so by the rule of contraries, what is ill, the further it spreads, the worse. And as in a city it is better there should be one lazaretto, and that filled with the infected, than make every house in a town a pest-house, they dwelling dispersedly or singly, so is it in a neighbourhood, &c.

Old maids lead apes in hell.

Bachelors' wives and maids' children are always well taught.

*Chi non ha moglie ben la veste.*

*Chi non ha figliuoli ben li pasce.*

Maidens must be seen, and not heard.

A dog's nose and a maid's knees are always cold.

Young wenches make old wrenches.

As the good man saith, so say we;

But as the good woman saith, so it must be.

Better be an old man's darling, than a young man's snarling.

*Mas vale viejo que me honre, que galan que me assombre.*

The death of wives and the loss of sheep make men rich.

In wiving and thriving men should take counsel of all the world.

A grunting horse and a groaning wife seldom fail their master.

In time comes she whom God sends.

He that marries a widow and three children, marries four thieves. *Span.*

Two daughters and a back door are three errant thieves.

A black man's a jewel in a fair woman's eye.



Fair and sluttish, (or foolish), black and proud, long and lazy,  
little and loud.

*Beauté et folie vont souvent de compagnie.*—Fr. Beauty and folly do often go hand in hand, and are often matched together.

Put another man's child in your bosom, and he'll creep out at your elbow. *Chesh.*

That is, cherish or love him, he'll never be naturally affected towards you.

When the good man's from home, the good wife's table is soon spread.

The good man is the last who knows what's amiss at home.

*Dedecus ille domus sciet ultimus.*

'Tis safe taking a shive of a cut loaf.

Wine and wenches empty men's purses.

Who drives an ass, and leads a whore,

Hath pain and sorrow evermore.

*The Italians add, 'E corre in arena.*

The French say, *Qui femme croit et àne mène, son corps ne sera jamais sans peine.* i. e. He that trusts a woman, and leads an ass, &c.

I'll tent thee, quoth Wood; if I can't rule my daughter, I'll rule my good. *Chesh.*

Ossing comes to bossing. *Chesh.*

Ossing, i. e. offering or aiming to do. The meaning is the same with *Courting and wooing brings dallying and doing.*

Free of her lips, free of her hips.

A rouk-town's seldom a good house-wife at home.

*This is a Yorkshire proverb.* A rouk-town is a gossiping house-wife, who loves to go from house to house.

Quickly too'd, [*i. e.* toothed,] and quickly go,

Quickly will thy mother have moe. *Yorksh.*

*Some have it,* Quickly too'd, quickly with God, as if early breeding of teeth were a sign of a short life; whereas we read of some born with teeth in their heads, who yet have lived long enough to become famous men; as in the Roman History, M. Curius Dentatus and Cn. Papyrius Carbo, mentioned by Pliny, lib. vii. cap. 16; and among our English Kings, Richard III.

'Tis a sad burden to carry a dead man's child.

Children are certain cares, but very uncertain comforts.

A little house well fill'd, a little land well till'd, and a little wife well will'd.

One year of joy, another of comfort, and all the rest of content. *A marriage wish.*

In the husband wisdom, in the wife gentleness.

My son's my son 'till he hath got him a wife ;

But my daughter's my daughter all the days of her life.

The lone sheep is in danger of the wolf.

A light heel'd mother makes a heavy-heel'd daughter.

Because she doth all her work herself, and her daughter the mean time sitting idle, contracts a habit of sloth. *Merc pitieuse fait sa fille rogneuse.*

—Fr. A tender mother breeds a scabby daughter.

If the mother had never been in the oven, she would not have looked for her daughter there.

When the husband drinks to the wife, all would be well : when the wife drinks to the husband, all is well.

When a couple are newly married, the first month is honeymoon, or smick-smack ; the second is, hither and thither ; the third is, thwick-thwack ; the fourth, the devil take them that brought thee and I together.

Women must have their wills while they live, because they make none when they die.

England is the Paradise of women.

And well it may be called so, as might easily be demonstrated in many particulars, were not all the world already therein satisfied. Hence it hath been said, that if a bridge were made over the narrow seas, all the women in Europe would come over hither. Yet is it worth the noting, that though in no country of the world the men are so fond of, so much governed by, so wedded to their wives, yet hath no language so many proverbial invectives against women.

TO THE FOREGOING I SHALL ADD SOME FRENCH, ITALIAN  
AND SPANISH PROVERBS.

All meat's to be eaten, all maids to be wed. *Span.*

It is a sad house where the hen crows louder than the cock.

*Trista è quella casa dove le galline cantano e il gallo tace.* Ital.

If a woman were as little as she is good,

A pease-cod would make her a gown and a hood.

*Se la donna fosse piccola come è buona, la minima foglia la farebbe una veste & una corona.* Ital.

Many women many words, many geese many t—s. *Dove sono donne & ocche non vi sono parole poche.* Ital.

Where there are women and geese, there wants no noise.

Not what is she, but what hath she. *Protinus ad consummationem moribus ultima fiet Quæstio, &c.* Juven.

Donna brutta è mal de stomaco, donna bella mal de te  
*ugly woman is a disease of the stomach, a handsome  
disease of the head.*

Maison faite et femme à faire. *A house ready made, but  
to make. i. e. One that is a virgin, and young.*

Fille brunette gaie et nette. *A brown lass is gay and  
Ne femina ne tela al lume di candela.—Ital. Neither  
nor linen by candle-light.*

No folly to being in love: or where love is in the case, the  
doctor is an ass.

He who marrieth does well, but he who marrieth not, better.

Si quieres hembra, escoge la el sabado, y no el Domingo. *If  
thou desirest a wife, choose her on Saturday rather than on a  
Sunday. i. e. see her in an undress.*

El consejo de la muger es poco, y el que no le toma es loco.  
*A woman's counsel is not worth much, but he that despises it is  
no wiser than he should be.*

Dry bread is better with love than a fat capon with fear. *Catal.*  
Femme sottè se cognoit à la cotte. *You may know a foolish  
woman by her finery.*

Quien lexos se va a casar, ó va engañado ó va à engañar. *He  
who goes far from home for a wife, either means to cheat, or will  
be cheated.*

Mas quiero el necio en su casa que el cuerdo en la agena. *A  
fool knows more in his own house than a wise man in another's.*

Muger negra trementina en ella.—*A black woman hath turpen-  
tine in her. The Spaniards consider dark women the  
wholesomest.*

The *cat* hath eaten her count.

It is spoken of women with child that go beyond their reckoning.

He lives under the sign of the *cat's* foot.

He is hen-peck'd; his wife scratches him.

To be *cheek* by jowl.

Whores and thieves go by the *clock*.

He's in *clover*. *i. e.* He is in easy circumstances.

Quoth the young *cock*, I'll neither meddle nor make.

When he saw the old cock's neck wrung off for taking part with the master; and the old hen's for taking part with the dame.

To order without a *constable*.

He's no *conjuror*.

Marry come up, my dirty *cousin*.

Spoken by way of taunt, to those who boast themselves of their birth parentage, or the like.

*Cousin-germans* quite removed.

He's fallen into a *cow-t—d*.

He looks like a *cow-t—d* stuck with primroses.

To a *cow's* thumb.

*Crack* me that nut, quoth Bumsted.

To rock the *cradle* in one's spectacles.

*Cream-pot* love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them. Some say cupboard love.

*Cuckolds* are Christians.

The story is well known of the old woman, who, hearing a young fellow call his dog a cuckold, said to him, Are you not ashamed to call a dog by a Christian's name?

He has deserved a *cushion*.

That is, he hath gotten a boy.

To kill a man with a *cushion*.

A *curtain-lecture*.

Such an one as a wife reads her husband when she chides him in bed.

If a *cuckold* come, he'll take away the meat; *viz.* If there be no salt on the table.

It's better to be a-cold than a *cuckold*.

For want of *company*, welcome trumpery.

That's the *cream* of the jest.

It's but a *copy* of his countenance.

- Not what is she, but what hath she. *Low-point. Las cañas es moribus ultima fiet Quæstio, &c. Juveie canes into lances.*
- Donna brutta è mal de stomaco, donnâ you see his brains out. *ugly woman is a disease of the stomachs. disease of the head.*
- Maison faite et femme à faire. *A house, try, ridiculous rhymes. to breed on. A red-*
- Fille brunette gaie et nette. *A brown, i. e. One that is a virgin, an.*
- Ne femina ne tela al lume di candela.— *eat a good breakfast in nor linen by candle-light.*
- No folly to being in love: or where lq, or acts the bride. doctor is an ass. *way you will, there's no*
- He who marrieth does well, but he who n
- Si quieres hembra, escoge la el sabado, y i *thou desirest a wife, choose her on Saturday. aty.*
- El consejo de la muger es poco, y el que : *in away.*
- A woman's counsel is not worth much, but gentlemen.*
- no wiser than he should be.*
- Dry bread is better with love than a fat cap
- Femme sottè se cognoit à la cotte. *You woman by her finery.*
- Quien lexos se va a casar, ô vâ engañado ô va<sup>s</sup> like soap, &c. *who goes far from home for a wife, either mean, be cheated.*
- Mas quiero el necio en su casa que el cuerdo e<sup>s</sup> *muse young children, or reach something good for them.*
- Muger negra trementina en ella.— *A black worm*
- is in her. The Spaniards consider it*
- wholesomest.*

è hath two.  
commonly the most.

you have gain.

The *cat* hath eaten her count.

It is spoken of women with child that go beyond their reckoning.

He lives under the sign of the *cat's* foot.

He is hen-peck'd; his wife scratches him.

To be *cheek* by jowl.

Whores and thieves go by the *clock*.

He's in *clover*. *i. e.* He is in easy circumstances.

Quoth the young *cock*, I'll neither meddle nor make.

When he saw the old cock's neck wrung off for taking part with the master; and the old hen's for taking part with the dame.

To order without a *constable*.

He's no *conjuror*.

Marry come up, my dirty *cousin*.

Spoken by way of taunt, to those who boast themselves of their birth parentage, or the like.

*Cousin-germans* quite removed.

He's fallen into a *cow-t—d*.

He looks like a *cow-t—d* stuck with primroses.

To a *cow's* thumb.

*Crack* me that nut, quoth Bumsted.

To rock the *cradle* in one's spectacles.

*Cream-pot* love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them. Some say cupboard love.

*Cuckolds* are Christians.

The story is well known of the old woman, who, hearing a young fellow call his dog a cuckold, said to him, Are you not ashamed to call a dog by a Christian's name?

He has deserved a *cushion*.

That is, he hath gotten a boy.

To kill a man with a *cushion*.

A *curtain-lecture*.

Such an one as a wife reads her husband when she chides him in bed.

If a *cuckold* come, he'll take away the meat; *viz.* If there be no salt on the table.

It's better to be a-cold than a *cuckold*.

For want of *company*, welcome trumpery.

That's the *cream* of the jest.

It's but a *copy* of his countenance.

His *cow* hath calved, or sow pigged.

He hath got what he sought for, or expected.

With *cost* one may make pottage of a stool foot.

## D.

THE *dasnel* dawcock sits amongst the doctors.

*Corchorus inter olera.* Corchorus is a small herb of little account: some take it to be the male pimpnel. There is another herb so called, which resembles mallows, and is much eaten by the Egyptians.

When the *devil* is blind.

Heigh ho! the *devil* is dead.

Strike, *Dawkin*; the devil is in the hemp.

The *devil* is good to some.

'Tis good sometimes to hold a candle to the *devil*.

Holding a candle to the devil is assisting in a bad cause, an evil matter.

The *devil* is in the dice.

When the *devil* is a hog you shall eat bacon.

To give one the *dog* to hold. *i. e.* To serve one a dog trick.

'Tis a good *dog* can catch any thing.

He looks like a *dog* under a door.

Make *a-do*, and have a-do.

I know what I do when I *drink*.

*Drink* off your drink, and steal no lambs.

*Drift* is as bad as unthrift.

He was hanged that left his *drink* behind him.

Good fellows have a story of a certain malefactor, who came to be suspected upon leaving his drink behind him in an ale-house, at the news of a hue and cry.

A good *day* will not mend him, nor a bad day impair him.

I'll make him *dance* without a pipe.

*i. e.* I'll do him an injury, and he shall not know how.

## E.

I'LL warrant you for an *egg* at Easter.

He has all his *eyes* about him. *i. e.* He looks well after his affairs.

'Tis along with your *eyes*, the crows might have helped it when you were young.

## F.

YOU two are *finger* and thumb. *The Italians say, Hanno legato il bellico insieme.* They have tied their navels together: *i. e.* They are inseparable companions.

My wife cries *five* loaves a penny ; *i. e.* She is in travail.  
'Tis good *fish*, if it were but caught.

It is spoken of any considerable good that one hath not, but talks more of, sues for, or endeavours after. A future good, which is to be caught, if a man can, is but little worth.

To-morrow morning I *found* an horse-shoe.

The *fox* was sick, and he knew not where :

He clapp'd his hand on his tail, and swore it was there.  
That which one most *forehats* soonest comes to pass.

*Quod quisque vitet nusquam, homini satis cantum est in horas.* Hor.

Look to him, gaoler ; there's a *frog* in the stocks.

He *frets* like gumm'd taffety.

## G.

To give one the *go-by*.

The way to be *gone* is not to stay here.

Good *goose*, do not bite.

'Tis a sorry *goose* that will not baste herself.

I care no more for it than a *goose-t—d* for the Thames.

Let him set up shop on *Goodwin's* sands.

This is a piece of country wit ; there being an equivoque in the word *Goodwin*, which is a surname, and also signifies gaining wealth.

He would live in a *gravel-pit*.

Spoken of a wary, sparing, niggardly person.

This *grewed* by night.

Spoken of a crooked stick or tree, it could not see to grow.

Great doings at *Gregory's* ; heat the oven twice for a custard.

He that swallowed a *gudgeon*.

He hath sworn desperately, *viz.* to that which there is a great presumption is false : swallowed a false oath.

The devil's *guts*. *i. e.* The surveyor's chain.

A *good* fellow lights his candle at both ends.

*God* help the fool, quoth *Pedley*.

This *Pedley* was a natural fool himself, and yet had usually this expression in his mouth. Indeed, none are more ready to pity the folly of others, than those who have but a small measure of wit themselves.

## H.

His *hair* grows through his hood.

He is very poor ; his hood is full of holes.

You have a *handsome* head of hair ; pray give me a tester.

When spendthrifts come to borrow money, they commonly *zsh* in their



errand with some frivolous discourse in commendation of the person they would borrow of, or some of his parts or qualities: the same may be said of beggars.

A *handsome*-bodied man in the face.

*Hang* yourself for a pastime.

If I be *hang'd*, I'll choose my gallows.

A king *Harry's* face.

Better *have* it than *hear* of it.

To *take heart* of grace.

To be *hide-bound*.

This was a *hill* in king Harry's days.

To be loose in the *hills*.

*Hit* or miss for a cow-heel.

A *hober-de-hoy*; half a man and half a boy. *According to Grose, Hobbety-hoy.*

May not this be a corruption from the Spanish *Homère de hoy*? A man of to-day.

*Hold* or cut cod-piece-point.

*Hold* him to it buckle and thong.

She's an *holy-day* dame.

You'll make *honey* of a dog's-t—d.

That *horse* is troubled with corns. *i. e.* Foundered.

He hath eaten a *horse*, and the tail hangs out of his mouth.

He had better put his *horns* in his pocket than wind them.

There's but an hour in a day between a good *house-wife* and a bad.

With a little more pains, she that flatters might do things neatly.

He came in *hosed* and shod.

He was born to a good estate. He came into the world as a bee into the hive; or into a house, or into a trade or employment.

## I, J.

*I AM* not the first, and shall not be the last.

To be *Jack* in an office.

An *inch* an hour, a foot a day.

A basket *justice*, a jill justice, a good forenoon justice.

He'll do *justice*, right or wrong.

## K.

**THERE** I caught a *knave* in a purse-net.

**Knock** under the board. *He must do so that will not drink his cup.*

As good a *knave* I know, as a knave I know not.

A horse-kiss. *A rude kiss, able to beat one's teeth out.*

## L.

His house stands on my *lady's* ground.

A long *lane*, and a fair wind, and always thy heels here away.

*Lasses* are lads' leavings. *Chesh.*

In the east part of England, where they use the word *mauther* for a girl, they have a fond old saw of this nature, viz:—*Wenches are tinkers' bitches, girls are pedlars' trulls, and moddhers are honest men's daughters.*

He'll *laugh* at the wagging of a straw.

Neither *lead* nor drive. *An untoward, unmanageable person.*

To play *least* in sight.

He has given him *leg* bail. *i. e.* decamped.

To go as if dead *lice* dropped out of him.

He is so poor, lean, and weak, that he cannot maintain his lice.

Thou'lt *lie* all manner of colours but blue, and that is gone to the litting. *i. e.* dying.

Tell a *lie*, and find the troth.

*Listeners* never hear good of themselves.

To *lie* in bed, and forecast.

Sick of the *Lombard* fever, or of the idles.

She hath been at *London* to call a strea a straw, and a waw a wall. *Chesh.*

This the common people use in scorn of those who having been at London, are ashamed to speak their own country dialect.

She looked on me as a cow on a bastard calf. *Somerset.*

She lives by *love* and lumps in corners.

I *love* thee like pudding; if thou wert pie I would eat thee.

Every one that can *lick* a dish; *as much as to say*, every one *simpliciter*, tag-rag and bobtail.

'Tis a *lightening* before death.

This is generally observed of sick persons, that a little before they die, their pains leave them, and their understanding and memory return to them; as a candle just before it goes out gives a great blaze.

The best dog *leap* the stile first. *i. e.* Let the worthiest person take place.

You'd do well in *lubberland*, where they have half a crown a day for sleeping.

## M.

*MAXFIELD* measure, heap and thrutch. *i. e.* thrust. *Chesh.*  
To find a *mare's* nest.

He's a *man* every inch of him.

A *match*, quoth *Hatch*, when he got his wife by the breech.

A *match*, quoth Jack, when he kiss'd his dame.

All the *matter's* not in my lord judge's hand.

Let him *mend* his manners, it will be his own another day.

He's *metal* to the back. *A metaphor taken from knives and swords.*

'Tis *midsummer* moon with you. *i. e.* you are mad.

To handle without *mittens*.

He was born in a *mill*. *i. e.* He's deaf.

Sampson was a strong man, yet could he not pay *money* before he had it.

Thou shalt have *moon-shine* in the mustard pot for it. *i. e.*  
Nothing.

Sick of the *mulligrubs* with eating chopped hay.

You make a *muck-hill* on my trencher, quoth the bride.

You carve me a great heap. I suppose some bride at first, thinking to speak elegantly and finely, might use that expression; and so it was taken up in drollery; or else it is only a droll, made to abuse country brides, affecting fine language.

This *maid* was born odd.

Spoken of a maid who lives to be old, and cannot get a husband.

## N.

*NIPENCE* nopence, half a groat lacking twopence.

Would *No I thank you* had never been made.

His *nose* will abide no jests.

Doth your *nose* swell [or eek, *i. e.* itch] at that?

I had rather it had wrung you by the *nose* than me by the belly. *i. e.* a f—t.

'Tis the *nature* of the beast.

O.

A SMALL *officer*.

*Once* out, and always out.

*Old* enough to lie without doors.

*Old* muck-hills will bloom.

*Old* man, when thou diest, give me thy doublet.

An *old* woman in a wooden ruff. *i. e.* In an antique dress.

It will do with an *onion*.

To look like an *owl* in an ivy-bush.

To walk by *owl-light*.

He has a good estate, but that the right *owner* keeps it from him.

How do you after your *oysters*?

All *one*; but their meat goes two ways.

P.

THERE'S a *pad* in the straw.

As it pleases the *painter*.

Mock no *pannier-men*, your father was a fisher.

Every *pea* hath its vease, and a bean fifteen.

*A vease*, in Italian *vescia*, is *crepitus ventris*. So it signifies, peas are flatulent, but beans ten times more.

You may know by a *penny* how a shilling spends.

*Peter* of wood, church and mills are all his. *Chesh.*

Go *pipe* at *Padley*, there's a pescod feast.

Some have it, *Go pipe* at *Colston*, &c. It is spoken in derision to people that busy themselves about matters of no concernment.

He has *p—s'd* his tallow.

This is spoken of bucks who grow lean after rutting time, and may be applied to men.

To *piss* down one's back. *i. e.* to flatter.

Such a reason *piss'd* my goose.

He *plays* you as fair as if he picked your pocket.

He has been seeking the *placket*.

If you be not pleased, put your hand in your pocket, and *please* yourself.

A jeering expression to such as will not be pleased with the reasonable offers of others.

As *plum* as a jugglem ear. *i. e.* a quagmire. *Devonsh.*

To *pocket* an injury.

*i. e.* To pass it by without revenge, or taking notice.

The difference between the *poor* man and the rich *is*, that the poor walketh to get meat for his stomach; the rich, a stomach for his meat.

*Prate* is prate, but it's the duck lays the eggs.

She is at her last *prayers*.

*Proo* naunt your mare puts. *i. e.* pushes.

It would vex a dog to see a *pudding* creep.

He was christened with *pump water*.

It is spoken of one that hath a red face.

*Pie-lid* makes people wise.

Because no man can tell what is in a pie till the lid be taken up.

To ride post for a *pudding*.

Be fair conditioned, and eat bread with your *pudding*.

He is at a forced *put*.

### Q.

WE'LL do as they do at *Quern*;

What we do not to-day, we must do in the morn.

*Quick* and nimble, it will be your own another day.

In some places they say, in drollery, *Quick and nimble, more like a bear than a squirrel*.

### R.

SOME *rain*, some rest. *A harvest proverb*.

The dirt-bird [or dirt-owl] sings, we shall have *rain*.

When melancholy persons are very merry, it is observed, that there usually follows an extraordinary fit of sadness; they doing all things commonly in extremes.

Every day of the week a shower of *rain*, and on Sunday twain.

A *rich* rogue, two shirts and a rag.

*Right*, master, right; four nobles a year is a crown a quarter.

*Chesh*.

*Right*, Roger, your sow is good mutton.

*Room* for cuckolds, &c.

He *rose* with his a—e upwards. *A sign of good luck*.

He would live as long as old *Rosse of Pottern*, who lived till all the world was weary of him.

Let him alone with the saint's bell, and give him *ropes* enough.  
 He is on the high *ropes*. *i. e.* Conceited and insolent.  
 The lass in the *red* petticoat shall pay for all.

Young men answer so when they are chid for being so prodigal and expensive; meaning, they will get a wife with a good portion, that shall pay for it.

*Riches* rule the roast.

*Rub* and a good cast.

Be not too hasty, and you'll speed the better. Make not more haste than good speed.

## S.

'Tis sooner *said* than done.

*Say* nothing when you are dead. *i. e.* Be silent.

*School-boys* are the most reasonable people in the world; they care not how little they have for their money.

A *Scot* on *Scot's* bank.

The *Scotch* ordinary. *i. e.* The house of office.

She has been stung by a *serpent*. *i. e.* She is with child.

*E stata beccata da una serpe.* Ital.

That goes against the *shins*. *i. e.* It is to my prejudice, I do it not willingly.

He knows not whether his *shoes* go awry.

In the *shoemaker's* stocks.

*Sigh* not, but send; he'll come, if he be unhang'd.

*Sirrah* your dogs, sirrah not me;

For I was born before you could see.

Of all tame beasts I hate *sluts*.

He is nothing but *skin* and bones.

*Snapping* so short (wondering) makes you look so lean.

He is up to *snuff*. *i. e.* He is not to be taken in.

To *spin* a fair thread.

*Spit* in his mouth, and make him a mastiff.

No man cries *stinking* fish.

*Stretching* and yawning leadeth to bed.

Nay, stay, quoth *Stringer*, when his neck was in the halter.

To *stumble* at the truckle-bed.

To mistake the chamber-maid's bed for his wife's.

He could have *sung* well before he broke his left shoulder with whistling.

*Sweet-heart* and bag-pudding.

T.

His *tail* will catch the chin-cough.

Spoken of one that sits on the ground.

A *tall* man of his hands, he will not let a beast rest in his pocket.

He's Tom *Tell-troth*.

Two slips for a *tester*.

The *tears* of the tankard.

Four farthings and a *thimble* make a tailor's pocket jingle.

To *throw* snot about. *i. e.* To weep.

Though he says nothing, he pays it with *thinking*, like the Welchman's jackdaw.

When *Tom's* pitcher is broken I shall have the sheards.

*i. e.* Kindness after others are done with it, the refuse.

*Tittle-tattle*, give the goose more hay.

*Toasted* cheese hath no master.

*Trick* for trick, and a stone in thy foot besides, *quoth one* pulling a stone out of his mare's foot, when she bit him on the back, and he her on the buttock.

Are there *traitors* at the table, that the loaf is turned the wrong side upwards?

To *trot* like a doe.

There's not a *t—d* to choose, quoth the good wife, by her two pounds of butter.

He looks like a *tooth-drawer*; *i. e.* very thin and meagre.

That's as *true* as I am his uncle.

*Turnspits* are dry.

To have a two-legged *tympany*; *i. e.* to be with child.

V.

*VEAL* will be cheap: calves fall.

A jeer for those who lose the calves of their legs by, &c.

In a shoulder of *veal* there are twenty and two good bits.

This is a piece of country wit. They mean by it, there are twenty (others say forty) bits in a shoulder of veal, and but two good ones.

He's a *velvet* true heart. *Chesh.*

I'll *venture* it as Johnson did his wife, and she did well.  
*Use* with it, if it be but a gallon ; it will ease your stomach.

W.

LOOK on the *wall*, and it will not bite you.

Spoken in jeer to such as are bitten with mustard.

A Scotch *warming-pan*. *i. e.* A wench.

The story is well known of the gentleman travelling in Scotland, who desiring to have his bed warmed, the servant-maid doffs her clothes, and lays herself down in it a while. In Scotland they have neither bellows, warming-pans, nor houses of office.

She's as quiet as a *wasp* in one's nose.

Every man in his *way*.

*Water* bewitch'd, *i. e.* very thin beer.

Eat and *welcome* : fast, and heartily welcome.

I am very *wheamow*, (*i. e.* nimble,) quoth the old woman,  
 when she stepped into the milk bowl. *Yorksh.*

A *white-livered* fellow.

How doth your *whither* go you ? *i. e.* Your wife.

To shoot *wide* of the mark.

*Wide*, quoth Wilson.

To sit like a *wire-drawer* under his work. *Yorksh.*

He hath more *wit* in his head than thou in both thy shoulders.

He hath played *wily* *beguiled* with himself.

You may truss up all his *wit* in an egg-shell.

Hold your tongue, husband, and let me talk, that have *all* the  
*wit*.

The *wit* of you, and the wool of a blue dog, will make a good  
*medley*.

This is the *world*, and the other is the country.

*When* the devil is dead, there's a wife for Humphry.

To *wrap* it up in clean linen.

To deliver sordid or uncleanly matter in decent language.

A point next the *wrist*.

Y.

HE has *made* a *younger* brother of him.

The *younger* brother hath the more *wit*.

The *younger* brother is the ancients *gentleman*.

Old and tough, *young* and tender.



## MISCELLANEOUS PROVERBIAL SAYINGS.

**PUT** a miller, a weaver, and a tailor, in a bag, and shake them, the first that comes out will be a thief.

Harry's children of Leigh, never an one like another.

A seaman, if he carries a mill-stone, will have a quail out of it. *Spoken of the common mariners, if they can come at things that may be eaten or drank.*

Go here away, go there away, quoth Madge Whitworth, when she rode the mare in the tedder.

There's struction (*i. e.* destruction) of honey, quoth Dunkinly, when he lick'd up the hen-t—d.

I kill'd her for good will, said Scot, when he killed his neighbour's mare.

Gip with an ill rubbing, quoth Badger, when his mare kicked.

This is a ridiculous expression, used to people that are pettish and froward.

He's a hot shot in a mustard-pot when both his heels stand right up.

Three dear years will raise a baker's daughter to a portion.

*'Tis not the smallness of the bread, but the knavery of the baker.*

I hope better, quoth Benson, when his wife bid him come in, cuckold.

One, two, three, four, are just half a score.

He answers with monosyllables, as Tarleton did one who out-ate him at an ordinary.

My name is Twyford ; I know nothing of the matter.

The Spaniards say, *No se nada, de mis viñas vengo.*—Span. When a man will not know or be concerned in what has happened, he pleads that he has been absent at his vineyard.

Read, try, judge, and speak as you find, says old Suffolk.

I'll make him fly up with Jackson's hens. *i. e.* undo him.

So, when a man is broke, or undone, we say he is blown up.

I'll make him water his horse at Highgate.

*i. e.* I'll sue him, and make him take a journey up to London.

What have I to do with Bradshaw's windmill ? *Leicest.*

What have I to do with other mens' matters ?

He that would have good luck in horses, must kiss the parson's wife.

He that snites his nose, and hath it not, forfeits his face to the king.

A man can do no more than he can.

'Tis an ill guest that never drinks to his host.

Eat thy meat, and drink thy drink, and stand thy ground, old Harry.

He toils like a dog in a wheel, who roasts meat for other people's eating.

Run tap, run tapster.

This is said of a tapster that drinks so much himself, and is so free of his drink to others, that he is fain to run away.

He hath got the fiddle, but not the stick.

*i. e.* The books, but not the learning, to make use of them, or the *ike*.

That's the way to catch the old one on the nest.

This must be if we brew.

That is, if we undertake mean and sordid or lucrative employments, we must be content with some trouble, inconvenience, affronts, disturbance, &c.

All friends round the *Wrekin*, not forgetting the trunk-maker and his son Tom.

A proverbial expression, common in Essex.

#### PROVERBIAL PERIPHRASES OF ONE DRUNK.

HE'S disguised. He has got a piece of bread and cheese in his head. He has drunk more than he has bled. He has been in the sun. He has a jag or load. He has got a dish. He has got a cup too much. He is one and thirty. He is dagg'd. He has cut his leg. He is afflicted. He is top-heavy. The malt is above the water. As drunk as a wheelbarrow. He makes indentures with his legs. He's well to live. He's about to cast up his reckoning or accounts. He has made an example. He is concerned. He is as drunk as David's sow. He has stolen a manchet out of the brewer's basket. He's raddled. He is very weary. He drank till he gave up his half-penny, *i. e.* vomited.

#### PROVERBIAL PHRASES AND SENTENCES BELONGING TO DRINK AND DRINKING.

LICK your dish. Wind up your bottom. Play off your dust. Hold up your dagger hand. Make a pearl on your

nail. To bang the pitcher. There's no deceit in a brimmer. Sup, Simon, the best is at the bottom. Ale that would make a cat to speak. Fill what you will, and drink what you fill. She's not a good housewife that will not wind up her bottom. *i. e.* take off her drink. He has shot the cat.

A LIAR.

HE deserves the whetstone. He'll not let any body lie by him. He shall have the king's horse. He's a long-bow man. He lies as fast as a dog can trot.

A GREAT LIE.

THAT was laid on with a trowel. That's a loud one. That's a lie with a witness. A lie with a latchet. That sticks in his throat. If a lie could have choked him, that would have done it. The dam of that was a wisker.

A BANKRUPT.

HE's all to pieces. He's blown up. He has shut up his shop windows. He dares not show his head. He hath swallowed a spider. He hath shewed them a fair pair of heels. He is marched off. He goes on his last legs. He is run off his legs.

A WHORE.

SHE's like a cat, she'll play with her tail. She's as right as my leg. A light-skirts. A kind-hearted soul. She's loose in the hilts. A lady of pleasure. A cockatrice. A leman. She's as common as a barber's chair. As common as the highway. She lies backward, and lets out her fore-rooms. She is neither wife, widow, nor maid. She is one of us. She's a wagtail.

A COVETOUS PERSON.

HIS money comes from him like drops of blood. He'll flay a flint. He'll not lose the droppings of his nose. He serves the poor with a thump on the back with a stone. He'll dress an egg and give the offal to the poor. He's like a swine, never good until he come to the knife. *Avarus nisi cum morituro nil recte facit.* Lat. His purse is made of toad's skin.

## PROVERBIAL PHRASES RELATING TO SEVERAL TRADES.

THE smith hath always a spark in his throat. The smith and his penny are both black. Nine tailors make a man. Cobbler's law; he that takes money must pay the shot. To brew in a bottle, and bake in a bag. The devil would have been a weaver but for the Temples. The gentle craft. Sir Hugh's bones. A hangman is a good trade, he doth his work by day-light. It is good to be sure. Toll it again, quoth the miller. Any tooth, good barber. A horse-doctor, *i. e.* a farrier. He should be a baker, by his bow-legs. Take all, and pay the baker. He drives a subtle trade.

## PROVERBIAL PHRASES ADOPTED FROM THE GREEKS, APPLICABLE TO HUMAN FOLLIES, ABSURDITIES, OR PURSUITS.

HE ploughs the air. He washes the Ethiopian. He measures a twig. He opens the door with an axe. He demands tribute of the dead. He holds the serpent by the tail. He takes the bull by the horns. He is making clothes for fishes. He is teaching an old woman to dance. He is teaching a pig to play on a flute. He catches the wind with a net. He changes a fly into an elephant. He takes the spring from the year. He is making ropes of sand. He sprinkles incense on a dunghill. He is ploughing a rock. He is sowing on the sand. He takes oil to extinguish the fire. He chastises the dead. He seeks water in the sea. He puts a rope to the eye of a needle. He is washing the crow. He draws water with a sieve. He gives straw to his dog, and bones to his ass. He numbers the waves. He paves the meadow. He paints the dead. He seeks wool on an ass. He digs the well at the river. He puts a hat on a hen. He runs against the point of a spear. He is erecting broken ports. He fans with a feather. He strikes with a straw. He cleaves the clouds. He takes a spear to kill a fly. He brings his machines after the war is over. He washes his sheep with scalding water. He speaks of things more ancient than chaos. He roasts snow in a furnace. He holds a looking-glass to a mole. He is teaching iron to swim. He is building a bridge over the sea.

## PROVERBS THAT ARE ENTIRE SENTENCES.

## A.

**LONG absent**, soon forgotten.

Parallel to this are, *Out of sight out of mind*, and *Seldom seen, soon forgotten*: and not much different those Greek ones, *Τηλοῦ ναίωντες φίλοι οὐκ εἰσὶ φίλοι*. Friends dwelling afar off are not friends. And *Πολλὰς φιλίας ἀπροσηγορία διέλυσε*. Forbearance of conversation dissolves friendship.

There is no *accord* where every man would be a lord.

*Adversity* makes a man wise, not rich.

The French say, *Vent au visage rend un homme sage*. The wind in a man's face makes him wise. If to be good be the greatest wisdom, certainly affliction and adversity make men better. *Vexatio dat intellectum*.

He that's *afraid* of every grass must not p—s in a meadow.

*Chi ha paura d'ogni urtica non pisoi in herba*.—Ital. He that's afraid of every nettle must not p—s in the grass.

He that's *afraid* of leaves must not come in a wood.

This is a French proverb Englished. *Qui a peur des feuilles ne doit pas aller au bois*. The Italians say, *Non entri tra ròcca e fuso, chi non vuol esser filato*.

He that's *afraid* of the wagging of feathers, must keep from among wild fowl.

Mr. Cotgrave, in his French Dictionary, produces this as an English proverb, parallel to the preceding.

He that's *afraid* of wounds must not come nigh a battle.

These four proverbs have all one and the same sense, viz. That timorous persons must keep as far off from danger as they can. They import also, that causeless fear works men unnecessary disquiet, puts them upon absurd and foolish practices, and renders them ridiculous.

He is never likely to have a good thing cheap that is *afraid* to ask the price. *Il n'aura jamais bon marché qui ne le demande pas*.—Fr.

*Agree*, for the law is costly.

This is good counsel backed with a good reason, the charges of a suit many times exceeding the value of the thing contended for. The Italians say, *Meglio è magro accordo che grassa sentenza*. A lean agreement is better than a fat sentence.

A man cannot live by the *air*.

Good *ale* is meat, drink, and cloth.

**Fair chieve good ale**, it makes many folks speak as they think.

Fair chieve is used in the same sense here as *Well-fare* sometimes is in the south, that is, good speed, good success have it, I commend it. It shall have my good wish, or good word. *In vino veritas.*

**We shall lie all alike** in our graves.

*Æqua tellus pauperi recluditur regūmque pueris.*—Horat. *Mors sceptrā ligonibus æquat.* No ocupa mas pies de tierra el cuerpo ael papa que el del sacristan, aunque sea mas alto el uno que el otro, que al entrar en el hoyo todos nos agustamos y encojemos, ò nos hacen ajustar y encoger, mal que nos pese, a buenas noches.—Span.

**No living man all things can.**

*Non omnia possumus omnes.*—Virgil. See many sentences to this purpose in Erasmus's Adages.

**Almost was never hanged.**

**Almost and very nigh saves many a life.**

The signification of this word *almost* having some latitude, men are apt to stretch it to cover untruths.

**Anger is short-lived in a good man.**

**Angry (or hasty) men seldom want woe.**

Hasty, in our language, is but a more gentle word for angry. Anger, indeed, makes men hasty, and inconsiderate in their actions. *Furor iraque mitem precipitant.* Olla que mucho yerve, sabor pierde.—Span.

**He that is angry without a cause, must be pleased without amends.**

**Two anons and a bye and bye is an hour and a half.**

**Scald not your lips in another man's pottage.**

Parallel hereto is that place, *Prov. xxxvi. 17.*

**The higher the ape goes, the more he shows his tail.**

The higher beggars or base-bred persons are advanced, the more they discover the lowness and baseness of their spirits and tempers: for as the Scripture saith, *Prov. xxxvi. i.* "Honour is unseemly for a fool." *Tu fai come la simia, chi piu va in alto piu mostra il culo.*—Ital. The Italians, I find, draw this proverb to a different sense to signify one, who, the more he speaks the more sport he makes, and the more ridiculous he renders himself.

**Argus at home, but a mole abroad.** *In casa argo, di fuori talpa.*

A man should be scrupulously attentive to what is going forward in his own house, but blind to what passes in another's.

**Stretch your arm no further than your sleeve will reach.**

*Metiri se quemque modulo suo ac pede verum est.*

**An artful fellow is the devil in a doublet.**

Never be ashamed to eat your meat.

*Apud mensam verecundari neminem decet.* Erasmus takes notice that this proverb is handed down to us from the ancients, save that the vulgar add, *neque in lecto*: whereas, saith he, *Nusquam magis habenda est verecundia ratio quam in lecto et convivio.* Yet some there are, who, out of a rustic shame-facedness, or over-mannerliness, are very troublesome at table, expecting to be carved to, and often invited to eat, and refusing what you offer them, &c. The Italians say almost in the same words, *A tavola non bisogna haver vergogna.* And the French, *Qui a honte de manger a honte de vivre.* He that is ashamed to eat is ashamed to live.

Every man must eat a peck of ashes before he dies.

Lose nothing for asking.

Every ass thinks himself worthy to stand with the king's horses.

An ass was never cut out for a lap-dog.

An ass covered with gold is more respected than a horse with a pack-saddle.

A kindly aver will never make a good horse.

This is a Scotch Proverb, quoted by King James in his *Basilicon Doron.* It seems the word *aver* in Scottish signifies a colt, as also appears by that other proverb, An inch of a nag is worth a span of an aver. In our ancient writings *averium* signifies any labouring beast, whether ox or horse, and seems to be all one with the Latin *jumentum.*

*Awe* makes dun draw.

## B.

THAT which is good for the back is bad for the head.

*Omnis commoditas sua fert incommoda secum.*

He loves bacon well that licks the swine-sty door.

Where bad's the best, naught must be the choice.

A bad bush is better than the open field.

*Il n'y a pas si petit buisson qui ne porte ombre.*—Fr. That is, it is better to have any though a bad friend or relation, than to be quite destitute, and exposed to the wide world.

A bad shift is better than none.

Some say, Better half an egg than an empty shell.

When bale is next, boot is next.

Next is a contraction of highest, as next is of nighest. Bale is an old English word, signifying misery; and boot, profit or help. So it is as much as to say, When things are come to the worst they'll mend. *Cum duplicantur lateres venit Moses*

A bald head is soon shaven.

*Quien pequeña heredad tienea pasos la mide.* Span.

Make not balks of good ground.

A balk, Latin *scammum*: a piece of earth which the plough slips over without turning up or breaking. It is also used for narrow slips of land left unploughed on purpose in champagne countries, for boundaries between mens' lands, or some other convenience.

A good face needs no *band*; and a bad one deserves none.

Some make a rhyme of this, by adding, And a pretty wench no land.

At a great bargain make a pause.

More words than one go to a bargain.

A good bargain is a pick-purse.

*Bon marché tire l'argent hors de la bourse.*—Fr. *Mercadoria barata, roubó das bolsas.*—Port. Good cheap is dear, for it tempts people to buy what they need not.

Bare walls make giddy house-wives.

*i. e.* Idle house-wives, they have nothing wheréabout to busy themselves, and shew their good house-wifery. We speak this in excuse of the good woman, who doth, like St. Paul's widow, *περιέρχεσθαι τὰς οἰκίας*, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving herself as other matrons do. She hath nothing to work upon at home; she is disconsolate, and therefore seeketh to divert herself abroad: she is inclined to be virtuous, but discomposed through poverty. Parallel to this I take to be that French proverb, *Vuides chambres font les dames folles*, which yet Mr. Cotgrave thus renders, Empty chambers make women play the wantons; in a different sense.

The greatest barkers bite not sorest; or, dogs that bark at a distance bite not at hand.

*Cane chi abbaia non morde.*—Ital. *Chien qui abbaye ne mord pas.*—Fr. *Canes timidi vehementius latrant.* *Care tibi cane muto et aqua silente.* Have a care of a silent dog and a still water. *Cuò que muito ladra nunca bom pera caça.*—Port.

Sir John Barleycorn's the strongest knight.

'Tis a hard battle where none escapes.

Be as it may, be is no banning.

Every bean hath its black.

*Vitiis nemo sine nascitur.*—Horat. *πάσῃσι κορυδαλοῖσι χρῆ λόβον ἔγγενίθαι.* *Non est alvuda sine cristá.* *Omni malo punico inest granum pure.* *Ogni grano ha la sua semola.* Every grain hath its bran.—Ital.

Sell not the bear's skin before you have caught him.

*Non vender la pelle del orso inanzi che sia preso.* Ital.



He must have iron nails that scratches a *bear*.  
A man may *bear* 'till his back breaks.

If people find him patient, they'll be sure to load him.

He'll *bear* it away, if it be not too hot or too heavy.

Spoken of a pilferer.

You may *beat* a horse 'till he be sad, and a cow 'till she be mad.

All that are in *bed* must not have quiet rest.

Where *bees* are, there is honey.

Where there are industrious persons, there is wealth; for the hand of the diligent maketh rich. This we see verified in our neighbours the Hollanders.

A *beggar* pays a benefit with a louse.

*Beggars* must be no choosers.

The French say, Borrowers must be no choosers.

Set a *beggar* on horse-back, he'll ride to the devil.

*Asperius nihil est humili cum in altum.*—Claudian. *Il n'est orgueil que de pauvre enrichi.*—Fr. There is no pride equal to the enriched beggar's. *Il villan nobilitado non conosce il parentado.*—Ital. The clown ennobled will not own his kindred or parentage. The Spaniards say, *Metete mendigo en tu pagar, y hazerete ha heredero.*

Sue a *beggar*, and get a louse.

*Rete non tenuitur accipitri neque milvio.* Terent. Phorm.

Much ado to bring *beggars* to stocks; and when they come there, they'll not put in their legs.

*Beggars* breed, and rich men feed.

A *beggar* can never be bankrupt.

'Tis one *beggar's* woe to see another by the door go.

*Kai πρωχος πρωχῶ φθονει.*—Hesiod. *Etiam mendicus mendico invidet.* It is better to be a *beggar* than a fool.

*E meglio esser mendicante, che ignorante.* Ital.

A lord's heart and a *beggar's* purse agree not.

A good *beginning* makes a good ending.

*De bon commencement bonne fin.*—Fr. *Et de bonne vie bonne fin.* A good life makes a good death. *Boni principii finis bonus.* The Portuguese say, *A boa vontade supre a obra.*

Well *begun* is half done.

*Dimidium facti qui cepit habet.*—Horat. Which some make pentameter by putting in *bene* before *cepit*. *Barba bagnata mezza rasa.*—Ital. A beard once washed is half shaven.

*Believe* well and have well.

The *belly* hath no ears.

*Venter non habet aures. Ventre affamé n'a point d'oreilles.*—Fr. Discourse to or call upon hungry persons, they will not mind you, or leave their meat to attend. Or, as Erasmus, *Ubi de pastu agitur, non attenduntur honestæ rationes.* Nothing makes the vulgar more untractable, fierce, and seditious, than scarcity and hunger. *Nescit plebes jejuna timere.* There is some reason the belly should have no ears, because words will not fill it. *El vientre ayuno, no oye a ninguno.*—Span.

Better *belly* burst than good drink or meat lost.

Little difference between a feast and a *belly*-full.

A *belly*-full's a *belly*-full, whether it be meat or drink.

When the *belly* is full, the bones would be at rest.

The *belly* is not fill'd with fair words.

Best to *bend* while it is a twig.

*Udum et molle lutum es, nunc nunc properandus et acri,  
Fingendus sinè fine rotâ.* Pers.

*Quæ præbet latas arbor spatiantibus umbras,  
Quo posita est primùm tempore virga fuit.*

*Tunc poterat manibus summâ tellure recelli,  
Nunc stat in immensum viribus acta suis.* Ovid.

*Quare tunc formandi mores* (inquit Erasmus) *cùm mollis adhuc ætas; tunc optimis assuescendum cùm ad quidvis cerebrum est ingenium. Ce qui poulain prend en jeunesse, il le continue en vieillesse.*—Fr. The tricks a colt getteth at his first backing, will whilst he continueth never be lacking.—*Coigr.*

They have need of a *besom* that sweep the house with a turf.

The *best* is best cheap.

*Lo barato es caro.*—Span. For it doth the buyer more credit and service.

*Best* is best cheap, if you hit not the nail.

Make the *best* of a bad bargain.

The *best* things are worst to come by.

*Difficilia quæ pulchra: χαλεπὰ τὰ καλὰ.*

*Better* untaught than ill taught.

*Beware* of Had I wist.

*Beware* of him whom God hath marked.

Do as you're *bidden*, and you'll never bear blame.

*Birchen* twigs break no ribs.

*Birds* of a feather flock together.

Like will to like. The Greeks and Latins have many proverbs to this purpose, as *'Αεὶ κολοιδὸς πρὸς κολοιδὸν ἰζάνει. Semper graculus assidet yniculo. Τίττιξ μὲν τίττιγι φίλος, μύρμακι δὲ μύρμαξ.*—Theocrat. *Cicada cicada chara, formica formica. 'Ως αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν*

ὁμοιον.—Homer. *Odys.* 5. *Semper similem ducit Deus ad similem.* "Ὅμοιον ὁμοίῳ φίλον. *Simile gaudet simili; et Ὅμοιον ὁμοίου ἐφίεται.* *Simile appetit simile,* unde et Ὅμοιότης τῆς φιλότῆτος μῆτηρ. Likeness is the mother of love. *Æqualis æqualem delectat.* Young men delight in the company of the young, old of old, learned men of learned, wicked of wicked, good fellows of drunkards, &c.—Tully in *Cat. maj.* *Pares cum paribus (ut est in veteri proverbio) facillimè congregantur.*

He's in great want of a *bird* that will give a groat for an owl. One *bird* in the hand is worth two in the bush.

*E meglio aver oggi un uovo, che dimani una gallina.*—Ital. Better have an egg to-day, than an hen to-morrow. *Mieux vaut un tenez que deux vous l'aurez.*—Fr. τὴν παρούσαν ἀμελεγε, τὶ τὸν φευγοντα διώκεις.—Theocr. *Præsentem mulgeas, quid fugientem insequeris?* Νήπιος ὃς τὰ ἔτοιμα λιπὼν τ' ἀνέτοιμα διώκει.—Hesiod. He that leaves certainty, and sticks to chance, when fools pipe, he may dance. The Spaniards say, *Mas vale paxaro en la mano, que buytre volando.* A sparrow in hand is worth more than a vulture flying. A small benefit obtained, is better than a great one in expectation.

'Tis an ill *bird* that bewrays its own nest.

Τὸν οἶκοι θησαυρὸν διαβάλλειν.

Every *bird* must hatch her own egg.

*Tute hoc intristi omne tibi exedendum est.*—Terent. It should seem this Latin proverb is still in use among the Dutch. For Erasmus saith of it, *Que quidem sententia vel hodie vulgo nostrati in ore est. Faber compedes quas fecit ipse gestet.*—Auson.

The *bird* that can sing, and will not sing, must be made to sing.

Small *birds* must have meat.

Children must be fed, they cannot be maintained with nothing.

*Birth* is much, but breeding more.

If you cannot *bite*, never shew your teeth.

He that *bites* on every weed, must needs light on poison.

He that is a *blab* is a scab.

A Spanish shrug will sometimes shift off a lie as well as a louse.

*Black* will take no other hue.

This dyers find true by experience. It may signify, that vicious persons are seldom or never reclaimed. *Lanarum nigra nullum colorem bibunt.*—Plin. lib. 8. h. n.

He that wears *black*, must hang a brush at his back.

A *black* plum is as sweet as a white.

The prerogative of beauty proceeds from fancy.

A *black* hen lays a white egg.

This is a French proverb. *Noire geline pond blanc œuf.* I conceive the meaning of it is, that a black woman may bear a fair child.

It is ill to drive *black* hogs in the dark.

They have need of a *blessing* who kneel to a thistle.

*Blind* men can judge no colours.

*Il cieco non giudica de colori.*—Ital. τί τυφλῶ καὶ κατόπτρῳ; *Quid xco cum speculo?* *El ciego mal juzgara de colores.*—Span.

The *blind* eat many a fly.

A man were better be half *blind*, than have both his eyes out.

*Mas vale tuerto que ciego.* Span.

Who so bold as *blind* Bayard?

Ἄμαθια μὲν θράσος, λογισμὸς δ' ὄκνον φέρει. Ignorance breeds confidence: consideration, slowness and wariness.

Who so *blind* as he that will not see?

*Blow* first, and sip afterwards.

*Simul sorbere et flare difficile est.*

*Blow* out the morrow, and throw the bone to the dogs.

A taunt to such as are troublesome by blowing their nose.

A *blot* is no blot unless it be hit.

*Blushing* is virtue's colour.

Great *boast* and small roast make unsavoury mouths.

Great *boast*, small roast.

*Grands vanteurs petits faiseurs.*—Fr. Βριάρεος φαίνεται ὡν λαγῶς *Briareus esse apparet cum sit lepus.* And θρασὺς πρὸ ἔργου ἐκ πολλῆ κακός. *Grandes atoardas, tudo nada.*—Port.

The nearer the *bone*, the sweeter the flesh.

He that is *born* to be hanged shall never be drowned.

He that was *born* under the three half-penny planet shall never be worth two-pence.

He that goes a *borrowing* goes a sorrowing.

He that *borrow*s must pay again with shame or loss.

Shame, if he returns not as much as he borrowed; loss, if more; and it is very hard to cut the hair.

The father to the *bough*, and the son to the plough.

This saying I look upon as too narrow to be placed in the family of proverbs; it is rather to be deemed a rule or maxim in the tenure of the Gavel-kind, where, though the father had judgment to be hanged, yet there followed no forfeiture of his estate, but his son might (a happy man, according to Horace's description) *paterna tura bobus exercereavis.*

Though there be that expound this proverb thus, The father to the bough, *i. e.* to his sports of hawking and hunting; and the son to the plough, *i. e.* to a poor husbandman's condition.

They that are *bound* must obey.

Better to *bow* than break.

*Il vaut mieux plier que rompre.*—Fr. *E' meglio piegare che scavezzar.*—Ital. *Melhor he dobrar que quebrar.*—Port. In opposition to this, the Latin proverb says, *Melius frangi quam flecti.* On certain occasions it is better to yield than to persist in ruinous obstinacy.

A *bow* long bent at last waxeth weak.

*L'arco si rompe se sta troppo teso.*—Ital. *Arcus nimis intensus rumpitur.* Things are not to be strained beyond their *tonus* and strength. This may be applied both to the body and the mind: too much labour and study weakens and impairs both the one and the other.

*Otia corvus alunt, animus quoque pascitur illis;  
Immodicus contra carpit utrumque labor.*

*Brag's* a good dog, but that he hath lost his tail.

*Brag's* a good dog if he be well set on; but he dare not bite.

*Brag's* a good dog, but Holdfast is a better.

Much *bran* and little meal.

*Muito fallar pouco saber.* Port.

Beware of *breed*; *i. e.* an ill-breed. *Chesh.*

What is *bred* in the bone will never out of the flesh.

*Chi l'ha per natura fin alla fossa dura.*—Ital. That which comes naturally continues till death. *Lo que en la leche se mama en la mortaja se derrama.*—Span. The Latins and Greeks have many proverbial sayings to this purpose, as *Lupus pilum mutat non mentem*; The wolf may change his hair (for wolves and horses grow grey with age), but not his disposition.

*Naturam expellas furcâ licet usque recurret.* Horat.

And *Οὐποτε ποιήσεις τὸν καρκίνον ὀρθὰ βαδίζειν.*—Aristoph. You can never bring a crabfish to go straight forwards. And *ξύλον ἀγκύλον ἐδέποι' ὀρθόν.* Wood that grows crooked will hardly be straightened. Persons naturally inclined to any vice will hardly be reclaimed. For this proverb is for the most part taken in the worst sense. The Portuguese say, *Quem mas manha, ha, tarde ou nunca as perdera.*

Let every man praise the *bridge* he goes over.

*i. e.* Speak not ill of him who hath done you a courtesy, or whom you have made use of to your benefit, or do commonly make use of.

*Bridges* were made for wise men to walk over, and fools to ride over.

A *bribe* will enter without knocking.

*Bring* not a bagpipe to a man in trouble.

A *broken* sack will hold no corn.

This is a French proverb Englished: *Un sac percé ne peut tenir le grain*: though I am not ignorant that there are many common both to France and England, and some that run through most languages. *Sacco rotto non tien miglio*.—Ital. Millet being one of the least of grains.

A *broken* sleeve holdeth the arm back.

Much *bruit* little fruit.

Who *bulls* the cow must keep the calf.

Mr. Howel saith that this is a law proverb.

The *burnt* child dreads the fire.

Almost all languages afford us sayings and proverbs to this purpose: such are *παθὼν δε τε νήπιος ἔγνω*.—Hesiod. *Ῥεχθὲν δὲ τε νήπιος ἔγνω*.—Homer. *Piscator ictus saper*; struck by the scorpion fish, or *pastinaca*, whose prickles are esteemed venomous. *Can' scottato da l'acqua calda ha paura poi della fredda*.—Ital. The same we find in French; *Chien échaudé craint l'eau froide*. i. e. The scalded dog fears cold water. The Spaniards say, *Gato escaldado del agua fria a miedo*.

*Busy* will have bands.

Persons that are meddling and troublesome must be tied short.

Who more *busy* than they that have least to do?

*Far a guisa della coda del porco che tutto il giorno sela dimena, e per la sera non a fatto nulla*. Ital.

Every man as his *business* lies.

The Italians say, *Qui fa le fatti suoi, non s'embratta le mani*. He who doth his own business, defleth not his hands.

*Business* is the salt of life.

All is not *butter* the cow sh—s.

*Non è tutto butyro che fa la vocca*. Ital.

What is a pound of *butter* among a kennel of hounds?

They that have good store of *butter*, may lay it thick on their bread, [or put some in their shoes.]

*Cui multum est piperis etiam oleribus immiscet*.

That which will not be *butter*, must be made into cheese.

They that have no other meat,

Bread and *butter* are glad to eat.

Who *buys*, hath need of an hundred eyes; who sells, hath enough of one.

This is an Italian proverb. *Chi compra ha bisogno di cent occhi, chi vende n' ha assai de uno*. And it is a usual saying, *Caveat emptor*; Let the buyer look to himself; the seller knows both the worth and price of his commodity.

*Buying* and selling, is but winning and losing.

## C.

A *cat's-head* will feast a hunter and his hounds.

A man *can* do no more than he can.

*Care* not would have it.

*Care* will kill a cat.

And yet a cat is said to have nine lives. *Cura facit canes.*

*Care's* no cure.

*Ouidaõ não he saber.* Port.

A pound of *care* will not pay an ounce of debt.

*Cento carre di pensieri non pageranno un' oncia di debito.*—Ital. *i. e.* An hundred cart-loads of thoughts will not pay an ounce of debt. *Pesadumbres no pagan deudas.*—Span.

The best *cart* may overthrow.

A muffled cat is no good mouser.

*Gatta guantata non piglia mai sorice.*—Ital. A gloved cat, &c. The Portuguese say, *Gato meador nunca bom murador*: A mewing cat, &c.

That *cat* is out of kind that sweet milk will not lap.

You can have no more of a *cat* than her skin.

The *cat* loves fish, but she's loth to wet her feet.

Or in rhyme, thus;

Fain would the *cat* fish eat,  
But she's loth to wet her feet.

*Le chat aime le poisson, mais il n'aime pas à mouiller la patte.*—Fr. In the same words; so that it should seem we borrowed it of the French.

The more you rub a *cat* on the rump, the higher she sets up her tail.

The *cat* sees not the mouse ever.

Well might the *cat* wink when both her eyes were out.

When the *cat* winketh, little wots the mouse what the *cat* thinketh.

Though the *cat* winks a while, yet sure she is not blind.

How can the *cat* help it, if the maid be a fool?

This is an Italian proverb; *Che ne può la gatta, se la massara è matta.* Not setting up things securely out of her reach or way.

That that comes of a *cat* will catch mice.

Parallel whereto is that Italian proverb, *Chi di gallina nasce convism che rosolo.* That which is bred of a hen will scrape. *Chi da gatta nasce sorici piglia.*—Ital.

A *cat* may look at a king.

An old *cat* laps as much as a young kitlin.

When the *cat* is away, the mice will play.

*Les rats se promènent à l'aise, là ou il n'y a point de chats.*—Fr. *Quando la gatta non è in casa, i sorici ballano.*—Ital. *Vanes los gatos, y estionderse los ratos.*—Span.

When candles are out, all *cats* are grey.

Joan is as good as my lady in the dark. *Λυχνὲ ἀρδιστρος πᾶσα γυνή ἢ αὐτή.* *De noche todos los gatos son pardos.* Span.

The *cat* knows whose lips she licks.

*Bem sabe o gato cujas barbas lambe.*—Port. The Portuguese also say, *Bem sabe o demo que fragalho rompe. Soit bene venator cervi, ubi retio tendat.*

Cry you mercy, kill'd my *cat*.

This is spoken to them who do one a shrewd turn, and then make satisfaction with asking pardon, or crying mercy.

By biting and scratching, *cats* and dogs come together; or,

Biting and scratching gets the *cat* with kitlin.

*i. e.* Men and maid-servants, that wrangle and quarrel most one with the other, are often observed to marry together.

I'll keep no more *cats* than will catch mice ?

*i. e.* No more in family than will earn their living. *Somerast.*

Who shall hang the bell about the *cat's* neck.

*Appicar chi vuol il sonaglio alla gatta ?*—Ital. The mice, at a consultation held how to secure themselves from the *cat*, resolved upon hanging a bell about her neck, to give warning when she was near; but when this was resolved, they were as far to seek; for who would do it? This may be sarcastically applied to those who prescribe impossible or impracticable means for the effecting any thing.

He that leaves *certainty*, and sticks to chance,

When fools pipe, he may dance.

They may sit in the *chair* that have malt to sell.

It *chanceth* in an hour that comes not in seven years.

*Plus enim fati valet hora benigni,*

*Quàm si te veneris commendet epistola Marti.* Horat.

Every man is thought to have some lucky hour, wherein he hath an opportunity offered him of being happy all his life, could he but discern it, and embrace the occasion. *Accasca in un punto quel che non accasca in cento anni.*—Ital. It falls out in an instant which falls not out in a hundred years. *Donde no se piensa, salta la liebre.*—Span.

There is *chance* in the cock's spur.

*Change* of pasture makes fat calves.

*Charity* begins at home.

Self-love is the measure of our love to our neighbour. Many sentences occur in the ancient Greek and Latin poets to this purpose; as, *Omnes sibi*



*melius esse malum quam alteri.*—Terent. Andr. *Proximus sum egomet mihi.*  
—Ibid. Φιλεῖ δ' ἑαυτὴν μᾶλλον οὐδείς ἑδένα, &c. v. Erasm. Adag. *Pa  
lumbo à te et tuoi, e poi à gli altri se tu puoi.*—Ital. Μισῶ σοφιστὴν ἕστις  
ἐκ ἀντησοφός.

When good *cheer* is lacking, our friends will be packing.

*El pan comido, la compañía deshecha.* Span.

Those that eat *cherries* with great persons, shall have their eyes  
sprinted out with the stones.

*Non è buon mangiar cireggie co' signori.* Ital.

*Chickens* feed capons.

i. e. As I understand it, chickens come to be capons, and capons were  
first chickens.

'Tis a wise *child* knows his own father.

Ὁὐ γὰρ πῶς τις ἕον γόνον ἀνέγνω. Homer. Odyss.

*Child's* pig, but father's bacon.

Parents usually tell their children, This pig or this lamb is thine; but  
when they come to be grown up, and sold, parents themselves take the  
money for them.

A *child's* bird, and a boy's wife, are well used. *Somer.*

*Charre-folks* are never paid.

That is, give them what you will, they are never contented.

When the *child* is christened, you may have godfathers enough.

When a man's need is supplied, or his occasion over, people are ready to  
offer their assistance or service.

*Children* and fools speak the truth.

The Dutch proverb hath it thus: You are not to expect truth from any  
one but children, or persons drunk or mad. *In vino veritas, we know.*  
*Enfans et fols sons devins.* Fr.

*Children* and fools have merry lives.

For, out of ignorance, or forgetfulness and inadvertency, they are not  
concerned either for what is past, or for what is to come. Neither the remem-  
brance of the one, nor fear of the other, troubles them, but only the sense  
of present pain. Nothing sticks upon them: they lay nothing to heart.  
Hence it hath been said, *Nihil scire est vita jucundissima*; to which that of  
Ecclesiastes gives some countenance: He that increaseth knowledge, in-  
creaseth sorrow.

*Children* suck the mother when they are young, and the  
father when they are old.

So we have the *chink*, we'll bear the stink.

*Lucri bonus est odor ex re qualibet.*—Juvenal. This was the emperor  
Vespasian's answer to those who complained of his laying gabels on urine,  
and other sordid things.

After *Christmas* comes Lent.

The *church* is not so large but the priest may say service in it.  
The nearer the *church* the farther from God.

This is a French proverb: *Pres de l'église loin de Dieu.*

*Church-work* goes on slowly.

Let the *church* stand in the church-yard.

Where God hath his *church*, the devil will have his chapel.

*Non si tosto si fa un templo à Dio come il diavolo ci fabrica una capella-appresso.*—Ital. *Detras de la cruz esta el diablo.*—Span.

*Pater-noster* built *churches*, and our father pulls them down.

I do not look upon the building of churches as an argument of the goodness of the Roman religion; for when men have once entertained an opinion of expiating sin, and meriting heaven, by such works, they will be forward enough to give not only the fruit of their land, but even of their body, for the sin of their soul: and it is easier to part with one's goods than one's sins.

Claw a *churl* by the breech, and he will sh— in your fist.

Persons of a servile temper or education have no sense of honour, and must be dealt with accordingly.

*Ungentem pungit, pungentem rusticus ungit.* —

Which sentence both the French and Italians, in their languages, have made a proverb. *Oignez villain qu'il vous poindra.*—Fr. &c. Insomuch, that one would be apt, with Aristotle, to think, that there are *servi naturæ*.

The greatest *clerks* are not always the wisest men.

For prudence is gained more by practice and conversation than by study and contemplation.

'Tis the *clerk* makes the justice.

Hasty *climbers* have sudden falls.

Those that rise suddenly, from a mean condition to great estate or dignity, do often fall more suddenly, as I might instance in many court-favourites: and there is reason for it, because such a speedy advancement is apt to beget pride, and consequently folly, in them, and envy in others, which must needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn mens' brains. *A cader va chi troppo alto sale.*—Ital. *Nacene dias a la hormiga, para que se pierda mas ayna.*—Span.

The *clock* goes as it pleases the clerk.

Can jack-an-apes be merry when his *clog* is at his heels?

*Close* sits my shirt, but closer my skin.

That is, I love my friends well, but myself better: None so dear to me as I am to myself. Or, My body is dearer to me than my goods. *Plus près est la chair que la chemise.*—Fr.

A *close* mouth catcheth no flies.

People must speak and solicit for themselves, or they are not like to obtain preferment. Nothing carries it like to boldness and importunata,

yea, impudent begging. Men will give to such *se defendendo*, to avoid their trouble, who would have no consideration of the modest, though never so much needing or well deserving. *Bocca trinciata mosca non ci entra.*—Ital. *En bocca cerrada no entra mosca?*—Span. The French say, *A goupil endormi rien ne tombe en la gueule.*

'Tis a bad *cloth* indeed that will take no colour.

*Cattiva è quella lana che non si puo tingere.* Ita.

Cloudy mornings turn to clear evenings.

*Non si malè nunc et olim sic erit.*

Better see a *clout* than a hole out.

They that can cobbler and *clout*,

Shall have work when others go without.

The Spaniards say, *Quen tiene arte, va por toda parte.*

Glowing *coals* sparkle oft.

When the mind is heated with any passion, it will often break out in words and expressions. Psalm xxxix. 1.

You must cut your *coat* according to your cloth.

*Noi facciamo la spese secondo l'entrato.*—Ital. We must spend according to our income. *Selon le pain il faut le couteau.*—Fr. According to the bread must be the knife; and *Fol est qui plus despand que sa rente ne vaut.*—Fr. He is a fool that spends more money than his receipts. *Sumptus census nè superet.*—Plaut. Poen. *Messe tenuis propriâ vive.*—Pers.

Every *cock* is proud on his own dunghill.

*Gallus in suo sterquilinio plurimum potest.*—Senec. in ludicro. *Cada gallo canta en su muladar.*—Span. The French say, *Chien sur son fumier est hardi*: A dog is stout on his own dunghill.

Let him that is *cold* blow the coal.

In the *coldest* flint there is hot fire.

*Cold* of complexion, good of condition.

A ragged *colt* may make a good horse.

An unhappy boy may make a good man. It is used sometimes to signify, that children which seem less handsome when young, do afterwards grow into shape and comeliness: as, on the contrary, we say, Feir in the cradle, and foul in the saddle: and the Scots, A kindly aver will never make a good horse.

*Come*, but come stooping.

*Vien ma vien gobbo.* That is, come well loaded, and you shall be welcome.

*Company* makes cuckolds.

*Comparisons* are odious.

**Conceited** goods are quickly spent.

*Al mueble sin raiz, presto se le quiebra la cerviz.* Span.

**Confess**, and be hanged.

A generous *confession* disarms slander.

An evil *conscience* breaks many a man's neck.

A clear *conscience* is a sure card.

He's an ill *cook* that cannot lick his own fingers.

*Celui gouverne bien mal le miel qui n'en taste et ses doigts n'en loche.*—Fr.

He is an ill keeper of honey who tastes it not.

God sends meat, and the devil sends *cooks*.

Salt *cooks* bear blame, but fresh bear shame.

**Corn** and horn go together.

*i. e.* For prices: when corn is cheap, cattle are not dear; and *vice versa*.

Much *corn* lies under the straw that is not seen.

More *cost*, more worship.

I'll not change a *cottage* in possession for a kingdom in reversion.

Some say, A little in one's own pocket, is better than much in another man's purse.

All *covet*, all lose.

**Covetousness** brings nothing home.

*Qui tout convoite tout perd.*—Fr. And, *Qui trop empoigne rien n'estraint.*

He that grasps at too much, holds fast nothing. The fable of the dog is known, who, catching at the appearance in the water of the shoulder of mutton he had in his mouth, let it drop in, and lost it. *Chi tutto abbraccia nulla stringa.*—Ital.

A *cough* will stick longer by a horse than half a peck of oats.

Good *counsel* never comes too late.

For, if good, it must suit the time when it is given.

**Count** not your chickens before they be hatched.

*Ante victoriam ne canas triumphum.*

You must go into the *country* to hear what news at London.

So many *countries* so many customs.

*Tant de gens tant de guises.* Fr.

A man must go old to the *court*, and young to a *cloister*, that would go from thence to heaven.

A friend in *court* is worth a penny in a man's purse.

*Bon fait avoir ami en cour, car le procès en est plus court.*—Fr. A friend in court makes the process short.

Far from *court*, far from care.

Full of *courtesy*, full of craft.

Sincere and true-hearted persons are least given to compliment and ceremony. It is suspicious he hath some design upon me, who courts and

flatters me. *Chi te fa piu carezza che non vuole, o ingannato l'ha, o ingannato te vuole.*—Ital. He that makes more of you than you desire or expect, either he hath cozened you, or intends to do it.

Less of your *courtesy*, and more of your purse.

*Re opitulandum non verbis.*

Call me *cousin*, but cozen me not.

Curs'd cows have short horns.

*Dat Deus immiti cornua curta bovi.*

Providence so disposes, that they who have the will, want the power or means to hurt.

Who would keep a cow, when he may have a pottle of milk for a penny?

Many a good cow hath but a bad calf.

*Ἄνδρων ἠρώων τέκνα πῆματα. Heroum filii noxiū. Παῦροι γάρ τοι παῖδες ὅμοιοι πατρὶ πέλονται· οἱ πλείονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους.*—Homer, *Odyss. ε.* Ælius Spartianus, in the life of Severus, shews, by many examples, that men famous for learning, virtue, valour, or success, have, for the most part, either left behind them no children, or such as that it had been more for their honour, and the interest of human affairs, that they had died childless. We might add unto those which he produceth, many instances out of our own history. So Edward the First, a wise and valiant prince, left us Edward the Second: Edward the Black Prince, Richard the Second: Henry the Fifth, a valiant and successful king, Henry the Sixth, a very unfortunate prince, though otherwise a good man. And yet there want not in history instances to the contrary; as among the French, Charles Martel, Pepin, and Charlemagne, in continual succession; so Joseph Scaliger, the son, was, in point of scholarship, no whit inferior to Julius the father. *Fortes creantur fortibus et bonis. &c.*

A *collier's cow* and an alewife's sow are always well fed.

Others say, A poor man's cow, and then the reason is evident; why a collier's is not so clear.

Where *coin's* not common, commons must be scant.

Much *coin*, much care.

*Crescentem sequitur cura pecuniam.* Horat.

The greatest *crabs* are not always the best meat.

Great and good are not always the same thing; though our language often makes them synonymous terms, as when we call a great way a good way, and a great deal a good deal, &c., in which and the like phrases, good signifies somewhat less than great, viz. of a middle size or indifferent. *Bonus*, also, in Latin, is sometimes used in the same sense as in that of Persius, Sat. 2, *Bona pars procerum. Les grands bœufs ne font pas les grandes journées.*—Fr. The greatest oxen rid not most work.

*Crabs* breed babs by the help of good lads.

Country wenches, when they are with child, usually long for crabs: or crabs may signify scolds.

*Cradle* straws are scarce out of his breech.

Cast not thy *cradle* over thy head.

There's a *craft* in daubing; or, There is more *craft* in daubing than throwing dirt on the wall.

There is a mystery in the meanest trade.

No man is his *craft's* master the first day.

*Nessuno nasce maestro.* Ital.

You must learn to *creep* before you go.

Soon *crooks* the tree that good gambrel would be.

A gambrel is a crooked piece of wood, on which butchers hang up the carcasses of beasts by the legs, from the Italian word *gamba*, signifying a leg. Parallel to this is that other proverb, It early pricks that will be a thorn. *Adèò à teneris assuescere multum est.*

A *crooked* tree will have a crooked shadow.

Each *cross* hath its inscription. *Chacun porte sa croix.*—Fr.

Crosses and afflictions come not by chance; they spring not out of the earth, but are laid upon men for some just reason. Divines truly say, that many times we may read the sin in the punishment.

No *cross*, no crown.

'Tis killing a *crow* with an empty sling.

The *crow* thinks her own bird fairest.

*Asinus asino, sus sui pulcher, et suum cuique pulchrum.* So the Ethiopians are said to paint the devil white. Every one is partial to and well-conceited of his own art, his own compositions, his own children, his own country, &c. Self-love is a mote in every one's eye; it influences, biasses, and blinds the judgments even of the most modest and perspicacious. Hence it is (as Aristotle well observes) that men for the most part love to be flattered.—*Rhetor.* 2. And *A tous oiseaux leur nids sont beaux.*—Fr. Every bird likes its own nest. *A ogni grolla paion' belli i suoi grollatini.*—Ital.

A *crow* is never the whiter for washing herself often.

No carrion will kill a *crow*.

*Cunning* is no burden.

It is part of Bias's goods; it will not hinder a man's flight when the enemies are at hand.

Many things fall between the *cup* and the lip.

*Multa cadunt inter calicem supremæque labra.*

Πολλά μεταξύ πέλει κυλικός και χιλιός ἄ ρού. *Citantur ab A. Gellio. De la main à la bouche se perd souvent la soupe.*—Fr. Between the hand and the mouth the broth is many times shed. *Entre la bouche et cueillier vient souvent grand destourbier.*—Fr.

What cannot be *cured* must be endured.

*Levius fit patientia quicquid corrigere est nefas.* Horat. Od.

A curs'd *cur* must be tied short.

*A méchant chien, court lien.* Fr.

A bad *custom* is like a good cake, better broken than kept.

*A la mala costumbre quebrarle la pierna.*—Span. Break the leg of an ill habit. *i. e.* Use violence to correct it.

*Custom* is another nature.

*Mudar costumbre a par de muerte.* Span.

Cut off the head and tail, and throw the rest away.

Desperate *cuts* must have desperate cures.

D.

HE that will not be ruled by his own *dame*, must be ruled by his step-dame.

He *dances* well to whom Fortune pipes.

*Assai ben balla à chi Fortuna suona.*—Ital. The French have a proverb: *Mieux vaut une once de fortune qu' une livre de sagesse.* Better is an ounce of good fortune than a pound of good forecast.

They love *dancing* well that dance among thorns.

When you go to *dance*, take heed whom you take by the hand.

It is as good to be in the *dark* as without light.

One may see *day* at a little hole.

The better *day* the better deed.

*A bon jour bon œuvre.*—Fr. *Dicenda bonâ sunt bona verba diâ.*

He never broke his hour that kept his *day*.

To-*day* a man, to-morrow a mouse.

*Hoggi in figura, diman in sepoltura.* Ital.

To-*day* me, to-morrow thee.

*Aujourd'hui roi, demain rien.* Fr.

The longest *day* must have an end.

*Il n'est si grand jour qui ne vienne à vespre.*—Fr. *Non vien di, ché non vengà sera.*—Ital.

Be the *day* never so long, at length cometh evensong.

'Tis *day* still while the sun shines.

Speak well of the *dead*.

*Mortuis non conviciandum, et de mortuis nil nisi bonum.* *Namque cum mortui non mordent, iniquum est ut mordeantur.*

A *dead* mouse feels no cold.

He that waits for *dead* men's shoes, may go long enough barefoot.

*A longue corde tire qui d'autrui mort desire.*—Fr. He hath but a cold suit who longs for another man's death. *Rather*, He draws a long cord who, &c.

After *death* the doctor.

This is a French proverb: *Après la mort le medecin*; parallel to that

ancient Greek ορε, Μετά πόλεμον ἢ συμμαχία. *Post bellum auxilium.* We find it in Quintilian's Declam. *Cadaverib. pasti*; with another of the like import; *Quid quod medicina mortuorum sera est? Quid quod nemo aquam infundit in cineres?* After a man's house is burnt to ashes, it is too late to pour on water.

Who gives away his goods before he is *dead*,

Take a beetle and knock him on the head.

*Chi dona il suo inanzi morire il s' apparecchia assai patire.*—Ital. He that gives away his goods before death, prepares himself to suffer.

He that could know what would be *dear*,

Need be a merchant but one year.

Such a merchant was the philosopher Thales, of whom it is reported, that, to make proof that it was in the power of a philosopher to be rich if he pleased, he, foreseeing a future dearth of olives the year following, bought up, at easy rates, all that kind of fruit then in mens' hands.

Out of *debt*, out of danger.

*Ἐυδαί μων ὁ μηδὲν ὀφείλων.* Happy he that owes nothing.

*Defend* me and spend me (saith the Irish churl).

There's *difference* between staring and stark blind, [or mad.]

This proverb may have a double sense. If you read it stark mad, it signifies, that we ought to distinguish, and not presently pronounce him stark mad that stares a little, or him a rank fool who is a little impertinent sometimes, &c. If you read it stark blind, then it hath the same sense with that of Horace,

*Est inter Tanaim medium socerumque Vitelli:*

and is a reprehension to those who put no difference between extremes, as perfect blindness and Lynceus's sight.

*Diligence* is the mother of good fortune.

*La diligenza è madre della buona sorte.* Ital.

He that would eat a good *dinner*, let him eat a good breakfast.

*Dinners* cannot be long where dainties want.

He that saveth his *dinner*, will have the more for his supper.

This a French proverb: *Qui garde son diner il a mieux à souper.* He that spares when he is young, may the better spend when he is old. *Ma soupe qui tout dine.* He sups ill who eats all at dinner.

An ounce of *discretion* is worth a pound of wit.

The French say, an ounce of good fortune, &c. *Θέλω τυχής σταλατμόν ἢ φρενῶν πίθον.*—Nazianz. *Gusta fortunæ præ dolio sapientiæ.*

I will not make my *dish-clout* my table-cloth.

'Tis a sin to belie the *devil*.

Give the *devil* his due.

He that takes the *devil* into his boat, must carry him over the sound.

He that hath shipped the *devil*, must make the best of him.



Seldom lies the *devil* dead in a ditch.

We are not to trust the devil or his children, though they seem never so gentle or harmless, without all power or will to hurt. The ancients, in a proverbial hyperbole, said of a woman, *Mulieri ne credas ne mortua quidem*; because you might have good reason to suspect that she feigned; we may with more reason say the like of the devil, and diabolical persons, when they seem most mortified. Perchance this proverb may allude to the fable of the fox, which escaped by feigning himself dead. I know no phrase more frequent in the mouths of the French and Italians than this, The devil is dead; to signify that a difficulty is almost conquered, a journey almost finished, or, as we say, The neck of the business is broken.

'Talk of the *devil*, and he'll either come or send.

As good eat the *devil*, as the broth he is boiled in.

The *devil* rebukes sin.

*Clodius accusat mæchos. Aliorum medicus ipse ulceribus scates.*

The *devil's* child, the devil's luck.

He must needs go whom the *devil* drives.

He hath need of a long spoon that eats with the *devil*.

The *devil* sh—s upon a great heap.

The *devil* is good when he is pleased.

The *devil* is never nearer than when we are talking of him.

The *devil's* meal is half bran.

*La farine du diable n'est que bran, or s'en va moitié en bran.* Fr.

What is gotten over the *devil's* back is spent under his belly.

*Malè parta malè dilabuntur.* What is got by oppression or extortion, is many times spent in riot and luxury. *Quel che vien di ruffa e raffa se ne va en baffa.*—Ital. *Ce que le gantelet gaigne, le gorgerin le mange.*—Fr.

A disease known, is half cured.

Every *dog* hath his day, and every man his hour.

All the *dogs* follow the salt bitch.

Love me, love my dog.

*Qui aime Jean aime son chien.*—Fr. *Spesse volte si ha rispetto al cane per il padrone.*

He that would hang his *dog*, gives out first, that he is mad.

*Quen a su pérrro quiere matar, rabia le ha de levantar.*—Span. He that is about to do any thing disingenuous, unworthy, or of evil fame, first bethinks himself of some plausible pretence.

The hindmost *dog* may catch the hare.

He that keeps another man's *dog*, shall have nothing left him but the line.

This is a Greek proverb: "Ὁς κύνα τρέφει ξένον τούτω μόνον λίνος μένει." The meaning is, that he who bestows a benefit upon an ungrateful person, loses his cost. For if a dog break loose, he presently gets home to his former master, leaving the cord he was tied with.

What! keep a *dog*, and bark myself?

That is, must I keep servants, and do my work myself?

There are more ways to kill a *dog* than hanging.

Hang a *dog* on a crab tree and he'll never love verjuice.

This is a ludicrous and nugatory saying; for a *dog* once hanged, is past loving or hating. But generally men and beasts shun those things by or for which they have smarted. 'Εν οἷς ἂν ἡτυχήσῃ ἄνθρωπος τόποις τούτοις ἥκιστα πλησιάζων ἤδεται. *Amphis in Ampelurgo apud Stobæum.*

*Et mea cymba semel vastâ percussa procellâ*

*Ilkum quo læsa est, horret adire locum.* Ovid.

*Dogs* bark before they bite.

'Tis an ill *dog* that deserves not a crust.

*Digna canis pabulo.* 'Αξία ἡ κύων τοῦ βρώματος. *Eras. ex Suida.*

A good *dog* deserves a good bone.

'Tis an ill *dog* that is not worth the whistling.

Better to have a *dog* fawn on you than bite you.

He that lies down with *dogs*, must rise up with fleas.

*Chi con cane dorme con pulce si leva.*—Ital. *Qui se couche avec les chiens se leve avec des puces.*—Fr. *Quien con perros se echa, con pulgas se levanta.*—Span.

Give a child till he craves, and a *dog* while his tail doth wag, and you'll have a fair *dog*, but a foul knave.

The *dog* that licks ashes trust not with meal.

The Italians say this of a cat; *Gatto che lecca cenere non fidar farina.*

Into the mouth of a bad *dog* often falls a good bone.

*Souvent à mauvais chien tombe un bon os en guevie.* Fr.

Hungry *dogs* will eat dirty puddings.

*Jejunus raro stomachus vulgaria temnit.* *A la faim il n'y a point de mauvais pain.*—Fr. To him who is hungry, any bread seems good, or none comes amiss. *L' asino chi ha fame mangia d' ogni strame.*—Ital.

'Tis an easy thing to find a staff to beat a *dog*; or, a stone to throw at a *dog*.

*Qui veut battre son chien trouve assez de batons.* Fr. *Malefacere qui vult nusquam non causam invenit.*—Pub. Minus. He who hath a mind to do me a mischief, will easily find some pretence. *Μικρά πρόφασις ἴστι τοῦ πρᾶξαι κακῶς.* To do evil, a slight pretence or occasion will serve mens' turns. *A petite achoison le loup prend le mouton.* Fr.

Do well, and have well.

*Draffe* is good enough for swine.

He that's down, down with him.

Drawn wells { are seldom dry.  
                  { have sweetest water.

*Puteus si hauriatur melior evi ait.* Φρέατα ἀντλούμενα βελτίω γίνεσθαι. *Basil. in epist. ad Eustachium medicum.* All things, especially mens'

parts, are improved and advanced by use and exercise. Standing waters are apt to corrupt and putrify: weapons laid up, and disused, do contract rust: nay, the very air, if not agitated and broken with the wind, is thought to be unhealthful and pestilential, especially in this our native country, of which it is said, *Anglia ventosa, si non ventosa venenosa*.

Golden *dreams* make men awake hungry.

After a *dream* of a wedding comes a corpse.

Draffe was his errand, but *drink* he would have.

A *drowning* man will catch at a straw.

*Drunken* folks seldom take harm.

This is so far from being true, that, on the contrary, of my own observation, I could give divers instances of such as have received very much harm when drunk.

Ever *drunk*, ever dry.

*Parthi quo plus bibunt eò plus sitiunt.*

A *drunken* night makes a cloudy morning.

What soberness conceals *drunkenness* reveals.

*Quod est in corde sobrii est in ore ebrii.* Τὸ ἐν καρδίᾳ τοῦ νήφοντος ἐστὶ τῆς γλώττης ἔστι τοῦ μεθοίουτος.—Plutarch. *περὶ ἀδολεσχίας*. Erasmus cites to this purpose a sentence out of Herodotus: "Οἶνον κατίοντος ἐπιπλίουσιν ἐπη; when wine sinks, words swim. And Pliny hath an elegant saying to this purpose; *Vinum usque adeò mentis arcana prodit. ut mortifera etiam inter pocula loquantur homines, et nè per jugulum quidem redituras voces contineant.* *Quid non ebrietas designat? operata recludit.*

He that kills a man when he is *drunk*, must be hanged when he is sober.

The *ducks* fare well in the Thames.

*Dumb* folks get no lands.

This is a parallel to that, Spare to speak, and spare to speed; and that former, A close mouth catcheth no flies.

### E.

**EARLY** up, and never the nearer.

*Early* sow, early mow.

It *early* pricks that will be a thorn.

Soon crooks the tree that good gambrel would be.

The *early* bird catcheth the worm.

A penny-worth of *ease* is worth a penny.

It is *easy* to bowl down hill.

It is *easier* to pull down than build.

The longer *east*, the shorter west.

You can't *eat* your cake, and have your cake.

*Vorrebbe mangiar la forcaccia e trovar la in tasca. Ital.*

*Eating* and drinking takes away one's stomach.

*En mangeant l'appetit se perd.* To which the French have another seemingly contrary; *En mangeant l'appetit vient*; parallel to that of ours, One shoulder of mutton drives down another. The Spaniards say, *Comer y rascar todo es empeçar*: To eat, and to scratch, a man need but begin. He that will *eat* the kernel must crack the nut.

*Qui è nuce nucleum esse vult, nucem frangit.*—Plaut. Curc. 1. i. 55. No gains without pains. *Il faut casser la noix pour manger le noyau.*—Fr. He has two stomachs to *eat*, and one to work.

The Spaniards say, *Al hazer temblar y al comer sudar.* To quake at doing, and sweat at eating.

Madam Parnel, crack the nut, and *eat* the kernel.

*Eaten* bread is forgotten.

'Tis very hard to shave an *egg*.

Where nothing is, nothing can be had.

An *egg* will be in three bellies in twenty-four hours.

Better half an *egg* than an empty shell.

Better half a loaf than no bread.

Ill *egging* makes ill begging.

Evil persons, by enticing and flattery, draw on others to be as bad as themselves.

All *ekes* [or helps] as the geni-wren said when she pissed in the sea.

Many littles make a mickle; the whole ocean is made up of drops. *Goutte à goutte on remplit la cave.*—Fr. And *Goutte à goutte la mer mer s'egoute.* Drop by drop the sea is drained.

*Empty* vessels make the greatest sound.

The scripture saith, A fool's voice is known by multitude of words. None more apt to boast than those who have least real worth; least whereof justly to boast. The deepest streams flow with least noise.

*Empty* hands no hawks allure.

Better an *empty* house than a bad tenant.

A right *Englishman* knows not when a thing is well.

Whoso hath but a mouth, shall ne'er in *England* suffer droughth. *V. supra.*

For if he doth but open it, it is a chance but it will rain in. True it is, we seldom suffer for want of rain: and if there be any fault in the temper of our air, it is its over-moistness, which inclines us to the scurvy and consumptions; diseases the one scarce known, the other but rare, in hotter countries.

Every thing hath an *end*, and a pudding hath twc.

All's well that *ends* well.

*Exitus acta probat.*

There's never *enough* where nought leaves.

This is an Italian proverb: *Non vi è à bastanza se niente avanza* It is hard so to cut the hair, as that there should be no want, and nothing to spare.

*Enough* is as good as a feast.

*Assez y a, si trop n'y a.* Fr.

Better be *envied* than pitied.

This is a saying in most languages, although it hath a little of the nature of a proverb in it. *Φθονέσθαι κρέσσον ἴσθαι ἢ οἰκτεῖσθαι.*—Herodot. in Thalia. *Ἄλλ' ὄμως κρέσσον τῶν οἰκτιρῶν φθόνος.*—Pindar. *Piu tosto invidia che compassione.*—Ital.

*Essex* stiles, Kentish miles, and Norfolk wiles, many men beguiles.

For stiles, Essex may well vie with any county of England, it being wholly divided into small closes, and not one common field, that I know of, in the whole county. Length of miles I know not what reason Kent hath to pretend; for, generally speaking, the farther from London, the longer the miles; but for cunning in the law, and wrangling, Norfolk men are justly noted. The curious may see a farther illustration of this proverb in Grose's Provincial Glossary.

*Evening* orts are good morning fodder.

The *evening* crowns the day.

*Un bel morire, tutta la vita honora.* A fair death crowneth the whole life.

*Dicique beatus*

*Ante obitum nemo supremaque funera debet.* Ovid.

*Exitus acta probat. Al finir del gioco, si vede che ha guadagnato.* At the end of the game is seen who is the winner.

*Every* man has his hobby-horse.

Every one hath his failing; a favourite pursuit.

Of two *evils*, the least is to be chosen.

This reason the philosopher rendered, why he chose a little wife.

He sucked *evil* from the dug.

*Exchange* is no robbery.

A bad *excuse* is better than none at all.

*Experience* is the mistress of fools.

*Experientia stultorum magistra.* Wise men learn by others' harms, fools by their own, like Epimetheus, *ὃς ἐπεί κακὸν ἔχε νόησε.* The Spaniards say, *La experiencia es madre de la ciencia.*

The *eye* is a shrew.

What the *eye* sees not, the heart rues not.

*Le cœur ne veut douloir ce que l'œil ne peut voir.*—Fr. *Ojos que no veen, corazón no quebrantan.*—Span. Therefore, it is not good to peep and pry into every corner, to be too inquisitive into what our servants or relations do or say, lest we create ourselves unnecessary trouble.

Better *eye* out, than always aking, [or watching.]

He that winketh with one *eye*, and seeth with the other, I would not trust him though he were my brother.

This is only a physiognomical observation.

He that has but one *eye*, sees the better for it.

Better than he would do without it : a ridiculous saying.

## F.

*FACE* to face, the truth comes out.

*Faint* heart never won a fair lady.

'Αλλ' οἱ γὰρ ἀθυμοῦντες ἄνδρες οὐ ποτε τρόπαιον ἐστήσαντο. *Suidas ex Euripide, Timidi nunquam statuere tropæum. Le couard n'aura bella amie.*—Fr. For, *Audentes fortuna juvat. A los osados ayuda la fortuna.*—Span.

*Faint* praise is disparagement.

*Fair* feathers make fair fowls.

Fair clothes, ornaments, and dresses, set off persons, and make them appear handsome, which, if stripped of them, would seem but plainly and homely. God makes, and apparel shapes. *I panni rifanno le stanghe, vesti una colonna e pur una donna.*—Ital.

*Fair* and softly goes far in a day.

*Pas à pas on va bien loin.*—Fr. *Chi va piano va sano è anche lontano.*—Ital. He that goes softly, goes sure, and also far. He that spurs on too fast at first setting out, tires before he comes to his journey's end. *Festina lentè.*

*Fair* in the cradle, and foul in the saddle.

A *fair* face is half a portion.

Praise a *fair* day at night.

Or else you may repent ; for many times clear mornings turn to cloudy evenings. *La vita il fine e' l di loda la sera.* The end commends the life, and the evening the day.

The *fairest* silk is soonest stained.

This may be applied to women. The handsomest women are soonest corrupted, because they are most tempted. It may also be applied to good natures, which are most easily drawn away by evil company.

Men speak of the *fair* as things went with them there.

If a man once *fall*, all will tread on him.

*Dejecta arbore quivis ligna colligit. Vulgus sequitur fortunam et odit damnatos.*—Juven. When the tree is fallen, every man goeth to it with his hatchet.—Fr.

There's *falsehood* in fellowship.

Common *fame*'s seldom to blame.

A general report is rarely without some ground. No smoke without some fire. Φῆμι δ' ἔτις πάνπαν ἀπόλλυται ἦντινα πολλοὶ λαοὶ φημῶ ξουσι, θεός νύ τις ἔσται καὶ αὐτή.—Hesiod.

Too much *familiarity* breeds contempt.

*Nimia familiaritas contemptum parit. E tribus optimis rebus tres pessime oriuntur; e veritate odium, e familiaritate contemptus, e felicitate invidia* Plutarch.

*Fancy* passes beauty.

*Fancy* may bolt bran, and think it flour.

You can't *fare* well, but you must cry roast-meat.

*Sasse bonne farine sans trompe ni buccine.*—Fr. Bolt thy fine meal, and eat good paste, without report or trumpet's blast. 'Οι δεψῶντες σιωπῆ πίνουσι. They that are thirsty, drink silently.

*Si corvus tacuisset haberet*

*Plus dapis et rizæ multò minùs invidiæque.* Horat.

*Far* fetch'd, and dear bought, is good for ladies.

*Vache de loin a lait assez.* Fr.

*Far* folks fare well, and fair children die.

People are apt to boast of the good and wealthy condition of their far-off friends, and to commend their dead children.

The *farthest* way about is the nearest way home.

What is gained in the shortness may be lost in the goodness of the way.

*Compendia plerumque sunt dispēdia.*

'Tis good *farting* before one's own fire.

A man *far* from his good, is near his harm.

*Qui est loin du plat est pres de son dommage.* Fr.

As good to be out of the world as out of the *fashion*.

*Fat* drops fall from fat flesh.

*Fat* paunches make lean pates.

Some say, Full bellies make empty skulls.

*Fat* sorrow is better than lean sorrow.

Better have a rich husband, and a sorrowful life, than a poor husband, and a sorrowful life with him; spoken to encourage a maid to marry a rich man, though ill conditioned.

Little knows the *fat* sow what the lean one means.

Where no *fault* is, there needs no pardon.

A *fault* once denied, is twice committed.

Every man hath his *faults*; or, He is lifeless that is faultless.

*Ut vitii nemo sine nascitur. Quisque suos patimur manes.*

They that *feal* [*i. e.* hide] can find.

'Tis good to *fear* the worst, the best will save itself.

No *feast* to a miser's.

*Il n'est banquet que d'homme chiche.* Fr.

Little difference between a *feast* and a belly-full.

Better come at the latter end of a *feast* than the beginning of a fray.

A *feast* is not made of mushrooms only.

*Feasting* makes no friendship.

*Feeling* hath no fellow.

No *fence* against a flail. Ill fortune.

Some evils and calamities assault so violently, that there is no resisting or bearing them off.

No man loves his *fetters*, though of gold.

Next to health, and necessary food, no good in this world more desirable than liberty.

*Fields* have eyes, and woods have ears.

*Bois ont oreilles, et champs œillets.*—Fr. Some hear and see him whom he hearth and seeth not; for fields have eyes, and woods have ears, ye wot.—*Heywood*.

The *finest* lawn soonest stains.

The *finest* shoe often hurts the foot.

There is no *fire* without some smoke.

*Nul feu sans fumée.*—Fr. *Donde fuégo se haze humo sale.*—Span.

*Fire* and water are good servants, but bad masters.

*First* come, first served.

*Qui premier arrive au moulin, premier doit moudre.* Fr.

'Tis ill *fishing* before the net. *One would rather think after the net.*

No *fishing* to fishing in the sea.

*Il fait beau pescher en eau large.*—Fr. 'Tis good fishing in large water.

*Fishes* are cast away that are cast into dry ponds.

'Tis good *fishing* in troubled waters.

*Il n'y a pesche qu'en eau trouble.*—Fr. In troubled waters; that is, in a time of public calamity, when all things are in confusion.

Fresh *fish*, and new-come guests, smell by that they are three days old.

*L'hoste et le poisson passe trois jours puent.*—Fr. *Piscis nequam est nisi recens.*—Plaut. Ordinary friends are welcome at first, but we soon grow weary of them.

*Fish* are not to be caught by a bird-call.

The best *fish* swim near the bottom.

Still he *fisheth* that catcheth one.

*Toujours pesche qui en prend un.* Fr.

When *flatterers* meet, the devil goes to dinner.

Where every hand *fleeceth*, the sheep goes naked.

All *flesh* is not venison.

This is a French proverb. *Toute chaire n'est pas venaison.*

*Flesh* stands never so high, but a dog will venture his legs.



A *flow* will have an ebb.

No *flying* without wings; or, He would fain *fly*, but he wants feathers.

*Sine pennis volare haud facile est.*—Plaut. in Pœnulo. Nothing or moment can be done without necessary helps, or convenient means. *Non si puo volar senza ale.*—Ital.

How can the *foal* amble, when the horse and mare trot?

*Follow* the river, and you'll get to the sea.

*Folly* is the product of all countries.

*Gli pazzi crescono senza inaffiarsi.* Ital.

A *fool* and his money are soon parted.

No *fool* like the old fool.

Every man hath a *fool* in his sleeve.

*Fools* will be meddling.

A *fool* may ask more questions in an hour, than a wise man can answer in seven years.

A *fool* may put somewhat in a wise body's head.

A *fool's* bolt is soon shot.

*De fol juge breve sentence.*—Fr. A foolish judge passes a quick sentence.

As the *fool* thinks, so the bell tink, or clinks.

*Fools* set stools for wise folks to stumble at.

*Fools* build houses, and wise men buy them.

*Fools* make feasts, and wise men eat them.

*Le fols font la fete et les sages le mangent.*—Fr. The same almost word for word. So in the Spanish, *Los locos hazen los banquetes, y los sabios los comen.*

*Fools* lade water, and wise men catch the fish.

The *fool* will not part with his bauble for the Tower of London.

If every *fool* should wear a bauble, fuel would be dear

*Si tous les fols portoient le marrotte, on ne scait de quel bois on s'echaufferoit.*—Fr.

Send a *fool* to the market, and a fool he will return again.

The Italians say, *Chi bestia va à Roma bestia retorna.* He that goes a beast to Rome, returns thence a beast. Change of places changes not men's minds or manners. *Cælum non animum mutant qui trans mare currunt.*

Fortune favours *fools*; or, *Fools* have the best luck.

*Fortuna favet fatuis.* 'Tis but equal, nature having not, that fortune should do so.

A *fool's* tongue is long enough to cut his own throat.

'Tis good to go on *foot* when a man hath a horse in his hand.

*A l'aise marche à pied qui mene son cheval par la bride.* Fr.

*Forbearance* is no acquittance.

In the *forehead* and the eye, the lecture of the mind doth lie.

*Vultus index animi.*

To *forget* a wrong is the best revenge.

*Delle ingiurie il remedio è lo scordarsi.*—Ital. *Infermi est animi exiguis voluptas ultio.*—Juvenal.

'Tis not good praising a *ford* 'till a man be over.

Fore-warned, fore-armed. *Præmonitus, præmunitus.*

*Forecast* is better than work-hard.

Every one's faults are not written in their *foreheads*.

The *fox* preys farthest from his hole.

To avoid suspicion. Crafty thieves steal far from home.

The *fox* never fares better than when he is bann'd, [or curs'd.]

*Populus me sibilat at mihi plaudo*

*Ipse domi, quoties nummos contemplor in arca.* Horat.

'Tis an ill sign to see a *fox* lick a lamb.

When the *fox* preaches, beware of your geese.

The French say, *Le renard preche aux poules*; when an artful person is deluding the ignorant by his harangues.

Fire, quoth the *fox*, when he pissed on the ice. *He saw it smoked, and thought there would be fire ere long.*

This is spoken in derision to those which have great expectation from some fond design or undertaking, which is not likely to succeed.

Fie upon hens (quoth the *fox*,) because he could not reach them.

*Assi dixo la zorra a las uvas, no pudiendo las alcanzar que no estaban maduras.*—Span.

The *fox* knows much, but more he that catcheth him.

*Muito sabe a zoposa, mas mais quem a toma.*—Port. The Spaniards say, *Mucho sabia el cornudo pero mas quien se los puso.* The cuckold was cunning; but he was more cunning that cuckolded him. This is applicable to a man who has a great conceit of himself, but is outwitted or over-reached by another.

Every *fox* must pay his own skin to the flayer.

*Tutte le volpi si truovano in pelliceria.*—Ital. *Enfin les renards se trouvent chez le pelletier.*—Fr. The crafty are at length surprised. Thieves most commonly come to the gallows at last.

A *fox* should not be of the jury at a goose trial.

What's *freer* than a gift?

He is my *friend* that grindeth at my mill.

That shews me real kindness. The Italians say, *Colui è il mio sie che vuole il bene mio.*

A *friend* in need is a friend indeed.

The Spaniards say, *Mas vale buen amigo que pariente primo.*

Prove thy *friend* ere thou have need.  
 All are not *friends* that speak us fair.  
 He's a good *friend* that speaks well of us behind our backs.  
 No longer foster, no longer *friend*.

*El pan comido la compañía deshecha.* Span.

As a man is *friended*, so the law is ended.  
 Where shall a man have a worse *friend* than he brings from home? *Somerset*.

*Friends* may meet, but mountains never greet.

*Mons cum monte non miscbitur: pares cum paribus.* Two haughty persons will seldom agree together. *Deux hommes se rencontrent bien, mais jamais deux montagnes.*—Fr.

Many kinsfolk, few *friends*.

One's kindred are not always to be accounted one's friends, though in our language they be synonymous terms. There is a friend that sticketh closer than a brother.

God send me a *friend* that may tell me my faults: if not, an enemy, and to be sure he will.

One God, no more; but *friends* good store.

*Ἐὶς Θεὸς καὶ φίλοι πολλοί.* *Unus Deus, sed plures amici parandi.*

Wherever you see your *friend*, trust yourself.

A *friend* is never known till one have need.

*Amicus certus in re incerta cernitur.* Cic. ex Ennio.

*Scilicet ut fulvum spectatur in ignibus aurum,  
 Tempore sic duro est inspicienda fides.* Ovid.

*Ἀνδρὸς κακῶς πρῶσσοντος ἐκποδῶν φίλοι.* Friends stand afar off when a man is in adversity.

Here's to our *friends*, and hang up the rest of our kindred.

*Friendship* is not to be bought at a fair.

*Friendship* consists not in saying, What's the best news?

What was good the *friar* never loved?

When the *friar's* beaten, then comes James.

*Μετὰ τὸν πόλεμον ἢ συμμαχία.* *Sic est ad pugnae partes re peracta veniendum.*

The *friar* preached against stealing, when he had a pudding in his sleeve.

*Il frate predicava, che non si dovesse robbare, e l'ui haveva l'occha nel scapulario.*—Ital. The same with the English, only goose instead of pudding.

To *flight* a bird is not the way to catch her.

*Qui veut prendre un oiseau qu'il ne affrouche.*—Fr. The same with the English.

The *frog* cannot out of her bog.

*Frost* and fraud both end in foul.

A saying ordinary in the mouth of Sir Thomas Egerton, Lord Chancellor.

*Frugality* is an estate.

Take away *fuel*, take away flame.

Remove the tale-bearer, and contention ceaseth. *Sine Cerere et Libero friget Venus.*

## G.

TOUCH a *galled* horse on the back, and he'll kick, [or wince.]

*Non parlate di corda in casa delle appicato.* Ital.

Try your skill in *galt* first, and then in gold.

*In care periculum, subaudi fac. Ceres olim notati sunt, quod primi vitam mercede locabunt.* They were the first mercenary soldiers. Practice new and doubtful experiments in cheap commodities, or upon things of small value.

Every *gap* hath its bush.

You may *gape* long enough ere a bird fall into your mouth.

He that *gapeth* until he be fed, well may he gape until he be dead.

*C'est folie de béer contre un four.* Fr.

No *gaping* against an oven.

Make not a *gauntlet* of a hedged glove.

What's a *gentleman* but his pleasure?

*Gentility* without ability is worse than plain beggary.

A *gentleman* without living is like a pudding without suet.

*Gentry* sent to market will not buy one bushel of corn.

*Geese* with geese, and women with women.

*Giff gaffe* was a good man, but he is soon weary.

*Giff gaffe* is one good turn for another.

*Giff gaffe* makes good fellowship.

Look not a *gift* horse in the mouth.

It seems this was a Latin proverb in Hierom's time: Erasmus quotes it out of his preface to his Commentaries on the Epistle to the Ephesians: *Noli (ut vulgare est proverbium) equi dentes inspicere donati. A caval donato non guardar in bocca.*—Ital. *A cheval donné il ne faut pas regarder aux dents.*—Fr. It is also in other modern languages.

There's not so bad a *Gill* but there's as bad a *Will*.

*Giving* much to the poor doth increase a man's store.

According to the Scriptures, He who giveth to the poor, lendeth to the Lord.

*Give* a thing and take a thing, &c.

Or, *Give* a thing and take again,

And you shall ride in hell's wain.

Plato mentions this as a child's proverb in his time; *Τὼν ὀρθῶς δοθῆντων ἀφάρτεσις οὐκ ἔστι;* which with us also continues a proverb among children to this day.

## H

Better fill a *glutton's* belly than his eye.

*Les yeux plus grands que le pance.*—Fr. *Piu tosto si satola il ventre che l'occhio.*—Ital.

A belly full of *gluttony* will never study willingly.

*i. e.* The old proverbial verse,

*Impletus ventor non vult studere libenter.*

Man doth what he can, and *God* what he will.

When *God* wills, all winds bring rain.

*Deus undecunque juvat modò propitius.*—Eras. *La ou Dieu veut il pleut.*

—Fr. When *God* pleases, the most unlikely things turn to our advantage.

*God* sends corn, and the devil mars the sack.

*God* sends cold after clothes.

After clothes, *i. e.* according to the people's clothes. *Dieu donne le froid selon le drap.*—Fr. *Dios da el frio, conforme a la ropa.*—Span. *God* gives every man what he is able to bear.

*God* is where he was.

Spoken to encourage people in any distress.

Not *God* above gets all men's love.

*'Oudè gàr ó Zeús oúth' úwv pávraç ándávei oúr' ávéχwv.* Theogn.

*God* knows well which are the best pilgrims.

*A quien Dios quiere bien la casa le sabe.* Span.

*God* reaches us good things with our own hands.

What *God* will, no frost can kill.

Tell me with whom thou *goest*, and I'll tell thee what thou doest.

*La mala compagnia è quella che mena huomini à la furca.*—Ital. *Dizeme com quem anda, dirte hei que manhas has.*—Port.

*Gold* goes in at any gate, except Heaven's.

Philip, Alexander's father, was reported to say, that he did not doubt to take any castle or citadel, let the ascent be never so steep and difficult, if he could but drive up an ass laden with gold to the gate. *Monoye fait tout.*—Fr.

All is not *gold* that glisters.

*Tout ce qui luit n'est pas or.*—Fr. *Non è oro tutto quel che luce.*—It *Fronti nulla fides.*—Juen. *No es todo oro lo que reluce.*—Span.

A man may buy *gold* too dear.

*Golden* dreams make men awake hungry.

Though *good* be good, yet better is better, or better carries it.

That's my *good* that does me good.

Never *good* that mind their belly so much.

Some *good* things I do not love; a good long mile, good small beer, and a good old woman.

**Good** enough is never ought.

**Good** cheap is dear at the long ran.

**A good** man can no more harm than a sheep.

**Good** paymasters need no surety.

**Ill-gotten goods** seldom prosper.

*Della robba di mal acquista non se ne vede allegrezza.*—Ital. *And, Fin presto consumato l'ingiustamente acquistato. De mal è venu l'agneau et i mal retourne le peau.*—Fr. To naught it goes that came from naught. *Κακα κέρδεα ἰσ' ἄριστιν. Mala lucra equalia damnis. Malè parta ma: dilabuntur :* and, *De malè quæsitis vix gaudet tertius hæres.*—Joven.

**So got, so gone.**

*A padre ganador, hijo despendedor.* Span.

**That** that's good sauce for a *goose*, is good for a gander.

This is a woman's proverb.

**There's** meat in a *goose's* eye.

**As deep** drinketh the *goose* as the gander.

**Goose**, and gander, and gosling, are three sounds, but one thing.

**A goshawk** beats not at a bunting.

*Aquila non capit muscas.*

**Grace** will last, favour will blast.

**Grasp** no more than thy hand will hold.

**While** the *grass* grows the steed starves.

*Caval non morire, che herba de venire.* Ital.

**Grass** grows not upon the highway.

**A great** lord is a bad neighbour.

*Une grande riviere est un mauvais voisin.* Fr.

**Great** marks are soonest hit.

**Great** ships require deep waters.

**Great** braggers, little doers.

*Del dicho al hecho ay gran trecho.* Span.

**Great** gifts are from great men.

**Grey** and green make the worst medley.

*Turpe senex miles, turpe senilis amor.*—Ovid. An old lecher is compared to an onion or leek, which hath a white head but a green tail.

**Grey** hairs are death's blossoms.

**Grief** pent up will burst the heart.

**Guests** that come by daylight are best received.

*Huesped con sol ha honor.* Span.

**Guilt** is always jealous.

**The gull** comes after the rain.

## H.

**HACKNEY** mistress, hackney maid.

'Οποῖα ἡ δεποινα τοῦτοι καὶ θεραπεινίδες.—Cic. Epist. Att. 5. *Qualis hera tales pedissequæ. Et, τὰς δεποινας αἱ κύνες μεμυμέναι. Catula dominam imitantur. Videas autem (inquit Erasmus) et Melitæas, opulentarum mulierum delicias, fastum, lasciviam totamque ferè morum imaginem reddere. Qual es la cabra, tel es la hija que la mama.—Span. De mauvais corbeau, mauvais œuf.—Fr.*

*Had I fish, 'tis good without mustard.*

*Half an acre is good land.*

*No halting before a cripple.*

For fear of being detected. *Il ne faut pas clocher devant un boiteux.—Fr.*

*Put not the hand between the bark and the tree.*

*i. e. Meddle not in family affairs.*

*You are a good hand to lift a lame dog over a stile.*

*Help, hands, for I have no lands.*

*He is handsome that handsome doth. Span.*

*She who is born handsome is born married.*

*Che nasce bella nasce maritata. Ital.*

*Half an hour's hanging hinders five miles riding.*

*'Tis better to be happy than wise.*

*E meglio esser fortunato che savio.—Ital. Gutta fortunæ præ dolâ sapientiæ. Mieux vaut un once de fortune qu'une livre de sagesse.—Fr.*  
An ounce of good fortune is better than a pound of wisdom.

*Happy is he whose friends were born before him.*

*i. e. Who hath rem non labore parandam sed relictam,*

*Happy is he who hath sowed his wild oats by time.*

*Happy man happy dole; or, Happy man by his dole.*

*Happy is the child whose father went to the devil.*

For commonly they who first raise great estates, do it either by usury and extortion, by fraud and cozening, or by flattery, and ministering to other mens' vices.

*Some have the hap, some stick in the gap.*

*Hap and half-penny goods enough.*

*Ventura te de Deus hijo, que el sabér poco te basta.—Span. i. e. Good luck is enough, though a man hath not a penny left him. Fortune often raises a man more than merit.*

*Set hard heart against hard hap.*

*Tunc cede malis, sed contrâ audentior ito. In re mala animo si bono utare adjuvat.*

*Hard with hard makes not the stone wall.*

*Duro con duro non fa mai buon muro —Ital. Though I have seen, at Ariminum, in Italy, an ancient Roman bridge made of hewn stone, laid together without any mortar or cement.*

*Hard fare makes hungry bellies.*

Where we least think, there goeth the *hare* away.

*Harm* watch, harm catch.

King *Harry* loved a man. *i. e.* Valiant men love such as are so, and hate cowards.

*Harrow* hell, and rake up the devil.

Most *haste*, worst speed.

*Come s' ha fretta non si fa mai niente che stia bene.*—Ital. *Qui trop se hâte en chemin, en beau chemin se fourvoye souvent.*—Fr. He that walks too hastily, often stumbles in plain way. *Qui nimis properè minis prosperè, et nimium properans seriùs absolvit.* —*Canis festinans carcos parit catulus.* —*Festina lentè.* Tarry a little, that we may make an end the sooner, was a saying of Sir Amias Paulet. *Presto et bene non si conviene.*—Ital. Hastily and well never meet.

*Haste* makes waste, and waste makes want, and want makes strife between the good man and his wife.

As the man said to him on the tree top, Make no more *haste* when you come down than when you went up.

*Haste* trips up its own heels.

Nothing must be done *hastily* but killing of fleas.

A *hasty* man never wants woe.

*Olla que mucho yerve, sabor perde.* Span.

*Hasty* people will never make good midwives.

*Hasty* gamesters oversee.

No *haste* to hang true men.

'Tis good to have a *hatch* before the door.

High flying *hawks* are fit for princes.

*Have* not the cloak to make when it begins to rain.

Make *hay* while the sun shines.

A great *head* and a little wit.

This is only for the clinch-sake become a proverb; for certainly the greater, the more brains; and the more brains, the more wit, if rightly conformed. The Spaniards say, *Cabello luengo y corto el seso.* Long hair, and little brains.

Better be the *head* of a pike than the tail of a sturgeon.

*Il veut mieux etre le premier de sa race que le dernier.* Fr.

Better be the *head* of a dog than the tail of a lion.

*Meglio è esser capo di lucertola che coda di dragone.* Ital.

Better be the *head* of a sprat than the tail of a sturgeon.

*E meglio esser capo di cardella che coda di storione.* Ital.

Better be the *head* of an ass than the tail of a horse.

Better be the *head* of the yeomanry than the tail of the gentry.

*E meglio esser testa di luccio che coda di storione.*—Ital. These five proverbs have all the same sense, *viz.* Men love priority and precedence, had



rather govern than be ruled, command than obey, lead than be led, though in an inferior rank and quality.

He that hath no *head*, needs no hat.

*Qui n'a point de tête n'a que faire de chaperon.* Fr.

A man is not so soon *healed* as hurt.

You must not pledge your own *health*.

*Health* is better than wealth.

The more you *heap*, the worse you cheap.

The more you rake and scrape, the worse success you have; or the more busy you are, and stir you keep, the less you gain.

He that *hears* much, and speaks not all, shall be welcome both in bower and hall.

*Parla poco, ascolta assai, e non fallirai.* Ital.

*Hearts* may agree, though heads differ.

Where the *hedge* is lowest, commonly men leap over.

*Chacun joue au roi despoiville.*—Fr. They that are once down, shall lie sure to be trampled on.

Take *heed* is a good read.

Or, as another proverb hath it, Good take heed doth surely speed. *Abundans cautela non nocet.* The Spaniards say, *Cuyda bien de lo que hazes no te fies de rapaces.*

One pair of *heels* is often worth two pair of hands.

Always for cowards. The French say, *Qui n'a cœur ait jambes*; and the Italians, in the same words, *Chi non ha cuore habbi gambe*. He that hath no heart, let him have heels. So we see nature hath provided timorous creatures, as deers, hares, and rabbits, with good heels to save themselves by flight.

They that be in *hell* think there's no other heaven.

Every *herring* must hang by his own gill.

Every tub must stand on its own bottom. Every man must give an account for himself.

*Hide* nothing from thy minister, physician, and lawyer.

*Al confessor, medico, ed avvocato, non si dà tener il vero celato.*—Ital. He that doth so, doth it to his own harm or loss; wronging thereby either his soul, body, or estate.

*High* places have their precipices.

Look not too *high*, lest a chip fall in thine eye.

*Noli altum sapere.* Mr. Howel hath it, Hew not too high, &c. according to the Scottish Proverb.

The *highest* standing, the lower fall.

*Tolluntur in altum ut lapsu graviora ruant.* The nigher flood hath always the lower ebb.

The *highest* tree hath the greatest fall.

*Celsa graviore casu decidunt turres.* Horat.

Up the *hill* favour me, down the *hill* beware thee.

Every man for *himself*, and God for us all.

*Ogni un per se, e Dio per tutti.*—Ital. *Cada uno en su casa, y Dios en la de todas.*—Span. Every one in his own house, and God in all of them.

'Tis hard to break a *hog* of an ill custom.

Ne'er lose a *hog* for a halfpenny-worth of tar.

A man may spare in an ill time; as some who will rather die than spend ten groats in physic. Some have it, Lose not a sheep, &c. Indeed, tar is more used about sheep than swine. Others say, Lose not a ship, &c.

He that has but one *hog*, makes him fat; and he that has but one son, makes him a fool.

A man may *hold* his tongue in an ill time.

*Amyclas silentium perdidit.* It is a known story, that the Amycleans having been often frightened and disquieted with vain reports of the enemy's coming, made a law that no man should bring or tell any such news. Whereupon it happened, that, when the enemies did come indeed, they were surprised and taken. There is a time to speak as well as to be silent.

Who can *hold* that they have not in their hand? *i. e.* a *f—t.*

*Home* is home, though it be never so homely.

*Ὀικος φίλος οικος ἀριστος.* Because there we have the greatest freedom. V. Erasm. *Bos alienus subinde prospectat foras.*

An *honest* man's word is as good as his bond.

God made you an *honester* man than your father.

A *honey* tongue, a heart of gall.

*Boca de mel coração de fel.*—Port. *Palabras de santo y uñas de gato.*—Span.

*Honours* change manners.

*Honores mutant mores.* As poverty depresseth and debaseth a man's mind, so great place and estate advance and enlarge it, but many times corrupt and puff it up.

Where *honour* ceaseth, there knowledge decreaseth.

*Honos alit artes. Quis enim virtutem amplectitur ipsam præmia si tol- las?* On the other side,

*Sint Mæcænates non deerunt Flacce Marones:*

*Virgiliúmque tibi vel tua rura dabunt.*

A *hook* well lost to catch a salmon.

*Il faut perdre un véron pour pêcher un saumon.* Fr.

If it were not for *hope*, the heart would break.

*Spes alunt exules. Spes servat afflictos.* Ἄνηρ ἀτυχῶν σώζεται ταῖς ἐλπίσι.

*Spes bona dat vires, animum quoque spes bona firmat.*

*Vivere spe vidi qui moriturus erat.*

*Hope* well, and have well, quoth Hickwell.

*Hope* is a good breakfast, but a bad supper.

*Hopes* delayed hang the heart upon tenter-hook.

You can't make a horn of a pig's tail.

Parallel hereto is that of Apostolius, *Ὄνον οὐρά τῆλιαν οὐ ποιεῖ*. An ass's tail will not make a sieve. *Ex quovis ligno non fit Mercurius* We also say, You cannot make velvet of a sow's ear.

*Horns* and grey hairs do not come by years.

Who hath *horns* in his bosom, let him not put them on his head.

Let a man hide his shame, not publish it.

'Tis a good *horse* that never stumbles; and a good wife that never grumbles.

*Il n'y a si bon cheval qui ne bronche*.—Fr. *Quandóque bonus dormitat Homerus*. *Quem quer cavallo sem tacha, sem elle se acha*.—Port. The Italians say, *Chi ferra inchioda*; Who shoes a horse, pricks him.

A good *horse* cannot be of a bad colour.

A good *horse* often wants a good spur.

'Tis an ill *horse* will not carry his own provender.

'Tis an ill *horse* can neither whinny nor wag his tail.

Let a *horse* drink when he will, not what he will.

A man may lead a *horse* to the water, but he cannot make him drink unless he will.

*On ne fait boire à l' asne quand il ne veut*.—Fr. And, *On a beau mener le bœuf à l'eau s'il n'a soif*.—Fr. In vain do you lead the ox to the water if he be not thirsty.

A restive *horse* must have a sharp spur.

The common *horse* is worst shod.

The best *horse* needs breaking, and the aptest child needs teaching.

Where the *horse* lies down, there some hair will be found  
*Fuller's Worth*.

A galled *horse* will not endure the comb.

*Il tignosa non ama il pettine*.—Ital. *Jamais tigneux n'aime le pigne*.—Fr. And, *Cheval roigneux n'a cure qu'on l'estrille*.—Fr.

You may know the *horse* by his harness.

They are scarce of *horse-flesh* where two and two ride on a dog.

A short *horse* is soon wisp'd, and a bare a— soon kiss'd.

Some say, A short horse is soon curried. *Quien poco sabe presto lo reza*. He that knows little, soon repeats it.

The *horse* that draws his halter is not quite escaped.

*Non à scappato chi strascina la eatena dietro*.—Ital. *Il n'est pas eschappés qui traine son lien*.—Fr.

Trust not a *horse's* heel, nor a dog's tooth.

*Ab equinis pedibus procul recede*.

A running *horse* is an open sepulchre.

*Cavallo corriente sepoltura aperta.* It. l.

He that hires the *horse* must ride before.

The fairer the *hostess*, the fouler the reckoning.

*Bells hostesse d'est un mal pour la bourse.*—Fr. *El hospeda hormura, mal para la bolsa.*—Span.

*Hot sup*, hot swallow.

*Hot men harbour* no malice.

Better one's *house* too little one day, than too big all the year after.

When thy neighbour's *house* is on fire, beware of thine own.

*Tua res agitur paries cum proximus ardet.*

A man's *house* is his castle.

This is a kind of law proverb; *Jura publica favent privato domûs.* The Portuguese say, *Cada humm em sua casa e rey.*

He that builds a *house* by the highway side, it is either too high or too low.

*Chi fabrica la casa in piazza, ó che è troppo alta ó troppo bassa.* Ital.

He that buys a *house* ready wrought, hath many a pin and nail for nought.

*Il faut acheter maison fait et femme à faire.*—Fr. A house ready made, and a wife to make. Hence we say, Fools build houses, and wise men buy them.

When a man's *house* burns, 'tis not good playing at chess.

A man may love his *house* well, and yet not ride on the ridge.

A man may love his children and relations well, and yet not cocker them, or be foolishly fond and indulgent to them.

*Huge winds* blow on high hills.

*Feriantque summos fulmina montes.* Horat.

*Hunger* is the best sauce.

*Appetito non vuol salsa.*—Ital. *Il n'y a sauce que d'appetit.*—Fr. This proverb is reckoned among the aphorisms of Socrates; *Optimum cibi condimentum fames, sitis potûs.*—Cic. lib. 2. de Finibus. *A fome he bom mostarda.*—Port.

*Hunger* will break through stone walls.

*Hungry flies* bite sore.

The horse in the fable, with a galled back, desired the flies that were full might not be driven away, because hungry ones would then take their places.

They must *hunger* in frost that will not work in heat.

A *hungry horse* makes a clean manger.

*A la hambre no ay pan malo.* Span.

*Hunger* makes hard bones sweet beans.

Erasmus relates as a common proverb, (among the Dutch, I suppose,) Hunger makes raw beans relish well, or taste of sugar. *Manet hodiè que vulgò tritum proverbium Famem efficere ut crudæ etiam fabæ saccharum sapiant.* Darius in his flight, drinking puddle-water defiled with dead carcasses, is reported to have said, that he never drank any thing that was more pleasant: for, saith the story, *Neque enim sitiens unquam biberat*: he never had drank thirsty. The full stomach loatheth the honey-comb; but to the hungry, every bitter thing is sweet.—*Prov.* Τοῖς σίτου ἀποροῦσι σπονδάζονται δι ὄροβου.

*Hunger* and cold deliver a man up to his enemy.  
All are not *hunters* that blow the horn.

I, J.

EVERY *Jack* must have his *Gill*.

*Chacun demande sa sorte.*—Fr. *Cada hum folga com o seu igual.*—Port. Like will to like. It ought to be written *Jyll*, for it seems to be a nick name for *Julia*, or *Juliana*.

A good *Jack* makes a good *Gill*.

*Bonus dux bonum reddit comitem.* Inferiors imitate the manners of superiors; subjects of their princes, servants of their masters, children of their parents, wives of their husbands. *Præcepta ducunt, exempla trahunt.*

*Jack* would be a gentleman if he could but speak French.

This was a proverb when the gentry brought up their children to speak French. After the Conquest, the first kings endeavoured to abolish the English language, and introduce the French.

More to do with one *Jack-an-apes* than all the bears.

*Jack* would wipe his nose if he had it.

*Jack* in an office is a great man.

*Jack Sprat* would teach his grandame.

*Ante barbam doces senes.* The French say, *Les oisons menent paitre les oies.* The goslings lead the geese.

Of *idleness* comes no goodness.

*Idleness* must thank itself if it goes barefoot.

Better to be *idle* than not well occupied.

*Præstat otiosum esse quam nihil agere.*—Plin. Epist. *Il vaut mieux être oisif que de ne rien faire.*—Fr. Better be idle than do that which is to no purpose, or as good as nothing; much more than that which is evil.

An *idle* brain is the devil's shop.

Some say, Workhouse.

*Idle* folks have the most labour.

Some say, Idle people take the most pains.

*Idle* folks lack no excuses.

A young man *idle*, an old man needy.

*Giovane otioso, vecchio bisognoso.* Ital.

Do *jeer* poor folks, and see how 'twill thrive.

No *jesting* with edge tools, or with bell-ropes

*Tresca non i fanti e lascia star i santi.*—Ital. Play with children, and let the saints alone.

*Jests*, like sweetmeats, have often sour sauce.

When the demand is a *jest*, the fittest answer is a scoff.

Better lose a *jest* than a friend.

*A la burla dexarla quando mas agrada.* Span.

*Ill* news comes a-pace.

*Ill* weeds grow a-pace.

*Mauvaise herbe croit toujours.*—Fr. *Pazzi crescono senza inaffargli.*—Ital.

Fools grow without watering. *A mauvais chien la queue luy vient.*—Fr.

*Herba mala presto cresce.*—Ital.

*Ill* will never said well.

*Ill* got, ill spent.

*Acquerir mechamment et depenser sottement.* Fr.

*Ill* luck is worse than found money.

When *ill* luck falls asleep let nobody wake her.

*Quando la mala ventura si duerme, nadie la despierte.* Span.

An *inch* breaks no squares. *Some add*, in a burn of thorns.

*Pour un petit ni avant ni arriere.* Fr.

An *inch* in a miss is as good as an ell.

*Industry* is Fortune's right hand, and *Frugality* her left.

*Ingratitude* is the daughter of pride.

*Joan's* as good as my lady in the dark.

*Λύχνου ἀρθέντος γύνη πᾶσα ἡ αὐτή.* Erasmus draws this to another sense, *viz.* There is no woman chaste where there is no witness; but I think he mistakes the intent of it, which is the same with ours—When candles are out, all cats are grey.

No *joy* without annoy.

*Extrema gaudii luctus occupat:* And, *Usque adeo nulla est sincera voluptas, sollicitumque aliquid letis intervenit.*

*Joy* surfeited turns to sorrow.

Strike while the *iron* is hot.

*Infin che il ferro è caldo bisogna batterlo.*—Ital. *Il fait bon battre le fer tandis qu'il est chaud.*—Fr. People must then be plied when they are in a good humour or mood.

He that hath many *irons* in the fire, some of them will cool.

He that will not endure to *itch*, must endure to smart.

## K.

*K*A me, and I'll ka thee.

*Da mihi mutuum testimonium.*—Cic. Orat. pro Flacco. Lend me an oath or testimony. Swear for me, and I'll do as much for you. Or, Claw me

and I'll claw you. Commend me, and I'll commend you. And *Pro Dicit Calauriam*. Neptune changed with Latona, Delos for Calauria.

*Keep* some till furthermore come.

The *kettle* calls the pot black a—e.

*La padella dice al paiuolo fatte in là, che tu non mi tinga.*—Ital. *Il lavazzo fabeffe de la pignata.*—Ital. We also say, The chimney-sweeper bids the collier wash his face.

All the *keys* hang not at one man's girdle.

A piece of *kid's* worth two of a cat.

Who was *killed* by a cannon bullet, was cursed in his mother's belly.

The *kin* calls the oven burnt-house.

'Tis good to be near of *kin* to an estate.

Every one is a-*kin* to the rich man.

*Ogni uno è pariente del ricco.* Ital.

*Kings* love the treason, but not the traitor.

*Los reyes se pagan de la traycion, pero no del traydor.* Span.

A *king's* favour is no inheritance.

A *king's* cheese goes half away in parings.

*Kissing* goes by favour.

Better *kiss* a knave than be troubled with him.

He that *kisseth* his wife in the market-place shall have enough to teach him.

If you can *kiss* the mistress, never kiss the maid.

To *kiss* a man's wife, or wipe his knife, is but a thankless office.

Many *kiss* the child for the nurse's sake.

A carrion *kite* will never make a good hawk.

*On ne sauroit faire d'une buse un épervier.* Fr.

A fat *kitchen*, a lean will. Ital.

*Knaves* and fools divide the world.

When *knaves* fall out, true men come by their goods.

*Les larrons s'entrebattent, les larcins se descouvrent.*—Fr. When highwaymen fall out, robberies are discovered.

*Knavery* may serve for a turn, but honesty is best at long-run.

The more *knave*, the better luck.

Two cunning *knaves* need no broker: or, A cunning knave, &c.

'Tis as hard to please a *knave* as a knight.

It is better to *knit* than blossom.

As in trees, those that bear the fairest blossoms, as double-flowered cherries and peaches, often bear no fruit at all, so in children, &c.

Where the *knot* is loose, the string slippeth.

They that *know* one another, salute afar off.

*Knowledge* without practice makes but half an artist.

*Knowledge* in youth is wisdom in age.

L.

AN unhappy *lad* may make a good man.

A ragged colt, &c.

A quick *landlord* makes a careful tenant.

He that hath some *land* must have some labour.

No sweet without some sweat; without pains, no gains.

*Land* was never lost for want of an heir.

*A i ricchi non mancano parenti.*—Ital. The rich never want kindred.

After a *lank* comes a bank.

Said of breeding women.

One leg of a *lark's* worth the whole body of a kite.

He that comes *last*, makes all fast.

*Le dernier ferme la porte, ou la laisse ouverte.* Fr.

Better *late* than never.

*Il vaut mieux tard que jamais.*—Fr. *Meglio tarde che non mai.* Ital.

'Tis never too *late* to repent.

*Nunquam sera est, &c.*

Let them *laugh* that win.

*Marchand qui perd ne peut rire.*—Fr. The merchant that loses cannot laugh. Give losers leave to speak, and, I say, give winners leave to laugh, for if you do not, they'll take it.

*Laughter* is the hiccup of a fool.

He that buys *lawn* before he can fold it, shall repent him

before he have sold it.

They that make *laws* must not break them.

*Patere legem quam ipse tulisti.*

*In commune jubes siquid censeve tenendum,*

*Primus jussa subi, tunc observantior æqui.*

*Fit populus, nec ferre vetat cum viderit ipsum*

*Autorem parere sibi.* Claudian.

*Laws* catch flies, but let hornets go free.

Better a *lean* jade than an empty halter.

We have many proverbs to this import: Better some of the pudding than none of the pie, &c,

Never too old to *learn*.

*Nulla ætas ad perdiscendum sera est.* Ambros.

*Learning* makes a man fit company for himself.

The *least* boy always carries the greatest fiddle.

All lay load upon those that are least able to bear it. For they that are *least* able to bear, are least able to resist the imposition of the burden.



**Better leave than lack.**

Parallel to this is, Better belly burst than good drink lost.

*Leave* is light.

It is an easy matter to ask leave, only the expense of a little breath; and therefore servants, and such as are under command, are much to blame, when they will do, or neglect to do, what they ought not, or ought, without asking it.

While the *leg* warmeth the boot harmeth.

He that doth *lend*, doth lose his friend.

*Qui prete aux amis perd au double.*—Fr. He that lends to his friend, loseth double; *i. e.* both money and friend.

*Lend* and lose; so play fools.

Learn to *lick* betimes; you know not whose tail you may go oy.

Shew me a *liar*, and I'll shew you a thief.

*La menterie est le premier de tous les maux.* Fr.

*Life* is sweet.

While there's *life* there's hope.

*Infin que v' è fiato v' è speranza.*—Ital. *Egrotò dum anima est spes est.*—Tull. ad Attic. Ἐλπίδες ἐν ζώοισιν ἀνέλπιστοι δὲ θανόντες. When all diseases fled out of Pandora's box, hope remained there still.

There's *life* in a muscle, *i. e.* There is some hopes, though the means be but weak.

*Life* lieth not in living, but in liking.

Martial saith, *Non est vivere, sed valere vita.*

*Light* gains make a heavy purse.

*Le petit gain remplit la bourse.*—Fr. They that sell for small profit, vend more commodities, and make quick returns; so that to invert the proverb, What they lose in the hundred, they gain in the county. Whereas they who sell dear, sell little, and many times lose a good part of their wares, either spoiled or grown out of fashion by long keeping. *Poco è spesso empie il borsetto.*—Ital. Little and often fills the purse.

*Light* burdens far heavy.

*Petit fardeau pèse à la longue; or, Petit chose de loin pèse.* Fr.

*Light* cheap lither yield.

That that costs little will do little service, for commonly the best is best cheap.

*Lightly* come, lightly go.

*Ce qui vient tambour s'en retourne à la flûte.* Fr.

The *light* is nought for sore eyes.

*A l'œil malade la lumière nuit.*—Fr. He that doth evil, hateth the light, &c.

There's *lightning* lightly before thunder.

A heavy purse makes a *light* heart.

The lion's not half so fierce as he's painted.

*Minuunt presentia famam*, is a true rule. Things are represented at a distance much to their advantage, beyond their just proportion and merit. Fame is a magnifying glass. Some say, The devil's not half so black as he's painted.

Every one as they *like* best, as the good man said when he kissed his cow.

*Like* will to like (as the devil said to the collier). Or, As the scabbed 'squire said to the mangy knight, when they both met over a dish of buttered fish.

*Ogni simile appetisce il suo simile.*—Ital. *Chacun cherche son semblable*; or, *demande sa sorte.*—Fr. *Cascus cascam ducit*, i. e. *vetulus anum.* *Significat a. similis similem delectat.*—Cada ovelha com sua parilha. Port.

*Like* lips, like lettuce.

*Similes habent labra lactucas.* A thistle is a salad fit for an ass's mouth: We use when we would signify that things happen to people which are suitable to them, or which they deserve: as when a dull scholar happens to a stupid or ignorant master, a froward wife to a peevish husband, &c. *Dignum patellâ operculum.* Like priest, like people; and on the contrary. These proverbs are always taken in the worse sense. *Tal carne tal coltello.*—Ital. Like flesh, like knife.

*Like* master, like man.

*Ruyn señor cria ruyn servidor.* Span.

*Like* priest, like people.

*Ad un popolo pazzo, un prete spiritato.* Ital.

*Like* saint, like offering.

*Tal para qual Pedro para Juan.* Span.

*Like* carpenter, like chips.

*Qual es el rey, tal es la grey.* Span.

Trim tram; *like* master, like man.

*Tel maitre tel valet.*—Fr. *Tal' abbate tali i monachi.*—Ital.

They are so *like*, that they are the worse for it.

A *liquorish* tone is the purse's canker.

A *liquorish* tongue, a *liquorish* tail.

*Listeners* hear no good of themselves.

A *little* pot's soon hot.

Little persons are commonly choleric.

*Little* things are pretty.

*Χάρις βασιῶσιν ἀπῆδει.*

*Little* bodies have great souls.

A *little* more breaks a horse's back.

Some say, The last feather, &c. *El asno sufre la larga, no la sibre corta.*—Span. *A cobra romper o sacco.*—Port.

*Vesana cupido**Plurima cum tenuit, plura tenere cupit.*By *little* and *little* the poor whose sinks her barn.*Poco a poco hila la vieja el copo.* Span.Many *littles* make a mickle.Ἐὶ γὰρ κεν καὶ μικρὸν ἐπὶ μικρῷ καταθεῖο καὶ θάμα τοῦ θ' ἴρδαις,  
τάχα κεν μίγα καὶ τὸ γένοιτο. Hesiod.*Adde parum parvo magnus acervus erit.**De petit vient on au grand:* and, *Les petits ruisseaux font les grandes rivieres.*—Fr. All ekes, &c. The greatest number is made up of units; and all the waters of the sea, of drops. *Piuma à piuma si pela l'occa.*—Ital. Feather by feather the goose is plucked. *A quattrino a quattrino se fa il soldo.*—Ital. *De muitos poucos se faz hum muito.*—Port.*Little* pitchers have great ears.*Ce que l'enfant oit au foyer, est bientôt connu jusqu'au Monstier.* That which the child hears by the fire, is often known as far as Monstier, a town in Savoy. So that it seems they have long tongues as well as wide ears; and therefore (as Juvenal well said) *Maxima debetur pueris reverentia.**Little* and often fills the purse.*Little* said is soon amended.*Little* strokes fell great oaks.*Multus ictibus dejicitur quercus.* Many strokes fell, &c. Assiduity overcomes all difficulty. Ψεχάδες ὄμβρον γεννῶνται. *Minutula pluvia imbrem parit.* *Assidua stilla saxum excavat.**Quid magis est durum saxo? Quid mollius undâ?**Dura tamen molli saxa cavantur aquâ?* Ovid.*Annulus in digito subter tenuatur habendo;**Stillicidi casus lapidem cavat, uncus aratri**Ferreus occulte decrescit vomer in armis.* Lucret.

Pliny reports, that there are to be found flints worn by the feet of pismires; which is not altogether unlikely; for the horse-ants, especially, I have observed to have their roads or footpaths so worn by their travelling, that they may easily be observed.

*Little* boats must keep the shore.A *little* good is soon spent.A *little* stream drives a light mill.*Live* and let live.*i. e.* Do as you would be done by. Let such pennyworths as your tenant may live under you. Sell such bargains, &c.Every thing would *live*.*Il n'y a petite bête qui ne puisse sauver la vie.* Fr.They that *live* longest must go farthest for wood.Longer *lives* a good fellow than a dear year.As long *lives* a merry heart as a sad.

The Neapolitans say, A light heart with a wallet on the neck.

One may *live* and learn.

*Non si finisce mai d'imparare.*—Ital. Γηρόσκω δ' αἰεὶ πολλὰ διδάσκόμενος. A famous saying of Solon;

*Discenti assidue multa senecta venit*

And well might he say so; for, *Ars longa vita brevis*, as Hippocrates begins his Aphorisms.

They that *live* longest must fetch fire farthest.

They that *live* longest must die at last.

All lay *load* on the willing horse.

*On touche toujours sur le cheval qui tire.*—Fr. The horse that draws is most whipped.

Half a *loaf* is better than no bread.

'Tis a *long* run that never turns.

Some say, 'Tis a long lane that has no turning.

*Long* looked for comes at last.

*Look* to the main chance.

*Look* before you leap, for snakes among sweet flowers do creep.

No great *loss* but some small profit.

As for instance, he whose sheep die of the rot, saves the skins and wool.

'Tis not *lost* that comes at last.

All is not *lost* that is in danger.

In *love* is no lack.

*Love* is the touchstone of virtue.

*Love* thy neighbour, but pull not down thy hedge.

Better a *louse* in the pot than no flesh at all.

The Scotch proverb saith a mouse, which is better sense; for a mouse is flesh, and edible. Some say, A living pudding is better than a dead lion.

He must stoop that hath a *low* door.

The *lower* mill-stone grinds as well as the upper.

*Lowly* sit richly warm.

A mean condition is both more safe and more comfortable than a high estate.

Good *luck* comes by cuffing.

*A puñadas entran las buenas hadas.* i. e. A man must exert himself, and take pains to succeed.

What is worse than ill *luck*?

Give a man *luck*, and throw him into the sea.

Thieves and rogues have the best *luck*, if they do but escape hanging.

He that's sick of a fever *lurden*, must be cured by the hazel gelding.

A *liar* must have a good memory.

*Liar*s have short wings.

No law for *lying*.

A man may lie without danger of the law.

M.

YOU'LL never be *mad*, you are of so many minds.

He that buyeth *magistracy* must sell justice.

There are more *maids* than *Maukin*, and more men than *Michael*;

*i. e.* little *Mal* or *Mary*.

*Maids* say nay, and take.

*Maids* want nothing but husbands; and when they have them, they want every thing. *Somerset*.

Who knows who's a good *maid*?

Every *maid* is undone.

*Make* much of one, good men are scarce.

*Malice* is mindful.

*Man* proposes, God disposes.

*Homme propose, mais Dieu dispose.*—Fr. *Humana consilia divinitus gubernantur. El hombre pone, y Dios dispone.*—Span.

A *man's* a man, though he hath but a hose on's head.

He that's *mann'd* with boys, and hors'd with colts, shall have his meat eaten, and his work undone.

*Many* hands make light [or quick] work.

*Multorum manus grande levatur onus.*

πλεόνων δέ τε ἔργον ἄμεινον.—Homer. *Unus vir nullus vir. Μιάς γὰρ χειρὸς ἀθηνῆς μάχη.*—*Æuripid.*

*Many* sands will sink a ship.

We must have a care of little things, lest by degrees we fall into great inconveniences. A little leak neglected, in time will sink a ship.

So *many* men so many minds.

*Tante teste tanti cervelli.*—Ital. *Autant de têtes autant d'opinions.*—Fr. *Quot homines tot sententiæ.*—Terent.

There are more *mares* in the wood than *Grisell*.

You may know by the *market-folks* how the market goes.

He that cannot abide a bad *market* deserves not a good one.

Forsake not the *market* for the toll.

No man makes haste to the *market* where there's nothing to be bought but blows.

The *master's* eye makes the horse fat.

*L'occhio del padrone ingrassa il cavallo.*—Ital. *L'œil du maître engraisse le cheval.*—Fr. Καὶ τὸ Πέρσου καὶ Λίβυος ἀπόφθεγμα εὖ ἂν ἔχοι, 'Ὁ μὲν γὰρ ἱρωτηθεὶς τι μάλιστα ἵππον παιίνει, 'Ὁ τοῦ δεσπότου ὀφθαλμὸς ἔφη, 'Ὁ δὲ Λίβυς ἱρωτηθεὶς ποία κόπρος ἀρίστη; τὰ τοῦ δεσπότου ἴχνη ἔφη. *Arist.*

*Æsop.* 2. The answers of Perses and Libys are worth observing. The former being asked, what was the best thing to make a horse fat, answered, the master's eye: the other being demanded, what was the best manure, answered the master's footsteps. Not impertinent to this purpose is that story related by Gellius. A fat man riding upon a lean horse, was asked how it came to pass, that himself was so fat, and his horse so lean. He answered, Because I feed myself, but my servant feeds my horse.

That is not always good in the *maw* that is sweet in the mouth.

Savoury dishes often sit ill upon the stomach.

Every *may be* hath a *may not be*.

Little *mead*, little need. *Somers*.

A mild winter hoped for after a bad summer.

Two ill *meals* make the third a glutton.

*Measure* is a treasure.

After *meat* comes mustard.

When there is no more use of it.

*Meat* is much, but manners is more.

Much *meat*, much maladies.

Surfeiting and diseases often attend full tables. Our nation in former times hath been noted for excess in eating; and it was almost grown a proverb, That Englishmen dig their graves with their teeth.

*Meat* and matins hinder no man's journey.

In other words, prayers and provender, &c.

He that will *meddle* with all things, may go shoe the goslings.

*C' e da fare per tutto, diceva colui che farrava l'occa.* Ital.

Of little *meddling* comes great ease.

'Tis *merry* in the hall when beards wag all.

When all are eating, feasting, or making good cheer. By the way, we may note, that this word cheer, which is particularly with us applied to meats and drinks, seems to be derived from the Greek word *χαρά*, signifying joy: As it doth also with us in those words cheerily and cheerful.

A *merry* companion on the road is as good as a nag.

*Compagno allegro per camino, te serve per roncinco.* Ital.

*Merry* meet, merry part.

Be *merry* and wise.

The more the *merrier*; the fewer the better cheer.

*Merry* is the feast-making till we come to the reckoning.

*Mickle* ado, and little help.

*Might* overcomes right.

No *mill*, no meal.

Ὁ φεύγων μύλον ἀλφειτα φεύγει. *Qui fugit molam fugit farinam.*  
Μῆτε μοί μίλι, μῆτε μίλιττα. He that would have honey, must have bees

Erasmus saith, they commonly say, He that would have eggs must endure the cackling of hens. It is, I suppose, a Dutch proverb.

Much water goes by the *mill* the miller knows not of.

*Assai acqua passa per il molino che il molinaio non vede.* Ital.

An honest *miller* hath a golden thumb.

The Somersetshire people reply, None but a cuckold can see it.

In vain doth the *mill* clack, if the miller his hearing lack.

Every *miller* draws water to his own mill.

*Améner eau au moulin ; or, Tirer eau en son moulin.*—Fr. *Tutti tira l'acqua al suo molino.*—Ital.

The horse next the *mill* carries all the grist.

My *mind* to me a kingdom is.

A penny-worth of *mirth* is worth a pound of sorrow.

*Mischiefs* come by the pound, and go away by the ounce.

*I mali vengono à carri e fuggino a onze.* Ital.

Better a *mischief* than an inconvenience.

That is, better a present mischief that is soon over, than a constant grief and disturbance. Not much unlike to that, Better eye out than always aching. The French have a proverb in sense contrary to this; *Il faut laisser son enfant morveux plutôt que luy arracher le nez*: Better let one's child be snotty, than pluck his nose off. Better endure some small inconvenience than remove it with a great mischief.

*Misfortunes* seldom come alone.

The French say, *Malheur ne vient jamais seul*; One misfortune never came alone. And, *Après perdre perd on bien*; When one begins once to lose, one never makes an end. And, *Un mal attire l'autre*; One mischief draws on another; or, One mischief falls upon the neck of another. *Fortuna nulli obesse contenta est semel.*

*Misreckoning* is no payment.

*Misunderstanding* brings lies to town.

This is a good observation: lies and false report arise most part from mistake and misunderstanding. The first hearer mistakes the first reporter in some considerable circumstance or particular; the second him; and so at the last the truth is lost, and a lie passes current.

He that hath no *money* needeth no purse.

*Money* will do more than my lord's letter.

'Tis *money* makes the mare to go.

*Pecuniæ obediunt omnia.* Ἀργυρεαῖς λοτχαῖσι μάχου, &c. *I danari fan correre i cavalli.*—Ital. *Un asno cargado de oro sube ligero por una montaña.*—Span.

Prate is but prate; 'tis *money* buys land.

*Money* begets money.

*Denari fanno danari.* Ital.

*Money* and friendship bribe justice.

Beauty is potent, but *money* is omnipotent.

*Amour fait beaucoup, mais argent fait tout.* And, *Amour fait rage, mais argent fait mariage.*—Fr. Love makes rage, and money makes marriage.

God makes, and apparel shapes, but *money* makes the man.

*Pecunia vir.* Χρήματα ἄνθρωπος. *Tanti quantum habes fis.*—Horat. The Spaniards say, *El dinero haze al hombre entero.*

Tell *money* after your own father.

*Money* is wise, it knows its own way. *Somerset.*

Says the poor man, that must pay as soon as he receives.

The more *Moors* the better victory.

A saying used by the Spaniards, when the Moors were in Spain, to express their contempt of them when they went to battle; considering, that the greater their superiority in point of numbers, the greater would be their booty by the conquest. This is parallel to our own proverb on similar occasions; The more danger, the more honour.

Do as *most* do, and fewest will speak evil of thee.

*Most* take all.

The *moon's* not seen where the sun shines.

You are *mope-eyed*, by living so long a maid.

A *morsel* eaten gains no friend.

*Bocado comido no gana amigo.* Span.

A *mote* may choke a man.

A child may have too much of his *mother's* blessing.

Mothers are oftentimes too tender and fond of their children, who are ruined and spoiled by their cockering and indulgence.

If the *mountain* will not go to Mahomet, let Malomet go to the mountain.

*Si no va el otero a Mahoma, vaya Mahoma al otero.* Since we cannot do as we would, we must do as we can.

The *mouse* that hath but one hole is easily taken.

*Tristo è quel topo, che non ha ch' un sol pertuggio per salvarsi.*—Ital. *La souris qui n'a qu'une entrée est incontinent happée.*—Fr. *Raton que ne sabe mas de un horado, presto le coge el gato.*—Span. *Mus non uni fidiit antro.* Good riding at two anchors, having two strings to one's bow. This sentence came originally from Plautus in Truculentus, v. Erasm. Adag.

God never sends *mouths*, but he sends meat.

This proverb is much in the mouth of poor people, who get children, but take no care to maintain them. Rather it intimates, that God never sends children, but he gives the parents the means of providing for them.

*Much* would have more.

*Multa petentibus desunt multa.* Horat.  
*Creverunt et opes et opum furiosa Cupido,  
Ut quò possideant plurima plura petant.*



*Sic quibus intumuit suffusa venter ab unda,  
Quo plus sunt potæ plus siltantur aquæ.* Ovid. *Fast.*

**Muck** and money go together.

Those that are slovenly and dirty usually grow rich; not they that are nice and curious in their diet, houses, and clothes.

**Murder** will out.

This is observed very often to fall out in the immediate sense, as if the providence of God were more than ordinarily manifested in such discoveries. It is used also to signify, that any knavery or crime, or the like, will come to light; particularly murder, which, however secretly acted, is not long concealed.

Men *measure* as they use; *measure other folks corn by their own bushel.*

When a *musician* hath forgot his note, he makes as though a *crum* stuck in his throat.

Ἀπορία ψάλτου Βηξ. When a singing man or musician is out, or a loss, to conceal it, he coughs. Βηξ ἀντι πορδῆς. Some, seeking to hide a scape with a cough, render themselves doubly ridiculous.

When the shoulder of *mutton* is going, it is good to take a slice. He loves *mutton* well that dips his bread in the wool.

## N.

**NAB** me and I'll nab thee.

If one's *name* be up he may lie in bed.

*Qui a bruit de se lever matin peut dormir jusqu'a diner.*—Fr. *Etiam trimestres liberi felicibus.*—Suet. *Cobra buena fama, y echate a dormir.*—Span.

He that hath an ill *name*, is half hanged.

The Spaniards say, *Quien la fama ha perdida muerto anda en vida.*

A good *name* is better than riches.

*Mas vale el buen nombre que las muchas riquezas.* Span.

Take away my good *name*, and take away my life.

*Naught* is never in danger.

You love to make much of *naught*, (yourself.)

*Necessity* hath no law.

Ἀνάγκη οὐδὲ θεοὶ μάχονται. *La necessita non ha legge.*—Ital. *In gens telum necessitas.*—Cic. de Amic.

*Necessity* is coal-black.

They *need* much whom nothing will content.

*Need* makes the old wife trot.

*Bisogna fa trottar la vecchia.*—Ital. *Besoin fait vieille trotter.*—Fr. All the same, word for word.

*Need* will have its course.

*Need* makes the naked man run, [or the naked quean sputh.]

*Needs* must whom the devil drives.

The Italians say, *La puttana fila*: When necessity obliges any one to labour.

A good *neighbour*, a good morrow.

*Qui a bon voisin a bon matin.*—Fr. *Chi ha cattivo vicino ha il mal mattino.*—Ital. *Aliquid mali propter vicinum malum.*—Plaut. in Merc. *Πῆμα κακός γείτων ὅσον τ' ἀγαθός μέγ' δνεταιρ.*—Hesiod. Themistocles, having a farm to sell, caused the crier, who proclaimed it, to add, that it had a good neighbour: rightly judging, that such an advantage would make it more vendible.

*Neighbour-quart* is good quart. *i. e.* Giffe gaffe is a good fellow. He dwells far from *neighbours* [or hath ill neighbours] that's fain to praise himself.

*Proprio laus sordet in ore.* Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

Here's talk of the Turk and Pope, but 'tis my next *neighbour* does me the harm.

You must ask your *neighbour* if you shall live in peace.

The rough *net's* not the best catcher of birds.

*New* lords, new laws.

*De nouveau seigneur nouvelle memie.*—Fr. *Nuevo rey, nueva ley.*—Span.

Every one has a penny to spend at a *new* alehouse.

A *new* broom sweeps clean.

The *night* is a cloak for sinners.

He is *noble* that hath noble conditions.

He that loves *noiss* must buy a pig.

*Quien quiere ruydo, compre un cochino.* Span.

One may know by your *noss* what pottage you love.

Every man's *nose* will not make a shoeing-horn.

*Non cuivis homini contingit adire Corinthum.* Horat.

Where *nothing* is, a little doth ease.

Where *nothing's* to be had, the king must lose his right.

*Niuno da quello che nou ha.*—Ital. *Le roi perd sa rente ou il n'y a que prendre.*—Fr.

Fair fall *nothing* once by the year.

It may sometimes be better to have nothing than something. So said the poor man, who in a bitter snowy morning could lie still in his warm bed; whereas his neighbours, who had sheep and other cattle, were fain to get up betimes, and go abroad, to look after and secure them.

One year a *nurse*, and seven years the worse.

Because feeding well, and doing little, she becomes liquorish, and gets a habit of idleness.

## O.

An unlawful *oath* is better broke than kept.

An *occasion* lost cannot be redeemed.

He that measureth *oil*, shall anoint his fingers.

*Qui mesure l'huile il s'enoint les mains.* Fr.

To cast *oil* in the fire is not the way to quench it.

*Old* age is honourable.

*Old* men are twice children.

*Δις παῖδες δι γέροντες.* And that not in respect of the mind only, but also of the body.

*Old* be, or young die.

*Old* head and young hand. *Somerset.*

*Older* and wiser.

*Discipulus est prioris posterior diee.*—Senec. *Nunquam ita quisquam benè subductâ ratione ad vitam fuit, quin res, ætas, usus semper aliquid apportet novi, &c.*—Terent. *Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.*

You can't catch *old* birds with chaff.

*Annosa vulpes non capitur laqueo.*

If you would not live to be *old*, you must be hanged when you are young.

Young men may die, *old* men must.

None so *old* that he hopes not for a year of life.

An *old* ape hath an old eye.

An *old* dog biteth sore.

*Un vieil chien jamais ne jappe en vain.* Fr.

Of young men die many; of *old* men escape not any.

*De giovane ne muoiono molti, di vecchi ne scampa nessuno.* Ital.

An *old* fox needs learn no craft.

Some say, *Old* foxes want no tutors.

An *old* sack wanteth much patching.

*Old* men and far travellers may lie by authority.

*Il a beau mentir qui vient de loin.*—Fr. The Spaniards say, *El viejo en su tierra, y el moço en la agena, mienten de una manera.* *Longas vias, longas mentiras.*—Port.

Better keep under an *old* hedge, than creep under a new furze-bush.

As the *old* cock crows, so crows the young; [or, so the young learns.]

*Chi di gallina nasce convien che rozole.*—Ital. Some have it,

The young pig grunts like the *old* sow.

An *old* thief desires a new halter.

*Old* cattle breed not.

This I believe is a true observation; for probable it is, that all terrestrial

animals, both birds and beasts, have in them, from the beginning, the seeds of all those young they afterwards bring forth, which seeds (eggs, if you so please to call them) when they are all spent, the female becomes effete, or ceases to breed. In birds, these seeds or eggs are visible; and Van Horn hath discovered them also in beasts.

An *old* naught will never be aught.

An *old* dog will learn no tricks.

'Tis all one to physic the dead as to instruct old men. *Νεκρὸν λαρπέειν καὶ γέροντα νουθετεῖν ταῦτόν ἐστι.* *Senis mutare linguam*, is an absurd, impossible thing. Old age is intractable, morose, slow, and forgetful. If they have been put in a wrong way at first, no hopes then of reducing them. *Senex psittacus negligit ferulam.*

An *old* man is a bed full of bones.

The *old* withy tree would have a new gate hung at it.

An *old* ox makes a straight furrow.

*Buey viejo sulco derecho.* Span.

*Old* mares lust after new cruppers.

Too much of *one*' thing is good for nothing.

That that's *one* man's meat's another man's poison.

*L'un mort dont l'autre vit.*—Fr. *Lo que uno desecha otro lo ruega.*—Span. What one man despises another craves.

*One* swallow makes not a spring, nor one woodcock a winter.

This is an ancient Greek proverb. Arist. Ethic. Nicom. lib. 1. *Μία χελιδὼν ἱερὸν οὐ ποιεῖ.* *Una golondrina no haze verano.*—Span.

*One* shoulder of mutton drives down another.

*L'appetit vient en mangeant.* Fr.

*One* man's breath's another man's death.

*Loque es bueno para el higado es malo para el bajo.* Span.

*One* man's company is no company.

*Compagnia d' uno, compagnia de niuno.* Ital.

*One* man may better steal a horse than another look over the hedge.

If we once conceive a good opinion of a man, we will not be persuaded he doth anything amiss; but him whom we have a prejudice against, we are ready to suspect on the slightest occasion. Some have this good fortune, to have all their actions interpreted well, and their faults overlooked; others to be ill beheld and suspected, even when they are innocent. So parents many times are observed to have great partiality towards one child, and not to be offended with him for that which they would severely punish in their other children.

*One* beats the bush, and another catcheth the bird.

*Il bat le buisson sans prendre l'oisillon.*—Fr. *Uno levanta la caça y otro la mata.*—Span. The Italians say, *I picciol cani trovano, mà i grandi hanno la lepre.* *Alii sementem faciunt, alii metentem.* This proverb was used by Henry the Fifth at the siege of Orleans. When the citizens besieged by

the English would have yielded up the town to the Duke of Burgundy, who was in the English camp, and not to the King, he said, "Shall I beat the bush, and another take the bird? No such matter." Which words did so offend the Duke, that he made peace with the French, and withdrew from the English.

*One doth the scath, and another hath the scorn.*

*i. e.* One doth the harm, and another bears the blame. Scath signifies loss or harm.

It is all *one* a hundred years hence.

*One pair of heels is worth two pair of hands.*

*Mas vale una traspueta que dos assomados.* Span.

*Oppression causeth rebellion.*

*Opportunity makes the thief.*

*Occasio facit furem.* The Italians say, *Ad arca aperta il giusto pecca.* Where a chest lieth open, a righteous man may sin. The Spaniards say, *Puerta abierta, al santo tienta.* The open door tempts a saint. Therefore, masters, superiors, and housekeepers, ought to secure their monies and goods under lock and key; that they may not give their servants, or any others, a temptation to steal.

It is good to cry yule at *other* mens' costs.

Yule, that is, Christmas. The Italians say, *Le feste son belle a casa d' altri.* This rule the Spaniard is sure to keep.

'Tis time to set when the oven comes to the dough.

*i. e.* Time to marry when the maid woos the man: parallel to that Cheshire proverb, It is time to yoke when the cart comes to the caples; *i. e.* horses.

All's *out* is good for prisoners, but naught for the eyes.

'Tis good for prisoners to be out, but bad for the eyes to be out. This is a droll used by good fellows when one tells them all the drink is out.

God sends us of our *own* when rich men go to dinner.

Let him that *owns* the cow take her by the tail.

'Tis good christening a man's *own* child first.

The *ox* when weariest treads surest.

*Bos lassus fortius figit pedem.* Those that are slow are sure. *El buoy quando se cansa, firme sienta la pata.*—Span.

## P.

*PAIN* is forgotten where gain follows.

Great *pain* and little gain make a man soon weary.

Without *pains* no gains.

*Dii laboribus omnia vendunt. Carne sem osso, proveito sem trabalho.*—Port. *Quien peses quiere, majarse tiene.*—Span. *No se toman truchas a bragas ensutas.*

*Pains* are the wages of ill pleasures.

·Tis good enough for the *parson* unless the parish was better.

It is here supposed, that if the parish be very bad, the parson must be in some fault: and therefore any thing is good enough for that parson whose parishioners are bad, either by reason of his ill example, or the neglect of his duty.

Fat *paunches* make lean pates, &c.

*Pinguis venter non gignit sensum tenuem.* This Hierom mentions in one of his Epistles as a Greek proverb. The Greek is more elegant. Πάχιστος γαστήρ λεπτόν ού γίγκει νόον.

All the honesty is in the *parting*.

*Patch* by *patch* is good husbandry; but *patch* upon *patch* is plain beggary; or,

One *patch* on a knee, &c.

Two *patches* on a knee, &c.

*Patience* with poverty is all a poor man's remedy.

*Patience* is a plaister for all sores.

*Sale della pazienza condiscee al tutto.* The salt of patience seasons every thing.

Be *patient*, and you shall have patient children.

*Paul's* will not always stand.

A fair *pawn* never ashamed his master.

A good *paymaster* needs no surety; or, starts not at assurances.

*Al buen pagador no te duelen prendas.* Span.

Of an ill *paymaster* get what you can, though it be but a straw.

*Del mal pagador si quiera en paja.* Span.

Once *paid*, never craved.

He that *pays* last, never *pays* twice.

He that cannot *pay*, let him pray.

They take a long day that never *pay*.

He that would live in *peace* and rest, must hear, and see, and say the best.

*Oy, voy, et te tais, si tu veux vivre en paix.*—Fr. *Ode, vede, tace, se vuoi viver in pace.*—Ital. *Quanto sabes no diras, quanto vées no juzgaras si quieres vivir en paz.*—Span.

*Pen* and ink is wit's plough.

A *penny* in my purse will bid me drink when all the friends I have will not.

*Penny* in pocket's a good companion.

No *penny* no *pater-noster*.

That *penny* is well spent that saves a groat.

*Bonne la maille qui sauve le denier.*—Fr. The halfpenny is well spent that saves a penny. Some say,

**A penny saved is a penny got.**

*Quien come y condesa dos veces pone la mesa.* Span.

**Penny and penny laid up will be many.**

**In for a penny, in for a pound.**

*Preso por uno preso por ciento.* Span.

**Who will not keep a penny, shall never have many.**

The greatest sum is made up of pence: and he that is prodigal of a little can never have a great deal: besides, by his squandering a little, one may take a scantling of his inclination.

**Perseverance kills the game.**

**Near is my petticoat, but nearer is my smock.**

*Ma chemise m'est plus proche que ma robe.*—Fr. *Tocca piu la camiscia ch' il giuppone.*—Ital. i. e. *Tunica pallio propior.* Ἀπώτερον ἢ γόνυ κνήμη.—Theocr. Some friends are nearer to me than others: my parents and children, than my other relations; those than my neighbours; my neighbours than strangers: but, above all, I am next to myself. *Plus pres est la chair que la chemise.*—Fr. My flesh is nearer than my shirt. *Mas cerca esta la camisa que el sayo.*—Span. The shirt is nearer than the coat.

**If physic do not work, prepare for the kirk.**

**I'll not buy a pig in a poke.**

*Non comprar gatta in sacco.*—Ital. The French say, *Chat en poche*; i. e. cat in a poke.

**Pigs love that lie together.**

A familiar conversation breeds friendship among them who are of the most base and sordid natures.

**When the pig's proffer'd, hold up the poke.**

*Quando te dieren la vaquilla acude con la soquilla.*—Span. Never refuse a good offer.

**He that will not stoop for a pin, shall never be worth a point.**

**He can ill pipe that wants his upper lip.**

*In forno caldo non può crescer herba.*—Ital. Things cannot be done without necessary helps and instruments.

**No longer pipe, no longer dance.**

**Piss not against the wind.**

*Chi piscia contra il vento si bagna la camiscia.*—Ital. He that pisseth against the wind wets his shirt. It is to a man's own prejudice to strive against the stream; he wearies himself, and loses ground too. *Chi sputa contra il vento si sputa contra il viso.*—Ital. He that spits against the wind spits in his own face.

**The pitcher doth not go so often to the water, but it comes home broken at last.**

*Tant souvent va le pot à l'eau que l'anse y demeure.*—Fr. *Quem sepe transit aliquando invenit.*—Sen. Trag. *Tantas vezes vai o cantarinho à fonte até que quebrar.*—Port. *Cantaro que muchas vezes va a la fuente alguna vez se ha de quebrar.*—Span.

Foolish *pity* spoils a city

*Plain* dealing's a jewel; but they that use it die beggars.

He *plays* well that wins.

As good *play* for nothing as work for nothing.

He that *plays* more than he sees, forfeits his eyes to the king.

I'll not *play* with you for shoe buckles.

He had need rise betimes that would please every body.

He that would *please* all, and himself too, undertakes what he cannot do.

Οὐδὲ γὰρ ὁ Ζεὺς οὐθ' ἔων πάντας ἀνδρῶν οὐτ' ἀπίχων. Theogn.

*Pleasing* ware is half sold.

*Chose qui plaît est à demi vendu.*—Fr. *Mercantia che piace è mezza von duta.*—Ital.

The devil is good when he is *pleased*.

*Canta Martha despues de harta.* Span.

*Plenty* makes dainty.

The *plough* goes not well if the ploughman holds it not.

He that by the *plough* would thrive, himself must either hold or drive.

There belongs more than whistling to going to *plough*.

A man must *plough* with such oxen as he hath.

He is *poor* indeed that cannot promise nothing.

*Poor* folks are glad of pottage.

*Poor* and proud! Fy, fy!

The devil wipes his tail with the *poor* man's pride.

A *poor* man's table is soon spread.

*Possession* is eleven points of the law; and they say there are but twelve.

If you drink in your *pottage*, you'll cough in your grave.

When *poverty* comes in at the doors, love leaps out at the windows.

Plain of *poverty*, and die a beggar.

*Poverty* parteth good fellowship.

*Poverty* breeds strife. *Somerset.*

*Pour* not water on a drowned mouse.

*i. e.* Add not affliction to misery.

*Prayers* and provender hinder no man's journey.

They shall have no more of our *prayers* than we of their pies, (quoth the Vicar of Layton.)

He that would learn to *pray*, let him go to sea.

*Si queres aprender a orar, entra no mar.*—Port. *Qui veut apprendre .*



*prier, aille souvent sur la mer.*—Fr. *Quien no entra en la mar, no sabe a Dios rogar.*—Span.

*Prettiness* makes no pottage.

*Pride* will have a fall.

*Pride* feels no cold.

Some say, pain.

*Pride* goes before, and shame follows after.

'Tis an ill *procession* where the devil carries the cross.

There's nothing agrees worse, than a *proud* mind and a beggar's purse.

As *proud* come behind as go before.

A man may be humble that is in high estate; and people of mean condition may be as proud as the highest.

'Tis good beating *proud* folks, for they'll not complain.

The *priest* forgets that he was clerk.

Proud upstarts remember not the meanness of their former condition. The Spaniards say, *No se acuerda la suegra, que fue nuera*. The mother-in-law does not remember she was a daughter-in-law.

He that *pryeth* into every cloud, may be stricken with a thunder-bolt.

*Proffer'd* service [and such ware] stinks.

*Merx ultronea putet.*—Hieronym. Erasmus saith, *Quin vulgo etiam in ore est, ultro delatum obsequium plerumque ingratum esse*. So that it seems this proverb is in use among the Dutch too. *Merchandise offerte est à demi vendue.*—Fr. Ware that is proffered, is sold for half the worth, or at half the price.

All *promises* are either broken or kept.

This is a flam or droll, used by them that break their word.

The *properer* man [and so the honest] the worse luck.

*Aux bons meschet il.* Fr.

Better some of a *pudding* than none of a pie.

*E meglio ciga ciga che miga miga.* Ital.

There's no deceit in a bag *pudding*.

The proof of the *pudding* is in the eating.

*Pull* hair and hair, and you'll make the carle bald.

*Caudæ pilos equinæ paulatim vellere.* There is a notable story of Scritorius, mentioned by Plutarch in his life. He, to persuade his soldiers that counsel was more available than strength, causes two horses to be brought out; the one poor, and lean; the other strong, and having a bushy tail. To the poor weak horse he sets a great strong young man. To the strong horse he sets a little weak fellow, each to pluck off his horse's tail. This latter, pulling the hairs one by one, in a short space got off the whole tail: whereas the young man, catching all the tail at once in his hands, fell a tugging with all his might, labouring and sweating to little purpose: till at last he tired, and made himself ridiculous to all the company.

Like *punishment*, and equal pain, both key and keyhole do maintain.

Let your *purse* be your master.

*Messe tenuis propria vive.*

Keep your *purse* and your mouth close.

All is not won that is put in the *purse*.

He that shows his *purse*, longs to be rid of it.

Be it better, or be it worse, be rul'd by him that bears the *purse*.

That's but an empty *purse* that is full of other mens' money.

You cannot make a *purse* of a sow's ear.

*De ruyn paño nunca buen sayo.* Span.

## Q.

THERE is no *quenching* of fire with tow.

*Quick* at meat, *quick* at work.

*Bonne bete s'eschauffe en mangeant.*—Fr. A good beast will get himself an heat with eating. *Hardi gagnneur, hardi mangeur.*—Fr.

We must live by the *quick*, and not by the dead.

Any thing for a *quiet* life.

Next to love, *quietness*.

## R.

SMALL *rain* lays great dust.

*Petite pluie abat grand vent.* Small rain, or a little rain, lays a great wind.—Fr. *Picciola pioggia fa cessar gran vento.*—Ital.

After *rain* comes fair weather.

*Raise* no more spirits than you can conjure down.

Thou art a bitter bird, said the *raven* to the starling.

*Raw* leather will stretch.

There's *reason* in roasting of eggs.

*Est modus in rebus.*

No *receiver*, no thief.

The *receiver* is as bad as the thief.

*'Αμφοτέροι κλωπες και ο δεξιόμενος, και ο κλέψας.*—Phocyl. *Recipe scribē, scribe solve.* A good rule for stewards.

He that *reckons* without his host, must reckon again.

*Chi fa conto senza l'hoste, fa conto due volte.*—Ital. *Qui compte sans son hoste, il lui convient compter deux fois.*—Fr.

Even *reckoning* keeps long friends.

Some say, Short reckonings make long friends. *A vieux comptes nouvelles disputes.*—Fr. Old reckonings breed new disputes or quarrels. *Conti spesso è amicizia longa.*—Ital. The Italians also say, *Conti chiari amici cari.* *Cuenta y razon sustenta amistad.*—Span.

Never *refuse* a good offer.

If I had *reveng'd* all wrong, I had not worn my skirts so long.  
Soon ripe, soon rotten.

*Cito maturum cito putridum. Odi puerulum præcoci sapientia.*—Apul. It is commonly held an ill sign, for a child to be too forward and rife-witted, viz. either to betoken premature death, according to that motto I have somewhere seen under a coat of arms,

*Is cadit ante senem qui sapit ante diem;*

or to betoken as early a decay of wit and parts. As trees that bear double flowers, viz. cherries, peaches, &c. bring forth no fruit, but spend all in the blossom. Wherefore, as another proverb hath it, it is better to knit than blossom. *Præsto maturo, præsto marzo.*—Ital.

Why should a *rich* man steal?

Men use to worship the *rising* sun.

*Plures adorant solent orientem quam occidentem.* They that are young and rising, have more followers than they that are old and decaying. This consideration, it is thought, withheld Queen Elizabeth, a prudent princess, from declaring her successor.

All's lost that's put in a *riven* dish.

All is lost that is bestowed upon an ungrateful person; he remembers no courtesies. *Perit quod facis ingrato.* Seneca.

He loves *roast-meat* well that licks the spit.

Many talk of *Robin Hood* that never shot in his bow,

And many talk of little *John*, that never did him know.

Tales of *Robin Hood* are good enough for fools.

That is, many talk of things which they have no skill in, or experience of. Robert Hood was a famous robber in the time of King Richard the First: his principal haunt was about Shirewood Forest, in Nottinghamshire. Camden calls him *Prædonem mitissimum*. Of his stolen goods he afforded good pennyworths. Lightly come, lightly go. *Molti parlan di Orlando chi non viddero mai suo brando.*—Ital. *Non omnes qui citharam tenent citharædi.*

Spare the *rod*, and spoil the child.

A *rogue's* wardrobe is harbour for a louse.

When *rogues* fall out, honest men come by their own.

*Pelean las ladrones y descubrense los hurtos.* Span.

A *rolling* stone gathers no moss.

*Saxum volutum non obducitur musco.* Αίθος κυλινδόμενος τὸ φῦκος οὐ ποιεῖ. *Pietra mossa non fa muschio.*—Ital. Or, *Pietra che rotola non piglia ruggine.* *La pierre souvent remuée n' amasse pas volontiers mousse.*—Fr. To which is parallel that of Quintus Fabius. *Planta quæ sæpius transfertur non coalescit.* A plant often removed, cannot thrive.

*Rome* was not built in a day.

*No se gano Zamora en una hora.*—Span. *Rome n' a esté basti tout en un' our.*—Fr. And *Grand bien ne vient pas en peu d' heures.* A great state is not gotten in a few hours. *De un solo golpe no se derrueca un roble.*—Span.

Name not a *rope* in his house that hanged himself.

*Il ne faut pas parler de corde dans la maison d' un pendu.* Fr.

No *rose* without a thorn.

*Nulla est sincera voluptas.*

The fairest *rose* at last is withered.

For the *rose* the thorn is often plucked.

*Per la rosa, spesso il spin se coglie.* Ital.

At a *round table* there's no dispute of place.

This deserves not a place among proverbs; yet, because I find it both among our English collections, and likewise the French and Italian, I have let it pass. *A tavola ronda non si contende del luoco.*—Ital. *Ronde table ôte le debat.*—Fr.

He may ill *run* that cannot go.

He that *runs* fastest gets most ground.

He that *runs* fastest gets the ring. *Shakespeare.*

There is no general *rule* without some exception.

S.

SET the *saddle* on the right horse.

This proverb may be variously applied: either thus, Let them bear the blame that deserve it: or thus, Let them bear the burden that are best able.

Where *saddles* do lack, better ride on a pad than the bare horse-back.

*Δεύτερος πλοῦς.*

*Sadness* and gladness succeed each other.

'Tis hard to *sail* o'er the sea in an egg-shell.

A good *salad* is the prologue to a bad supper. *Ital.*

There's a *salve* for every sore.

*A ogni cosa è rimedio fuora ch' alla morte.*—Ital. There's a remedy for every thing but death.

*Save* something for the man that rides on the white horse.

For old age, wherein the head grows white. It is somewhat a harsh metaphor to compare age to a horse.

Some *savers* in a house do well.

A good *saver* is a good server. *Somerset.*

Every penny that's *saved* is not gotten.

Of *saving* cometh having.

Learn to *say* before you sing.

He that would *sail* without danger, must never come on the main sea.

*Saying* and doing are two things.

*Du dire au fait y a grand trait.*—Fr. *Presonar vino y vender vinagra.*—Span.

Say well, and do well, end with one letter.

Say well is good, but do well is better.

One *scabb'd* sheep will mar a whole flock.

*Una pecora infetta n' ammorbata uua setta.*—Ital. *Il ne faut qu'une orebis rogneuse pour gâter tout le troupeau.*—Fr. The Spaniards say, *El puercosarnaso rebuelve la pocilga.*

*Grex totus in agris unius scabie cadit*

*Et porrigine porci.*—Juvenal.

A scalded cat fears cold water.

*Can scottato d' acqua calda ha paura poi della fredda.*—Ital. *Chat eschaudé craint l' eau froide.*—Fr. *Gato escaldado de agou fria he medo.*—Port. *Qui semel est læsus fallaci piscis ab hamo.*

A *scal'd* head is soon broken.

*Huomo assaltato è mezzo preso.* Ital.

A *scal'd* horse is good enough for a *scabb'd* squire.

*Dignum patellâ operculum.*

Among the common people *Scoggin* is a doctor.

*Ἐν ἀμούσοις καὶ κόρυδος φθέγγεται.* *Est autem corydus vilis: mimum avicula genus minimeque canorum.*

Who more ready to call her neighbour *scold*, than the arrantest scold in the parish?

*Scorning* is catching.

He that scorns any condition, action, or employment, may come to be, nay, often is, driven upon it himself. Some word it thus: Hanging's stretching; mocking's catching.

*Scratch* my breech, and I'll claw your elbow.

*Mutuam muli scabunt.* Ka me, and I'll ka thee. When undeserving persons commend one another. *Manus manum fricat*, and *Manus manus lavat*, differ not much in sense.

Praise the *sea*, but keep on land.

*Loda il mare è tienti à terra.* Ital.

The *second* blow makes the fray.

*Seldom* seen, soon forgotten.

*Seeing* is believing.

*Chi con l'occhio vede, col cuor crede.* Ital.

*Seek* till you find, and you'll not lose your labour.

*Seldom* comes a better.

To *see* it rain is better than to be in it.

The *self-edge* makes show of the cloth.

*Self* do, *self* have.

*Self-love's* a mote in every man's eye.

*Service* is no inheritance.

'Tis a *shame* to steal, but a worse to carry home.

*Shameless* craving must have shameful nay.

*A bon demandeur bon refuseur.* Fr.

*Share* and share alike ; some all, some ne'er a white.

A barber learns to *shave* by shaving fools.

*A barbe de fol on apprend à raire.*—Fr. *A la barda de pazzi, il barbier imparà a radere.*—Ital. He is a fool that will suffer a young beginner to practise first upon him. *Εν καρὶ κινδύνοϛ.* The same may be understood of a surgeon or physician. *In capite orphani discit chirurgus.*—Prov. Arab.

'Tis ill *shaving* against the wool.

He that makes himself a *sheep* shall be eaten by the wolf.

*Chi pecora si fa il lupo la mangia.*—Ital. *Qui se fait brebis le loup le mange.*—Fr. He that is gentle, and puts up with affronts and injuries, shall be sure to be loaden. *Veterem ferendo injuriam invitas novam.*—Terent. *Post folia cadunt arbores.*—Plaut. The Spaniards say, *Hazéos miel, y comeros han moscas.*

Shear *sheep* that have them.

The difference is wide that the *sheets* will not decide.

Hang him that hath no *shifts*.

A good *shift* may serve long, but it will not serve ever.

Hang him that hath no *shift*, and him that hath one too many.

*Sh*—*n* luck's good luck.

The wearer best knows where the shoe wrings him.

*Cada uno sabe adonde la aprieta el çapato.* Spar.

Every *shoe* fits not every foot.

It is therefore an absurd application, *Eundem calceum omni pedi induere.* Or, *Eodem collyrio omnibus mederi.*

Who goes worse shod than the *shoe-maker's* wife ? or,

Who goes more bare than the shoe-maker's wife and the smith's mare ?

The *shoe* will hold with the sole.

*La suola tien con la scarpa.*—Ital. *i. e.* The sole holds with the shoe.

Every man will *shoot* at the enemy, but few will go to fetch the shaft.

Keep thy *shop*, and thy shop will keep thee.

*Quien tiene tienda, que atienda.* Span.

*Short* and sweet.

*Sermonis prolixitas fastidiosa.* Cognat. à Ficino.

*Short* acquaintance brings repentance.

A *short* horse is soon curried.

*A picciol forno poca legna basta.* Ital.

*Short* shooting loses the game.

*Short* pleasure, long lament.

*De court plasir long repentir.* Fr.

A *short* man needs no stool to give a great lubber a box on the ear.

A sharp stomach makes *short* devotion.

Never *sigh*, but send.

Out of *sight*, out of mind.

This is, I suppose, also, a Dutch proverb; for Erasmus saith, *Jam omnibus in ore est, qui semotus sit ab oculis eundem quoque ab animo semotum esse. Absens hæres non erit.* The Spaniards say, *Quan lexos de ojos, tan lexos coraçon.*

*Silence* is consent.

*Chi tace confessa.*—Ital. 'Αυτὸ δὲ τὸ σιγᾶν ὁμολογοῦντός ἐστι σοῦ.—Euripid. *Qui tacet consentire videtur, inquit juris consulti.* *Assez consent qui nè mot dit.*—Fr.

He that is *silent* gathers stones.

*Quien callar piedras apañá.* If a man says little, he thinks the more.

White *silver* draws black lines.

No *silver*, no servant.

The Swiss have a proverb among themselves parallel to this; *Point d'argent, point de Suisse.* No money, no Swiss. The Swiss for money will serve neighbouring princes in their wars, and are as famous in our days for mercenary soldiers as were the Carians of old.

Who doth *sing* so merry a note as he that cannot change a groat?

*Cantabit vacuus coràm latrone viator.*

The brother had rather see the *sister* rich than make her so.

As good *sit* still as rise up and fall.

If the *sky* falls we shall catch larks.

*Se rouinásse il cielo si pigliarebbon di molti uccelli.*—Ital. *Si le ciel tombe les caillies seroient prises.*—Fr. *Si el cielo se cae, pararle las manos.*—Span.

It is good to *sleep* in a whole skin.

*Sloth* is the key to poverty.

*Pereza llave de pobreza.* Span.

The *sluggard's* guise, Loth to go to bed, and loth to rise.

*Sluts* are good enough to make slovens' pottage.

A *small* sum will serve to pay a short reckoning.

A *small* pack becomes a small pedlar.

*Petit mercier, petit panier.*—Fr. *A chico paxarillo chico nidello.*—Span.

Better are *small* fish than an empty dish.

The *smoke* follows the fair.

No *smoke* without some fire.

There is no strong rumour without some ground for it. Cognatus

Each it among his Latin proverbs, *Non est fumus absque igne*, though it be no ancient one. *Cercale anda el humo tras la llama.*—Span. The smoke is near the flame.

*Snotty* folks are sweet, but slaving folks are weet.

*Others have it,*

Slaving folks kiss sweet, but *snotty* folks are wise.

Ride *softly*, that we may come sooner home.

*Soft* fire makes sweet malt.

*Something* hath some savour.

*Soon* hot, soon cold.

*Sorrow*, and an evil life, maketh soon an old wife.

*Sorrow* comes unsent for.

*Mala ultro adsunt.*

*Sorrow* will pay no debt.

*Sorrow* is always dry.

A fat *sorrow* is better than a lean one.

*Duelos con pan son ménos.*—Span. Afflictions without want are tolerable.

A t—d's as good for a *sow* as a pancake.

*True aime mieux bran que roses.*—Fr. *No es la miel para la boca del amo.*—Span. *i. e.* Good things are not fit for fools.

Every *sow* to her own trough.

*Cada carnero de su pie cuelya.*—Span. Every man should support himself, and not hang upon another.

In *space* comes grace.

Better *spared* than ill spent.

Better *spare* at the brim than at the bottom.

Better be frugal in youth, than be reduced to the necessity of being saving in age.

Ever *spare*, and ever bare.

What the good-wife *sparcs* the cat eats.

'Tis too late to *spare* when the bottom is bare.

*Sera in fundo parsimonia.*—Seneca, Epist. 1. *Δεινὴ δ' ἐνὶ πυθμῆι φειδω.*—Hesiod.

*Spare* to speak, and spare to speed.

*Porco peritoso non mangia pera matura.*—Ital. The bashful hog eats no ripe pears.

*Speak* fair, and think what you will.

He that *speaks* lavishly shall hear as knavishly.

*Qui pergit ea quæ vult dicere, ea quæ non vult audiet.* Terent.

You *speak* in clusters; you were got in nutting.

*Falla com sete pedras na mão.* Port.



*Speak* when you are spoke to ; come when you are called.

*Ad consilium ne accessaris antequam voceris.*

Great *spenders* are bad lenders.

*Spend*, and God will send.

*A qui chapon mange chapon lui vient.*—Fr. He that eats good meat shall have good meat.

*Spend* not where you may save ; spare not where you must spend.

A man cannot *spin* and reel at the same time.

You must *spoil* before you spin.

That is well *spoken* that is well taken.

The worst *spoke* in a cart breaks first.

No *sport*, no pie.

*Sport* is sweetest when no spectators.

Do not *spur* a free horse.

*Non opus admisso subdere calcar equo.*—Ovid. *Cavallo que buela, no quiere espuela.*—Span.

A *spur* in the head's worth two in the heel.

'Tis a bad *stake* will not stand one year in the hedge.

Nothing *stake*, nothing draw.

*Standing* pools gather filth.

*Standers-by* see more than gamesters.

*Plus in alieno quam in suo negotio vident homines.*

*Steal* the horse, and carry home the bridle.

He that will *steal* an egg will steal an ox.

He that will *steal* a pin will steal a better thing.

When the *steed* is stolen the stable door shall be shut.

*Serrar la stalla quando s' han perduti i buovi.*—Ital. *Il est temps de fermer l'étable quand les chevaux en sont allés.*—Fr. *Despues de ydo el conejo, tomamos el consejo.*—Span.

Μετὰ πόλεμον ἢ συμμαχία.

*Quandoquidem accepto claudenda est janua damno.*—Juv. Sat. 13.

*Serò clypeum post vulnera sumo.*—Ovid.

Προμηθεύς ἔστι μετὰ τὰ πράγματα.—Lucian.

The Italians also say, *Del senno di poi, n' è pieno ogni fosso.* Every ditch is full of your after-wits.

Blessed be *St. Stephen* ; there's no fast upon his even.

He that will not go over the *stile* must be thrust through the gate.

The *still* sow eats up all the draught.

This is a Dutch proverb. *Stille seugen eten al het draf op.*

Whoso lacketh a *stock*, his gain's not worth a chip.

My son, buy no *stocks*.

Good counsel at Gleck.

*Store* is no sore.

He must *stoop* that hath a low door.

After a *storm* comes a calm.

*Doppo il cattivo ne vien il buon tempo.*—Ital. *Après la pluie vient le beau temps.*—Fr.

No *striving* against the stream.

*Contra torrentem niti.* Πρὸς κέντρα λακτίζειν.

*Stultus ab obliquo qui cum discedere possit,*

*Pugnat in adversas ire natator aquas.*—Ovid.

Of *sufferance* comes ease.

That *suit* is best that best fits me.

No *sunshine* but hath some shadow.

Put a stool in the *sun*, when one knave rises another comes,  
*viz.* to place of profit.

They that walk much in the *sun* will be tanned at last.

*Sure* bind sure find.

*Bonquet chasse mal aventure.*—Fr. *Abundans cautela non nocet.*

If you *swear*, you'll catch no fish.

*Chi dorme non piglia pesce.* Ital.

No *sweet* without some sweat.

*Nul pain sans peine.* Fr.

*Sweet* meat must have sour sauce.

The Italians say, *Se à mangiate le candele ora caga gli stoppini.*

He must needs *swim* that's held up by the chin.

*Celui peut hardiment nager à qui l'on soutient le menton.* Fr.

Put not a naked *sword* in a madman's hand.

*Nè puero gladium.* For they will abuse it to their own and others' harm.

He that strikes with the *sword* shall be beaten with the scabbard.

*Sweep* before your own door.

## T.

MAKE not thy *tail* broader than thy wings.

*i. e.* Keep not too many attendants.

Who depends upon another man's *table* often dines late.

*hu per man d'altri s'imbocca tardi satolla.* Ital.

A *taylor's* shreds are worth the cutting.

Nine *tailors* make but one man.

Good *take heed* doth surely speed.

A good *tale*, ill told, is marred in the telling.

One *tale* is good 'till another is told.

Therefore a good judge ought to hear both parties. *Qui statuit aliquid parte inauditâ alterâ, æquum licet statuerit, haud æquus est.*—Sen.

The greatest talkers are always the least doers.

'Οὐ λόγων δέεται Ἑλλάς ἀλλ' ἔργων. *Non verbis sed factis opus est. Nec mihi dicere promptum. nec facere est isti.*—Ovid. *Verba importat Hermodorus.* The Spaniards say, *Mandar potros, y dar pocos.* i. e. To promise much, and perform little.

I talk of chalk, and you of cheese.

*Io ti domando danari e tu mi rispondi coppe.* Ital.

Talk is but talk; but 'tis money that buys land.

*Amour fait beaucoup, mais argent fait tout.* Fr.

He teacheth ill who teacheth all.

Nothing dries sooner than tears.

*Niente piu tosto se secca che lagrime.* Ital.

When I have thatched his house he would throw me down.

'Εδίδαξα σε κυβιστῶν καὶ σὺ βυθίσαι μὲ θέλεις. I have taught thee to dive, and thou seekest to drown me.

He that thatches his house with t—d, shall have more teachers than reachers.

Set a thief to take a thief.

Some say, Set a fool to catch a fool.

All are not thieves that dogs bark at.

Save a thief from the gallows, and he'll be the first shall cut your throat.

*Dispiccha l' impicchato che impiccherà poi te.*—Ital. *Otez un vilain au gibet, il vous y mettra.*—Fr.

Give a thief rope enough, and he'll hang himself.

One may think that dares not speak.

And it is as usual a saying, Thoughts are free. Human laws can take no cognizance of thoughts, unless they discover themselves by some overt actions.

Wherever a man dwells, he shall be sure to have a thorn-bush near his door.

No place, no condition, is exempt from all trouble. *Nihil est ab omni parte beatum. In medio Tybride Sardinia est.* I think it is true of the thorn-bush in a literal sense. Few places in England where a man can live in but he shall have one near him.

He that handles thorns shall prick his fingers.

*Chi s' semina spini non vadi scalzo.* Ital.

Thought lay in bed, and besh—t himself.

*Certo fu appiccato per ladro.*—Ital. i. e. Truly or certainly was hanged for a thief.

Threatened folks live long.

Three may keep counsel, if two be away.

The French say, *Secret de deux secret de Dieu, secret de trois secret de tous.* The Italians, in the same words, *Trè taceranno, se due vi non sono.*

If you make not much of *three-pence*, you'll ne'er be worth a groat.

Tickle my *throat* with a feather, and make a fool of my stomach.

He that will *thrive* must rise at five; he that hath *thriven* may lie 'till seven.

You must not *throw* pearls before swine.

*Il ne faut pas jeter les marguerites devant les porceaux.* Fr.

The *thunderbolt* hath but his clap.

*Tidings* make either glad or sad.

*Time* fleeth away without delay.

*Cito pede præterit ætas. Fugit irrevocabile tempus. Tempo et hora nãd se ata com sogã.* Port.

A mouse in *time* may bite in two a cable.

*Time* and tide tarry for no man.

*Tiempo ni hora, no se dta con sogã.* Span.

*Time* and straw make medlars ripe.

*Col tempo e la paglia si maturano nespoli.*—Ital. *Avec le temps et la paille on meure les mêles.*—Fr. *A seu tempo colhem as peras.*

Take *time* when time is, for time will away.

*Timely* blossom, timely ripe.

*Qual el tiempo, tal el tieno.* Span.

A *tinker's* budget's full of necessary tools.

Who has not a good *tongue* ought to have good hands.

*Chi non ha cervello abbia gambe.* Ital.

*Too* much of one thing is good for nothing.

*Assez y a si trop n'y a.*—Fr. *Nè quid nimis. Μηδιν άγαν.* This is an apothegm of one of the seven wise men; some attribute it to Thales, some to Solon. *Est modus in rebus, sunt, &c.*—Hor. *L'abondanza delle cose ingenera fastidio.*—Ital. *Cada dia olla, amarga el caldo.*—Span.

*Too too* will in two. Chesh.

*i. e.* Strain a thing too much, and it will not hold.

He that *travels* far, knows much.

*Trash* and trumpery is the highway to beggary.

There's no *tree* but bears some fruit.

Such as the *tree* is, such is the fruit.

*Telle racine, telle feuille.*—Fr. *De fructu arborem cosmosco.*—Matt. xii. 34.

The tree is known by its fruit. *Ogni erba si conosca dal seme.* Ital.

That is *true* which all men say.

*Vox populi, vox Dei.*

In *trust* is treason.

If you *trust* before you try, you may repent before you die.

Πίστει χόημαρ' ὄλεσσα, ἀπιστίη δ' ἐσώσω.—*Theogn.* Therefore it was an ancient precept. Μίμησο ἀπιστεῖν. *Non vien ingannato se non chi si fida.*—*Ital.* There is none deceived but he that trusts.

Speak the *truth*, and shame the devil.

*Truth* may be blamed, but it shall never be shamed.

*La verdad adalgaza, mas no quiebra.* *Span.*

*Truth* finds foes where it makes none.

*Obsequium amicos, veritas odium parit.* *Terent.*

*Truth* hath always a fast bottom.

*Il vero non ha risposta.* *Ital.*

*Truth* is green.

*Verdad es verde.* *Span.*

*Truth* fears no colours.

The Spaniards say, *La verdad es hija de Dios.* *Truth* is God's daughter.

All *truth* must not be told at all times.

*Chi per tutto vuol dire la verità, non trova ni albergo ni cd.*—*Ital.* *Tout vrai n'est pas bon à dire.*—*Fr.*

Fair fall *truth* and daylight.

Let every *turn* stand on its own bottom.

*Chacun ira au moulin avec son propre sac.*—*Fr.* Every one must go to the mill with his own sack; *i. e.* bear his own burden. Some say, Let every man soap his own beard.

Where the *Turk's* horse once treads, the grass never grows.

One good *turn* asks another.

*Qui plaisir fait plaisir requiert.*—*Fr.* *Hasme la barba, y harete el copete.*—*Span.* *Gratia gratiam parit.* *Χάρις χάριν τικτει.*—*Sophocl.* He that would have friends, must shew himself friendly. *Chi servizio fà servizio aspetta.*—*Ital.* *Fricantem refriat, τὸν ζήοντα ἀντιζέειν.* It is meet and comely, just and equal, to requite kindnesses, and to make them amends who have deserved well of us. Mutual offices of love, and alternate help or assistance, are the fruits and issues of true friendship.

He'll *turn* rather than burn.

Swine, women and bees cannot be *turned*.

For one good *turn* another doth itch; claw my elbow, &c.

All are not *turners* that are dish-throwers.

As good *twenty* as nineteen.

If things were to be done *twice*, all would be wise.

*Two* heads are better than one.

*Εἷς ἀνὴρ οὐδεὶς ἀνὴρ.* *Unus vir nullus vir.* The Spaniards say, *Mas veen quatro ojos que no dos.*

*Two* good things are better than one.

*Two* eyes see more than one.

*Doux yeux voyent plus clair qu'un.*—*Fr.* *Plus vident oculi quam oculus.* *Mais veen dous olhos que hum.*—*Port.*

**Two of a trade seldom agree.**

*Le potier au potier porte envie.* Fr.

**Between two stools the breech cometh to the ground.**

*Tener il cul su due scanni.*—Ital. *Il a le cul entre deux selles*; or, *Assis entre deux selles le cul à terre.*—Fr. *Tout est fait negligement la ou l'un l'autre s'attend.* While one trusts another, the work is left undone.

**Two dry sticks will kindle a green one.**

**Two to one is odds.**

Some add, at football. *Noli pugnare duobus.*—Catull. And, *Né Hercules quidem adversus duos.* It is no uncomely thing to give place to a multitude. Hard to resist the strength, or the wit, or the importunity, of two or more combined against one. Hercules was too little for the Hydra and Cancer together.

**Two cats and a mouse, two wives in one house, two dogs and a bone, never agree in one.**

*Deux chiens ne s'accordent point à un os.* Fr.

**Good riding at two anchors men have told;**

**For if one break, the other may hold.**

*Duobus anchoris fultus.* Ἐπὶ δύοῖν ὀρμῆν. Aristid. Ἀγαθαὶ δὲ πῆλονται ἐν χειμερία νυκτὶ θεῶς ἐκ νηὸς ἀπεσκήμφομαι δὲ ἄκκυραι.—Pindar. 'Tis good in a stormy or winter night, to have two anchors to cast out of a ship.

**Two dogs strive for a bone, and the third runs away with it.**

## U, V.

**HE that stays in the valley, shall never get over the hill.**

**Valour would fight, but discretion would run away.**

**Venture a small fish to catch a great one.**

*Il faut hazarder un petit poisson pour prendre un grand.*—Fr. *Butta una farfola per pigliar un luccio.*—Ital.

**Venture not all in one bottom.**

**Nothing venture, nothing have.**

*Chi non s'arrischia non guadagna.*—Ital. *Qui ne s'aventure n'a cheval ny mule*—Fr. *Quid enim tentare nocebit?* And, *Conando Græci Troja potiti sunt.* *Quen no se aventura, no anda a cavallo.*—Span.

**Where vice is, vengeance follows.**

*Rarò antecedentem scelestum deseruit pede pœna claudo.* Horat.

**Vice ruleth where gold reigneth.**

**Better be unborn than unbred.**

*Non con quien naces, sino con quien paces.* Span.

**Make a virtue of necessity.**

*Il savio fa della necessità virtù.*—Ital. *Τὴν ἀναγκάαν τύχην τριβεῖσθαι* and *Ἀναγκαιοφάγειν*, Erasmus makes to be much of the same sense, that is, to do or suffer that patiently which cannot well be avoided. *Levius fit*

*patientia, quicquid corrigere est nefas.* Or to do that ourselves by an act of our own, which we should otherwise shortly be compelled to do. So the abbeyes and convents, which resigned their lands into King Henry the Eighth's hands, made a virtue of necessity.

*Ungirt*, unblest.

*Unkindness* has no remedy at law.

Better be *unmannerly* than troublesome.

*Unminded*, unmoaned.

What she wants in *up and down*, she hath in round about.

*Upbraiding* turns a benefit into an injury.

*Use* makes perfectness.

*Usus promptos facit. Per la via d' acconciano le sone.* Ital.

*Use* legs, and have legs.

Once an *use*, and ever a custom.

To borrow on *usury* brings sudden beggary.

*Citius usura currit quam Heraclitus.* The pay-days recur before the creditor is aware. Of the mischiefs of usury I need say nothing, there having been two very ingenious treatises lately published upon that subject, sufficient to convince any disinterested person of the evil consequences of a high interest, and the benefit that would accrue to the commonwealth in general by the depression of interest.

## W.

No safe *wading* in an unknown water.

I will not *want* when I have, and when I ha'n't too. *Somerset.*

'Tis not good to *wake* a sleeping dog or lion. *Ital.*

*Aunque manso tu sabuesso, no le muerdas en el beço.* Span.

Good *ware* makes quick markets.

*Mercantia che piace è mezza venduta.*—Ital. *Proba merx facilè emptorem reperit.*—Plaut. Pœn.

When the *wares* be gone, shut up the shop windows.

One cannot live by selling *wares* for words.

*War* is death's feast.

*War* must be waged by waging men.

*Wars* bring scars.

The Italians say, *Quando la guerra comincia, s' apre l' inferno.* When war begins, hell opens. *Guerra, y caça, y amores, por un plazer mui dolores.* Span.

No marvel if *water* be lue.

Lue, *i. e.* inclining to cold; whence comes the word lukewarm.

Often to the *water*, often to the tatter.

Foul *water* will quench fire.

Where the *water* is shallow no vessel will ride.

*Water* breeds frogs in the belly, and wine cures the worms.

*Agua fria sarna cria, agua roxa sarna escosca.* Span.

'Tis a great *way* to the bottom of the sea.

There are more *ways* to the wood than one.

The *weakest* must go to the wall.

*Les mal vetus devers le vent.*—Fr. The worst clothed are still put to the windward. The Spaniards say, *El hilo por lo mas delgado quiebra.*

*Weak* men had need be witty.

*Wealth* makes worship.

*Por dinero balla el perro.*—Port. The Italians say, *La robba fà star il tignoso al balcone.* Wealth makes a leper sit at a balcony.

*Wealth* is best known by want.

Never be *weary* of well-doing.

'Tis hard to make a good *web* of a bottle of hay.

There goes the *wedge* where the beetle drives it.

One ill *weed* mars a whole pot of pottage.

An ill spun *weft* will out either now or eft.

*Weft*, i. e. web. This is a Yorkshire proverb.

*Weigh* right, and sell dear.

*Pesa giusto e vende caro.* Ital.

Great *weights* hang on small wires.

*Tutte le gran facende si fanno di poca cosa.* Ital.

*Welcome* is the best cheer.

*Ξενίων δέ τε θύμος ἄριστος.* *In muneribus res præstantissima mens est. Super omnia vultus accessere boni.*

*Welcome*, mischief, if thou comest alone.

This is a Spanish proverb. *Bien vengas mal, si vienes solo.*

That that is *well* done is twice done.

*Well*, well, is a word of malice. *Chesh.*

In other places, if you say, *Well, well*, they will ask you whom you threaten.

If *well* and them cannot, then ill and them can. *Yorks.*

A *whet* is no let.

Where there is *whispering* there is lying.

As good never a *whit* as never the better.

A *white* wall is a fool's paper.

*Muro bianco carta da maitti.*—Ital. Some put this in rhyme: He is a fool, and ever shall, that writes his name upon a wall. *Stultorum calama carbones, mania chartæ. Quien en la pared pone mote, viento tiene en la cogote.* Span.

Two *whores* in a house will never agree.

A young *whore*, an old saint.



Once a *whore*, and ever a *whore*.

*Qui semel scurra nunquam paterfamilias.*—Cic. Orat. *Alimando qui lusit iterum ludet.* The Spaniards say, *La verguença, y la honra, la muger que la pierde nunca la cobra.*

There's never a *why*, but there's a *wherefore*.

*Wide* will wear, but *narrow* will tear.

Who so deaf as they that *will* not hear?

*Il n'est de pire sourd que celui qui ne veut ouïr.*—Fr.

He that *will* not when he may, when he wills he shall have nay.

Nothing is impossible to a *willing* mind.

*Nihil difficile amanti puto.* Cic.

*Will* is the cause of woe.

They who cannot as they *will*, must will as they may; *or*, must do as they can.

*Chi non puo fare come voglia, faccia come puo.*—Ital. And *Chi non puo quel che vuol, quel che puo voglia.* *Quoniam id fieri quod vis non potest, velis id quod possis.*—Terent. Andria.

*Win* at first, and lose at last.

Puff not against the *wind*.

It is an ill *wind* blows nobody profit.

*A quelque chose malheur est bonne.*—Fr. Misfortune is good for something.

The *wind* keeps not always in one quarter.

When *wine* sinks, words swim.

Good *wine* needs no bush.

*Al buon vino non bisogna frasca.*—Ital. *A bon vin il ne faut point d'enseigne.*—Fr. *Vino vendibili hederá suspensá nihil est opus.* *El vino que es bueno, no ha menester pregonero.*—Span.

When the *wine* is in, the wit is out.

*In proverbium cessit, sapientiam vino obumbrari.*—Plin. lib. 27. cap. 1. *Vin dentro, senna fuora.*—Ital. The Spaniards say, *El vino no trae bragas, ni de paño, ni de leño.* Wine wears neither woollen nor linen breeches: it discovers all secrets.

The sweetest *wine* makes the sharpest vinegar.

Vinegar, *i. e.* *Vinum acre.* *Forte e l'aceto di vin dolce.*—Ital. *Corruptio optimi est pessima.* The anger of a good-natured man is the most dangerous.

*Wink* at small faults.

'Tis a hard *winter* when one wolf eats another.

This is a French proverb: *Mauvaise est la saison quand un loup mange l'autre.* The Spaniards say, *Quando un lobo come a otro, no ay que comer en el soto.*—Span.

*Winter* is summer's heir.

*Al invierno lluvioso, verano abundoso.* Span.

He that passeth a *winter's* day, escapes an enemy.

This is a French proverb: *Qui passe un jour d'hiver passe un de ses ennemis mortels.*

*Winter* finds out what summer lays up.

By *wisdom* peace, by peace plenty.

*Wisdom* rides upon the ruins of folly.

He is not *wise* who is not wise for himself.

*Wise* men are caught in wiles.

A *wise* head makes a close mouth.

*Le plus sage se tait.* Fr.

Some are *wise*, and some are otherwise.

The Italians say, *Se il savio non errasse, il mato creparebbe.* If the wise man should never err, the fool would burst.

Send a *wise* man of an errand, and say nothing to him.

*Accenna al savio et lascia far a lui.* Ital.

*Wishers* and woulders are never good householders.

If *wishes* were butter-cakes, beggars might bite.

If *wishes* were thrushes, beggars would eat birds.

If *wishes* would bide, beggars would ride.

*Si souhaits furent vrais pastoreaux seroient rois.*—Fr. If wishes might prevail, shepherds would be kings.

It will be long enough ere you *wish* your skin full of holes.

I never fared worse than when I *wish'd* for my supper.

*Wish* in one hand, and sh-t in the other, and see which will be full first.

*Wit* is folly, unless a wise man hath the keeping of it.

*Wit* ill applied is a dangerous weapon.

Bought *wit* is best.

*Duro flagello mens docetur rectius.* Σκληρὰ δὲ μάστιξ παιδαγωγεῖ καρδίαν.—Nazianz. Παθήματα μαθήματα, *Documenta documenta, galeatum serò duelli pœnitet.*

Good *wits* jump.

*Wit* once bought is worth twice taught.

A *wonder* lasts but nine days.

The Italians say, *La maraviglia è figliola del ignoranza.* Wonder is the daughter of Ignorance.

A *wool-seller* knows a wool-buyer. *Yorksh.*

Many go out for *wool*, and come home shorn.

This is a Spanish proverb: *Vendran por lana, y volveràn tranquiados.* *Venuto per lana e andato toso.*—Ital. This is said of persons who lose their money at play.

A word and a stone let go cannot be recalled.

*Palabra y piedra suelta no tiene buelta.* Span.

A word is enough to the wise.

*A buon intenditor poche parole.*—Ital. *A bon entendeur il ne faut qu'une demie parole.*—Fr. So the Italians say, A few words; we say, One word; and the French say, Half a word is enough to the understanding and apprehensive.

Words are but wind, but blows unkind.

*Κουφότατον πρᾶγμα λόγος.*

Words are but sands; 'tis money buys lands.

*Parole fan il mercato e li danari pagano.* Ital.

Fair words make fools fain; *i. e.* glad.

*Douces promesses obligent les fols.*—Fr. *I fatti sono maschii, le parole femine.*—Ital. Deeds are males; words are females.

Few words are best.

*Poche parole è buon regimento.*—Ital. A fool's voice is known by a multitude of words. Nature hath furnished man with two ears, and but one tongue, to signify, he must hear twice as much as he speaks.

Fair words butter no parsnips.

*Re opitulandum non verbis:* the same in other terms.

Good words fill not a sack.

The Italians say, *Belle parole non pascon i gatti.*

Good words cost nought.

*Palavras não custão dinheiro.* Port.

Good words cool more than cold water.

*Mas apaga buena palabra, que caldera de agua.* Span.

Soft words hurt not the mouth.

*Douces or belles paroles n'écorchent pas la langue.* Fr. Soft words scald not the tongue.

Words have long tails; and have no tails.

Soft words break no bones.

Soft words and hard arguments.

Many words hurt more than swords.

*Mas hiere mala palabra, que espa la afilada.* Span.

He that kills himself with working, must be buried under the gallows.

An ill workman quarrels with his tools.

*Mechant ouvrier jamais ne trouvera bons outils.* Fr.

The better workman, the worse husband.

Though this be no proverb, yet 't is an observation generally true, (the more the pity,) and therefore, as I have found it, I put it down. The French say, *Bon poète, mauvais homme.*

Account not that *work* slavery that brings in penny savory.

All *work*, and no play, makes Jack a dull boy.

The *world* was never so dull, but if one won't another will.

'Tis a great journey to the *world's* end.

I wot well how the *world* wags; he is most lov'd that hath most bags.

Τῶν ἰτυυχούντες πάντες εἰσὶ συγγενεῖς. *Feliciū multi cognati.* It was wont to be said, *Ubi amici ibi opes*; but now it may (as Erasmus complains) well be inverted, *Ubi opes ibi amici.*

Tread on a *worm*, and it will turn.

*Habet et musca penem.* Ἔνεστι κἄν μύρμηκι κἄν σέρφωχολή. *Inest et formica et serpho bilis.* The meanest or weakest person is not to be provoked or despised. No creature so small, weak or contemptible, but, if it be injured and abused, will endeavour to revenge itself.

Every thing is the *worse* for wearing.

He that is *worst* may still hold the candle.

*Au plus debile la chandelle à la main.* Fr.

The *worth* of a thing is best known by the want.

*Bien perdu bien connu*; or, *Chose perdue est lors continue.*—Fr. *Vache ne sçait que vaut sa queue jusques a ce qu'elle l'ait perdue.* The cow knows not what her tail is worth till she hath lost it.

He that *wrestles* with a t—d is sure to be bes—t, whether he fall over or under.

That is, he that contends with vile persons, will get nothing but a stain by it. One cannot touch pitch without being defiled.

*Wrinkled* purses make wrinkled faces.

*Write* with the learned, but speak with the vulgar.

## Y.

As soon goes the *young* lamb's skin to the market as the old ewe's.

*Aussitôt meurt veau comme vache.*—Fr. *Cesi tosto muore il capretto come capra.*—Ital. *Aun la cola fatta por desolar.*—Span.

*Young* men think old men fools, and old men know young men to be so.

This is quoted by Camden, as a saying of one Doctor Metcalf. It is now in many people's mouths, and likely to pass into a proverb.

The *young* are not always with their bow bent.

i. e. Under rule.

*Young* cocks love no coops.

A *young* saint, an old devil.

*De jeune angelote vieux diable.*—Fr. *A Tartesso ad Tartarum.* *Buon papero, e cattiva oca.*—Ital. Some reverse the proverb, and say, A young saint, an old saint; and, A young devil, an old devil. The Spaniards say,

*De moço reçador, y de viejo ayunador, guarde Dios mi capa.* God keep my cloak from a praying young man, and a fasting old one.

A young serving-man, an old beggar.

*Chi vive in corte muore à pagliaro.*—Ital. *A mozedad oziosa, vejez trabajosa.*—Span.

If youth knew what age would crave, it would both get and save.

*S'il giovane sapesse e s'il vecchio potesse, non v'è cosa che non si facesse.* Ital.

A growing youth has a wolf in his belly.

*i. e.* He is a great eater. *Moço creciénte, lobo en el vientre.* Span.

### Z.

**ZEAL** without knowledge is frenzy.

**Zeal** without knowledge is fire without light.

PROVERBIAL PHRASES AND FORMS OF SPEECH THAT  
ARE NOT ENTIRE SENTENCES.

## A.

To bring an *abbey* to a grange.

To bring a noble to nine-pence. We speak it of an unthrift. *Ha fatto d'una lanza una spina, e d'una calza una borsetta.*—Ital. He hath made of a lance a thorn; and of a pair of breeches a purse: parallel to ours. He hath thwitten a mill-post to a pudding-prick. Or, His windmill is dwindled into a nut-cracker. *Di badessa tornar conversa.* From an abbess to become a lay-sister.

He is able to buy an *abbey*.

A spendthrift.

To commit as many *absurdities* as a clown in eating of an egg.

*Afraid* of far enough.

Of that which is never likely to happen.

*Afraid* of him that died last year. *Chesh.*

*Espantose la muerta de la degollada.* Span.

*Afraid* of the hatchet, lest the helve stick in's a—e. *Chesh.*

*Afraid* of his own shadow.

More *afraid* than hurt.

They *agree* like cats and dogs.

They *agree* like harp and harrow.

This hath the same sense with the preceding. Harp and harrow are coupled, chiefly because they begin with the same letter.

They *agree* like pickpockets in a fair.

*Il canchero è d'accordo col morbo.* Ital.

They *agree* like bells; they want nothing but hanging.

He is paced like an *alderman*.

The case is *alter'd*, quoth Plowden.

Edmund Plowden was an eminent common lawyer in Queen Elizabeth's time, born at Plowden, in Shropshire, of whom Camden (in his Elizabeth, *Ann.* 1584) gives this character; *Vitæ integritate inter homines suæ professionis nulli secundus.* And Sir Edward Cooke calls him the Oracle of the common Law. This proverb is usually applied to such lawyers, or others, as being corrupted with larger fees, shift sides, and pretend the case is altered; such as have *bovem in lingua.* Some make this the occasion of the proverb: Plowden being asked by a neighbour of his, what remedy there was in law against his neighbour for some hogs that had trespassed his ground, answered, he might have very good remedy; but the other replying, that they were his hogs, Nay then, neighbour, (quoth he,) the case is altered. Others, with more probability, make this the original of it. Plowden being a Roman Catholic, some neighbours of his, who bare him no

good will, intending to entrap him, and bring him under the lash of the law, had taken care to dress up an altar in a certain place, and provided a layman in a priest's habit, who should say mass there at such a time. And withal, notice thereof was given privately to Mr. Plowden, who thereupon went and was present at the mass. For this he was presently accused, and indicted. He at first stands upon his defence, and would not acknowledge the thing. Witnesses are produced, and, among the rest, one who deposed, that he himself performed the mass, and saw Mr. Plowden there. Saith Plowden to him, Art thou a priest, then? The fellow replied, No. Why then, gentlemen, (quoth he,) the case is altered; No priest, no mass; which came to be a proverb, and continues still in Shropshire, with this addition; The case is altered, (quoth Plowden;) No priest, no mass.

To angle with a silver hook.

*Pescar col hamo d'argento.* The Italians, by this phrase, mean, to buy fish in the market. It is also a Latin proverb, *Aureo hamo piscari.* Money is the best bait to take all sorts of persons with.

If you be *angry*, you may turn the buckle of your girdle behind you.

*Se l' à per male, scingasi.*—Ital. The Spaniards say, *Si tienes de mi enojo descalzate un zapato, y echalo en remojo.* If you are angry with me, pull off one of your shoes, and lay it in soak.

To cut large shives of *another man's loaf.*

To cut large thongs of *another man's leather.*

*De alieno corio liberalis. Del cuoio d' altri si fanno le corregge large.*—Ital. *Il coupe large courroye de cuir d' autrui.*—Fr. It may pass for a sentence thus, Men cut large shives of others' loaves. This should seem to be also a Dutch proverb: for Erasmus saith, *Circumfertur apud nostratum vulgus non absimile huic proverbium. Ex alieno tergore lata secari lora. De piel agena larga la coréa.*—Span.

To hold by the *apron-strings.*

*i. e.* In right of his wife.

To *answer* one in his own language.

*Ut salutaris ita resalutaberis.*

A bit and a knock, [or bob,] as men feed *apes.*

*Arsy versy.*

*Υστερον πρότερον.* A pretended spell, written upon the door of a house to keep it from burning. It is a Tuscan word: *Quasi arsurum averté.* She is one of mine *aunts*, that made mine uncle go a begging. She is one of my *aunts* that my uncle never got any good of. A pretty fellow to make an *axle-tree* for an oven. *Chesh.*

## B.

HE knows not a B from a *battledoor.*

*Non sa quante dita ha nelle mani.* Ital.

His *back* is broad enough to bear *jests.*

**My Lord Baldwin's dead.**

It is used when one tells that for news which every body knows. A Sussex proverb; but who this Lord Baldwin was, I could not learn there.

**You'll not believe he is bald till you see his brains.**

**Never a barrel better herring.**

The Spaniards say, *Qual mas qual menos toda la lana es pelo.* Some more, some less, all the wool is hairs.

**You shall have the basket. Taunton.**

Said to the journeyman that is envied for pleasing his master.

**Bate me an ace, quoth Bolton.**

Who this Bolton was I know not, neither is it worth enquiring. One of this name might happen to say, Bate me an ace; and for the coincidence of the first letters of these two words, *Bate* and *Bolton*, it grew to be a proverb. We have many of the like original, as *v. g.* Sup, Simon, &c. Stay, quoth Stringer, &c. There goes a story of Queen Elizabeth, that being presented with a Collection of English Proverbs, and told by the author, that it contained all the English proverbs; Nay, replied she, Bate me an ace, quoth Bolton: which proverb being instantly looked for, happened to be wanting in his Collection.

**You dare as well take a bear by the tooth.**

**If it were a bear it would bite you.**

**Are you there with your bears?**

**To go like a bear to the stake.**

**He hath as many tricks as a dancing bear.**

**If that the course be fair, again and again, quoth Bunny to his bear.**

**I bear him on my back.**

That is, I remember his injuries done to me with indignation and grief, or a purpose of revenge.

**He is not fit to carry guts to a bear.**

**To bear away the bell.**

**You'll scratch a beggar before you die.**

That is, you'll be a beggar; you'll scratch yourself.

**It would make a beggar beat his bag.**

**I'll not hang all my bells on one horse.**

That is, give all to one son.

**Better believe it, than go where it was done to prove it.**

*Voglio piu tosto crederlo che andar a cercarlo.* Ital.

**The belly thinks the throat cut.**

**To have the bent of one's bow.**

**'Tis best to take half in hand, and the rest by-and-by.**

The tradesman that is for ready money.



There's ne'er a *best* among them, as the fellow said by the fox-cubs.

You make the *better* side the worse. *Somerset.*

*Between* hawk and buzzard.

To look as *big* as if he had eaten bull-beef.

He'll have the last word though he talk *bilk* for it.

*Bilk*, *i. e.* nothing. A man is said to be bilked at cribbets when he gets nothing, when he can make never a game.

*Bill* after helve.

*Trarre il manico dietro alla zappa.*

He'll make nineteen bits of a *bilberry*.

Spoken of a covetous person.

To *bite* upon the bridle.

That is, to fare hardly; to be cut short, or suffer want; for a horse can eat but slowly when the bridle is in his mouth. Or else it may signify to fret, swell and disquiet himself with anger. *Fræna mordere*, in Latin, hath a different sense; *i. e.* to resist those who have us in subjection; as an unruly horse gets the bridle between his teeth, and runs away with his rider; or as a dog bites the staff you beat him with. Statius useth it in a contrary sense, *viz.* to submit to the conqueror, and take patiently the bridle in one's mouth. *Subiit leges et fræna momordit.*

Though I be *bitten*, I am not all eaten.

What a *bishop's* wife! eat and drink in your gloves?

To wash a *blackmoor* white.

*Æthiopem lavare*, or *dealbare*. *σμήκειν seu λευκάνειν*. Labour in vain. Parallel whereto are many other Latin proverbs; as *Laterem lavare, arenas arare*. *Jurado ha el baño de no hazer lo prieto blanco.*—Span.

You cannot say *black* is his eye, [or nail.]

That is, you can find no fault in him, charge him with no crime.

*Blind-man's* holiday.

*i. e.* Twilight, almost quite dark.

As the *blind* man shot the crow.

He hath good *blood* in him, if he had but groats to it.

That is, good parentage, if he had but wealth. Groats are great oatmeal, of which good housewives are wont to make black puddings.

To come *bluely* off.

He's true *blues*; he'll never stain.

Coventry had formerly the reputation for dying blues, insomuch that *true blue* came to be a proverb, to signify one that was always the same, and like himself.

To make a *bolt* or a shaft of a thing.

There's a *bone* for you to pick.

*Egli m' ha dato un osso da rodere* Ital.

To be *bought* and sold in a company.

She hath *broken* her elbow at the church-door. *Chesh.*

Spoken of a house-wifely maid that grows idle after marriage.

You seek a *brack* where the hedge is whole.

His *brains* are addled.

His *brains* crow.

His *brains* will work without harm. *Yorksh.*

He knows which side his *bread* is buttered on.

*Conoscere il pel nel uovo.* Ital.

'Twould make a horse *break* his bridle, or a dog his halter.

One may as soon *break* his neck as his fast there.

*Break* my head, and bring me a plaister.

*Taglia m' il naso e soppi me poi nelle orecchie.* Ital.

Spare your *breath* [or wind] to cool your pottage.

You seek *breeches* of a bare-a—'d man.

*Ab asino lanam.*

His *breech* makes buttons.

This is said of a man in fear. We know vehement fear causes a relaxation of the *sphincter ani*, and involuntary dejection. Buttons, because the excrements of some animals are not unlike buttons or pellets; as of sheep, hares, &c. Nay, they are so like, that they are called by the same name; this figure they get from the cells of the *Colon*. The Italians say, *Fare il culo lappe lappe.*

As they *brew*, so let them bake.

Some have it, So let them drink; and it seems to be better sense so. *Tute hoc intristi, tibi omne exedendum est.*—Terent. Phorm. *Ut semen-tem feceris ita metes.*—Cic. de Orat. lib. 2.

To make a *bridge* of one's nose.

*i. e.* To intercept one's trencher, cup, or the like; or to offer or pretend to do kindnesses to one, and then pass him by, and do it to another; to lay hold upon and serve himself of that which was intended for another.

To leave one in the *briers* or suds.

He hath *brought* up a bird to pick out his own eyes.

*Κριός τροφεία ἀπέτισε.* *Tal nutre il corvo che gli cavera poi gli occhi.*  
He brings up a raven, &c.

To have a *breeze* [*i. e.* a gad-fly] in his breech.

Spoken of one that frisks about, and cannot rest in a place.

He'll bring *buckle* and thong together.

Let them *buckle* for it. *Somerset.*

I'll make him *buckle* to.

To *build* castles in the air.

*Far castelli in aria.*—Ital. The French say, *Faire des chateaux en Espagne.*

He *builds* cages for oxen to bring up birds in.

Disproportionably.

He thinks every *bush* a boggard.

*i. e.* A bugbear, or phantasm.

*Bush* natural; more hair than wit.

No *butter* will stick to his bread.

To *buy* and sell, and live by the loss.

*Fare venti un gheriglio de' venti due noci.* Ital.

The *butcher* looked for his knife when he had it in his mouth.

His bread is *buttered* on both sides.

*i. e.* He hath a plentiful estate: he is fat and full.

### C.

I think this is a butcher's horse, he carries a *calf* so well.

His *calves* are gone down to grass.

This is a jeer for men with over-slender legs.

His *candle* burns within the socket.

That is, he is an old man. Philosophers are wont to compare man's life not inaptly to the burning of a lamp, the vital heat always preying upon the radical moisture, which, when it is quite consumed, a man dies. There is indeed a great likeness between life and flame, air being as necessary to the maintaining of the one as of the other.

If his *cap* be made of wool.

In former times, when this proverb came first in use, men generally wore caps. Hats were a thing hardly known in England, much less hats made of rabbits' or beavers' fur. Capping was then a great trade, and several statutes made about it. So that, If his cap were made of wool, was as much as to say most certainly, As sure as the clothes on his back. *Dr. Fuller.*

They may cast their *caps* at him.

When two or more run together, and one gets ground, he that is last, and despairs to overtake, commonly casts his hat after the foremost, and gives over the race. So that to Cast their caps at one, is to despair of catching or overtaking him.

He *carries* fire in one hand, and water in the other.

*Alterá manu fert aquam, alterá ignem.* Τῆ μὲν ὕδωρ φερεῖ, &c.—Plutarch. *Il porte le feu et l'eau.*—Fr. *Alterá manu fert lapidem, alterá panem ostentat.*—Plaut.

To set a spoke in one's *cart*.

To set the *cart* before the horse.

*Currus bovem trahit.* *Metter il carro inanzi ai buoi.*—Ital. *La charrue va devant les bœufs.*—Fr.

The *cat's* in the cream-pot.

This is used when people hear a great noise and hubbub amongst the go d

wives of the town, and know not what it means, but suppose that some sad accident is happened; as the cat is fallen into the cream-pot, or the like.

Before the *cat* can lick her ear.

You shall have that the *cat* left in the malt-heap.

They are not *cater-cousins*.

He hath good *cards* to shew.

He hath good *cellarage*.

That *char* is char'd (as the good-wife said when she had hanged her husband).

A *char*, in the northern dialect, is any particular business, affair, or charge, that I commit to or entrust another to do. I take it to be the same with charge, *κατ' ἀποκοπήν*.

To go *cheek* by jowl with one.

To eat the *cheese* in the trap.

*Mangiar il cacio nella trappola.* To be guilty of a fault where the punishment must inevitably follow.

To *chew* the cud upon a thing.

*i. e.* To consider of a thing, to revolve it in one's mind: to ruminate, which is the name of this action, is used in the same sense both in Latin and English.

The *chicken* crams the capon.

The *child* hath a red tongue, like its father.

*Children* to bed, and the goose to the fire.

I cannot conceive what might be the occasion, nor what is the meaning of this saying. I take it to be senseless and nugatory.

Let not the *child* sleep upon bones. *Somerset.*

*i. e.* The nurse's lap.

A *chip* of the old block.

*Patris est filius.* He is his father's own son; taken always in an ill sense. *La scheggia vien dal legno.* Ital.

Like a *chip* in a pottage pot, doth neither good nor harm.

*Choke* up, the church-yard's nigh.

It goes down like *chopp'd* hay.

I'll make him know *churning* days.

To *clip* one's wings.

*Pennis incidere alicui.*

He hath a *cloak* for his knavery.

The Italians say, *Ha mantello d'ogni acqua.* Applied to one who can adapt himself to any circumstances.

He is in the *cloth*-market.

*i. e.* In bed.

The *coaches* wo'n't run over him.

*i. e.* He is in jail.

To carry *coals* to Newcastle.

*Soli lumen mutuari ; cælo stellas ; ranæ aquam. Crocum in Cioisiam, ubi sc. maxime abundat : Noctuas Athenas. Porter de feuilles au bois.*—Fr. To carry leaves to the wood. *Alcinoo pomadare. Llevar hierro a Biscaya.*—Span. To set *cock* on hoop.

This is spoken of a prodigal, one that takes out the spigot, and lays it upon the top of the barrel, drawing out the whole vessel without any intermission.

His *cockloft* is unfurnished.

*i. e.* He wants brains.

To have a *colt's* tooth in his head.

As is usually spoken of an old man that is wanton and petulant.

To cut one's *comb*.

As is usually done to cocks when gelded ; to cool one's courage.

They'll *come* again, as Goodyer's pigs did.

*i. e.* Never.

*Come* and welcome ; go by, and no quarrel.

What, do you *come* or send ?

*Come*, every one heave a pound. *Somerset.*

*Command* your man, and do it yourself.

*Manda y hazlo, y quitarte has de cuidado.* Span.

Ask my *companion* if I be a thief.

In the North they say, Ask my mother if my father be a thief. *Demanda al hosto s' egli ha buon vino.*—Ital. Ask your host if he have good wine.

To *complain* of ease.

He hath a *conscience* like a cheverel's skin, that will stretch.

*Somerset.*

A cheverel is a wild goat.

To outrun the *constable*.

To spend more than one's allowance or income.

You might be a *constable* for your wit.

*Cook-ruffian*, able to scald the devil in his feathers.

To *cool* one's courage.

He's *corn-fed*.

A friend in a *corner*.

To take *counsel* of one's pillow.

*La nuit donne conseil.*—Fr. *Noctu urgenda consilia. Inde nox ἐυφρόνη διέττει ὅτι τὸ φρονεῖν τότε μάλιστα τοῖς ἀνθρώποις παραγίνεται. La notte è madre di pensieri.*—Ital. The night is the mother of thoughts.

*Counsel's* as good for him as a shoulder of mutton for a sick horse.

What is got in the *county* is lost in the hundred.

What is got in the whole sum is lost in particular reckonings; or, in general, what is got one way, is lost another.

*Court* holy water.

*Eau benite de la cour.*—Fr. Fair words, and nothing else.

One of the *court*, but none of the counsel.

All the *craft* is in the catching.

To speak as though he would *creep* into one's mouth.

He hath never a *cross* to bless himself withal.

*i. e.* No money, which hath usually a cross on the reverse side.

To have *crotchets* in one's crown.

You look as if you were *crow*-trodden.

You look as though you would make the *crow* a pudding; or go to fight the blacks.

*i. e.* Die. The Italians say, *Andare a parlare a pilato.*

I have a *crow* to pluck with you.

*Avere mala gatta da pelere.* Ital.

You need not be so crusty, you are not so hard baked.

She is as *crusty* as that is hard baked. *Somerset.*

One that is surly, and loth to do any thing.

Here's a great *cry*, and but little wool, as the fellow said when he shear'd his hogs.

*Assai romor è poco lana.*—Ital. *Asinum tondes. Parturiunt montes, &c.*  
*Chico baque, y gran caida.*—Span.

You *cry* out before you're hurt.

*Il fait comme les anguilles de Melun, il crie devant qu'on l'escorche.*

Let her *cry*, she'll p— the less.

To lay down the *cudgels*.

His belly cries *cupboard*.

*Sento che l'oriulo è ito giù.* Ital.

To *curse* with bell, book, and candle.

To be beside the *cushion*.

*Aberrari à janua.*

No *cut* to unkindness.

To *cut* one's coat according to one's cloth.

*Fare il passo secondo la gamba.* Ital.

To stand for *cypher*.

#### D.

To take a *dagger*, and drown one's self.

To be at *daggers* drawing.

To look as if he had sucked his *dam* through a hurdle

PROVERBSIAL WISDOM

... of a man is not to be led by the tail.

... require much turning.

... and four of them be

... to cut them.

... mark him.

... meaning of this phrase see

Things Jerrard.

... in the Park of Derbyshire, ... It is ... for a considerable ... each stroke

... is full of mould.

... find a hare without a mouse. ... The Emperor was a walker in Athens, ... in finding out ... The Italians ... that an excuse

... put on. ... with the other.

... eye. ... can't. ... run away ... of mutton, but ... worried the ... one a dog-trick.

I think his *face* is made of a fiddle ; every one that looks on him loves him.

To come a day after the *fair*.

Καρόπου ἡς ἑορτῆς ἤκεις. *Post festum venisti.* Plat. in Gorg.

It will be *fair* weather when the shrews have dined.

*Fair* play's a jewel ; don't pull my hair.

He pins his *faith* on another man's sleeve.

To *fall* away from a horse-load to a cart-load.

*Fall* back, fall edge.

*Farewell*, and be hanged ; friends must part.

*Farewell*, frost ; nothing got, nor nothing lost.

He thinks his *fart* as sweet as musk.

He *farts* frankincense.

This is an ancient Greek proverb ; Βδίειν λιβάνωρον. Self-love makes even a man's vices, infirmities, and imperfections, to please him. *Suis cuique crepitus bene olet.*

He makes a very *fart* a thunder-clap.

All the *fat's* in the fire.

To *feather* one's nest well.

To go to heaven in a *feather-bed*.

*Non est e terris mollis ad astra via.*

Better *fed* than taught.

All *fellows* at foot-ball.

If gentlemen, and persons ingeniously educated, will mingle themselves with rustics in their rude sports, they must look for usage like to, or rather coarser than, others.

Go *fiddle* for shives among old wives.

*Fight* dog, *fight* bear.

*Nè depugnes in alieno negotio.*

To *fight* with one's own shadow.

Σκιαμαχεῖν. To fight with shadows ; to be afraid of his own fancies, imagining danger where there is none.

To *fill* the mouth with empty spoons.

A *fino* new nothing.

He put a *fino* feather in my cap.

*i. e.* Honour without profit.

To have a *finger* in the pie.

He had a *finger* in the pie when he burnt his nail off.

To foul one's *ingers* with.

He hath more wit in his little *finger* than thou in thy whole body.



To dance to every man's pipe or whistle.

To burn *day-light*.

To deal fools dole.

To deal all to others, and leave nothing to himself.

Good to send on a *dead* body's errand.

*Tu saresti ben da mandar per la morte.* Ital.

A *dead* woman will have four to carry her forth.

To work for a *dead* horse, or goose.

To work out an old debt, or without hope of future reward. *Argon. reçu le bras rompu.*—Fr. The wages had, the arm is broken. *Chi paga inanzi è servito indietro.*—Ital. He that pays before-hand, is served behind-hand. *Chi paga inanzi tratto trova il lavor mal fatto.*—Ital.

If thou hadst the rent of *Dee-mills*, thou wouldst spend it.

*Chesh.*

Dee is the name of the river on which the city of Chester stands: the mills thereon yield a great annual rent, greater than any of the houses about that city.

As *demure* as if butter would not melt in his mouth.

Some add, And yet cheese will not choke him. *Caldo de zorra que está frio, y quemá.*—Span.

To get by a thing, as *Dickson* did by his distress.

That is, over the shoulders, as the vulgar usually say. There is a coincidence in the first letters of *Dickson* and *distress*: otherwise who this *Dickson* was, I know not.

Hold the *dish* while I shed my pottage.

To lay a thing in one's *dish*.

He claps his *dish* at a wrong man's door.

To play the *devil* in the bulmong.

i. e. Corn mingled of peas, tares, and oats.

If the *devil* be a vicar, thou wilt be his clerk.

The *devil* owed him a shame.

Do and undo, the day is long enough.

To play the *dog* in the manger; not eat yourself, nor let any body else.

Ἄλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φάτνῃ κατακειμένης ἢ οὐτε ἀβτῆ τῶν κριθῶν ἰθίει, οὐτε τῷ ἵππῳ δυναμεύῳ φαγεῖν ἐπὶ τρέπει.—Lucian. *Canis in præsepî. E come il cane dell' ortolano, che non mangia de cavoli egli, e non ne lascia mangiar altri.*—Ital. Like the gardener's dog, who cannot eat the coleworts himself, nor will suffer others.

*Dogs* run away with whole shoulders.

Not of mutton, but their own; spoken in derision of a miser's house

We *dogs* worried the hare.

To serve one a *dog-trick*.

It would make a *dog* doff his doublet. *Chesh.*

A *dog's* life, hunger and ease.

To *dote* more on it than a fool on his bauble.

He'll not put off his *doublet* before he goes to bed.

i. e. Part with his estate before he die.

You need not *doubt* you are no doctor.

He'll never *dow*.

i. e. Be good egg nor bird. *North.*

A *dram* of the bottle.

This is the seamen's phrase for a draught of brandy, wine, or strong waters.

To *dream* of a dry summer.

I'll make you know your *driver*. *Somers.*

One had as good be nibbled to death by *ducks*; or, pecked to death by a hen.

To take things in *dudgeon*, or to wear a *dudgeon*-dagger by his side.

To *dine* with Duke Humphrey.

That is, to fast, to go without one's dinner. This Duke Humphrey was uncle to King Henry the Sixth, and his protector during his minority; Duke of Gloucester, renowned for hospitality, and good house-keeping. Those were said to dine with Duke Humphrey, who walked out dinner-time in the body of St. Paul's Church; because it was believed the duke was buried there. But (saith Dr. Fuller) that saying is as far from truth as they from dinner, even twenty miles off; seeing that the duke was buried in the church of St. Alban's, to which he was a great benefactor. The Italians say, *Dar da rodere i cieci.*

To *drink* like a funnel.

She is past *dying* of her first child.

i. e. She hath had a bastard.

E.

HE dares not for his *ears*.

To fall together by the *ears*.

In at one *ear*, and out at the other.

*Dentro da un orecchia e fuora dall' altra.* Ital.

To *eat* one's words.

To *eat* the calf in the cow's belly.

*Come la gallina di monte cuccoli.*—Ital. *Mangiar la ricolta in er'*

You had as good *eat* your nails.

He could *eat* my heart with garlic.

That is, he hates me mortally.

You *eat* above the tongue, like a calf.

.. in thy whole

He hath *eaten* the hen's rump.

*Ha mangiato il cul della gallina*—Ital. S'

There is as much hold of his word as of a wet *eel* by the tail.

'Απ' ούρας την ἰγχελυν ἔχεις.

I have *eggs* on the spit.

I am very busy. *Eggs*, if they be well roasted, require much turning.

Neither good *egg* nor bird.

You come with your five *eggs* a penny, and four of them be rotten.

Set a fool to roast *eggs*, and a wise man to eat them.

An *egg*, and to bed.

Give him the other half *egg*, and burst him.

To smell of *elbow-grease*.

*Lucernam olere.*

She hath broken her *elbow*.

That is, she hath had a bastard. Another meaning of this phrase see in the letter B, at the word *broken*.

*Elden Hole* needs filling. *Derbysh.*

Spoken of a liar. *Elden Hole* is a deep pit in the Peak of Derbyshire, near Castleton, fathomless the bottom, as they would persuade us. It is without water; and if you cast a stone into it, you may for a considerable time hear it strike against the sides to and again, as it descends, each stroke giving a great report.

To make both *ends* meet.

To bring buckle and thong together.

To have the better *end* of the staff.

He'll have *enough* one day, when his mouth is full of mould.

A sleeveless *errand*.

He hath *escaped* a scowering.

Of two *evils*, choose the least.

*Del mal et menos.* Span.

Find you without an *excuse*, and find a hare without a meuse.

*Vias novit quibus effugit Eucrates.* This *Eucrates* was a miller in Athens, who getting share in the government, was very cunning in finding out shifts and pretences to excuse himself from doing his duty. The Italians say, *In un hora nasce un fongo*; when they would intimate that an *excuse* is easily found.

<sup>a</sup>Lucias by (quoth *Pedley*) when my *eye* was put on.

*de cavó.* *Pedley* was a natural fool, of whom go many stories.

dog, who with one *eye*, and laugh with the other.

*Dogs* run aw<sup>b</sup>,

Not of mutton, b.

F.

We *dogs* worried then a thing.

To serve one a *dog-trick*.

I think his *face* is made of a fiddle ; every one that looks on him loves him.

To come a day after the *fair*.

Καρόπου ρῆς ἰορτῆς ἤκεις. *Post festum venisti.* Plat. in Gorg.

It will be *fair* weather when the shrews have dined.

*Fair* play's a jewel ; don't pull my hair.

He pins his *faith* on another man's sleeve.

To *fall* away from a horse-load to a cart-load.

*Fall* back, fall edge.

*Farewell*, and be hanged ; friends must part.

*Farewell*, frost ; nothing got, nor nothing lost.

He thinks his *fart* as sweet as musk.

He *farts* frankincense.

This is an ancient Greek proverb ; Βδέειν λιβάνωντον. Self-love makes even a man's vices, infirmities, and imperfections, to please him. *Suum cuique crepitus bene olet.*

He makes a very *fart* a thunder-clap.

All the *fat's* in the fire.

To *feather* one's nest well.

To go to heaven in a *feather-bed*.

*Non est e terris mollis ad astra via.*

Better *fed* than taught.

All *fellows* at foot-ball.

If gentlemen, and persons ingeniously educated, will mingle themselves with rustics in their rude sports, they must look for usage like to, or rather coarser than, others.

Go *fiddle* for shives among old wives.

*Fight* dog, fight bear.

*Nè depugnes in alieno negotio.*

To *fight* with one's own shadow.

Σκιαμαχεῖν. To fight with shadows ; to be afraid of his own fancies, imagining danger where there is none.

To *fill* the mouth with empty spoons.

A *fine* new nothing.

He put a *fine* feather in my cap.

*i. e.* Honour without profit.

To have a *finger* in the pie.

He had a *finger* in the pie when he burnt his nail off.

To foul one's *fingers* with.

He hath more wit in his little *finger* than thou in thy whole body.

To put one's *finger* in the fire.

*Prudens in flammam ne manum injicito.*—Hieron. Put not your *finger* needlessly into the fire. Meddle not with a quarrel voluntarily, wherein you need not be concerned.—Prov. xxvi. 17.

To have a thing at his *fingers'* ends.

*Scire tanquam unguis digitosque.* The Spaniards say, *Yo lo tenia en el pico de la lengua.*

His *fingers* are lime twigs.

Spoken of a thievish person.

All *fire* and tow.

To come to fetch *fire*.

To go through *fire* and water to serve or do one good.

Probably from the two sorts of ordeal by fire and water.

To add fuel to the *fire*.

*Oleum camino addere.*

All is *fish* that comes to net.

You *fish* fair and catch a frog.

Neither *fish*, nor flesh, nor good red herring.

*Il n'est ni chair ni poisson.* Fr.

I have other *fish* to fry.

By *fits* and starts, as the hog pisseth.

By *fits* and girds, as an ague takes a goose.

To give one a *flap* with the fox's tail.

*i. e.* To cozen or defraud one.

He would *flay* a flint, or *flay* a goat.

Spoken of a covetous person. The Italians say, *Cavar dalla rapa sangue.*

To draw blood from a turnip.

To send one away with a *flea* in his ear.

*Lo gli ho messo un pulce nel orecchio.*—Ital. It is not easy to conceive by those who have not experienced it, what a buzzing and noise a *flea* will make there.

What does not *float*, is rotten.

*Qual che non guazza e fracido.*—Ital. He who does regard small matters with respect to character, must be vile in disposition.

'Tis the fairest *flower* in his crown, or garden.

To *fly* at all game.

'Tis a *folly* to fret; grief's no comfort.

More *fool* than fiddler.

The vicar of *fools* is his ghostly father.

To set the best *foot* forward.

He hath a fair *forehead* to graft on.

I'll foreheet (*i. e.* predetermine) nothing but building churches, and louping over them. *Northern.*

Better lost than found.

Too free to be fat.

He is free of Fumbler's-hall.

Spoken of a man that cannot get his wife with child.

He may e'en go write to his friends.

We say it of a man when all his hopes are gone. The French say, *Il est reduit aux abois.*

To fry in his own grease.

Out of the frying-pan into the fire.

*Cader dalla padella nelle bragie.*—Ital. *Sautter de la poile et se jeter dans les braises.*—Fr. *De fumo in flammam* (which Ammianus Marcellinus cites as an ancient proverb) hath the same sense. *Evitatò Charybdi in Scyllam incidere. Nè cinerem vitans in prunas incidas.* 'Εἰς τὸ πῦρ ἐκ τοῦ κίπνου—Lucian. *Fogir do fumo, e cair no fogo.*—Port. The Spaniards say, *Andar de coços en colódros.*

You are never well, full nor fasting.

## G.

The gallows groans for you.

To gape for a benefice.

He may go hang himself in his own garters.

All your geese are swans.

*Suum cuique pulchrum. Il suo soldo val tredici danari.*—Ital. His shilling's worth thirteen pence.

You're a man among the geese when the gander is away.

Here is Gerard's bailiff; work, or you must die with cold.

*Somerset.*

What he gets, he gets out of the fire.

You get as good as you bring.

*Qual asino da in parete, altri riceve.*—Ital.

He would get money in a desert.

*Vivere e far robba in sù l'acqua.*—Ital. He would thrive where another would starve.

To get over the shoulders.

Al! that you get you may put in your eye, and see never the worse.

The Italians say, *Si potrebbero contar col naso.* You may count it with your nose.

He bestows his gifts as broom doth honey.

Broom is so far from sweet, that it is very bitter.

I thought I would give him one, and lend him another.

*i. e.* I would be quit with him.

Give a loaf, and beg a shive.

Give no pearls to swine.

There's a glimmer in the touch-box.

The glue did not hold.

i. e. You were balked in your wishes; you missed your aim.

Out of God's blessing into the warm sun.

*Ab equis ad asinos.*

Go in God's name, so ride no witches.

Go forward, and fall; go backward, and mar all.

*A fronte præcipitium, à tergo lupi.*

You go as if nine men held you.

I'll go twenty miles on your errand first.

Go farther, and fare worse.

He is going to grass with his teeth upwards.

i. e. He is going to be buried.

To give one as good as he brings, or his own.

*Qui quæ vult dicit quæ non vult audiet.*—Terent. *Ut salutaris ita resalutaberis.*

To come from little good to stark nought.

*Ab equis ad asinos. Mandrabuli in morem.* Mandrabulus, finding gold mines in Samos, at first offered and gave to Juno a golden ram, afterwards a silver one, then a small one of brass, and at last nothing at all. The French say, *Devenir d'Evêque mévrier.* From a coach and six to double-soled shoes.

I am a fool, I love any thing that is good.

'Tis good sheltering under an old hedge.

'Tis good grafting on a good stock.

Some good, some bad, as sheep come to the fold.

*Sunt bona, sunt quædam mediocria, sunt mala plura.*—Mart.

I'll do my good-will, as he said that threshed in his cloak.

This was some Scotchman; for I have been told, that they are wont to do so: myself have seen them hold plough in their cloaks.

What are you good for? To stop bottles?

He did me as much good as if he had p—ssed in my potts go.

To brag of many good-morrows.

A goose cannot graze after him.

He hopes to eat of the goose shall graze on your grave.

Steal my goose, and stick me down a feather.

Some say, Steal my cow, and give away the hide. *Mettere uno s'ecco in cambio de coltello.*—Ital.

He cannot say shoo to a goose.

You're a pretty fellow, to ride a goose a gallop through a dirty laue.

You find fault with a fat *goose*.

*Tu ti lament di gamba sana.*—Ital. *Lamentarsi di brodo grasso.*—Ital.

You'll be good when the *goose* p—sseth.

All is not *gospel* comes out of his mouth.

He must have his *grains* of allowance.

A knave or a rogue in *grain*.

That is, of a scarlet dye. The alkermes berry, wherewith they dye scarlet, is called in Greek *καρ' ἀνθρωπομασίαν, κόκκος*; that is, *granum* in Latin, and in English grain.

It goeth against the *grain*.

The grain, *pecten ligni*, longways the wood, as the fibres run. To go transversely to these fibres is to go against the grain.

Teach your *grandams* { to grope her ducks.  
to sup sour milk.  
to suck eggs.

*Aquilam volare, delphinum natare doce.* *Il ne faut pas apprendre aux poissons à nager.*—Fr. You must not teach fish to swim. Teach me to do that I know how to do much better than yourself. Teach your father to beget children. *Sus Minervam.*

To *grease* a fat sow on the a—.

*On ne doit pas à gras porceau le cul oindre.*—Fr. *i. e.* To be insensible of a kindness.

To *grease* a man in the fist.

That is, to put money into his hands; to fee or bribe him.

To *grease* one's boots.

*Ungere gli stavile.*—Ital. To cajole or flatter.

He is *grey* before he is good.

I'll either *grind* or find.

All bring *grist* to your mill.

To *grow* like a cow's tail.

*i. e.* Downwards.

He has no *guts* in his brains.

The *anfractus* of the brain, looked upon when the *dura mater* is taken off, do much resemble guts. The Italians say, *Aver il cervello sopra la beretta.* To have his brains on the outside of his cap.

He has more *guts* than brains.

Out of *gun-shot*.

## H.

To be *hail* fellow well met with one.

It goes against the *hair*.

The hair of most animals lies one way; and if you stroke them down the way the hair lies, your hand slides smoothly down; but if you stroke the contrary way, the hair rises up, and resists the motion of your hand.



To take a *hair* of the same dog.

*i. e.* To be drunk again the next day.

To cut the *hair*.

*i. e.* To divide so exactly as that neither part have advantage.

You *halt* before you're lame.

To make a *hand* of a thing.

*Hand* over head, as men took the covenant.

They two are *hand* in glove.

*Sono dente e gengiva.*—Ital. *Sono pane e cacio.*

To live from *hand* to mouth.

*In diem vivere*; or, as Persius, *Ex tempore vivere.*

To have his *hands* full.

*J' ai assez à faire environ les mains.* Fr.

I'll lay my *hand* on my halfpenny ere I part with it.

I will wash my *hands*, and wait upon you.

To *hang* one's ears.

*Demitto auriculas ut iniquæ mentis asellus.* Horat.

They *hang* together like burs, or like pebbles in a halter.

Let *him* hang by the heels. *Somerset.*

Of a man that dies in debt: his wife leaving all at her death, crying her goods in three markets, and three parish churches, is so free of all her debts.

To catch a *hare* with a tabret.

*On ne prend pas le lièvre au tabourin.*—Fr. One cannot catch a hare with a tabret. *Bovæ venari leporem.*—Lat. *Il lupo no caca agneli.* We don't gather figs from thistles.

You must kiss the *hare's* foot, or the cook.

Spoken to one that comes so late that he hath lost his dinner or supper. Why the hare's foot must be kissed I know not; why the cook should be kissed there is some reason, to get some victuals of her. The Spaniards say, *Llamar a uno debazo de la mesa.*

Set the *hare's* head against the goose giblets.

*i. e.* Balance things, set one against another.

'Tis either a *hare* or a brake-bush.

*Γλοῖον ἢ κυνή.* *Aut navis, aut galerus.* Something, if you knew what.

To be out of *harm's* way,

*Ego ero post principia.* Terent.

To *harp* upon the same string.

*Eandem cantilenam recinere; et eundem chordâ aberrare.* Horat.

He is drinking at the *harrow* when he should be following the plough.

To make a long *harvest* of a little corn.

*Correr noche y día, y no echar harina.* Span.

To hear as hogs do in *harvest*; or, with your harvest ears.

He is none of the *Hastings*.

Spoken of a slow person. There is an equivoque in the word *Hastings*, which is the name of a great family in Leicestershire, which were Earls of Huntingdon. They had a fair house at Ashby de la Zouch, now much ruined.

Too *hasty* to be a parish clerk.

Better *have* it than hear of it.

He knows not a *hawk* from a hand-saw.

Some say, He knows not B from a bull's foot.

To be as good eat *hay* with a horse.

To have his *head* under one's girdle.

To comb one's *head* with a joint stool.

*Lavare il capo con le frombole.* Ital.

He cannot *hear* on that ear.

He may be *heard* where he is not seen.

His *heart* fell down to his hose or heels.

*Animus in pedes decidit.*

He is *heart* of oak.

*Hell* is broken loose with them.

Harrow [or rake] *hell*, and scum the devil.

To *help* at a dead lift.

To throw the *helve* after the hatchet.

To be in despair. *Ad perditam securim manubrium adjicers.* Some say,

To throw the rope after the bucket.

To fish for a *herring*, and catch a sprat.

*Hickledy-pickledy*, or one among another.

We have in our language many the like conceited rhyming words or reduplications, to signify any confusion or mixture; as hurly-burly, hodge-podge, mingle-mangle, arsy-versy, hurdy-gurdy, kim-kam, hub-bub, crawly-mawly, hob-nob.

To be *high* in the instep.

To be on the *high* ropes.

*Saltar su la bica.* Ital.

To *hit* the nail on the head.

*Toucher au blanc.*—Fr. To hit the white.

To *hit* the bird on the eye.

To *hit* over the thumbs.

*Hobson's choice.*

A man is said to have *Hobson's choice* when he must either take what is left him, or choose whether he will have any part or no. This *Hobson* was a noted carrier in Cambridge, in King James's time, who, partly by carrying, partly by grazing, raised himself to a great estate, and did much

good in the town; relieving the poor, and building a public conduit in the market-place. The Italians say, *Bere o affogare*.

To make a *hog* or a dog of a thing.

The *hogs* to the honey-pots.

What can you expect of a *hog* but his bristles?

To bring one's *hogs* to a fair market.

To *hold* with the hare, and run with the hound.

Not much unlike hereto is that Latin one, *Duabus sellis sedere*, i. e. *incertarum esse partium*; and, *incipiti fide ambabus servire velle*, v. Erasmi. Liberius Mimus, chosen into the senate by Cæsar, coming to sit down by Cicero, he, refusing him, said, I would take you in, did we not sit so close [*nisi angustè sederemus*]; reflecting upon Cæsar, who chose so many into the senate that there was scarce room for them to sit. Liberius replied, But you were wont to sit upon two stools [*duabus sellis sedere*]; meaning to be on both sides. *Andare con due cembali en colombaja*.—Ital.

He'll find some *hole* to creep out at.

To make a *hole* in the water.

i. e. To fall into it.

He is all *honey* or all t—d.

As *honest* a man as ever { brake bread.  
trod on shoe leather.

An *honest* man, and a good bowler.

By *hook* or by crook.

*Quo jure, quâque injuriâ*.—Terent. *Soit à droit ou à tort*.—Fr. *Volerne carne*.—Ital.

Your *horse* cast a shoe.

You ride on a *horse* that was foaled of an acorn.

That is, the gallows.

They cannot set their *horses* together.

He hath good skill in *horse-flesh*, to buy a goose to ride on.

See how we apples swim, quoth the *horse-t—d*.

To throw the *house* out of the windows.

*Tà úπερτερο νέγρερα θήσαι*. *Tirar sassi*.—Ital.

Too *hot* to hold.

*Moderata durant*.

He is so *hungry* he could eat a horse behind the saddle.

I, J.

To be *Jack* on both sides.

*Coser a dos cabos*.—Span. *'Αλλοπρόσαλλος*. A turn-coat, a weather-cock.

To play the *Jack* with one.

To have *January* chicks.

*Aver i pulcini di genaio*. To have children in old age.

To break the *ice*.

*Romper il ghiaccio.*—Ital. *Scindere glaciem.* To begin any hazardous or difficult thing.

Sick of the *idles*.

Sick of the *idle* crick, and the belly-wark in the heel.

Belly-wark, *i. e.* belly-ache. It is used when people complain of sickness for a pretence to be idle upon no apparent cause.

You'll soon learn to shape *Idle* a coat.

If my aunt had been a man, she'd have been my uncle.

Spoken in derision of those who make ridiculous surmises.

Give him an *inch*, and he'll take an ell.

The Spaniards say, *Dame donde me assiento, que yo hare me acueste.*

He hath no *ink* in his pen.

*i. e.* No money in his purse, or no wit in his head.

K.

To lay the *key* under the threshold.

To *kick* the wind.

*i. e.* To be hanged. *Possa fare come la cicala che more cantando.*

To *kill* with kindness.

So the ape is said to strangle her young ones by embracing and hugging them. And so may many be said to do, who are still urging their sick friends to eat this and that and the other thing, thereby clogging their stomachs, and adding fuel to their diseases, fondly imagining, that if they eat not a while, they'll presently die.

*Kim-kam.*

It comes by *kind*, it costs him nothing.

A man of strange *kidney*.

Whosoever is *king* thou'lt be his man.

I'll make one, quoth *Kirkham*, when he danced in his clogs.

You would *kiss* my a— before my breeches are down.

She had rather *kiss* than spin.

*Kit* after kind.

Some say, Cat will, &c. A chip of the old block. *Qui nait de geline si aime à grater.*—Fr. He that was born of a hen loves to be scratching. *Qui di gallina nasce convien che ruspi.*—Ital.

*Kit* careless, your a— hangs by trumps.

As very a *knave* as ever p—d.

Some say whore.

*Knit* my dog a pair of breeches, and my cat a codpiece.

He hath tied a *knot* with his tongue that he cannot untie with all his teeth.

Meaning matrimony.

'Tis a good *knife*, it will cut butter when 'tis melted.  
 A good *knife*, it was made five miles beyond Cutwell.  
 You say true; will you swallow my *knife*?  
 It does me *knight's* service.  
 He got a *knock* in the cradle.  
 To *know* one from a black sheep.  
 He *knows* one point more than the devil.  
 Speaking of a cunning fellow.  
 To *know* one as well as a beggar knows his dish.  
 To *know* one no more than he does the Pope of Rome.  
 Better *known* than trusted.

## L.

To have nothing but one's *labour* for one's pains.  
*Avoir l'aller pour le venir.*—Fr. To have one's going for one's coming.  
 You'll go up the *ladder* to bed.  
*i. e.* Be hanged.  
 At *latter* Lammas.  
*Ad Græcos calendæ; i. e.* never. Ἐπειδὴ ἡμίονοι τεκέωσι. *Cum mæch*  
*pariunt.*—Herodot.  
 Help the *lams* dog over the stile.  
 The *lamentation* of a bad market.  
 He was *lapped* in his mother's smock.  
 The *lapwing* cries most farthest from her nest.  
 The *larks* fall there ready roasted.  
*Vi se legano le viti con le salsiccie.* Ital.  
 To *laugh* in one's face, and cut his throat.  
 As bottled ale is said to do. *Da una banda m' onge, da l'alt'a me porçe*  
 —Ital.  
 He can *laugh* and cry both in a wind.  
 To *laugh* in one's sleeve.  
 More like the devil than *St. Laurence*.  
 He'll go to *law* for the wagging of a straw.  
 To have the *law* in one's own hand.  
 He is ready to *leap* over nine hedges.  
 She doth not *leap* an inch from a shrew.  
 To *leap* over the hedge before you come at the stile.  
 All the *leavers* you can lay will not do it. *Somers.*  
 She hath broken her *leg* above the knee.  
*i. e.* Had a bastard.  
 He is on his last *legs*.  
 To have the *length* of one's foot.

To *lick* one's self whole again.

To *lick* honey through a cleft stick.

To *lie* as fast as a dog can lick a dish.

That's a *lie* with a latchet, all the dogs in the towns cannot match it.

To tell a man a *lie*, and give him a reason for it.

To stand in one's own *light*.

He *lights* his candle at both ends.

*Like* me, God bless the example.

*Like* a loader's horse, that lives among thieves.

The countryman near a town. *Somers.*

If the *lion's* skin cannot, the fox's shall.

*Si leonina pellis non satis est, assuenda vulpina. Coudre le peau de regard à celle du lion.*—Fr. To attempt or compass that by craft which we cannot obtain or effect by force. *Dolus an virtus quis in hoste requirit.*

You may if you *list*; but do if you dare.

If he were as long as he is *lither*, he might thatch a house without a ladder. *Chesh.*

*Londoner* like, as much more as you will take.

To send by *Tom Long* the carrier.

Rather, to wait for Tom Long the carrier. To wait to no purpose.

He *looks* as if he had neither won nor lost.

He stands as if he were moped, in a brown study, unconcerned.

To lose one's longing.

He'll not *lose* { the droppings of his nose.  
the paring of his nails.

*Egu scortarebbe un pedocchio per haverne la pelle.*—Ital. He would flay a louse to get the skin. *Aquam plorat cum lavat fundere.*—Plaut.

To *lose* a sheep for a halfpenny-worth of tar.

To go niggardly about a business. *Andare stretto.* Ital.

To be *loose* in the hilts.

*Tentennar nei manico.*—Ital. To be fickle, not to be relied upon.

I am *loth* to change my mill. *Somerset.*

*i. e.* Eat of another dish.

Ware skins, quoth Grubber, when he flung the *louse* into the fire.

There's *love* in a budget.

They *love* like chick.

She *loves* the poor well, but cannot abide beggars. *Som.*

Of pretenders to charity.

To *love* at the door, and leave at the hatch.

See for your *love*, and buy for your money.  
I could not get any, neither for *love* nor money.  
To leave one in the *lurch*.

## M.

**MADGE**, good cow, gives a good pail of milk, and then kicks it down with her foot.

To correct, or mend, the *Magnificat*.

*i. e.* To correct that which is without any fault or error. *Magnificat* is the Virgin Mary's hymn, *Luke* 1. So called from the first word of it, which is *magnificat*: as the other hymns are called *Benedictus*, *Nunc dimittis*, *Te Deum*, &c. for the same reason. *Nodum in scirpo querere*.

She's a good *maid*, but for thought, word, and deed.

There are never the fewer *maids* for her.

Spoken of a woman that hath maiden children.

For my peck of *malt* set the kiln on fire.

This is used in Cheshire and the neighbouring counties. They mean by it, I am little concerned in the thing mentioned: I care not much, come on it what will.

One lordship is worth all his *manners*.

There is an equivocal in the word *manners*, which, if written with an *e*, signifies *mores*; if with an *o*, *manneria*: howbeit, in the pronunciation they are not distinguished; and perhaps in writing, too, they ought not.

You know good *manners*, but you use but a few.

To miss his *mark*.

*Aberrare a scopo, non attingere scopum*; or, *extra scopum jaculare*.

She hath a *mark* after her mother.

That is, she is her mother's own daughter. *Patris est filius*.

The grey *mare* is the better horse.

*i. e.* The woman is master; or, we say, wears the breeches.

I'll not go before my *mare* to the market.

I'll do nothing preposterously: I'll drive my mare before me.

All is well, and the man hath his *mare* again.

Much *matter* of a wooden platter.

*Δεινὰ περὶ φακῆς*. *Mira de lente*. A great stir about a thing of nothing.

More malice than *matter*. *Somerset*.

One may know your *meaning* by your gaping.

You *measure* every one's corn by your own bushel.

*Tu misuri gli altri col tuo passetto*. Ital.

To *measure* his cloth by another's yard.

To *measure* the meat by the man.

*i. e.* The message by the messenger.

To bring *meat* in its mouth.

*Meddle* with your old shoes.

I'll neither *meddle* nor make, said Bill Heaps, when he spilled the butter milk.

To *mend* as sour ale does in summer.

*Andare in pellicciaria.* Ital.

I cry you *mercy*, I took you for a joint-stool.

To spend his *Michaelmas* rent in Midsummer moon.

You'd marry a *midden* for muck.

Either by *might* or by sleight.

Their *milk* sod over.

To put out the *millers'* thumb.

Spoken by good housewives, when they have wet their meal for bread or paste too much.

I can see as far into a *mill-stone* as another man.

A Scotch *mist*, that will wet an Englishman to the skin.

*Mock* not, quoth Montford, when his wife called him cuckold.

To have a *month's* mind to a thing.

In ancient wills we find often mention of a month's mind, and also of a year's mind, and a week's mind; they were lesser funeral solemnities, appointed by the deceased, at those times, for the remembrance of him.

Tell me the *moon's* made of green cheese.

*Qui si cælum ruat? Hæzer al cielo cebolla.*—Span. *Mostrar lucciole per lanterne.*—Ital.

The *moon* does not heed the barking of dogs.

*La luna non cura l'abbajar de cani.*—Ital. A great minister despises the sarcasm of low writers.

To give one a mouthful of *moonshine*.

To feed one with false hopes, to make a jest of one.

You may as soon shape a coat for the *moon*.

To make a *mountain* of a mole-hill.

*Arcem ex cloaca facere, ex elephanto muscam.*

To speak like a *mouse* in a cheese.

Your *mouth* had beguiled your hands.

You'll have his *muck* for his meat. *Yorksh.*

He hath a good *muck-hill* at his door.

i. e. He is rich.

## N.

HE had as good eat his *nails*.

You had not your *name* for nothing.

*Φερώνυμος.*

I took him *napping*, as Moss took his mare.

Who this Moss was is not very material to know: I suppose some such



man might find his mare dead, and taking her to be only asleep, might say, Have I taken you napping?

To slip one's *neck* out of the collar.

I'll first see thy *neck* as long as my arm.

*Neck* or nothing.

*A sacco collo.* Ital.

I may see him *need*, but I'll not see him bleed.

Parents will usually say this of prodigal or undutiful children; meaning, I will be content to see them suffer a little hardship, but not any great misery or calamity.

As much *need* of it as he has of the pip, *or*, of a cough.

Tell me *news*.

More *nice* than wise.

*Nichils* in nine pokes, *or*, nooks. *Chesh.*

*i. e.* Nothing at all.

To bring a *noble* to nine-pence, and nine-pence to nothing.

*Il fait de son teston de six sols.*—Fr. To bring an abbey to a grange. *Fare di trenta trè undici.*—Ital. The Italians also say, *Far d'un lancia un fuso.* To cut a cloak to a button.

He is a *nonsuch*.

The Italians say, He is a cup of gold. *Egli è una coppa d'oro.*

He hath a good *nose* to make a poor man's sow.

*Il seroit bonne truis à pauvre homme.* Fr.

To hold one's *nose* to the grindstone.

To follow one's *nose*.

To lead one by the *nose*.

*Menar uno per il naso.*—Ital. *Τῆς ρινὸς ἄλκισθαι.* This is an ancient Greek proverb. Erasmus saith, the metaphor is taken from buffaloes, who are led and guided by a ring put in one of their nostrils, as I have often seen in Italy: so we in England are wont to lead bears.

To put one's *nose* out of joint.

You make his *nose* warp.

I wiped his *nose* on it.

*A muso secco.* Ital.

It will be a *nosegay* to him as long as he lives.

It will stink in his nostrils. Spoken of any bad matter a man hath been engaged in.

To be *nursed* in cotton.

*Allevato nella bambagia.*—Ital. To be brought up with great tenderness.

## O.

To cut down an *oak*, and set up a strawberry.

*Cavar un chiodo e piantar una cavicchia.*—Ital. To dig up a nail, and plant a pin.

To have an *oar* in every man's boat.

*Avere culo ad ogni scanno.*—Ital. To be meddling in other peoples' affairs.

Be good in your *office*; you'll keep the longer on.

To give one a cast of his *office*.

He hath a good *office*; he must needs thrive.

To bring an *old* house on one's head.

*Tagliarsi legni addosso.*—Ital. To be instrumental to one's ruin.

To rip up *old* sores.

To cast up *old* scores.

One may wink and choose.

Once at a coronation.

Never but *once*, at a wedding.

Some say, I never saw it but once, and that was at a wedding.

Once, and use it not.

One yate for another, good fellow.

They father the original of this upon a passage between one of the Earls of Rutland and a country fellow. The Earl riding by himself one day, overtook a countryman, who very civilly opened him the first gate they came to, not knowing who the Earl was. When they came to the next gate, the Earl expecting he should have done the same again, Nay, soft, saith the countryman; one yate for another, good fellow.

One's too few, three too many.

A man need not look in your mouth to know how *old* you are.

*Facies tua computat annos.*

To make *orts* of good hay.

Over shoes, over boots.

This hath almost the same sense with that, *Ad perditam securim manubrium adjicere.*

Out of door, out of debt. *Somerset.*

Spoken of one that pays not when once gone.

A shive of my *own* loaf.

A pig of my *own* sow.

To out-shoot a man in his *own* bow.

The black *ox* never trod on his foot.

*i. e.* He never knew what sorrow or adversity meant.

P.

MAKE a *page* of your own age.

*i. e.* Do it yourself.

A watched *pan* is long in boiling.

To make a *panada* for the devil.

*Andar a caça de gangas.*—Span. *i. e.* To lose one's time and labour.

To stand upon one's *pantoufles*.

In allusion, it is presumed, to the high clogs, called *chapines*, worn for-

merly in Spain, particularly by little women, to make them appear taller. Metaphorically, to assume consequence.

To *pass* the pikes.

He is pattering the devil's *Pater-noster*.

When one is grumbling to himself, and it may be cursing those that have angered or displeased him.

To *pay* one in his own coin.

He is going into the *peas*-field.

i. e. Falling asleep.

To be in a *peck* of troubles.

To take one a *peg* lower.

To remind upstarts of their former condition. The Spaniards say, *Panadero erades antes, aunque agora traéis guantes*. You were once a baker, though you now wear gloves.

*Penny*-wise and pound foolish.

Μετρώ ὕδωρ πίνοντες, ὑμέρωσ μάζαν ἔδοντες. i. e. *Ad mensuram aquam bibunt, sine mensura offam comedentes*. He spares at the spigot, and lets it out at the bung-hole.

He thinks his *penny* good silver.

To take *pepper* in the nose.

To take *physic* before one be sick.

To *pick* a hole in a man's coat.

He knows not a *pig* from a dog.

*Pigs* play on the organs.

A man so called at Hog's Norton, in Leicestershire, or Hock's Norton.

*Pigs* fly in the air with their tails forward.

To shoot at a *pigeon*, and kill a crow.

To catch two *pigeons* with one bean.

Not too high for the *pye*, nor too low for the crow.

If there be no remedy, then welcome *Pillwall*.

To be in a merry *pin*.

Probably this might come from drinking at pins. The Dutch, and English in imitation of them, were wont to drink out of a cup marked with certain pins, and he accounted the man that could nick the pin; whereas, to go above or beneath it, was a forfeiture. *Dr. Fuller's Eccles. Hist.* lib. iii, p. 17.

*Pinch* at the parson's side.

As surly as if he had *p—d* on a nettle.

To *p—* in the same quill.

To stay a *pi—g* while.

He'll *play* a small game rather than stand out.

*Aulædus sit qui citharædus esse non potest.*

To *play* fast and loose.

The *play* wo'n't pay the candles.

*La cosa no 'i comporta.* Ital.

To *plough* with the ass and the ox.

*i. e.* To sort things ill.

Let the *plough* stand to catch a mouse.

*Guardar nel lucignolo e non nell olio.* Ital.

To be tost from *post* to pillory.

To go to *pot*.

If you touch *pot* you must touch penny. *Somerset.*

Pay for what you have.

I know him not should I meet him in my *pottage* dish.

To *prate* like a parrot.

To say his *prayers* backward.

To be in the same *predicament*.

To have his head full of *proclamations*.

*Provender* pricks him.

To come in *pudding* time.

Her *pulse* beats matrimony.

To no more *purpose* than to beat your heels against the ground,  
or wind.

To as much *purpose* as the geese slur upon the ice. *Chesh.*

To as much *purpose* as to give a goose hay. *Chesh.*

You *put* it together with a hot needle and burnt thread.

He is *put* to bed with a shovel.

He is going to be buried.

Q.

To be in a *quandary*.

To pick a *quarrel*.

He'll be a *quartermaster* where'er he comes.

To touch the *quick*, or to the quick.

R.

To go *rabbit* hunting with a dead ferret.

*Andar a caça con huron muerto.*—Span. To undertake a business with  
improper means.

To lie at *rack* and manger.

If it should *rain* pottage, he would want his dish.

He is better with a *rake* than a fork, and *vice versâ*.

Most men are better with a rake than a fork; more apt to pull in and  
scrape up, than to give out and communicate.

You will have the *red* cap.

No *remedy*, but patience.

Said to a marriage maker.

Set your heart at *rest*.

Here's nor *rhyme* nor reason.

This brings to mind the story of Sir Thomas More, who being, by the author, asked his judgment of an impertinent book, desired him by all means to put it into verse, and bring it to him again; which done, Sir Thomas looking upon it, saith, Yea, now it is somewhat like; now it is rhyme; before, it was neither rhyme nor reason.

You *ride* as if you went to fetch the midwife.

You shall *ride* an inch behind the tail.

He'll neither do *right*, nor suffer wrong.

You are *right* for the first — miles.

Give me *roast-meat*, and beat me with the spit; or run it in my belly.

You are in your *roast-meat* when others are in their fod.

*Priusquam mactaris excoarias.*

To *rob* the spittle.

To *rob* Peter to pay Paul.

*Il oste à S. Pierre pour donner à S. Pol.*—Fr. The Italians say, *Scoprire un altare per coprirne un altro.* *Hazer un hoyo para tapar otro.*—Span

He makes *Robin Hood's* penny-worths.

This may be used in a double sense; either he sells things for half their worth; Robin Hood afforded rich pennyworths of his plundered goods; or he buys things at what price he pleases: the owners were glad to get any thing of Robin Hood, who otherwise would have taken their goods for nothing.

To have *rods* in pickle for one.

You gather a *rod* for your own breech.

*Tel porte le bâton dont à son regret le bat on.*—Fr. "Οὐτ' ἀντφ κακά τεύχει ἀνήρ ἄλλφ κακά τεύχων.—Hesiod. Ἐπι σαυτῆ την σιληνηη καθελείς. *In tuum ipsius caput lunam deducis.*

To twist a *rope* of sand.

Ἐκ τῆς ψάμμου χοινίον πλεεῖν.

A *rope* and butter; if one slip, the other may hold.

I thought I had given her *rope* enough, said Pedley, when he hanged his mare.

To give one a *Rowland* for an *Oliver*.

That is, *Quid pro quo*, to be even with one. *Je lui baillerai Guy contre Robert.*—Fr. *Pan per focaccia.*—Ital. Tit for tat.

To *run* through thick and thin.

His shoes are made of *running* leather.

To *run* the wild-geese chase.

To *row* one way, and look another.

As skullers do. Δεξιὰν εἰς ὑπόδημα, ἀριστερὰν εἰς ποδόνυκτρον.—Aristoph. apud Suidam. *Alterā manu fert lapidem, panem ostentat alterā.*—Plaut.

S.

MORE *sacks* to the mill.

He has a *saddle* to fit every horse.

*Ha sella ad ogni cavallo.*—Ital. He has a salve for every sore.

To come *sailing* in a sow's ear.

To scape a *scowering*.

You make me *scratch* where it doth not itch.

The *sea* complains it wants water.

That would I fain *see*, said blind George of Hollowee.

To set up one's staff.

*i. e.* To resolve to abide in a place.

To set up his sail to every wind.

*Faire voile à tout vent.*—Fr. *Evannare ad omnem auram.*—Nazianzen.

Set a cow to catch a hare.

You may go and *shake* your ears.

Spoken to one who has lost his money.

*Share* and share alike ; some all, some never a whit.

*Leonina Societas.*

To cast a *sheep's* eye at one.

You have no more *sheep* to shear. *Somerset.*

To cast an old *shoe* after one.

Not worth *shoe-buckles*.

To make a fair *show* in a country church.

He *shrinks* in the wetting.

*E come cavallo dell' unghia bianca.* Ital.

Good to fetch a *sick* man sorrow, and a dead man woe. *Chesh.*

To pour water into a *sieve*.

*Cribrō aquam haurire. Pescar per proconsolo.* Ital.

To be born with a *silver* spoon in his mouth.

The Italians say, *Aver la pera mondo.* To have his pear ready pared.

To *sing* the same song.

*Cantilenam eandem canere.*—Terent. Phorm. *Crambe bis cocta.* Nothing more troublesome and ungrateful than the same thing over and over

Thou *singest* like a bird called a swine.

*Sink* or swim.

To call one *Sir*, and something else ; *i. e.* *Sirrah.*

*M' a dato del signore per il capo.* Ital.

To set all at *six* and seven.

To sit upon one's *skirts*.

To *slander* one with a matter of truth.

To *sleep* a dog's sleep.

*Slow* and sure.

I *smell* a rat.

What a deal of *smoke*!

*Che spezie.*—Ital. What pride or arrogance.

To drive *snails*: A snail's gallop.

*Testudineus gradus.*—Plaut. *Vicistis cochleam tarditate.*—Ι. 1. 27.

Will you *snap* [or bite] off my nose?

Tell me it *snows*.

To take a thing in *snuff*.

*i. e.* In anger. *Salir le mosche al naso.* Ital.

To have a *soft* place in his head.

Fair and *softly*, as lawyers go to heaven.

As *softly* as foot can fall.

*Suspensos pedes ponere.*—Quintil. *Suspensio gradu ire.*—Terent.

A *Somerton* ending. *Somerset.*

*i. e.* When the difference between two is divided.

To take a wrong *sow* by the ear.

A *sow* to a fiddle.

*ὄνος λύρας.* *Asinus ad lyram.*

To *sow* his wild oats.

As they *sow* so let them reap.

*Ut sementem feceris ita metes.*

To be tied to the *sour* apple-tree.

*i. e.* To be married to an ill husband. The Italians say, *Se ha mangiate le candele ora caga gli stoppini.*

To call a *spade* a spade.

You never *speak* but your mouth opens.

*Vous avez assez prêché, boire un coup.* Fr.

*Spick* and span new.

From *spica*, an ear of corn, and the spawn of fishes, saith Mr. Howel: but rather, as I am informed by a better author, spike is a sort of nail, and spawn is a chip of a boat; so that it is all one as to say, Every chip and nail is new. *È novo fiammente.* Ital.

*Spare* all the *spicket*, and let it out at the bung-hole.

*E' tien sù dalla spina e spende dal coccone.*—Ital. *Allegar ceniza, y desperdiciar harina.*—Span. To save what is worth nothing, and be lavish of what is valuable.

*Spit* in your hand, and take better hold.

To put a *spoke* in his wheel.

To prevent his accomplishing his design.

He'll *split* a hair.

The Spaniards say, *Fulano parte un comino*. Such an one splits a cummin seed.

He hath a *spring* in his elbow.

Spoken of a gamester.

You would *spy* faults if your eyes were out.

To make one a *stalking*-horse.

She *stamps* like a ewe upon yeaning. *Somerset*.

What, *starve* in a cook's shop!

*Endurer la soif aupres d' une fontaine*.—Fr. *Mourir de faim aupres du métier*.—Fr. This may be made a sentence by putting it imperatively. Never starve, &c.

He's *steel* to the back bone.

To go through *stitch* with a business.

To *stick* by the ribs.

He hath swallowed a stake; he cannot *stoop*.

The more you *stir* the worse you stink.

*Μη κινεῖν κακὸν εὖ κείμενον*. *Plus fatent stercora mota*. *Quanto piu si ruga tanto piu puzza il stronzo*.—Ital. The more you stir a t—d, &c.

You *stout* and I stout, who shall carry the dirt out?

*Tu bamba yo bamba, no ay quien nos tanga*. *Span*.

To *strain* at a gnat, and swallow a camel.

To *stumble* at a straw, and leap over a block.

These two proverbs have the same sense: the former is used by our Saviour. *Matt. xxiii. 24*.

When two *Sundays* meet.

*i. e.* Never. *Ad Græcas calendas*. *Quanto la rana tuviere pelo serdis bueno*.—*Span*. When the frog has hair you'll be good.

To *swallow* an ox, and be choked with the tail.

It hath the same sense with the two last save one.

He'll *swear* {  
 through an inch board.  
 a dagger out of sheath.  
 'the devil out of hell.  
 'till he's black in the face.

T.

To thrust his feet under another man's *table*.

*Alinza vivere quadra*. *Dar del naso dentro*. *Ital*.

You must *take* the fat with the lean.

*Non se può avere il mele senza le mosche*. *Ital*.

To *take* from one's right side, to give to one's left.



To *take* one up before he is down.

To *take* the bird by the feet.

*Take* all, and pay the baker.

A *tale* of a tub.

You will tell another *tale* when you are tried.

To tell *tales* out of school.

To *talk* like an apothecary.

I'll *thank* you for the next, for this I am sure of.

There's a *thing* in't, quoth the fellow when he drank the dish-clout.

I'll not pull the *thorn* out of your foot, and put it into my own.

To stand upon *thorns*.

*Thrift* and he are at a fray.

When *thrift's* in the field, he's in town.

'Twill not be why for *thy*.

Spoken of a bad bargain, or great loss for little profit.

He struck at *Tib*, but down fell Tom.

*To-morrow* comes never.

His *tongue's* no slander.

Your *tongue* runs before your wit.

This is an ancient form of speech: I find it in Isocrates's Oration to Demonicus, Πολλῶν γὰρ ἢ γλώττα προτρέκει τῆς διανοίας.

His *tongue* runs on wheels, [or at random.]

To have a thing at one's *tongue's* end, or at the tip of one's tongue.

Come le ritrova tonde.—Ital. *Avere sù la punta della lingua.*

*Tooth* and nail.

*Manibus pedibusque. Remis velisque.*

To have an aching tooth at one.

From *top* to toe.

*Topsy-turvy.*

I would not *touch* him with a pair of tongs.

*To* it again, nobody comes.

*Nemo nos insequitur aut impellit.*—Erasmus è Platone; who tells us that this proverb continues to this day in common use (among the Dutch I suppose) to signify, that it is free for us to stay upon any business [*immorari in re aliqua*].

To drive a subtle *trade*.

He has to do with one who understands *trap*.

*Ha da far con un barbiere che sa radere.*—Ital. He has no fool in hand.

A *trick* and a half.

*i. e.* A master-stroke of knavery.

To put one to his *trumps*.

*Méner par un chemin, ou il n'y a point de pierres.* Fr.

I'll *trust* him no farther than I can fling him; or, than I can *throw* a mill-stone.

You may *trust* him with untold gold.

To *turn* with the wind, or tide.

To *turn* over a new leaf.

To *turn* cat-in-pan.

In the *twinkling* of an eye.

To stop *two* mouths with one morsel.

*Duas linit parietes eodem fidelid. Unica filid duos parare generos.* This is a modern proverb, but deserves (saith Erasmus) to be numbered amongst the ancient ones. I find it among the French; *D'une fille deux gendres.* To get himself two sons-in-law with one daughter.

To stop *two* gaps with one bush.

*Due tordi ad una pania.* Ital.

To kill *two* flies with one flap.

*Fare duoi chiodi in una calda.*—Ital. To make two nails at one heat.

To kill *two* birds with one shaft, [or stone.]

*D'une pierre faire deux coups.*—Fr. *Di un' dono far luoi amici.*—Ital.

To make two friends with one gift. *Pigliar due colombi ad una fava.*—Ital.

To carry *two* faces under one hood.

*Il a une face à deux visages.*—Fr. *Due visi sotto una beretta.*—Ital.

To have *two* strings to one's bow.

*Il fait bien avoir deux cordes en son arc.*—Fr. This may be made a sentence by adding to it, It is good, or such like words. *Duabus ancoris fultus.*

*Two* hands in a dish, and one in a purse.

To have *thwitten* a mill-post to a pudding-prick.

She's cured of a *tympany* with two heels.

## U, V.

I'LL *véase* thee.

*i. e.* Hunt or drive thee. *Somerset.*

I have *victualled* my camp.

Filled my belly.

To nourish a *viper* in one's bosom.

*Tu ti allevi la biscia in seno.*—Ital. *Θρέψαι και λυκιδεῖε, θρέψα κύνας.*—Theoc. in hodoep. *Cobubram in sinu fovere.* *Est apud Esopum Apologus de rustico quodam in hanc rem. Cria el cuervo, y sacarte ha los ojos.*

Nothing but *up* and ride ?

To be *up* the queen apple-tree.

No sooner *up*, but the head in the aumbrey, and nose in the cup.

## W.

*WANT* goes by such an one's door. *Somerset.*

A *warrant* sealed with butter.

I'll *watch* your water.

To look to one's *water*.

To cast *water* into the Thames.

*Lumen soli mutuari, &c.*

To *water* a stake.

You can't see green cheese, but your teeth must *water*.

Be it *weal*, or be it wae.

*Weal* and women cannot pan ; (*i. e.* close together ;)

But woe and women can. *Northum.*

*Wear* a horn, and blow it not.

I'll not *wear* the wooden dagger.

*s. e.* Lose my winnings.

To come home by *weeping* cross.

This *weeping-cross*, which gave occasion to this phrase, is about two miles distant from the town of Stafford. The Italians say, *Far come la vecchia che scende ridendo e monta piangendo.*

You may make as good music on a *wheel-barrow*.

Without *welt* or guard.

All shall be *well*, and Jack shall have Jill.

With a *wet* finger.

*Levi brachio et molli brachio.*

But *when*, quoth Kettle to his mare ? *Chesh.*

You shall have the *whet-stone*.

Spoken of him that tells a lie.

*Whist*, whist ; I smell a bird's nest.

You'll make an end of your *whistle*, though the cart overthrow.

*Whist*, and catch a mouse.

To let leap a *whiting*.

*i. e.* To let slip an opportunity.

She's neither *wife*, widow, nor maid.

Your *wind-mill* dwindles into a nut-crack.

All this *wind* shakes no corn.

Either *win* the horse, or lose the saddle.

*Aut ter sex aut tres tessera* ἢ τρις ἢ ἡ πρῆς κύβοι. The ancient

used to play with three dice, so that thrice six must needs be the best, and three aces the worst chance. They called three aces simply three dice, because they made no more than the number of the dice. The ace side was left empty, without any spot at all, because to count them was no more than to count the dice. Hereupon this chance was called, *Jactus inanis*; the empty chance.

What *wind* blew you hither?

*Wind* and weather, do thy worst.

To go down the *wind*.

Is the *wind* in that quarter?

*Win* it, and wear it.

To have one in the *wind*.

To have *windmills* in his head.

To *wind* one up.

To put one in a passion.

You may *wink* and choose.

Ἐμῆλον ἴπποι. *Thrax ad thracem compositus.*

He shews all his *wit* at once.

*Il emploie tout ces cinq sens.* Fr.

God send you more *wit*, and me more money.

You were born when *wit* was scant.

Your *wits* are on wool-gathering.

*Avere il capo à grillo.* Ital.

You have *wit* enough to drown ships in.

You give the *wolf* the wether to keep.

*Ha dato la pecora in guardia al lupo.*—Ital. *Ovem lupo commisiisti.*  
*Dare in guardia la lattuga a paperi.*—Ital. To give the lettuce in charge to the geese.

To have a *wolf* by the ears.

This is also a Latin proverb, *Lupum auribus tenere.* When a man hath a doubtful business in hand, which it is equally hazardous to pursue or give over, as it is to hold or let go a wolf which one hath by the ears.

'To be in a *wood*.

*E in un lecceto.* Ital.

You cannot see *wood* for trees.

*In mari aquam queris.*

To make *woof* or warp of any business.

A *word* and a blow.

Not a *word* of pensants.

*Words* may pass, but blows fall heavy. *Somers.*

When he should *work*, every finger is a thumb.

If any thing stay, let work stay.

The *world* is well amended with him.  
 To have the *world* in a string.  
 He has a *worm* in his brain.  
 Not *worthy* to carry his books after him.  
 Not *worthy* to be named the same day.  
 Not *worthy* to wipe his shoes.

*Indignus qui illi matellam porrigat  
 Dispeream si tu Pyladi prestare matellam  
 Dignus es, aut porcos pascere Pirithoi. Martial.*

Not *worthy* to carry guts after a bear.  
 The Spaniards say, *No vale sus orejas llenas de agua.* He's not worth his ears full of water.

## Y.

To send him for *yard-wide* pack-thread.  
 To turn one into ridicule.

'Tis *year'd*.  
 Spoken of a desperate debt.

He is *Yorkshire*.  
 The Italians say, *E Spoletto.* He's of *Spoletto*: intimating, he's a cunning blade.

PROVERBIAL SIMILES, IN WHICH THE QUALITY AND  
SUBJECT BEGIN WITH THE SAME LETTER.

As bare as a bird's a—, *or*, as the back of my hand.

As blind as a beetle or bat.

*Talpa cæcior.* As blind as a mole: though, indeed, a mole is not absolutely blind; but hath perfect eyes, and those not covered with any membrane, as some have reported; but open, and to be found without-side the head, if one search diligently, otherwise they may easily escape one, being very small, and lying hid in the fur. So that it must be granted, that a mole sees but obscurely, yet so much as is sufficient for her manner of living, being most part under ground. *Hypsæa cæcior.* This Hypsæa was a woman famous for her blindness. *Tiresia cæcior.* The fable of Tiresias, and how he came to be blind, is well known. *Leberide cæcior.* *Est autem Leberis exuvia sive spoliū serpentis, in quo apparent effigies duntaxat oculorum, ac membranula quædam tenuissima qua serpentum oculi prætegiuntur.* A beetle is thought to be blind, because in the evening it will fly with its full force against a man's face, or any thing else which happens to be in its way; which other insects, as bees, hornets, &c. will not do.

To blush like a black dog.

As bold as blind Bayard.

As bold as Beauchamp.

Of this surname there were many earls of Warwick, amongst whom (saith Dr. Fuller) I conceive Thomas, the first of that name, gave chief occasion to this proverb; who in the year 1346, with one squire and six archers, fought in hostile manner with a hundred armed men, at Hogges, in Normandy, and overthrew them, slaying sixty Normans, and giving the whole fleet means to land.

As brisk as a bee in a tar-pot.

As brisk as a body loose.

As busy as a bee.

As clear as crystal.

As cold as charity.

As common as Coleman hedge.

As coy as Croker's mare.

As cunning as Craddock, &c.

As cunning as Captain Drake.

As dead as a door nail.

As dull as Dun in the mire.

To feed like a farmer, *or* freeholder

As fine as five-pence.

As fit as a fiddle.

As flat as a flaun.

*i. e.* A custard. *Northern.*

As flat as a flounder.

As grave as an old gate-post.

As hard as horn.

As high as three horse-loaves.

As high as a hog, all but the bristles.

Spoken of a dwarf in derision.

As hungry as a hawk, *or* horse.

As kind as a kite; all you cannot eat you'll hide.

As lazy as Ludlam's dog, that leaned his nead against a wall to bark.

As mad as a March hare.

*Fœnum habet in cornu.*

As merry as the maids.

As nice as a nun's hen.

As pert as a pearmonger's mare.

As plain as a pack-saddle, *or* a pike-staff.

As plump as a partridge.

As proud as a peacock.

As seasonable as snow in summer.

As soft as silk.

As true as a turtle to her mate.

As warm as wool.

As wise as Waltham's calf, that ran nine miles to suck a bull.

As wise as a wisp, *or* woodcock.

As welcome as water into a new ship, *or* into one's shoes.

As weak as water.

#### OTHERS.

As angry as a wasp.

As bald as a coot.

As bare as the back of my hand.

As bitter as gall.

*Ipsæ bile amariora.*

As black as a coal; as a crow or raven; as the devil, as jet, as ink, as soot.

As blake (*i. e.* yellow) as a paigle. *Northern.*

As busy as a hen with one chicken.

As busy as a good wife at oven; and neither meal nor dough

He's like a cat ; fling him which way you will, he'll light on his legs.

She's like a cat, she'll play with her own tail.

He claws it as Clayton clawed the pudding, when he eat bag and all.

As clear as a bell.

Spoken principally of a voice or sound without any jarring or harshness

As clear as the sun.

As comfortable as matrimony.

It becomes him as well as a sow doth a cart-saddle.

As crowse as a new washen louse.

This is a Scotch and northern proverb. Crowse signifies brisk, lively

As dark as pitch.

Blackness is the colour of darkness.

As dead as a herring.

A herring is said to die immediately after it is taken out of its element, the water ; and that it dies very suddenly myself can witness : so likewise to pilchards, shades, and the rest of that tribe.

As dear as two eggs a penny.

Dick is as dapper as a cock wren.

As like a dock as a daisy.

That is, very unlike.

As dizzy as a goose.

As drunk as a beggar.

This proverb begins now to be disused, and, instead of it, people are ready to say, As drunk as a lord : so much hath that vice (the more is the pity) prevailed amongst the nobility and gentry of late years.

As dry as a bone.

As dull as a beetle.

As dun as a mouse.

As easy as p—ssing a bed, as to lick a dish.

As false as a Scot.

I hope that nation generally deserves not such an imputation ; and could wish that we Englishmen were less partial to ourselves, and censorious of our neighbours.

As fair as Lady Done. *Chesh.*

The Dones were a great family in Cheshire, living at Utkinson, by the Forest side. Nurses use there to call their children so, if girls ; if boys, Earls of Derby.

As fast as hops.

As fat as butter, as a fool, as a hen in the forehead.



To feed like a freeholder of Macclesfield, who hath neither corn nor hay at Michaelmas. *Chesh.*

This Macclesfield, or Maxfield, is a small market town and borough in Cheshire.

As fierce as a goose.

As fine [or proud] as a lord's bastard.

As fine as Kerton.

*i. e.* Crediton spinning. *Devon.*

As fit as a pudding for a friar's mouth.

As fit as a shoulder of mutton for a sick horse.

As flattering or fawning as a spaniel.

As fond of it as an ape of a whip and a bell.

To follow one like a St. Anthony's pig.

This is applicable to such as have servile saleable souls, who for a small reward will lacquey it many miles, being more officious and assiduous in their attendance than their patrons desire. St. Anthony is notoriously known to be the patron of hogs, having a pig for his page in all pictures. I am not so well read in his legend as to give the reason of it; but I dare say there is no good one.

As freely as St. Robert gave his cow.

This Robert was a Knaresborough saint: and the old women there can still tell you the legend of the cow.

As hollow as a gun; as a kex.

A kex is a dried stalk of hemlock, or of wild cicely.

As free as a blind man is of his eye.

As free as an ape is of his tail.

As free as a dead horse is of farts.

As fresh as a rose in June.

As full as an egg is of meat.

*E pieno quanto un uovo.* *Ital.*

As full as a piper's bag; as a tick.

As full as a toad is of poison.

As full as a jade, quoth the bride.

As gaunt as a greyhound.

As glad as a fowl of a fair day.

To go like a cat upon a hot bake-stone.

To go out like a candle in a snuff.

As good as George of Green.

This George of Green was the famous Pindar of Wakefield, who fought with Robin Hood and little John both together, and got the better of them, as the old ballad tells us.

As good as goose-skins that never man had enough of. *Chesh.*

As good as ever flew in the air.

INDEX

As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...

As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...

As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...

As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...

As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...

As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...  
As soon as the...

To feed like a freeholder of Macclesfield, who hath neither corn nor hay at Michaelmas. *Chesh.*

This Macclesfield, or Maxfield, is a small market town and borough in Cheshire.

As fierce as a goose.

As fine [or proud] as a lord's bastard.

As fine as Kerton.

*i. e.* Crediton spinning. *Devon.*

As fit as a pudding for a friar's mouth.

As fit as a shoulder of mutton for a sick horse.

As flattering or fawning as a spaniel.

As fond of it as an ape of a whip and a bell.

To follow one like a St. Anthony's pig.

This is applicable to such as have servile saleable souls, who for a small reward will lacquey it many miles, being more officious and assiduous in their attendance than their patrons desire. St. Anthony is notoriously known to be the patron of hogs, having a pig for his page in all pictures. I am not so well read in his legend as to give the reason of it; but I dare say there is no good one.

As freely as St. Robert gave his cow.

This Robert was a Knaresborough saint: and the old women there can still tell you the legend of the cow.

As hollow as a gun; as a kex.

A kex is a dried stalk of hemlock, or of wild cicely.

As free as a blind man is of his eye.

As free as an ape is of his tail.

As free as a dead horse is of farts.

As fresh as a rose in June.

As full as an egg is of meat.

*E pieno quanto un uovo. Ital.*

As full as a piper's bag; as a tick.

As full as a toad is of poison.

As full as a jade, quoth the bride.

As gaunt as a greyhound.

As glad as a fowl of a fair day.

To go like a cat upon a hot bake-stone.

To go out like a candle in a snuff.

As good as George of Green.

This George of Green was the famous Pindar of Wakefield, who fought with Robin Hood and little John both together, and got the better of them, as the old ballad tells us.

As good as goose-skins that never man had enough of. *Chesh.*

As good as ever flew in the air.

As good as ever went endways.

As good as ever the ground went upon.

As good as ever water wet.

As good as any between Bagshot and Baw-waw.

There is but the breadth of a street between these two.

As good as ever twanged.

As greedy as a dog.

As green as grass ; as a leek.

As hail as a roch fish whole.

*E sano come un pesce.* Ital.

As hard-hearted as a Scot of Scotland.

As hasty as a sheep ; as soon as the tail is up the t—d is out.

As hasty as Hopkins, that came to jail over night, and was hanged the next morning.

As hot as a toast.

To hug one as the devil hugs a witch.

As hungry as a church-mouse.

As innocent as a devil of two years old.

A conscience as large as a shipman's hose.

As lawless as a town-bull.

As lazy as the tinker who laid down his budget to fart.

As lean as a rake.

To leap like a cock at a blackberry.

Spoken of one that desires and endeavours to do harm, but cannot.

As lecherous as a he-goat.

As light as a fly.

To lick it up like Lim hay. *Chesh.*

Lim is a village on the river Mersey, that parts Cheshire and Lancashire, where the best hay is gotten.

As like his own father as ever he can look.

As like one as if he had been spit out of his mouth.

As like as an apple to an oyster.

As like as four-pence to a groat.

As like as nine-pence to nothing.

No more like than chalk and cheese.

To look like the picture of ill luck.

To look like a strained hair in a can. *Chesh.*

To look like a drowned mouse.

To look like a dog that hath lost his tail.

To look as if he had eaten his bed-straw.

To look on one as the devil looks over Lincoln.

Some refer this to Lincoln minster, over which, when first finished, the

devil is supposed to have looked with a torve and terrick countenance, as envying mens' costly devotion, saith Dr. Fuller ; but more probable it is, that it took its rise from a small image of the devil standing on the top of Lincoln College in Oxford.

As long as Meg of Westminster.

As loud as a horn.

To love it as a cat loves mustard.

To love it as the devil loves holy water.

To love it as a dog loves a whip.

As good luck as had the cow, that stuck herself with her own horn.

As good luck as the lousy calf, that lived all winter, and died in the summer.

As good be hanged for an old sheep as a young lamb.

Meeterly (indifferently) as maids are in fairness. *Northern.*

As melancholy as a gibed cat.

As merry as cup and can.

As merry as a cricket.

As mild [or gentle] as a lamb.

As natural to him as milk to a calf.

As necessary as a sow among young children.

As nimble as an eel in a sand bag.

*Lesto come un scarafaggio.*

As nimble as a bee in a tar barrel.

*Salta come un gatta di piombo.*

As nimble as a cow in a cage.

As nimble as a new gelt dog.

As old as Charing-cross.

*Velho como serpe.*—Port. As old as a serpent.

As plain as the nose on a man's face.

As pert as a frog upon a washing-block.

As poor as Job.

This similitude runs through most languages. In the University of Cambridge the young scholars are wont to call chiding, jobbing.

As proud as a cock on his own dunghill.

As proud as an apothecary.

To quake like an aspen leaf.

To quake like an oven.

He's like a rabbit, fat and lean in twenty-four hours.

As red as a cherry ; as a petticoat.

As rich as a new-shorn sheep.

As right as a ram's horn ; as my leg.

As rotten as a t—d.

As rough as a tinker's budget.

Rough as it runs, as the boy said when his ass kicked him.

As safe as a mouse in a cheese ; in a malt-heap.

As safe as a crow in a gutter.

As safe as a thief in a mill.

As scabbed as a cuckoo.

To scold like a cut-purse ; like a wych-waller. *Chesh.*

That is, a boiler of salt. Wych-houses are salt houses ; and walling is boiling.

To scorn a thing as a dog scorns a tripe.

As sharp as a thorn, as a razor, as vinegar.

*Aceto acrius.*

As much sibbed as sieve and ridder, that grew in the same wood together.

Sibbed, that is, a kin. In Suffolk the banns of matrimony are called nibberidge.

As much as York excels foul Sutton.

As sick as a cushion.

She simpers like a bride on her wedding-day.

She simpers like a riven dish.

She simpers like a furmity kettle.

To sit like a frog on a chopping-block.

As slender in the middle as a cow in the waist.

As slippery as an eel.

As smooth as a carpet.

Spoken of a good way.

As soft as foot can fall.

As sound as a trout.

As sour as verjuice.

As spruce as an onion.

She stamps like an ewe upon yeaning. *Somerset.*

To stink like a poll-cat.

As straight as an arrow.

As straight as the back-bone of a herring.

Thou'lt strip it as Slack stripp'd the cat, when he pull'd her out of the churn.

As strong as mustard.

To strut like a crow in a gutter.

As sure as a gun [or death].

As sure as check, or Exchequer pay.

This was a proverb in Queen Elizabeth's time; the credit of the Exchequer beginning in, and determining with, her reign, saith Dr. Fuller.

As sure [or as round] as a juggler's box.

As sure as a louse in bosom. *Chesh.*

As sure as a louse in Pomfret. *York.*

As sure as a coat's on one's back.

As surly as a butcher's dog.

As sweet as honey, or as a nut.

As Sylvester said, fair and softly.

As tall as a May-pole.

As tender as a chicken.

As tender as a parson's leman; *i. e.* whore.

As tender as Parnell, that broke her finger in a posset-curd.

As testy as an old cook.

As tough as whitleather.

As true as God is in heaven.

As true as steel.

As warm as a mouse in a churn.

As wanton as a calf with two dams.

As welcome as water in your shoes.

As white as the driven snow.

As wild as a buck.

As wily as a fox.

As yellow as a golden noble; as a guinea.

As much wit as three folks; two fools and a madman. *Chesh.*

As well worth it as a thief is worth a rope.

Like Goodyer's pig, never well but when he is doing mischief.  
*Chesh.*

He stands like Mumphazard, who was hanged for saying nothing. *Chesh.*

Like the parson of Saddleworth, who could read in no book but his own. *Chesh.*

Like Wood's dog, he'll neither go to church, nor stay at home.

To come home like the parson's cow, with a calf at her foot.  
*Chesh.*

To use one like a Jew.

This poor nation was intolerably abused by the English while they lived in this land, especially at London on Shrove-Tuesday. Thus it came to pass, which God frequently foretold, that they should become a bye-word and a reproach among all nations. *Dr. Fuller.*

He's like a swine, he'll ne'er do good while he lives.

Undone, as a man would undo an oyster.  
 He feeds like a boar in a frank.  
 He's like a bag-pipe, he never talks till his belly be full.  
 She goes as if she cracked nuts with her tail.  
 As wilful as a pig; he'll neither lead nor drive.  
 As honest a man as any in the cards (when all the kings are  
 out).  
 As good as ever drove top over tiled house.  
 You been like Smithwick, either clemed or bossten. *Chesh.*  
 Slow and sure, like Pedley's mare.  
 Like the tailor who sewed for nothing, and found thread him-  
 self.  
 Like the smith's dog, that sleeps at the sound of the hammer.  
 and wakes at the crashing of the teeth.  
 Like Teague's cocks, that fought one another, though all  
 were of the same kind.  
 Like lambs, you do nothing but suck and wag your tails.



## PROVERBIAL RHYMES, AND OLD SAWS.

THE crab of the wood is sauce very good  
For the crab of the sea :

But the wood of the crab is sauce for a drab  
That will not her husband obey.

Snow is white, and lies in the dike,  
And every man lets it lie :

Pepper is black, and hath a good smack,  
And every man doth it buy.

*Alba ligustro cadunt, vaccinia nigra leguntur.* Virg.

My horse pisseth whey, my man pisseth amber ;  
My horse is for my way, my man is for my chamber.

The higher the plum-tree, the riper the plum :  
The richer the cobbler, the blacker his thumb.

When Adam delv'd, and Eve span,  
Where was then the gentleman ?  
Upstart a churl, and gathered good,  
And thence did spring our gentle blood.

*Le robbe fanno il primo sangue.* Ital.

With a red man read thy read ;  
With a brown man break thy bread :  
At a pale man draw thy knife ;  
From a black man keep thy wife.

Bounce, buckram, velvet's dear ;  
Christmas comes but once a year ;  
And when it comes, it brings good cheer ;  
But when it's gone, it's never the near.

He that buys land, buys many stones ;  
He that buys flesh, buys many bones ;  
He that buys eggs, buys many shells ;  
But he that buys good ale, buys nothing else.

Jack Sprat, he lov'd no fat, and his wife she lov'd no lean ;  
And yet betwixt them both they lick'd the platters cleau.

He that hath it, and will not keep it ;  
He that wants it, and will not seek it ;  
He that drinks, and is not dry,  
Shall want money as well as I.

The third of November the duke of Vendôme past the water :  
 The fourth of November the queen had a daughter ;  
 The fifth of November we 'scaped a great slaughter ;  
 And the sixth of November was the next day after.

A man of words, and not of deeds,  
 Is like a garden full of weeds.

Friday's hair, and Sunday's horn,  
 Goes to the D'ule on Monday morn.

Women and wine, game and deceit,  
 Make the wealth small, and the wants great.

Our fathers, who were wond'rous wise,  
 Did wash their throats before they wash'd their eyes.

When thou dost hear a toll or knell,  
 Then think upon thy passing bell.

If Fortune favour, I may have her, for I go about her ;  
 If Fortune fail, you may kiss her tail, and go without her.

A red beard, and a black head,  
 Catch him with a good trick, and take him dead.

Give a child all he shall crave,  
 And a dog while his tail doth wave,  
 You shall have a fair dog, and a foul knave.

He that hath plenty of good, shall have more ;  
 He that hath but little, he shall have less.

*Cardinal Wolsey.*

A whip for a fool, and a rod for a school,  
 Is always in good season.

*Will. Summers.*

A halter and a rope for him that will be pope  
 Without all right or reason.

*The Shape of a good Greyhound.*

A head like a snake, a neck like a drake,  
 A back like a beam, a belly like a bream,  
 A foot like a cat, a tail like a rat.

Punch Cole, cut candle, set brand on end,  
 Neither good housewife, nor good housewife's friend

*Alum si sit scilum non est malum.*

*Boorum si sit cleerum est syncerum.*

Children pick up words as pigeons peas,  
And utter them again as God shall please.

As a man lives, so shall he die ;  
As a tree falls, so shall it lie.

*Ægrotat Dæmon monachus tunc esse volebat :*  
*Dæmon convaluit Dæmon ut ante fuit.*

The devil was sick, the devil a monk would be ;  
The devil was well, the devil a monk was he.

Thither as I would go, I can go late ;  
Thither as I would not go, I know not the gate.

No more mortar, no more brick.  
A cunning knave has a cunning trick.

Tobacco hic { If a man be well it will make him sick.  
                  { Will make a man well if he be sick.

*Per andar salvo per il mondo bisogna havere occhio di falcone,  
orecchie di asino, viso di scimia, parole di mercante, spalle di  
camelo, bocca di porco, gambe di cervo. Ital.*

To travel safely through the world, a man must have a falcon's  
eye, an ass's ears, an ape's face, a merchant's words, a  
camel's back, a hog's mouth, and a hart's legs.

It would make a man scratch where it doth not itch,  
To see a man live poor to die rich.

*Est furor haud dubius simul et manifesta phrenesis,  
Ut locuples moriaris egenti vivere fato. Juvenal.*

The Inner Temple rich,  
The Middle Temple poor ;  
Lincoln's Inn for law,  
And Gray's Inn for a whore.

He is like a silvered pin,  
Fair without, but foul within.

*Egli è un bello campo. Ital.*

Where the horse lieth down,  
There some hairs will be found. *Cornish.*

Go not for every grief to the physician, for every quarrel to  
the lawyer, nor for every thirst to the pot. *Ital.*

*Ni con cada mal al fisico, ni con cada rina al letrado, ni con cada uel al  
carro Span.*

**OUT OF DR. FULLER'S WORTHIES OF ENGLAND, SUCH AS  
ARE NOT ENTERED ALREADY IN THE CATALOGUES.**

**BARKSHIRE.**

**THE Vicar of Bray will be Vicar of Bray still.**

Bray is a village well known in Berkshire; the vivacious Vicar whereof, living under King Henry the Eighth, King Edward the Sixth, Queen Mary, and Queen Elizabeth, was first a papist, then a protestant; then a papist, then a protestant again. This Vicar being taxed by one for being a turn-coat, Not so, (said he,) for I always kept my principle; which is this, to live and die Vicar of Bray. To this Fuller adds, "Such are men now-a-days, who, though they cannot turn the wind, they turn their mills, and set them so, that wheresoever it bloweth, their grist should certainly be grinded."

**He is a representative of Berkshire.**

Jocularly, he is afflicted with a cough.

**BEDFORDSHIRE.**

**As plain as Dunstable road.**

It is applied to things plain and simple, without either welt or guard to adorn them; as also to matters easy and obvious to be found out, without any difficulty or direction. Such is this road, being broad and beaten, as the confluence of many leading to London from the north and north-west parts of this land. I conceive, besides this, there is an allusion to the first syllable of this name, Dunstable; for there are other roads in England a broad, plain, and well beaten, as this.

**As crooked as Crawley brook.**

This is a nameless brook, arising about Wobourn, running by Crawling, and falling immediately into the Ouse, a river more meandrous than it, running above eighty miles in eighteen by land.

**The Bailiff of Bedford is coming.**

The Ouse or Bedford river is so called in Cambridgeshire, because when swollen with rain, &c. in the winter time, it arrests the Isle of Ely with an inundation, bringing down suddenly abundance of water. By this saying persons were warned to drive off their cattle, lest they should be impounded by the Bailiff of Bedford, or the river Ouse.

**BUCKINGHAMSHIRE.**

**Buckinghamshire bread and beef.**

The former as fine, the latter as fat, in this as in any other county.

**Here if you beat a bush, it is odds you'll start a thief.**

No doubt there was just occasion for this proverb at the original thereof, which then contained a satirical truth, proportioned to the place before it was reformed; whereof thus our great antiquary: "It was altogether unpassable, in times past, by reason of trees, until Leofstane, Abbot of S:

Albans, did out them down, because they yielded a place of refuge for thieves." But this proverb is now antiquated as to the truth thereof; Buckinghamshire affording as many maiden assizes as any county of equal populousness.

An old man who weds a buxom young maiden, bids fair to become a freeman of Buckingham.

That is, a cuckold.

#### CAMBRIDGESHIRE.

Cambridgeshire oaks.

*Cantabrigia petit æquales, or æqualia.*

That is (as Dr. Fuller expounds it), either in respect of their commons, all of the same mess have equal share: or in respect of extraordinaries, they are all *ισοσύμβολοι*, club alike: or in respect of degree, all of the same degree are *fellowes well met*. The same degree levels, although of different age.

Cambridgeshire camels.

I look upon this as a nick-name, groundlessly fastened on this country men, perhaps, because the three first letters are the same in Cambridge and Camel. I doubt whether it had any respect to the fen-men stalking upon their stilts, who then, in the apparent length of their legs, do something resemble that beast. Fuller says, a camel is used proverbially, to signify an awkward, ungain animal; and as scholars are often rude in their deportment, it is presumed that the town's-men of Cambridge might be called camels.

An Henry-sophister.

So they are called, who, after four years standing in the University, stay themselves from commencing Bachelors of Arts, to render them in some colleges more capable of preferment.

That tradition is senseless (and inconsistent with his princely magnificence) of such who fancy that King Henry the Eighth, coming to Cambridge, stayed all the sophisters a year, who expected that a year of grace should have been given to them. More probable it is, that because that king is commonly conceived of great strength and stature, that these *Sophistæ Henriciani* were elder and bigger than others. The truth is this; in the reign of King Henry the Eighth, after the destruction of monasteries, learning was at a loss; and the University (thanks be unto God, more scared than hurt) stood at a gaze what would become of her. Hereupon, many students stayed themselves two, three, some four years; as who would see how their degrees (before they took them) would be rewarded and maintained.

Twittle twattle, drink up your posset-drink.

This proverb had its origin in Cambridge, and is scarce known elsewhere

#### CHESHIRE.

Cheshire chief of men.

It seems the Cestrians have formerly been renowned for their valour. v  
*Fuller.*

She hath given Lawton gate a clap.

Spoken of one got with child, and going to London to conceal it. Lawton is in the way to London from several parts of Cheshire.

Better wed over the mixon than over the moor.

That is, hard by or at home, (the mixon being that heap of compost which lies in the yards of good husbandmen,) than far off, or from London. The road from Chester leading to London over some part of the moor-lands in Staffordshire, the meaning is, the gentry in Cheshire find it more profitable to match within their own county, than to bring a bride out of other shires. 1, Because better acquainted with her birth and breeding. 2, Because though her portion may chance to be less to maintain her, such inter-marriages in this county have been observed both a prolonger of worshipful families, and the preserver of amity between them.

Every man cannot be vicar of Bowden.

Bowden, it seems, is one of the greatest livings near Chester; otherwise, doubtless, there are many greater church preferments in Cheshire.

The mayor of Altringham lies in bed while his breeches are mending.

The mayor of Altringham, and the mayor of Over,

The one is a thatcher, the other a dauber.

These are two petty corporations, whose poverty makes them ridiculous to their neighbours. A dauber is a maker of clay walls.

Stopford law; no stake, no draw.

*i. e.* Such only as contribute to the liquor are entitled to drink.

Neither in Cheshire nor Chawbent.

That is, neither in Kent nor Christendom. Chawbent is a town in Lancashire.

The constable of Oppenshaw sets beggars in stocks at Manchester.

He feeds like a freeholder of Maxfield, [or Macclesfield,] who hath neither corn nor hay at Michaelmas.

Maxfield is a market town and borough of good account in this county, where they drive a great trade of making and selling buttons. When this came to be a proverb, it should seem the inhabitants were poorer, or worse husbandmen, than now they are.

Maxfield measure, heap and thrutch; *i. e.* thrust.

In Cheshire there are Lees as plenty as fleas, and as many Davenports as dogs' tails.

When the daughter is stolen, shut Pepper gate.

Pepper gate, says Grose, was a postern on the east side of the city of Chester. The mayor of the city having his daughter stolen away by a young man, through that gate, whilst she was playing at ball with the other maidens, his worship, out of revenge, caused it to be closed up.

Congleton bears.

Some years ago, the clerk of Congleton having taken the old church

bible, or had it given to him as his perquisite, sold it to ouy a bear, in order to bait him. From this, as story tells, proceeds the name of Congleton bears; which will presently set the town about his ears, if a stranger happens to mention it.

### CORNWALL.

By Tre, Pol, and Pen,

You shall know the Cornish men.

These three words are the dictionary of such surnames as are originally Cornish; and though nouns in sense, I may fitly term them prepositions:

- |         |              |  |                            |
|---------|--------------|--|----------------------------|
| 1. Tre, | } signifieth | } a town, hence Tre-fry, Tre-lawney, Tre-vanion, &c. |                            |
| 2. Pol, |              |  | } a head, hence Pol-wheel. |
| 3. Pen, |              |  |                            |

To give one a Cornish hug.

The Cornish are masters of the art of wrestling. Their hug is a cunning close with their fellow combatants, the fruit whereof is his fair fall, or foil, at the least. It is figuratively applicable to the deceitful dealing of such who secretly design their overthrow whom they openly embrace.

Hengsten Down well ywrought,

Is worth London town dear ybought.

In respect of the great quantity of tin to be found there under ground: though the gainful plenty of metal this place formerly afforded, is now fallen to a scant-saving scarcity. As for the diamonds which Dr. Fuller fancieth may be found there, I believe they would be little worth.

He is to be summoned before the Mayor of Halgaver.

This is a jocularly and imaginary court, wherewith men make merriment to themselves, presenting such persons who go slovenly in their attire; where judgment in formal terms is given against them, and executed more to the scorn than hurt of the persons.

When Dudman and Ram-head meet.

These are two fore-lands, well known to sailors, nigh twenty miles asunder; and the proverb passeth for the periphrasis of an impossibility.

The devil will not come into Cornwall, for fear of being put into a pie.

He doth sail into Cornwall without a bark.

This is an Italian proverb, where it passes for a description (or derision rather) of such a man as is wronged by his wife's disloyalty. The wit of it consists in the allusion to the word *cornua*, horns.

The gallants of Foy.

### CUMBERLAND.

If Skiddaw hath a cap,

Scruffel wots full well of that.

These are two neighbour hills; the one in this county, the other in Annandale, in Scotland: if the former be capped with clouds and foggy mists, it will not be long ere rain falls on the other. It is spoken of such who

must expect to sympathize in their sufferings, by reason of the vicinity of their habitations.

Skiddaw, Lauvellin, and Casticand,  
Are the highest hills in all England.

I know not how to reconcile this rhyme with another mentioned by the same author, *Camden. Britan.* in Lancashire :

“Ingleborough, Pendle, and Penigent,  
Are the highest hills between Scotland and Trent.”

Unless it be that the latter ternary are highest in Yorkshire mens' account; the former in Cumberland mens' account; every county being given to magnify (not to say altify) their own things.

#### DERBYSHIRE.

He is driving his hogs over Swarston Bridge.

This is a saying used in Derbyshire, when a man snores in his sleep.

Elden Hole wants filling.

When persons boast of their wonderful exploits, this expression is very commonly used.

#### DEVONSHIRE.

To Devonshire or Denshire land.

That is, to pare off the surface or top turf thereof, and to lay it up in heaps and burn it; which ashes are a marvellous improvement to battle barren land, by reason of the fixed salt which they contain. This course they take with their barren, spungy, heathy land in many counties of England, and call it Denshiring. Land so used will bear two or three good crops of corn, and then must be thrown down again.

A Plymouth cloak.

That is, a cane or staff; whereof this is the occasion: Many a man of good extraction, coming home from far voyages, may chance to land here, and, being out of sorts, is unable, for the present time and place, to recruit himself with clothes. Here (if not friendly provided) they make the next wood their draper's shop, where a staff cut out serves them for a covering. For we use, when we walk in *cuervo*, to carry a staff in our hands, but none when in a cloak. When this proverb was introduced, great coats were not worn.

He may remove Mort-stone.

There is a bay in this county called Mort's bay; but the harbour in the entrance thereof is stopped with a huge rock, called Morestone; and the people merrily say, none can remove it but such as are masters of their wives.

First hang and draw,

Then hear the cause by Lidford law.

Lidford is a little and poor (but ancient) corporation in this county, with very large privileges, where a court of Stannaries was formerly kept. This 'ibellous proverb would suggest unto us, as if the townsmen thereof (generally mean persons) were unable to manage their own liberties with necessary discretion, administering preposterous and preperperous justice. In



Westcott's History of Devonshire, the curious may read some droll verses written on this town.

If Cadburye-castle and Dolbury-hill dolven were,  
All England might plough with a golden sheere.

Westcott reports, That a fiery dragon, or some *ignis fatuus* in such lykeness, hath bynne often seene to flye between these hills, komming from the one to the other in the night season; whereby it is supposed, ther is a great treasure hydd in each of them; and that the dragon is the trusty treasurer and sure keeper thereof, as he was of the golden fleese in Cholcos, which Jason, by the help of Medea, brought thence: for, as Ovid saith, he was very vigilant:

A watchfull dragon sett  
This golden fleece to keep,  
Within whose careful eyes  
Come never wink of sleep.

And as the two relations may be as true one as the other, for any thinge I knowe, and some do averr to have scene ytt lately. And of this hydden treasure the rhyming proverbe here quoted goes commonly and anciently.

#### DORSETSHIRE.

As much a kin as Lenson-hill to Pilsen-pin.

That is, no kin at all. It is spoken of such who have vicinity of habitation or neighbourhood, without the least degree of consanguinity or affinity betwixt them. For these are two high hills; the first wholly, the other partly, in the parish of Broad Windsor. Yet the seamen make the nearest relation between them, calling the one the cow, the other the calf: in which forms it seems they appear first to their fancies, being eminent sea-marks.

Stabbed with a Brydport dagger.

That is, hanged. The best, if not the most, hemp (for the quantity of ground) growing about Brydport, a market town in this county. And hence it is, that there is an ancient statute (though now disused and neglected) that the cable ropes for the navy royal were to be made thereabouts.

If Pool was a fish-pool, and the men of Pool fish,  
They'd be a pool for the devil, and fish for his dish.

When this satirical distich was written, Pool was not that place of trade and respectability it now is.

Dorsetshire dorsers.

Dorsers are peds, or panniers, carried on the backs of horses, on which higlers use to ride, and carry their commodities. It seems this homely, but most useful instrument, was either first found out, or is the most generally used, in this county, where fish-jobbers bring up their fish in such contrivances, above an hundred miles from Lyme to London.

#### ESSEX.

Essex stiles.

See the Catalogue of Sentences.

**Essex calves. *Some say, Essex lions.***

This county produceth calves of the fattest, fairest, and finest flesh in England, and consequently in all Europe. Sure it is, that a Cumberland cow may be bought for the price of an Essex calf at the beginning of the year. Let me add, that it argues the goodness of flesh in this county, and that great gain was got formerly by the sale thereof, because that so many stately monuments were erected therein anciently for butchers, inscrib'd *carnifices* in their epitaphs in Cogshall, Chelmsford, and elsewhere, made with marble, inlaid with brass, befitting (saith my author) a more eminent man; whereby it appears, that those of that trade have in that county been richer (or at least prouder) than in other places.

**Waltham calves.**

This proverb is frequently applied to other places of the name of Waltham, in Berkshire and elsewhere, but belongs exclusively to Essex.

**As valiant as an Essex lion.**

*i. e.* A calf.

**The weaver's beef of Colchester.**

That is, sprats, caught hereabouts, and brought hither in incredible abundance, whereon the poor weavers (numerous in this town) make much of their repast; cutting rands, rumps, sirloins, chinces, out of them, as he goes on.

**Jeering Cogshall.**

This is no proverb; but an ignominious epithet, fastened on this place by their neighbours, which, as I hope they do not glory in, so I believe they are not guilty of. Other towns in this county have had the like abusive epithets. I remember a rhyme which was in common use formerly of some towns, not far distant the one from the other:

Braintree for the pure, and Bocking for the poor;  
Cogshall for the jeering town, and Kelvedon for the whore.  
Braintree boys, brave boys;  
Bocking boys, rats;  
Church Street, puppy dogs;  
High Garret, cats.

The tendency of this proverb is to compliment the inhabitants of Braintree at the expense of the three other places.

**They may claim the bacon of Dunmow.**

This proverb alludes to a well-known custom instituted in the manor of Little Dunmow, in this county, by the Lord Fitzwalter, who lived in the reign of Henry III.

**GLOUCESTERSHIRE.****As sure as God's in Gloucestershire.**

This is a foolish and profane proverb, unfit to be used, however some seek to qualify it, making God eminently in this, though not exclusively of other counties; where such was the former fruitfulness thereof, that it is (by William of Malmsbury, in his Book of Bishops) said to return the

seed with an increase of an hundred-fold. Others find a superstitious sense therein, supposing God by his gracious presence more peculiarly fixed in this county, wherein there were more and richer mitred abbeyes, than in any two shires of England besides.

**You are a man of Duresley.**

This is taken for one that breaks his word, and fails in performance of his promise; parallel to *Fides Græca*, or *Punica*. Duresley is a market and clothing town in this county, the inhabitants whereof will endeavour to confute and disprove this proverb, to make it false now, whatsoever it was at the first original thereof.

**'Tis as long in coming as Cotswould barley.**

This is applied to such things as are slow, but sure. The corn in this cold county on the *woulds*, exposed to the winds bleak and shelterless, is very backward at the first, but afterwards overtakes the forwardest in the county, if not in the barn, in the bushel, both for the quantity and goodness thereof.

**He looks as if he had lived on Tewkesbury mustard.**

Tewkesbury is a fair market-town in this county, noted for the mustard-balls made there, and sent into other parts. This is spoken partly of such, who always have a sad, severe and terrific countenance. *Si eastor hic homo sinapi victitet, non censeam tam tristem esse posse.*—Plaut. in Trucul. Partly of such as are snappish, captious, and prone to take exceptions.

**The Tracys have always the wind in their faces.**

This is founded on a fond and false tradition, which reports, that ever since Sir William Tracy was most active among the four knights which killed Thomas Becket, it is imposed on the Tracys for miraculous penance, that, whether they go by land or by water, the wind is ever in their faces. If this were so (saith the Doctor) it was a favour in a hot summer to the females of that family, and would spare them the use of a fan, &c.

**As fierce as a lion of Cotswould.**

*i. e.* A sheep.

## HAMPSHIRE.

**Manners makes a man,  
Quoth William of Wickham.**

William of Wickham was a person well known. He was Bishop of Winchester, founded New College in Oxford, and Winchester College in this county. This generally was his motto inscribed frequently on the places of his founding. So that it hath since acquired a proverbial reputation.

**Canterbury is the higher rack, but Winchester is the better manger.**

W. Edington, Bishop of Winchester, was the author of this expression, rendering this the reason of his refusal to be removed to Canterbury, though chosen thereunto. Indeed, though Canterbury be graced with an higher honour, the revenues of Winchester are greater. It is applicable to such who prefer a wealthy privacy before a less profitable dignity.

The Isle of Wight hath no monks, lawyers, nor foxes.

This speech hath more mirth than truth in it.—(*Speed's Catalogue of Religious Houses.*) That they had monks I know, Black ones at Carisbrook, White ones at Quarrer, in this island. That they have lawyers, they know when they pay them their fees: and that they have foxes, their lambs know. But of all these, perchance fewer than in other places of equal extent.

Hampshire ground requires every day in the week a shower of rain, and on Sunday twain.

A Hampshire hog.

A jocular appellation for a Hampshire man.

#### HERTFORDSHIRE.

Hertfordshire clubs and clouted shoon.

Some will wonder how this shire, lying so near to London, the staple of English civility, should be guilty of so much rusticity. But the finest cloth must have a list, and the pure peasants are of as coarse a thread in this as in any other place. Yet, though some may smile at their clownishness, let none laugh at their industry; the rather, because the high shoon of the tenant pays for the Spanish leather boots of the landlord. Club is an old term for a booby.

Hertfordshire hedge-hogs.

Plenty of hedge-hogs are found in this high woodland country, reported to suck the kine; though the dairy-maids conne them small thanks for sparing their pains in milking them. Whether this proverb may have any further reflection on the people of this county, as therein taxed for covetousness, and constant nuddling on the earth, I think not worth the enquiry; these nicknames being imposed on several counties groundlessly as to any moral significance.

Ware and Wades-mill are worth all London.

This, I assure you, is a master-piece of the vulgar wits in this county, wherewith they endeavour to amuse travellers, as if Ware, a thorough-fare market, and Wades-mill, part of a village lying two miles north thereof, were so prodigiously rich, as to countervail the wealth of London. The fallacy lieth in the homonymy of Ware; here not taken for that town so named, but appellatively for all vendible commodities. It is rather a riddle than a proverb.

Hertfordshire kindness.

That is, when one drinks back again to the party who immediately before drank to him: and although it may signify as much as, *Manus manum fricat, et par est de merente bene mereri*, yet it is commonly used only by way of derision of those who, through forgetfulness or mistake, drink to them again whom they pledged immediately.

#### HEREFORDSHIRE.

Blessed is the eye

That is between Severn and Wye.

Not only because of the pleasant prospect, but it seems this is a pro-

phetical promise of safety to such as live secured within those great rivers, as if privileged from martial impressions.

Sutton Wall and Kenchester Hill,

Are able to buy London were it to sell.

These are two places fruitful in this county, saith Mr. Howell.

Lemster bread and Weabley ale.

Both these the best in their kinds, understand it of this county. Otherwise there is wheat in England that will vie with that of Lemster for pureness: for example, that of (*Norden's Middlsex. Camden. Brit.*) Hesten, near Harrow on the Hill, in Middlesex, of which for a long time the manchet for the kings of England was made: and for ale, Derby town, and Northdown in the Isle of Thanet, Hull in Yorkshire, and Sambich in Cheshire, will scarce give place to Weabley.

Every one cannot dwell at Rotheras.

A delicate seat of the Bodmans in this county.

#### HUNTINGDONSHIRE.

A Huntingdon sturgeon.

This is the way to Beggars-bush.

It is spoken of such who use dissolute and improvident courses, which tend to poverty. Beggars-bush being a tree notoriously known, on the left hand of the London road from Huntingdon to Caxton.

Ramsay the rich.

This was the Cæsus of all our English abbeys; for having but sixty monks to maintain therein, the revenues thereof, according to the standard of those times, amounted unto seven thousand pounds *per annum*: which in proportion, was an hundred pounds for every monk, and a thousand pounds for their abbot; yet, at the dissolution of monasteries, the income of this abbey was reckoned at but one thousand nine hundred and eighty pounds a year; whereby it plainly appears, how much the revenues were under-rated in those valuations. Ramsay was an abbey of Benedictine monks.

#### KENT.

Neither in Kent nor Christendom.

That is, saith Dr. Fuller, our English Christendom, of which Kent was first converted to the Christian faith, as much as to say; as Rome and all Italy, or the first cut, and all the loaf besides: not by way of opposition, as if Kent were no part of Christendom, as some have understood it. I rather think that it is to be understood by way of opposition; and that it had its original upon occasion of Kent being given by the ancient Britons to the Saxons, who were then pagans. So that Kent might well be opposed to all the rest of England in this respect, it being pagan when all the rest was christian.

A knight of Cales, a gentleman of Wales, and a laird of the North Countree;

A yeoman of Kent, with his yearly rent, will buy them out all three.

Cales knights were made in that voyage by Robert, Earl of Essex, &c.

the number of sixty; whereof (though many of great birth) some were of low fortunes: and therefore Queen Elizabeth was half offended with the Earl for making knighthood so common.

Of the numerosness of Welch gentlemen nothing need be said, the Welch generally pretending to gentility. Northern lairds are such, who in Scotland hold lands in chief of the king, whereof some have no great revenue. So that a Kentish yeoman (by the help of a hyperbole) may countervail, &c. Yeomen, contracted for *gemen-mien*, from *gemein*, signifying common in old Dutch; so that a yeoman is a commoner, one undignified with any title of gentility: a condition of people almost peculiar to England; and which is, in effect, the basis of all the nation.

#### Kentish long-tails.

Those are mistaken who found this proverb on a miracle of Austin the monk; who preaching in an English village, and being with his associates beaten and abused by the pagans there, who opprobriously tied fish-tails to their back-sides; in revenge thereof such appendants grew to the hind parts of all that generation. The scene of this lying wonder was not laid in any part of Kent, but pretended many miles off, near Cerne, in Dorsetshire. I conceive it first of outlandish extraction, and cast by foreigners as a note of disgrace on all Englishmen; though it chanceth to stick only on the Kentish at this day. What the original or occasion of it at first was, is hard to say; whether from wearing a pouch or bag, to carry their baggage in behind their backs, whilst probably the proud *Monsieurs* had their lacques for that purpose; or whether from the mentioned story of Austin. I am sure there are some at this day in foreign parts who can hardly be persuaded but that Englishmen have tails.

Why this nickname (cut off from the rest of England) continues still entailed on Kent, the reason may be (as the Doctor conjectures) because that county lies nearest to France, and the French are beheld as the first founders of this aspersion.

Deal, Dover, and Harwich,  
The devil gave his daughter in marriage;  
And by a codicil of his will,  
He added Helveot and the Brill.

This satirical squib is equally applicable to many other sea-ports.

Starve'm, Rob'em, and Cheat'em.

*i. e.* Stroud, Rochester, and Chatham.

Dover-court, all speakers, and no hearers.

The Doctor understands this proverb of some tumultuous court kept at Dover, the confluence of many blustering seamen, who are not easily ordered into any awful attention. It is applicable to such irregular conferences where the people are all tongue and no ears.

A jack of Dover.

I find the first mention of this proverb in our English Ennius, (Chaucer's *his Proeme to the Cook* :

“And many a jack of Dover he had sold,  
Which had been two times hot, and two times cold.”

This he makes parallel to *Crambe bis cocta*; and applicable to such as grate the ears of their auditors with ungrateful tautologies, of what is worthless in itself; tolerable as once uttered in the notion of novelty, but abominable if repeated.

A Dover shark, and a Deal savage.

Long, lazy, lousy Lewisham.

This proverb has been preserved rather by the alliteration, than its being founded in truth.

Tenterden steeple's the cause of Goodwin's Sands.

This proverb is used when an absurd and ridiculous reason is given of any thing in question; an account of the original whereof I find in one of Bishop Latimer's sermons in these words: Mr. Moore was once sent with commission into Kent, to try out, if it might be, what was the cause of Goodwin's Sands, and the shelf which stopped up Sandwich Haven. Thither cometh Mr. Moore, and calleth all the country before him, such as were thought to be men of experience, and men that could of likelihood best satisfy him of the matter concerning the stopping of Sandwich Haven. Among the rest came in before him an old man with a white head, and one that was thought to be little less than an hundred years old. When Mr. Moore saw this aged man, he thought it expedient to hear him say his mind in this matter; for being so old a man, it was likely that he knew most in that presence, or company. So Mr. Moore called this old aged man unto him, and said, Father, tell me, if you can, what is the cause of the great arising of the sands and shelves here about this haven, which stop it up, so that no ships can arrive here. You are the oldest man I can espy in all the company, so that if any man can tell the cause of it, you of all likelihood can say most to it, or at leastwise more than any man here assembled. Yea forsooth, good Mr. Moore, quoth this old man, for I am well nigh an hundred years old, and no man here in this company any thing near my age. Well then (quoth Mr. Moore) how say you to this matter? What think you to be the cause of these shelves and sands, which stop up Sandwich haven? Forsooth, Sir, (quoth he) I am an old man; I think that Tenterden steeple is the cause of Goodwin's Sands. For I am an old man, Sir, (quoth he); I may remember the building of Tenterden steeple, and I may remember when there was no steeple at all there. And before that Tenterden steeple was in building, there was no manner of talking of any flats or sands that stopped up the haven; and therefore, I think that Tenterden steeple is the cause of the decay and destroying of Sandwich haven.—Thus far the Bishop. Fuller, however, remarks, "That one story is good 'till another is told; and though this be all whereupon this proverb is generally grounded, I met since," says he, "with a supplement thereunto; it is this: Time out of mind, money was constantly collected out of this county to fence the east banks thereof against the irruption of the sea, and such sums were deposited in the hands of the Bishop of Rochester: but because the sea had been quiet for many years without any encroaching, the Bishop commuted this money to the building of a steeple, and endowing a church at Tenterden. By this diversion of the collection for the maintenance of the banks, the sea afterwards brake in upon Goodwin's Sands. And now the old man had told a

rationale tale, had he found but the due favour to finish it: and thus, sometimes, that is causelessly accounted ignorance of the speaker, which is nothing but impatience in the auditors, unwilling to attend to the end of the discourse.

Some part of Kent hath health, and no wealth, viz. East Kent.  
Some wealth, and no health, viz. the Weald of Kent. Some both health and wealth, viz. the middle of the county, and parts near London.

### LANCASHIRE.

Lancashire fair women.

Whether the women of this county be indeed fairer than their neighbours, I know not: but that the inhabitants of some counties may be, and are, generally fairer than those of others, is most certain: the reason whereof is to be attributed partly to the temperature of the air, partly to the condition of the soil, and partly to their manner of food. The hotter the climate, generally the blacker the inhabitants; and the colder, the fairer: the colder, I say, to a certain degree; for in extreme cold countries, the inhabitants are of dusky complexions. But in the same climate, that in some places the inhabitants should be fairer than in others, proceeds from the diversity of the situation (either high or low, maritime, or far from sea), or of the soil and manner of living, which we see have so much influence upon beasts, as to alter them in bigness, shape, and colour; and why it may not have the like on men, I see not.

It is written upon a wall in Rome,  
Ribchester was as rich as any town in Christendom.

Some monumental wall, whereon the names of the principal places were unscribed then subject to the Roman empire. And probably this Ribchester was anciently some eminent colony; as by pieces of coins and columns there daily digged out doth appear. However, at this day it is not so much as a market-town; but whether decayed by age, or destroyed by accident, is uncertain. It is called Ribchester, because situated on the river Ribble.

As old as Pendle-hill.

If Riving-pike do wear a hood,  
Be sure that day will ne'er be good.

A mist on the top of that hill is a sign of foul weather.

He that would take a Lancashire man at any time or tide,  
Must bait his hook with a good egg-pie, or an apple with a red side.

### LEICESTERSHIRE.

Bean-belly Leicestershire.

So called from the great plenty of that grain growing therein. Yea, those of the neighbouring counties used to say merrily, Shake a Leicestershire man by the collar, and you shall hear the beans rattle in his belly

P



But those yeomen smile at what is said to rattle in their bellies, when they know good silver ringeth in their pockets.

If Bever hath a cap,

You churles of the vale, look to that.

That is, when the clouds hang over the towers of Bever castle, it is a prognostic of much rain and moisture, to the much endamaging that fruitful vale lying in the three counties of Leicester, Lincoln, and Nottingham.

Bread for Borrough-men.

At Great Glen there are more great dogs than honest men.

Carleton warlers.

So denominated, according to Burton, from their harsh and rattling mode of speech.

I'll throw you into Harborough field.

A threat for children, Harborough having no field.

Put up your pipes, and go to Lockington wake.

The last man that he killed keeps hogs in Hinckley field.

Spoken of a coward that never durst fight.

He has gone over Assfordy-bridge backwards.

Spoken of one that is past learning.

Like the Mayor of Hartle-pool, you cannot do that.

*i. e.* You cannot work impossibilities.

Then I'll thatch Groby pool with pancakes.

Said when that which is impossible is promised or undertaken.

For his death there is many a wet eye in Groby pool.

He is so little respected, that no one laments his loss.

In and out, like Bellesdon, I wot.

A Leicestershire plover.

*i. e.* A bag-pudding.

Bedworth beggars.

The same again, quoth Mark of Bellgrave.

This proverb alludes to a story told of a militia officer in the time of Queen Elizabeth, who exercising his men before the Lord-Lieutenant, was so abashed, that after giving the first word of command, his memory failing him, he repeatedly ordered his men to do the same again.

What have I to do with Bradshaw's wind-mill?

*i. e.* What have I to do with another man's business?

He leaps like a Belle giant, or devil of Mountsorrel.

"In the neighbourhood of Mountsorrel," says Peck, "the country people have a story of a giant, or devil, named Bell, who once, in a merry vein, took three prodigious leaps, which they thus describe: At a place, thence ever after called Mountsorrel, he mounted the sorrel horse, and leaped a mile, to a place, from it since named Oneleap, now corrupted to Wanlip: thence he leaped another mile, to a village called Burst-all, from

the bursting of both himself, his girts, and his horse: the third leap was also a mile; but the violence of the exertion and shock killed him, and he was there buried; and the place has ever since been denominated *Bell's Grave*, or *Bell-grave*;" intending thereby to ridicule those who deal in the marvellous; or, in other words, draw the long bow.

**There are more whores in Hose, than honest women in Long Clawton.**

The humour of this proverb turns on the word *hose*; which is here meant to signify stockings, and is the name of a small village adjoining Long Clawton, which is comparatively very populous.

#### LINCOLNSHIRE.

**Lincolnshire, where hogs sh— soap, and cows sh— fire.**

The inhabitants of the poorer sort washing their clothes with hogs' dung and burning dried cow-dung for want of better fuel.'

**Lincolnshire bagpipes.**

Whether because the people here do more delight in the bagpipes than others, or whether they are more cunning in playing upon them; indeed, the former of these will infer the latter.

**As loud as Tom of Lincoln.**

This Tom of Lincoln is an extraordinary great bell, hanging in one of the towers of Lincoln minster: how it got the name I know not, unless it were imposed on it when baptised by the papists. Howbeit, this present Tom was cast in King James's time, anno 1610.

**All the carts that come to Crowland are shod with silver.**

Crowland is situated in such moorish rotten ground in the Fens, that scarce a horse, much less a cart, can come to it. Since the draining, in summer time, carts may go thither.

**As mad as the baiting bull of Stamford.**

Take the original hereof. (R. Butcher, in his Survey of Stamford, page 40.) William, Earl Warren, lord of this town in the time of King John, standing upon the castle walls of Stamford, saw two bulls fighting for a cow in the meadow, till all the butchers' dogs, great and small, pursued one of the bulls (being maddened with noise and multitude) clean through the town. This sight so pleased the said Earl, that he gave all those meadows (called the Castle Meadows), where first the bull duel began, for a common to the butchers of the town (after the first grass was eaten), on condition they find a mad bull, the day six weeks before Christmas-day, for the continuance of that sport every year.

**Yellow bellies.**

An appellation given to persons born in the Fens.

**He was born at Little Wittham.**

Little Wittham is a village in this county. It is applied to such as are not overstocked with acuteness, being a nominal allusion; of the like whereto we have many current among the vulgar.

**Grantham gruel; nine grits, and a gallon of water.**

This is applicable to those who, in their speeches or actions, multiply

what is superfluous, or at best less necessary, either wholly omitting, or less regarding, the essentials thereof.

They hold together as the men of Marsham when they lost their common.

Some understand it ironically; that is, they are divided with several factions, which ruins any cause. Others use it only as an expression of ill success, when men strive and plot together to no purpose.

#### MIDDLESEX.

##### Middlesex clowns.

Because gentry and nobility are respectively observed according to their degree, by people far distant from London, less regarded by these Middlesexians (frequency breeds familiarity) because abounding thereabouts. It is generally true, where the common people are richer, there are they more surly and uncivil: as also where they have less dependence on the gentry, as in places of great trade.

He that is at low ebb at Newgate, may soon be afloat at Tyburn-Strand-on-the-Green, thirteen houses, fourteen cuckolds, and never a house between.

##### *Mr. Bedwell's Description of Tottenham, Chap. 3.*

When Tottenham wood is all on fire,

Then Tottenham street is nought but mire.

That is, when Tottenham wood, standing on a high hill at the west end of the parish, hath a foggy mist hanging over it in manner of a smoke, then generally foul weather followeth. Tottenham wood, it is said, supplied, formerly, a part of London with fuel.

##### *Idem ibid.*

Tottenham is turned French.

It seems about the beginning of the reign of King Henry VIII. French mechanics swarmed in England, to the great prejudice of English artisans, which caused the insurrection in London on Ill May-day, A.D. 1517. Nor was the city only, but the country villages for four miles about, filled with French fashions and infections. The proverb is applied to such, who, contemning the customs of their own country, make themselves more ridiculous, by affecting foreign humours and habits.

The nun of Sion, with the friar of Sheen.

According to vulgar tradition, these two monasteries had a subterraneous communication.

#### LONDON.

A London jury; hang half, and save half.

Some affirm this of an Essex, others of a Middlesex, jury: and my charity believes it equally true, that is, equally untrue, of all three. It would fain suggest to credulous people as if Londoners, frequently impannell'd on juries, and loaded with multiplicity of matters, aim more at dispatch than justice, and to make quick riddance, (though no haste to hang true men,) acquit half, and condemn half. Thus they divide them

relves in *aequilibrio* between justice and mercy, though it were meet the latter should have the more advantage, &c.

The falseness of this suggestion will appear to such who, by perusing history, do discover the London jurors most conscientious in proceeding *secundum allegata et probata*; always inclining to the merciful side in saving life, when they can find any cause or colour for the same.

#### A London Cockney.

This nickname is more than four hundred years old: for when Hugh Bigot added artificial fortifications to his naturally strong castle of Bungay, in Suffolk, he gave out this rhyme, therein vaunting it for impregnable:

Were I in my castle of Bungay,  
Upon the river of Waveney,  
I would ne care for the King of Cockney.

Meaning thereby King Henry II., then quietly possessed of London, whilst some others places did resist him: though afterwards he so humbled this Hugh, that he was fain with large sums of money, and pledges for his loyalty, to redeem this his castle from being razed to the ground. I meet with a double sense of this word Cockney: 1. One *coax'd* and *cocquer'd*, made a wanton or nestle-cock, delicately bred and brought up, so as, when grown up, to be able to endure no hardship. 2. One utterly ignorant of country affairs, of husbandry, and housewifery, as there practised. The original thereof, and the tale of the citizen's son, who knew not the language of a cock, but called it neighing, is commonly known.

#### London lick-penny.

The countryman coming up hither, by his own experience, will easily expound the meaning thereof.

London bridge was made for wise men to go over, and fools to go under.

#### Billingsgate language.

Billings was formerly a gate, and (as some would make us believe) so called from Belinus, the brother of Brennus: it is now rather *portus*, a haven, than *porta*. Billingsgate language is such as the fishwives, and other rude people which flock thither, use frequently one to another when they fall out.

Kirbe's castle, and Megse's glory;  
Spinola's pleasure, and Fisher's folly.

These were four houses about the city, built by citizens, large and sumptuous above their estates. Fuller says, "The first of these is so uncastellated, and the glory of the second so obscured, that very few know (and it were needless to tell them) where these houses stood.

"As for Spinola, a Genoan, made a free denizen, the master and fellows of a college in Cambridge know too well what he was, by their expensive suit, known to posterity by Magdalen-College case. If his own country (I mean the Italian) curse did overtake him, and if the plague of building did light upon him, few, I believe, did pity him.

"As for the last, it was built by Jasper Fish, free of the Goldsmiths'. one of the six clerks in chancery, and a justice of peace, who being a man

of no great wealth (as indebted to many), built here a beautiful house, with gardens of pleasure, and fine long alleys about it, called Devonshire House to this day.

He was born within the sound of Bow-bell.

This is the periphrasis of a Londoner at large. This is called Bowbell, because hanging in the steeple of Bow Church; and Bow Church, because built on bows or arches, saith my author. But I have been told, that it was called from the cross stone arches, or bows, on the top of the steeple. We learn from Stowe, that a mercer, named John Dun, gave, in 1472, two tenements to maintain the ringing of this bell every night, at nine o'clock, as a signal for the city apprentices and servants to leave off work.

St. Peter's in the Poor,

Where's no tavern, alehouse, or sign at the door.

Under correction, I conceive it called "in the poor," because the Augustinian friars, professing wilful poverty for some hundreds of years, possessed more than a moiety thereof. Otherwise this was one of the richest parishes in London, and therefore might say, *Malo pauper vocari quam esse*. How ancient the use of signs in this city on private houses is to me unknown; sure I am, it was generally used in the reign of King Edward IV.

Good manners to except my Lord Mayor of London.

This is a corrective of such whose expressions are of the largest size, and too general in their extent.

I have dined as well as my Lord Mayor of London.

That is, though not so dubiously or daintily, on variety of costly dishes, yet as comfortably, as contentedly, according to the rule, *Satis est quod sufficit*; Enough is as good as a feast, and better than a surfeit.

As old as Paul's, or as Paul's steeple.

Different are the dates of the age thereof, because it had two births or beginnings; one when it was originally co-founded by King Ethelbert, with the body of the church, anno 610; another when burnt with lightning, and afterwards rebuilt by the Bishops of London, 1087.

He is only fit for Ruffians'-hall.

West Smithfield (now the horse-market) was formerly called (says the Continuer of Stowe's Annals) Ruffians'-hall, where ruffians met casually, and otherwise, to try masteries with sword and buckler. Fuller remarks, that a ruffian is the same with a swaggerer; so called, because endeavouring to make that side to swag or weigh down whereon he engageth.

A loyal heart may be landed under Traitors' bridge.

This is a bridge under which is an entrance into the Tower, over against Pink-gate, formerly fatal to those who landed there; there being a muttering that such never came forth alive, as dying, to say no worse therein, without any legal trial. The proverb importeth, that passive innocence, overpowered with adversaries, may be accused without cause, and disposed of at the pleasure of others.

To cast water into the Thames.

That is, to give to them who had plenty before; which, notwithstanding, is the dole general of the world.

He must take a house in Turn-again Lane.

This, in old records, is called Wind-again Lane, and lieth in the parish of St. Sepulchre's going down to Fleet-ditch, having no exit at one end. It is spoken of and to those who take prodigal or other vicious and destructive courses.

He may whet his knife on the threshold of the Fleet.

The Fleet is a place notoriously known for a prison, so called from Fleet-brook running by it, to which many are committed for their contempts, and more for their debts. The proverb is applicable to such who never owed ought: or having run into debt, have crept out of it, so that now they may, *triumphare in hostico*, defy danger and arrests, &c.

All goeth down Gutter-lane.

Gutter-lane (the right spelling whereof is Guthurn-lane, from him the once owner thereof) is a small lane (inhabited anciently by goldbeaters) leading out of Cheapside, east of Foster-lane. The proverb is applied to those who spend all in drunkenness and gluttony, mere belly gods; *Gutter* being Latin for the throat.

As lame as St. Giles's Cripplegate.

St. Giles was by birth an Athenian, of noble extraction, but quitted all for a solitary life. He was visited with lameness (whether natural or casual I know not); but the tradition goes, that he desired not to be healed thereof for his greater mortification. Cripplegate was so called before the Conquest, from cripples begging of passengers therein.

This proverb may seem guilty of false heraldry, lameness on lameness; and, in common discourse, is spoken, rather merrily than mournfully, of such who, for some slight hurt, lag behind; and sometimes is applied to those who, out of laziness, counterfeit infirmity.

You are all for the hoistings or hustings.

It is spoken of those, who, by pride or passion, are elated or mounted to a pitch above the due proportion of their birth, quality or estate. It cometh from Hustings, the principal and highest court in London (as also in Winchester, Lincoln, York, &c.); so called from the French word *hausser*, to raise or lift up.

They agree like the clocks of London.

I find this among both the French and Italian proverbs for an instance of disagreement.

Who goes to Westminster for a wife, to Paul's for a man, and to Smithfield for a horse, may meet with a whore, a knave, and a jade.

Gray's Inn for walks, Lincoln's Inn for a wall,

The Inner Temple for a garden, and the Middle for a hall.

He has studied at Whittington's College.

That is, he has been confined in Newgate, which, says Maitland, was rebuilt A.D. 1423, according to the will of Sir Richard Whittington. In Newgate there is a room called *Tangiers*, whence a debtor confined there is called a *Tangierino*.

## WESTMINSTER.

There is no redemption from Hell.

There is a place, partly under and partly by the Exchequer Chamber, commonly called Hell (I could wish it had another name, seeing it is ill jesting with edged tools), formerly appointed a prison for the King's debtors, who never were freed from thence until they had paid their utmost due.

As long as Megg of Westminster.

This is applied to persons very tall, especially if they have hoppel height wanting breadth proportionable. That there ever was such a giant-woman cannot be proved by any good witness; I pass not for a late lying pamphlet, entitled "Story of a monstrous tall virago, called Long Megg of Westminster;" the writer of which thinks it might relate to a great gun lying in the Tower, called Long Megg, in troublesome times brought to Westminster, where for some time it continued. Fuller says, that the large grave stone shewn on the south side of the cloister in Westminster Abbey, said to cover her body, was placed over a number of monks who died of the plague, and were all buried in one grave.

## NORFOLK.

Norfolk dumplings.

This refers not to the stature of their bodies, but to the fare they commonly feed on, and much delight in.

A Yarmouth capon.

That is, a red herring; more herrings being taken than capons bred here. So the Italian friars (when disposed to eat flesh on Fridays) call a capon *pisces à corte*: a fish out of the coop.

He is arrested by the Bailiff of Mersland.

That is, clapped on the back by an ague, which is incident to strangers at first coming into this low, fenny and unwholesome country.

Gimtingham, Trimmingham, Knapton, and Trunch, North Repps, and South Repps, are all of a bunch.

These are names of parishes lying close together.

There never was a Paston poor, a Heyden a coward, nor a Cornwallis a fool.

You cannot spell Yarmouth steeple right.

Yarmouth spire being crooked, or awry, this is a play upon the word *right*. This saying is likewise applied to Chesterfield spire in Derbyshire.

## NORTHAMPTONSHIRE.

The Mayor of Northampton opens oysters with his dagger.

To keep them at a sufficient distance from his nose. For this town being eighty miles from the sea, fish may well be presumed stale therein. Yet have I heard (saith the Doctor) that oysters, put up with care, and carried in the cool, were weekly brought fresh and good to Althrop, the house of the Lord Spencer, at equal distance: and it is no wonder; for I myself have eaten in Warwickshire, above eighty miles from London,

oysters sent from that city, fresh and good; and they must have been carried some miles before they came there.

**He that would eat a butter'd faggot, let him go to Northampton.**

I have heard that King James should speak this of Newmarket; but I am sure it may better be applied to this town, the dearest in England for fuel, where no coals can come by water, and little wood doth grow on land.

One proverb there is of this county, which I wonder how Dr. Fuller, being native hereof, could miss, unless perchance he did studiously omit it, as reflecting disgrace on a market-town therein.

**Brackley breed, better to hang than feed.**

Brackley is a decayed market-town and borough in Northamptonshire, not far from Banbury, which abounding with poor, and troubling the country about with beggars, came into disgrace with its neighbours. I hear that now this place is grown industrious and thriving, and endeavours to wipe off the scandal.

#### NORTHUMBERLAND.

**From Berwick to Dover, three hundred miles over.**

That is, from one end of the land to the other, parallel to that Scripture expression, From Dan to Beersheba.

**To take Hector's cloak.**

That is, to deceive a friend, who confideth in his faithfulness. When Thomas Percy, Earl of Northumberland, anno 1569, was routed in the rebellion he had raised against Queen Elizabeth, he hid himself in the house of one Hector Armstrong, of Harlaw, in this county, having confidence he would be true to him, who, notwithstanding, for money, betrayed him to the regent of Scotland. It was observable, that this Hector being before a rich man, fell poor of a sudden, and so hated generally, that he never durst go abroad; insomuch, that the proverb, to take Hector's cloak, is continued to this day among them in the sense above mentioned.

**We will not lose a Scot.**

That is, anything, how inconsiderable soever, that we can save or recover. During the enmity between the two nations, they had little esteem of, and less affection for, a Scotchman in the English border.

**He has the Newcastle burr in his throat.**

**Canny Newcastle.**

Canny, in the northern dialect, means fine, neat, handsome, &c.

**A Scottish man and a Newcastle grindstone travel all the world over.**

The Scots are great travellers into foreign parts; most for maintenance, many for accomplishments. And Newcastle grindstones, being the best of their kind, must needs be carried far and near.

**If they come, they come not; and**

**If they come not, they come.**

The cattle of people living hereabout, turned into the common pasture,



did by custom use to return to their home at night, unless intercepted by the free-booters and borderers. If, therefore, those borderers came, their cattle came not : If they came not, their cattle surely returned.

### NOTTINGHAMSHIRE.

**As wise as a man of Gotham.**

It passes for the periphrasis of a fool, and a hundred fopperies are feigned and fathered on the town's-folk of Gotham, a village in this county. Here two things may be observed.

1. Men in all ages have made themselves merry with singling out some place, and fixing the staple of stupidity and stolidity therein. So the Phrygians in Asia, the Abderitæ in Thrace, and Bœotians in Greece, were notorious for dulmen and blockheads.

2. These places, thus slighted and scoffed at, afforded some as witty and wise persons as the world produced. So Democritus was an Abderite, Plutarch a Bœotian, &c. Hence Juvenal well concludes,

*Summos posse viros et magna exempla duros,  
Verecun in patria crassoque sub aère nasci.*

As for Gotham, it doth breed as wise people as any which causelessly laugh at their simplicity. Sure I am, Mr. William de Gotham, fifth master of Michael House, in Cambridge, 1336, and twice Chancellor of the University, was as grave a governor as that age did afford. *Sapientum octavus.* Hor.

**The little smith of Nottingham,**

**Who doth the work that no man can.**

Who this little smith and great workman was, and when he lived, I know not ; and have cause to suspect, that this of Nottingham is a periphrasis of *nemo, obris*, or a person who never was. By way of sarcasm it is applied to such who, being conceited of their own skill, pretend to the achieving of impossibilities.

### OXFORDSHIRE.

**You were born at Hogs-Norton.**

This is a village properly called Hoch-Norton, whose inhabitants (it seems formerly) were so rustical in their behaviour, that boorish and clownish people are said to be born there. But whatever the people were, the name was enough to occasion such a proverb.

**Like Banbury tinkers, that in mending one hole make three.**

This proverb Ray hath given to Northamptonshire, but there being no place called Banbury in that county, it is conveyed hither.

**To take a Burford bait.**

This, it seems, is a bait not to stay the stomach, but to lose the wit thereby, as resolved at last into drunkenness.

**Banbury veal, cheese and cakes.**

In the English edition of Camden's Britannia, it was, through the corrector's mistake, printed Banbury zeal, &c. *vide* Autorem.

**Oxford knives, London wives.**

**Testons are gone to Oxford to study in Brazen-nose.**

This began about the end of the reign of King Henry the Eighth, at such time as he debased the coin, alloying of it with copper (which common people confound with brass). It continued till about the middle of Queen Elizabeth, who by degrees called in all the adulterated coin. *Testone* and our English tester come from the Italian *testa*, signifying a head, because that money was stamped with a head on one side. *Copstick*, in high Dutch, hath the same sense; *i. e.* *Nummus capitatus*; money with a head upon it.

**Send verdingales to Broad-gates, in Oxford.**

For they were so great, that the wearers could not enter (except going sidelong) at any ordinary door. Though they have been long disused in England, yet the fashion of them is well enough known. They are used still by the Spanish women, and the Italian living under the Spanish dominion, and they call them by a name signifying cover-infant (*guarda-infantes*), because they were first brought into use to hide great bellies. Of the name verdingal I have not met with a good, that is, true etymology. Some, observes Fuller, "deduce the name from the Belgic *verdgard*, (derived, they say, from *virg*, a virgin, and *garder*, to keep, to preserve,) as used to secure modesty, and keep wantons at a distance. Others more truly fetch it from *vertu* and *galle*, because the scab and bane thereof; the first inventress thereof being known for a light housewife, who, under the pretence of modesty, sought to cover her shame, and the fruits of her wantonness."

#### RUTLANDSHIRE.

*Drayton's Polyolbion.*

**Rutland Raddleman.**

That is, perchance, Reddleman, a trade, and that a poor one only, in this county, whence men bring on their backs a pack of red stones or ochre, which they sell to the neighbouring counties for the marking of sheep.

**Stretton in the Street, where shrews meet.**

**An Uppingham trencher.**

This town, it is presumed, was once famous for trencher making.

#### SHROPSHIRE.

**He that fetches a wife from Shrewsbury, must carry her into Staffordshire, or else he shall live in Cumberland.**

The staple wit of this vulgar proverb, consisting solely in similitude of sound, is scarce worth the inserting.

#### SOMERSETSHIRE.

**'Ch was bore at Taunton Dean; where should I be bore else?**

That is a parcel of ground round about Taunton, very pleasant and populous (containing many parishes), and so fruitful, to use their own phrase, with the *sun* and *soil* alone, that it needs no manuring at all. The peasantry therein are as rude as rich, and so highly conceited of their own country, that they conceive it a disparagement to be born in any other place.

**The beggars of Bath.**

Many in that place; some natives there, others repairing thither from all parts of the land; the poor for alms, the pained for ease.

**Wellington round-heads.**

Proverbial formerly in Taunton for a violent fanatic.

**Bristol milk.**

That is, sherry-sack, which is the entertainment, of course, which the courteous Bristolians present to strangers, when first visiting their city.

**As old as Glastonbury torre.**

The torre, *i. e.* the Tower, so called from the Latin *turris*, stands upon a round hill in the midst of a level, and may be seen far off. It seemed to me to have been the steeple of a church that had formerly stood upon that hill, though now scarcely any vestiges of it remain.

**All Ilchester is gaol.**

Intimating that the people of the town are as hard-hearted as the gaoler.

**STAFFORDSHIRE.***Camden's Britannia, in this County.*

In April, Dove's flood  
Is worth a king's good.

Dove is a river parting this and Derbyshire, which, when it overflows its banks in April, is the *Nilus* of Staffordshire, much battling the meadows thereof.

*Idem ibid.*

Wotton under Weaver,  
Where God came never.

This profane proverb, it seems, took its wicked original from the situation of Wotton, covered with hills from the light of the sun; a dismal place, as report represents it.

The devil run through thee booted and spurred with a scythe  
on his back.

This is Sedgely curse. *Mr. Howel.*

**SUFFOLK.****Suffolk milk.**

This was one of the staple commodities of the land of Canaan, and certainly most wholesome for man's body, because of God's own choosing for his own people. No county in England affords better and sweeter of this kind, lying opposite to Holland, in the Netherlands, where is the best dairy in Christendom.

**Suffolk fair maids.**

It seems the God of nature hath been bountiful in giving them beautiful complexions; which I am willing to believe, so far forth as it fixeth not a comparative disparagement on the same sex in other places.

**The Suffolk whine.**

The inhabitants of all counties are distinguished for some peculiarities.

The inhabitants of Suffolk, speaking in a whining tone, are thus particularized.

You are in the high-way to Needham.

Needham is a market town in this county; according to the wit of the vulgar, they are said to be in the high-way thither which do hasten to poverty.

Beccles for a puritan, Bungay for the poor,  
Halesworth for a drunkard, and Bilborough for a whore.

Between Cowhithe and merry Cassingland,  
The devil sh—t Benacre, look where it stands.

It seems this place is infamous for its bad situation.

Hunger will break through stoune walls, or any thing, except  
Suffolk cheese.

Suffolk cheese, from its poverty, is frequently the subject of much  
humour.

SURREY.

The Vale of Holms-dale

Was never won, never shall.

This proverbial rhyme hath one part of history, the other of prophecy. As the first is certainly untrue, so the second is frivolous, and not to be heeded by sober persons, as neither any other of the like nature.

Go to Battersea, to be cut for the simples.

The origin of this proverb being forgotten, people not over-burthened with wit, are recommended to go to Battersea to be cut for the simples. In former times the London apothecaries used to make a summer excursion to Battersea, to see the medicinal herbs, called simples, cut at the proper season, which the market-gardeners in that neighbourhood were distinguished for cultivating.

Sutton for mutton, Cashalton for beeves,  
Epsom for whores, and Ewel for thieves.

Godalmin rabbits.

The deception practised by a Mrs. Tofts, who pretended to be deliverer of rabbits, rendered the inhabitants subject to this term of reproach. There is another appellation equally obnoxious to the towns-people, viz. Godalmin cats.

Putney.

According to vulgar tradition, says Grose, the churches of Putney and Fulham were built by two sisters, who had but one hammer between them, which they interchanged, by throwing it across the river, on a word agreed between them: those on the Surrey side made use of the words, *Put it nigh!* those on the opposite shore, *Heave it full home!* whence the churches, and from them the villages, were called Putnigh and Fulhome, since corrupted to Putney and Fulham.

## SUSSEX.

A Chichester lobster, a Selsey cockle, an Arundel mullet,  
Pulborough eel, an Amberley trout, a Rye herring, a Bourne  
wheat-ear,

Are the best in their kind, understand it of those that are taken in this  
country.

## WARWICKSHIRE.

The bear wants a tail, and cannot be lion.

This proverb is thus explained by Fuller. "Robert Dudley, Earl of Leicester, derived his pedigree from the ancient Earls of Warwick, on which title he gave their crest, the bear and ragged staff. And when he was governor of the Low Countries, with the high title of his Excellency, disusing his own coat of the green lion, with two tails, he signed all instruments with the crest of the bear and ragged staff. He was then suspected by many of his jealous adversaries, to hatch an ambitious design to make himself absolute commander (as the lion is king of beasts) over the Low Countries; whereupon some foes to his faction, and friends to Dutch freedom, wrote under his crest, set up in public places:

*Ursa caret cauda, non queat esse leo.*

The bear he never can prevail

To lion it, for want of tail.

Nor is *ursa*, in the feminine, merely placed to make the vein; but because naturalists observe in bears, that the female is always strongest."

This proverb is applied to such, who, not content with their condition, aspire to what is above their worth to deserve, or power to achieve.

## WESTMORELAND.

Let Uter Pendragon do what he can,  
The river Eden will run as it ran.

Parallel to that Latin verse,

*Naturam expellas furcâ licet usque recurret.*

Tradition reporteth, that Uter Pendragon had a design to fortify the castle of Pendragon, in this county. In order whereto, with much art and industry, he invited and tempted the river Eden to forsake his old channel, but all to no purpose.

As crafty as a Kendal fox.

## WILTSHIRE.

It is done *secundum usum Sarum*.

This proverb coming out of the church, hath since enlarged itself into a civil use, signifying things done with exactness, according to rule and precedent. Osmund, Bishop of Sarum, about the year 1090, made that ordinal, or office, which was generally received all over the land, so that churches thenceforward easily understood one another, speaking the same words in their liturgy.

## Wiltshire moon-rakers.

A joke upon some rustics of Wiltshire, who seeing the figure of the moon, attempted, it is said, to rake it out of the pond.

Salisbury Plain is seldom without a thief or twain.

## WORCESTERSHIRE.

It shall be done when the king cometh to Wogan.

That is, never.

You may as well sip up the Severn, and swallow Mavern.

Applied to persons proposing impossible things.

## YORKSHIRE.

From Hell, Hull, and Halifax, ——— deliver us.

This is part of the beggars' and vagrants' litany. Of these three frightful things unto them, it is to be feared, that they least fear the first, conceiting it the farthest from them. Hull is terrible to them as a town of good government, where beggars meet with punitive charity; and, it is to be feared, are oftener corrected than amended. Halifax is formidable for the law thereof, whereby thieves taken *επαυροφώρῳ*, in the very act of stealing cloth, are instantly beheaded with an engine, without any further legal proceedings. Doubtless, the coincidence of the initial letters of these three words helped much the setting on foot this proverb.

## A Scarborough warning.

That is, none at all, but a sudden surprise when a mischief is felt before it is suspected. This proverb is but of an hundred and four years standing, taking its original from Thomas Stafford, who, in the reign of Queen Mary, anno 1557, with a small company, seized on Scarborough Castle (utterly destitute of provision for resistance) before the townsmen had the least notice of his approach. However, within six days, by the industry of the Earl of Westmoreland, he was taken, brought to London, and beheaded, &c. *Vide Fuller.*

## As true steel as Rippon rowels.

It is said of trusty persons, men of metal, faithful in their employments. Rippon, in this county, is a town famous for the best spurs of England, whose rowels may be enforced to strike through a shilling, and will break sooner than bow.

## A Yorkshire way-bit.

That is, an overplus not accounted in the reckoning, which sometimes proves as much as all the rest. Ask a countryman how many miles it is to such a town, and he will return commonly, so many miles and a *way-bit*. Which way-bit is enough to make the weary traveller surfeit of the length thereof. But it is not way-bit, though generally so pronounced, but *was-bit*, a pure Yorkshirism, which is a small bit in the northern language.

## Merry Wakefield.

What peculiar cause of mirth this town hath above others, do not

know, and dare not too curiously enquire. Sure it is seated in a fruitful soil, and cheap country; and, where good cheer and company are the premises, mirth (in common consequence) will be the conclusion.

Pendle, Ingleborough, and Penigent,  
Are the three highest hills between Scotland and Trent:

And, which is more common in the mouths of the vulgar,

Pendle, Penigent, and Ingleborough,  
Are the three highest hills all England thorough.

These three hills are in sight of each other; Pendle on the edge of Lancashire; Penigent, and Ingleborough, near Settle, in Yorkshire, and not far from Westmoreland. These three are indeed the highest hills in England, not comprehending Wales. But in Wales I think Snowdon, Caderidris, and Plimlimmon are higher.

When Sheffield Park is ploughed and sown,  
Then little England hold thine own.

It hath been ploughed and sown these six or seven years.

If Brayton barch, and Hambleton hough, and Burton bream,  
Were all in thy belly, it would never be team.

It is spoken of a covetous and insatiable person, whom nothing will content. Brayton, Hambleton, and Burton, are places between Cawood and Pontefract, in this county. Brayton Barch is a small hill in a plain country covered with wood. *Barch*, in the Northern dialect, is properly a horse-way up a steep hill; though here it be taken for the hill itself.

When Dighton is pulled down,  
Hull shall become a great town.

This is rather a prophecy than a proverb. Dighton is a small town, not a mile distant from Hull, and was in the time of the late wars for the most part pulled down. Let Hull make the best they can of it.

When Roseberry Toppinge wears a cappe,  
Let Cleveland then beware of clap.

Cleveland in the clay,  
Bring in two soles and carry one away.

Cleveland is that part of Yorkshire which borders upon the Bishopric of Durham, where the ways in winter time are very foul and deep.

You have eaten some Hull cheese.  
*i. e.* Are drunk. Hull is famous for strong ale.

When all the world shall be aloft,  
Then Hallam-shire shall be God's croft.

Winkabank and Temple-brough  
Will buy all England through and through.

Winkabank is a wood upon a hill near Sheffield, where there are some remainders of an old camp. Temple-brough stands between the Rother and the Don, about a quarter of a mile from the place where these two

rivers meet. It is a square plat of ground, encompassed by two trenches. Selden often enquired for the ruins of a temple of the god Thor, which he said was near Rotherham. This probably might be it, if we allow the name for any argument: besides, there is a pool not far from it called *Jor-don-dam*, which name seems to be compounded of Jor, one of the names of the god Thor, and Don, the name of the river.

Shake a bridle over a Yorkshire man's grave, and he will arise and steal a horse.

Yorkshiremen are particularly fond of horses.

#### MISCELLANEOUS LOCAL PROVERBS.

**John Bull.**

A name commonly used to signify an Englishman, adopted from Swift's ludicrous History of Europe, under which appellation the people of England are therein personified.

Dunmow bacon, and Doncaster daggers,  
Monmouth caps, and Lemster wool,  
Derby ale, and London beer.

There is a current story, that the prior and convent of Dunmow were obliged, by their charter, to give a fitch of bacon to any man, who, coming with his wife, should depose both of them, that they had been married a twelve-month, and neither of them had at any time repented.

Neust of a neustness.

*i. e.* Almost the same. An expression very current in Berkshire, about Binfield.

Little England beyond Wales.

*i. e.* Pembrokeshire.

Little London beyond Wales.

*i. e.* Beaumaris, in the Isle of Anglesey; both so called, because the inhabitants speak good English: indeed, in Pembrokeshire many of the people can speak no Welsh.

There's great doings in the North when they bar their doors with tailors.

There's great stirring in the North when old wives ride scout.

Three great evils come out of the North; a cold wind, a cunning knave, and a shrinking cloth.

Rynt you, witch, quoth Besse Locket to her mother. *Chesh.*

Down came Tit, and away tumbled she arsy-varsy. *Derbyshire.*

No more sib [a-kin] than sieve and riddle, that grew both in a wood together. *Cheshire.*



## SCOTTISH PROVERBS.

## A.

- ABUNDANCE o' law braks nae law.  
 A brade house never skail'd.  
 A dog winna yowl if ye fell him wi' a bane.  
 A drink is shorter than a tale.  
 A dry summer ne'er made a dear peck.  
 A dumb man wins nae law.  
 Ae bird i' the hand is worth ten fleeing.  
 Ae ha'f o' the warld kens na how the ither ha'f lves.  
 Ae hand winna wash the ither for nought.  
 Ae hour's cauld will suck out seven years' heat.  
 Aft counting keeps freends lang thegither.  
 Aft times the cautioner pays the debt.  
 A fu' purse never lacks freends.  
 A gude tale is na the war to be twice tald.  
 A gude name is sooner tint than won.  
 A gude fallow is a costly name.  
 A handfu' o' trade is worth a gowpen o' gowd.  
 A hungry man's ay angry.  
 A lass that has mony wooers aft wails the warst.  
 Ale sellers shou'd na be tale tellers.  
 A light purse makes a heavy heart.  
 A' Stuarts are na sib to the king.  
 A' things are gude untry'd.  
 A man canna bear a' his ain kin on his back.  
 A man at five may be a fool at fifteen.  
 A man may be kind, an' gie little o' his gear.  
 A man is weel or wae, as he thinks himsel sae.  
 A man has nae mair gudes than he gets gude o'.  
 A misty morning may be a clear day.  
 A mouthfu' o' meat may be a townfu' o' shame.  
 An auld mason makes a gude barrow-man.  
 An ill plea shou'd be weel pled.  
 An ill turn is soon done.  
 Ane never tines by doing gude.  
 Ane may bind a sack before it be fu'.  
 Ane is na sae soon heal'd as hurt.

Ane gets sma' thanks for tining his ain.  
 Ane will gar a hundred lie.  
 A nod o' an honest man is enough.  
 A rowing stane gathers nae fog.  
 As broken a ship has come to land.  
 As ready as the king has an egg in his pouch.  
 As tired as a tike is o' lang kail.  
 As ye mak' your bed sae ye maun ly down.  
 A sillerless man gangs fast through the market.  
 A sorrowfu' heart's ay dry.  
 A taking hand will never want.  
 A tale never tines in the telling.  
 A tocherless dame sits lang at hame.  
 A toom pantry maks a thriftless gude-wife.  
 A turn weel done is soon done.  
 A wee bush is better than nae bield.  
 A wee mouse can creep under a great corn stack.  
 A wee house has a wide mou'.  
 A wee thing fleys cowards.  
 A wilfu' man shou'd be unco wise.  
 Auld sparrows are ill to tame.  
 Auld springs gie nae price.  
 A' things hae a beginning.  
 A slothfu' man is a beggar's brither.  
 A vaunter an' a liar are baith ae thing.  
 A' is na tint that's in peril.  
 A' is na in hand that helps.  
 A toom purse maks a blate merchant.  
 As lang runs the fox as he has feet.  
 A hasty man ne'er wanted wae.  
 A wight man ne'er wanted a weapon.  
 A gi'en horse shou'd na be looket i' the mou'.  
 A gude asker shou'd hae a gude nay-say.  
 A dear ship stands lang i' the haven.  
 An evleit mither maks a sweer daughter.  
 A rackless hussie maks mony thieves.  
 A black shoe maks a blyth heart.  
 A hungry man sees far.  
 A silly bairn is eith to lear.  
 A bawbee cat may look at a king.  
 A greedy man God hats.

- A proud heart in a poor breast has meikle doulour to dree.  
 A sca'd man's head is soon broken.  
 Ae scabbed sheep fyles a' the flock.  
 A burnt bairn fire dreads.  
 Auld men are twice bairns.  
 ✓ A tattler is war than a thief.  
 A borrowed len shou'd gang laughing hame.  
 A blyth heart maks a blooming visage.  
 Ae year a nurse, seven years a daw.  
 A' the keys of the country hang na at ae belt.  
 As mony heads, as mony wits.  
 ✓ As the auld cock craws the young cock learns.  
 A meik mirrouer is a man's mind.  
 As meikle upwith, as meikle downwith.  
 An ill shearer ne'er gat a gude hook.  
 A tarrowing bairn was never fat.  
 A gude cow may hae an ill ca'f.  
 A cock is crouse on his ain midden.  
 A new besom sweeps clean.  
 As sair fight wrans as crans.  
 A yeeld sow was ne'er gude to grices.  
 As the carl riches he wretches.  
 A fool when he has spaken has a' done.  
 An auld sack craves meikle clouting.  
 An auld sack is ay skailing.  
 A fair fire maks a room flet.  
 An auld knave is nae bairn.  
 A gude yeoman maks a gude woman.  
 A man may speir the gate to Rome.  
 A' wa'd hae a', a' wa'd forgie.  
 A blate cat maks a proud mouse.  
 As lang lives the merry man as the wretch, for a' the craft he can.  
 ✓ Ane may lead a horse to the water, but four an' twenty canna gar him drink.  
 An illy-willy cow shou'd hae short horns.  
 A gude piece steel is worth a penny.  
 An unhappy man's cart is eith to tumble.  
 An auld hound bites sicker.  
 A fair bride is soon buskit, an' a short horse soon wispit.  
 As gude haud as draw.

- A man that is warned is ha'f armed.  
 A ill wan penny will cast down a pound.  
 A' the corn i' the country is na shorn by kempers.  
 Ae beggar is wae that anither by the gate gae.  
 A travelled man hath leave to lie.  
 Ae ill word meets anither, an' it were at the brig of London.  
 A hungry louse bites sair.  
 A gentle horse should na be o'er sair spurr'd.  
 A freend's dinner is soon dight.  
 An ill cook shou'd hae a gude cleaver.  
 A gude fallow tint never but an ill fallow's hand.  
 At open doors dogs come in.  
 Ae word afore is worth twa a-hent.  
 A still sow eats a' the draff.  
 A dumb man hauds a'.  
 A' fails that fools think.  
 As the sow fills the draff sours.  
 A leil heart lied never.  
 As gude merchant tines as wins.  
 A' the speed is i' the spurs.  
 As sair greets the bairn that is dung after noon, as he that is  
 dung afore noon.  
 An ill life, an ill end.  
 Anes wood never wise, ay the war.  
 Anes payit never cravit.  
 A great rooser was ne'er a gude rider.  
 A short tree stands lang.  
 A fool winna gie his bauble for the Tower o' London.  
 A mitten'd cat ne'er was a gude hunter.  
 A gangan fit is ay getting, an' it were but a thorn.  
 Ae swallow maks nae summer.  
 A man may spit in his loof, an' do little.  
 An ill servant will ne'er be a gude master.  
 An hired horse tired never.  
 A' the winning is i' the first buying.  
 Alike ilka day maks a clout on Sunday.  
 A horse may snapper on four feet.  
 A' things wyte that na weel fares.  
 A' things thrive but thrice.  
 A Scots mist will weet an Englishman to the skin.  
 Auld sin, new shame.

A man canna thrive except his wife let him.  
 A bairn maun creep ere it gang.  
 As lang as ye serve the tod ye maun bear up his tail.  
 A' o'ers are ill, but o'er the water an' o'er the hill.  
 A man may woo whar he will, but wed whar he is wierd.  
 A mein pat plaid never even.  
 Amangst twenty-four fools no ae wise man.  
 Ae man's meat is anither man's poison.  
 A foul fit maks a fu' wame.  
 A man is a lion in his ain cause.  
 A hearty hand to gie a hungry melteth.  
 A cumbersome cur in company is hated for his miscarriage.  
 A poor man is fain o' little.  
 An answer is a word.  
 A beltless bairn canna lie.  
 A Yule feast may be done at Pasch.  
 A gude dog never barkit bout a bane.  
 A fu' sack will tak a clout o' the side.  
 An ill hound comes halting hame.  
 A' thing helps, quo' the wran when she pisht i' the sca.  
 A' cracks, a' bears.  
 A houndless man comes to the best hunting.  
 A' things hae an end, an' a puding has twa.  
 As gude hauds the stirrup as he that loup on.  
 A Scotsman is ay wise a-hent the hand.  
 A new tout in an auld horn.  
 As the fool thinks the bell clinks.  
 A man may see his freend need, but winna see him bleed.  
 A freend is na known but in need.  
 A' things are gude unsay'd.  
 A good goose indeed, but she has an ill gaislin.  
 A' are na maidens that wear bare hair.  
 A mach an' a horse-shoe are baith alike.  
 Airly crooks the tree that gude cammock shou'd be.  
 Ae ounce o' mither-wit is worth a pound o' clergy.  
 An inch o' a nag is worth a span o' an aver.  
 A gude word is as soon said as an ill.  
 A spoonfu' o' skitter will spoil a patfu' o' skink.

## B.

**BARE** gentry, braggand beggars.

- Be a freend to yoursel, an' ithers will.  
 Be lang sick, that ye may be soon hale.  
 By guess, as the blind man fell'd the dog.  
 Better a bit i' the morning than fast a' day.  
 Better a de'il than a daw.  
 Better a finger aff than wagging.  
 Better an auld maiden than a young whore.  
 Better a toom house than an ill tenant.  
 Better buy than borrow.  
 Better find iron than tine siller.  
 Better haud by a hair than draw wi' a tether.  
 Better hand loose than in an ill tethering.  
 Better kiss a knave than cast out wi' him.  
 Better keep weel than mak weel.  
 Better lang something than soon naething.  
 Better leave to my faes than beg frae my freenda.  
 Better skaith sav'd than mends made.  
 Better sma' fish than nae fish.  
 Better the ill ken'd than the gude unken'd.  
 Better wait on the cook than the doctor.  
 Better wear shoon than sheets.  
 Birth's gude, but breeding's better.  
 Blood's thicker than water.  
 Better sit idle than work for nought.  
 Better learn by your neeghbour's skaith than by your ain  
 Better ha'f an egg than toom doup.  
 Better apple gien nor eaten.  
 Better a dog fawn nor bark at you.  
 Boden gear stinks.  
 Bourd neither wi' me nor wi' my honour.  
 Buy when I bid you.  
 Better late thrive than never.  
 Better gie nor tak.  
 Better bid the cooks nor the mediciners.  
 Better saught wi' little aught nor care wi' mony a cow.  
 Bring a cow to the ha' an' she'll rin to the byre.  
 Bear wealth, poverty will bear itself.  
 Better gude sale nor gude ale.  
 Better woo o'er midden nor o'er moss.  
 Blaw the wind ne'er so fast it will lown at the last.  
 Bind fast, find fast.

Better auld debts nor auld sairs.  
 Better a foul in hand nor twa flying.  
 Better spare at the bried nor at the battain.  
 Bind the sack ere it be fu'.  
 Better be weel luv'd nor ill wan geir.  
 Better rew sit nor rew flit.  
 Bourd na wi' bawty, fear lest he bite ye.  
 Better say here it is nor here it was.  
 Better plays a fu' wame nor a new coat.  
 Better be happy nor wise.  
 Better happy to court nor to gude service.  
 Better ae wit coft nor twa for nought.  
 Better bow nor brak.  
 Better twa skaiths nor ae sorrow.  
 Better bairns greet nor bearded men.  
 Betwixt twa stools the doup fa's down.  
 Better nae ring nor a ring o' a rash.  
 Better hold out nor put out.  
 Better sit still nor rise an' get a fa'.  
 Better leave nor want.  
 Better a little fire that warms, nor a meikle that burns.  
 Be the same thing that ye wa'd be ca'd.  
 Beauty but bounty avails nought.  
 Beware of, Had I wist.  
 Better be alane nor in ill company.  
 Better a begging mither nor a riding father.  
 Better spared than ill spent.  
 Before I wein, an' now I wat.  
 Bonny siller is soon spent.  
 Better ne'er hae begun nor ne'er end it.  
 Biting an' scarting is Scots fowk's wooing.  
 Bread's house skaild never.  
 Bairn's mither burst never.  
 Bannocks are better nor nae kind o' bread.  
 Better a laying hen nor a lym crown.  
 Better be dead as out o' fashion.  
 Better hae a mouse i' the pat as nae flesh.  
 Butter an' burn trouts gar maidens force the wind.  
 Better a clout nor a hole out.

## C.

COME unca'd sits unserv'd.

Comes to my hand like the bow o' a pint stopp.  
 Come wi' the wind, an' gae wi' the water.  
 Confess debt, an' crave days.  
 Corn him weel, he'll work the better.  
 Count again is na forbidden.  
 Count like Jews, an' gree like brethren.  
 Counsel is nae command.  
 Credit keeps the crown o' the causeway.  
 Credit is better than ill won gear.  
 Crooked carlin, quo' the cripple to his wife.  
 Court to the town an' whore to the window.  
 Cadgers are ay cracking o' crooksadles.  
 Changes o' warks are lightening o' hearts.  
 Charge your freend ere you hae need.  
 Cats eat what hussies spare.  
 Cast na out the auld water till the new come in.  
 Cast a bane in the de'il's teeth.  
 Crabbit was, an' cause had.  
 Charity begins at hame.  
 Come na to the counsel unca'd.  
 Conditions mak, an' conditions brak.  
 Count siller after a' your kin.  
 Cauld cools the luvie that kindles o'er hat.  
 Cease your snaw-baws casting.  
 Come it ear', come it late, in May comes the cowquaks.  
 Courtesie is cumbersome to them that ken it not.  
 Chalk is na sheers.  
 Clap a carl on the culls, an' he'll sh—t i' your loof.

## D.

DAMMING an' laving is gude sure fishing.  
 Daughters an' dead fish are nae keeping ware.  
 Dauted bairns bear little.  
 Daylight will peep through a sma' hole.  
 Death defies the doctor.  
 Do weel, an' dread nae shame.  
 Do what ye ought, an' come what will.  
 Do as the lasses do, say na, an' tak it.  
 Double drinks are gude for drouth.  
 Double charges rive cannons.  
 Drink little, that ye may drink laug.



Dree out the inch when ye hae thol'd the span.  
 Do in hill as ye wa'd do in ha'.  
 Do as ye wa'd be done to.  
 Do weel, and hae weel.  
 Dame deim warily.  
 Death an' marriage mak term-day.  
 Draff is gude enough for swine.  
 Do the likeliest, an' God will do the best.  
 Dead men bite na.  
 Daffing does naething.  
 Dogs will redd swine.  
 Dirt parts gude company.  
 Drink an' drought come seenil thegither.  
 Drunken wife gat ay the drunken penny.  
 Do weel, an' doubt nae man ; do ill, an' doubt a' men.  
 Death at the tae door, an' heirship at the tither.  
 Dummie canna lie.

## E.

**EAGLES** catch nae flees.  
 Eating an' drinking want but a beginnin.  
 Either live or die wi' honour.  
 Every man wears his belt his ain gate.  
 Every man's tale is gude till anither's be tauld.  
 Every man has his ain draff pock.  
 Early master, lang knave.  
 Eaten meat is gude to pay.  
 Eild wa'd hae honour.  
 Eening orts is gude morning fodder.  
 Every land has its laugh, an' every corn has its **caff**.  
 Every man wishes the water to his ain mill.  
 Every man can rule an ill wife but he that has her.  
 Eat an' drink measurely, an' defy the mediciners.  
 Every man for himsel, quo' the Martin.  
 Every man flams the fat sow's a—.  
 Experience may teach fools.  
 Every man wats best whar his ain shoe binds him.  
 Eat weel's drink weel's brother.  
 Either win the horse or tine the saddle.  
**Every man at forty is a fool or a physiciau.**

## F.

**FAINT** heart ne'er wan fair lady.  
 Fair words winna gar the pat play.  
 Fair hair may hae foul roots.  
 Fancy kills and cures.  
 Fancy flees afore the wind.  
 Far a-hent that may na follow.  
 Feckless fowk are ay fain o' ane anither.  
 Fleas an' a girning wife are wakerife bedfallows.  
 Fleying a bird is na the gate to grip it.  
 Fools shou'd na see wark that's ha'f done.  
 For fashion's sake, as dogs gang to the market.  
 Forbid a fool a thing, an' that he'll do.  
 Freendship canna stand ay on ae side.  
 Fresh fish an' poor freends grow soon ill-faur'd.  
 Frost an' fa'shood hae baith a dirty wa'gang.  
 Far fouls hae fair feathers.  
 Fair heights mak fools fain.  
 Fools are fain o' flitting.  
 Fa'shood made ne'er a fair hinder-end.  
 Freedom is a fair thing.  
 For a tint thing care na.  
 Fool's haste is nae speed.  
 Fools set far trysts.  
 For luv o' the nurse mony ane kisses the bairn.  
 Folly is a bonny dog.  
 Fair words brok never bane, foul words mony ane.  
 Foul water slokens fire.  
 Far sought and dear bought is gude for ladies.  
 For faut o' wise men fools sit on binks.  
 Fools are fain o' right nought.  
 Fools shou'd na hae chapping-sticks.  
 Few words sufficeth to a wise man.  
 Fire is gude for the'fersie.  
 Fiddlers' dogs an' flees come to a feast unca'd.  
 Fill fu' an' haud fu' maks a stork man.

## G.

**GEAR** is easier gain'd than guided.  
 Gentle paddocks hae lang taes.

Gie a dog an ill name an' he'll soon be hang'd.  
 Gie a man luck, an' fling him i' the sea.  
 Gie o'er when the play's gude.  
 Gie them tow enough an' they'll hang themselves.  
 Glasses an' lasses are bruckle ware.  
 Gude bairns get broken brows.  
 Gude fowk are scarce, tak care o' ane.  
 Gude watch prevents harm.  
 Gude ware maks a quick market.  
 Gowd may be dear coft.  
 Great barkers are nae biters.  
 Greedy fowk hae lang arms.  
 Gut nae fish till ye get them.  
 Grace is best for the man.  
 Giff-gaff maks good freends. *Manus manum fricat.*  
 Gude wine needs na a wisp.  
 Gude cheer an' gude cheap gars mony haunt the house.  
 God sends men claith as they hae cauld to.  
 God's help is nearer nor the fair even.  
 Gie ne'er the wolf the wedder to keep.  
 Gude-will shou'd be ta'en in part o' payment.  
 God sent never the mouth but the meat wi' it.  
 Girn when ye knit, an' laugh when ye loose.  
 Gae to the de'il an' bishop you.  
 God sends meat an' the de'il sends cooks.  
 Gae to the de'il for his name sake.  
 Gae shoe the geese.

## H.

HAUD a hank i' your ain hand.  
 Handle the puding while it's hat.  
 Hang hunger an' drown drouth.  
 Hae ye gear, hae ye nane, tine heart, an' a's gans.  
 He comes aftner wi' the rake than the shool.  
 He cares na whase bairn greet if his laugh.  
 He does na ay ride when he sadles his horse.  
 He fells twa dogs wi' ae stane.  
 He gat his kail in a riven dish.  
 He has gotten the boot an' the better beast.  
 He has come to gude by misguiding.  
 He has an ee in his neck.

He has a bee in his bonnet lug.  
 He has gotten a bite on his ain bridle.  
 He has the best end o' the string.  
 He has't o' kind, he coft it na.  
 He has feather'd his nest, he may flee when he likes.  
 He has cowped the meikle dish into the little.  
 He has gotten the whip hand o' him.  
 He has licket the butter aff my bread.  
 He has a crap for a' corn.  
 He kens whilk side his cake is butter'd on.  
 He'll gie you the whistle o' your groat.  
 He'll tel't to nae mae than he meets.  
 He'll mak an ill rinner that canna gang.  
 He'll wag as the bush wags.  
 He'll soon be a beggar that canna say na.  
 He maun be soon up that cheats the tod.  
 He made a moon-light flitting.  
 He may find fault that canna mend.  
 He's gane to the dog-drive.  
 He's auld an' cauld, an' ill to lie beside.  
 He's wise that's timely wary.  
 He's a hawk o' a right nest.  
 He's a silly chiel that can neither do nor say.  
 He's the gear that winna traik.  
 He's like the singet cat, better than he's likely.  
 He that cheats me anes, shame fa' him ; if he cheats me twice,  
     shame fa' me.  
 He that clatters to himsel tauks to a fool.  
 He that canna mak sport shou'd mar nane.  
 He that does you an ill turn will ne'er forgie you.  
 He that deals in dirt has ay foul fingers.  
 He that gets forgets, but he that wants thinks on.  
 He that has a gude crap may thole some thistles.  
 He that has meikle wa'd ay hae mair.  
 He that has but ae ee maun tent that weel.  
 He that has a meikle nose thinks ilk ane speaks o't.  
 He that's ill to himsel will be gude to nae body.  
 He that lends his pat may see the his kail in his loof.  
 He that laughs at his ain joke spoils the sport o't.  
 He that lives upon hope has a slim diet.

- He that looks to freets, freets follow him.  
 He that shaws his purse, bribes the thief.  
 He that seeks mots, gets mots.  
 He that seeks a' opinions, comes ill speed.  
 He that teaches himsel has a fool for his master.  
 He that wad eat the kernel maun crack the nut.  
 He that winna thole maun flit mony a hole.  
 He was the bee that made the honey.  
 He winna send you away wi' a sair heart.  
 He wats na whilk end o' him's uppermost.  
 He woos for cake an' puding.  
 Hens are ay free o' horse corn.  
 His auld brass will buy a new pan.  
 His bark is war nor his bite.  
 His room's better than his company.  
 His tongue's na in his pouch.  
 Hooly an' fair gangs far in a day.  
 Hungry dogs are blyth o' bursten pudings.  
 Hungry stewards wear mony shoon.  
 Hunger is gude kitchen meat. *Optimum condimentum famæ.*  
 He that is far frae his gear is near his skaith.  
 Hand in use is father o' lear.  
 He maun hae leave to speak that canna had his tongue.  
 He that lippens to boden ploughs, his land will lie ley.  
 He rode sicker that ne'er fell.  
 He that winna read mother-head shall hear step-mother head.  
 He that crabs without cause, shall meat without mends.  
 He that may na as he wa'd, maun do as he may. *Ut quimus  
quando ut volumus, non licet.*  
 He is weel easit that has aught o' his ain when ithers gang to  
 meat.  
 He that does ill hates the light.  
 He that is evil deem'd is ha'f hang'd.  
 He that speaks the thing he shou'd na, hears the things he  
 wa'd na.  
 He that spends his gear on a whore, has baith shame an' skaith.  
 He that forsakes missour, missour forsakes him.  
 Ha'f a tale is enough for a wise man. *Verbum sapientia sat est.*  
 He that hews over hie, the spail will fa' into his ee.  
 He that eats while he lasts will be the war while he die.  
 He is a weak horse that mauna bear the sadle.

- He that borrows an' bigs, maks feasts an' thigs, drinks an' is  
 na dry, these three are na thrifty.  
 He is a proud tod that winna scrape his ain hole.  
 He is wise that when he is weel can had him see.  
 He is wise that is ware in time.  
 He is wise wha can mak a freend o' a fae.  
 Hair an' hair maks the carl's head bare.  
 Hear a' parties.  
 He that is red for windlestraws shou'd na sleep in lees.  
 He that is afraid o' a f—t shou'd ne'er hear thunder.  
 He rises o'er early that is hang'd ere noon.  
 He is na the fool that the fool is, but he that wi' the fool deais.  
 He that tholes o'ercomes.  
 He loos me for little that hates me for nought.  
 He that has twa huirds is able to get the third.  
 He is an airy beggar that mauna gang by ae man's door.  
 Ha' binks are sliddery.  
 He is na the best wright that hews maist speals.  
 He that ill does ne'er gude weens.  
 He that counts a' costs will ne'er put plough i' the yerd.  
 He that slays shall be slain.  
 He that is ill o' his harbory is gude o' the waykenning.  
 He that winna when he may, shanna when he wa'd.  
 Hanging gangs by hap.  
 He that is born to be hang'd will ne'er be drown'd.  
 He that comes unca'd sits unserv'd  
 He that comes first to the ha' may sit whar he will.  
 He that shames, let him be shent.  
 He gangs early to steal that canna say na.  
 He was scant o' news that tald his father was hang'd.  
 He shou'd hae a lang shafted spoon that sups kail wi' the de'il  
 He wa'd gang a mile to flit a sow.  
 Happy man, happy cavel.  
 He that aught the cow gangs nearest her tail.  
 He is worth nae weel that can bide nae wae.  
 He wa'd need a hale pow that ca's his neeghbour nitty pow.  
 He that counts but his host counts twice.  
 He that looks na ere he loup will fa' ere he wit o' himsel.  
 Hooly an' fairly men ride far journeys.  
 He that marries a daw eats meikle dirt.  
 He that marries ere he be wise, will die ere he thrive.

Hunting, hawking, an' paramours, for ae joy a hundred dis-  
pleasures.

Held in gear helps weel.

He is twice fain that sits on a stane.

He that does his turn in time sits ha'f idle.

He plaints early that plaints o' his kail.

He wa'd rake hell for a bodle.

He is gude that failed ne'er.

He is a sairy cook that mauna lick his ain fingers.

Hunger is hard in a hale maw.

Ha'f anch, is ha'f fill.

He shou'd wear iron shoon that bides his neeghbour's death.

Hame is hame though ever sae hamely.

He that is hated o' his subjects canna be a king.

Hap an' ha'penny is warld's gear enough.

He ca's me scabbed, because I winna ca' him sca'd.

He is blind that eats marrow, but he is blinder that lets him.

Hae God, hae a'.

Honesty is nae pride.

He that fishes afore the net, lang 'ere fish get.

He tint ne'er a cow that grat for a needle.

He that has na gear to tine has shins to pine.

He that taks a' his gear frae himsel an' gies to his bairns, it  
were weel waird to tak a mell an' knock out his barns.

He sits fu' still that has riven breeks.

He that does bidding 'serves na dinging.

He that blaws best bears awa' the horn.

He's weel staitit there-ben that will neither borrow nor len.

He will gar a deaf man hear.

He's sairest dung when his ain wand dings him.

He has wit at will that wi' an angry heart can haud him still.

PROVERBIAL SPEECHES OF PERSONS GIVEN TO SUCH VICES  
OR VIRTUES AS FOLLOW.

*Of Greedy Persons it is said :*

He can hide his meat and seek mair.

He will see day-light through a little hole.

He comes for drink, though draff be his errand.

*Of Well-skilled Persons.*

He was born in August.

He sees an inch afore his nose.

*Of Wilful Persons.*

He is at his wit's end.

He hears na at that ear.

He wa'd fain be forward, if he wist how.

He wa'd na gie ae inch o' his will for a span o' his thrift.

*Of Boasters or New Upstarts.*

His wind shaks na corn.

He thinks himsel nae page's peer.

He thinks himsel worth meikle mice dirt.

Henry Chick ne'er slew a man till he came near him.

*Of Fleivit Persons.*

His heart is in his hose.

He is mair fleivit nor he is hurt.

He looks as the wood were fu' o' 'hievs.

He looks like the laird o' pity.

He looks like a Lochaber axe.

*Of False Persons.*

He will get credit o' a house fu' o' unbor'd mill-stancs.

He looks up wi' the tae ee, & down wi' the tither.

He can lie as weel as a dog can lick a dish.

He bides as fast as a cat bound to a saucer.

He wad gar a man trow that the moon is made o' green cheese,  
or that the cat took the heron.

*Of Misnurtured Persons.*

He has a brasen face, *Perfecte frontis.*

He kens na the door by the door bar.

He spits on his ain blanket.

*Of Unprofitable Foolish Persons.*

He harps ay on ae string.

He robs Peter to pay Paul.

He rives the kirk to theek the quire.

He wags a wand i' the water.

He that rides ere he be ready wants some o' his gear.

*Of Wily Persons.*

He can hald the cat to the sun.

He kens his groats amang ither fowk's kail.

He neiffers for the better.

He's na sae daft as he lets on.



*Of Angry Persons.*

He has na gotten the first seat o' the midden the day.

*Of Inconstant Persons.*

He has changed his tippet, or his cloak, on the ither shou'der  
He is like a dog on a cat.

His e'ening sang an' his morning sang are na baith alike.  
He is an Aberdeen's man that taks his word again.

*Of Persons speaking pertinently.*

He has hit the nail on the head.  
He has toucht lim on the quick.

*Of Weasters and Divers.*

He has na a hale nail to claw him wi'.  
He has na a penny to buy his dog a loaf.  
He is as bare as the birk at Yule e'en.  
He begs at them that borrowed at him.  
He has brought his pack to a foot speed.  
He is on the ground.  
His hair grows through his hood.  
He has cryed himself diver.

*Of Proud Persons.*

He counts his ha'penny gude siller.  
He maks meikle o' his painted sheets.  
He gaes awa' wi' born head.  
He spills unspoken to.  
He has na that bachel to swear by.

*Of Untimous Persons.*

He is as weelcume as water in a riven ship.  
He is as weelcume as snaw in har'st.

*Of Rash Persons.*

He sets a' on six an' seven.  
He stumbles at a strae an' louns o'er a brae.

*Of Ignorant Persons.*

He does as the blind man when he casts his staff.  
He brings a staff to brak his ain head.  
He gars his ain wand ding him.  
He breeds o' the gaet that casts a' down at e'en.  
He has gude skill o' roasted woo'; when it stinks it is enough

*Of Effeminate Persons.*

He is John Thomson's man; couch carl.

He wears short hose.

*Of Drunkards.*

His head is fu' o' bees.

He may write to his freends.

His hand is i' the creel.

He is better fed nor nurtur'd.

He needs na a cake o' bread o' a' his kin.

*Of Hypocrites.*

He has meikle prayer but little devotion.

He rins wi' the hound an' hauds wi' the hare.

He has ae face to God an' anither to the de'il.

He is a wolf in a lamb's skin.

He braks my head an' syne puts on my hoo.

He can say, My jo, an' think it na.

He sleeps as dogs do when wives sift meal.

He will gae to hell for the house profit.

Hat luv an' hasty vengeance.

I, J.

I BREAK nae bread by your shins.

I can scarce believe you, you speak sae fair.

I hae gi'en a stick to brak my ain head.

I hae anither tcw on my rock.

I hae mair ado than a dish to wash.

I hae ta'en the sheaf frae the mare.

I hae baith my meat an' my mense.

I hae seen mair than I hae eaten.

I ken by my cog wha milks my cow.

I'll gie you a meeting, as Mungo did his mare.

I'll gar his ain gartans tie up his ain hose.

I'll gar him draw his belt to his ribs.

I'll ne'er dirty the bannet I'm gaen to put on.

I'll ne'er lout sae laigh, an' lift sae little.

I like na to mak a toil o' a pleasure.

I'm o'er auld a cat to draw a strae afore.

I'm na every man's dog that whistles on me.

I'm na oblig'd to summer an' winter it to you.

I might bring a better speaker frae home than you.

I may come to brak an egg i' your pouch.

I ne'er liked a dry bargain.

I ne'er loo'd 'bout gait, quo' the wife when she har'd her  
man o'er the ingle.

I ne'er loo'd meat that craw'd i' my crappie.

I think mair o' your kindness than it is a' worth

I wa'd na fodder you for your muck.

I wa'd na ca' the king my cousin.

I wa'd rather see't than hear tell o't.

I winna mak fish o' ane an' flesh o' anither.

I wish you readier meat than a rinnin hare.

I wish you as meickle gude o't as dogs get o' grass.

If fancy speir at ye, ye may say ye watna.

*If* and *and* spills mony a gude charter.

If e'er I find his cart tumbling I'se gie't a put.

If I canna do't by might I'll do't by slight.

If I live anither year, I'll ca' this year fern year.

If it can be nae better, it is weel it is nae war.

If it serve me to wear, it may gain you to look to.

If it dinna sell it winna sower.

If straiks be gude to gie they'll be gude to get.

If ye brew weel ye'll drink the better.

If ye do wrang mak amends.

Ill beef ne'er made gude broo.

Ill comes upon war's back.

Ill counsel will gar a man stick his ain mare.

Ill doers are ay ill dreaders.

Ill getting hat water frae neath cauld ice.

Ill hearing maks bad rehearsing.

Ill laying up maks mony thieves.

Ill news are aft o'er true.

Ill payers are ay gude cravers.

Ill workers are ay gude to-patters.

Ill-will ne'er spake weel.

Joke at leisure, ye kenna wha may jybe yoursel.

Joke, an' let the jaw gae o'er.

It came wi' the wind, let it gang wi' the water.

It is a gude game that fills the wame.

It is a gude tongue that says nae ill.

It is an ill wind that blaws nae body gude.

It is an ill cause that the lawyer thinks shame o'.

It is a mean mouse that has but ae hole.

It is a sign o' a hale heart to rift at the ruple.

- It is a sairy hen that canna scrape for ae bird.  
 It is a tight tree that has neither knap nor gaw.  
 It is but kindly that the pock sau'r o' the herrin.  
 It is better to sup wi' a cutty than want a spoon.  
 It is by the head that the cow gi'es milk.  
 It is come to meikle, but 'tis na come to that.  
 It is gude mawt that comes a will.  
 It is gude to be out o' harm's gate.  
 It is gude to be sib to siller.  
 It is gude to be gude in your time, ye kenna how lang it may last.  
 It is hard to sit in Rome an' fight wi' the pope.  
 It is hard to please a' parties.  
 It is hard baith to hae an' want.  
 It is kittle shooting at corbies an' clergy.  
 It is needless to pour water on a drown'd mouse.  
 It is na tint that a freend gets.  
 It is na, What is she? but, What has she?  
 It is past joking when the head's aff.  
 It is weel war'd that wasters want.  
 It is weel that our fau'ts are na written on our face.  
 It is the best spake i' your wheel.  
 It will be a feather out o' your wing.  
 It was ne'er for naething that the glad whistled.  
 It is a sairy brewing that is na gude in the newing.  
 It's tint that's done to auld men an' bairns.  
 Ill weeds wax weel.  
 In some man's aught maun the auld horse die.  
 It is a sooth dream that is seen wauking.  
 It is ill to tak out o' the flesh that is bred i' the base.  
 Ill win, ill wait.  
 It is a silly flock whar the ewe bears the bell.  
 It is sin to lie on the de'il.  
 It is gude gear that pleases the merchant.  
 It is gude mou' that fills the wame.  
 It is nae time to stoop when the head's aff.  
 It is fair in ha', whar beards wag a'.  
 If you do nae ill, do nae ill like.  
 If ye steal na my kail, brak na my dike.  
 If ye may spend meikle, put the mair to the fire.  
 If I can get his cart at a water, I shall lend it a put.

- If I mauna kep goose, I shall kep gaislin.  
 It is eith to ery Yule on anither man's coast.  
 Ilka man as he looes, let him send to the cooks.  
 It is eith to swim whar the head is held up.  
 It is weel wairt they hae sorrow, that buy it wi' their siller.  
 If ane winna, anither will.  
 It is ill to tak breeks aff a bare a—.  
 It is dear-bought honey that is lickt aff a thorn.  
 If God be wi' us, wha will be against us?  
 It is ill to bring but the thing that is na thereben  
 It that lies na i' your gate braks na your shins.  
 It is nae play whar ane greets an' anither laughs.  
 It is true that a' men say.  
 I hae a gude bow, but it is i' the castle.  
 It is hard to sing at the brod, or kick at the prick.  
 Ilka man mend ane, an' a' will be mended.  
 It is a sairy collop that is ta'en aff a capon.  
 Ill bairns are ay best heard at hame.  
 It is ill to wauken sleeping dogs.  
 Ill herds mak fat wolves.  
 It is hard to wed an' thrive in a year.  
 It is gude sleeping in a hale skin.  
 It is ill to draw a strae afore an auld cat.  
 It is gude fishing in drummlly waters.  
 It is little o' God's might to mak a poor man a knight  
 It is gude baking beside meal.  
 It is gude goose that draps ay.  
 It is na the habit that maks the monk.  
 It is na gude to want an' to hae.  
 I shall sit on his skirt.  
 It is a bare moor that he gaes o'er an' gets na a cow.  
 I shall haud his nose to the grindstane.  
 It gaes as meikle in his heart as his heel.  
 It gaes in at ae lug an' out o' the ither.  
 It is nae mair pity to see a woman greet, nor to see a goose  
 gae barefoot.  
 It is weel said, but wha will bell the cat?  
 It is short while since the louse bore the langell.  
 I hae a sliddery eel by the tail.  
 It is as meet as a sow to bear a sadle.  
 It is as meet as a thief for the widdy.

I wa'd I had as meikle black spice as he counts himsel worthy mice dirt.

It will be an ill web to bleach.

I canna find you baith tales an' ears.

It is ill making a bowing horn o' a tod's tail.

If e'er you mak a lucky pudding I shall eat the prick.

If that God will gie, the de'il canna reave.

In a gude time I say it, in a better I leave it.

It is a silly pack that mauna pay the customs.

I hae seen as light a green.

It is a cauld coal to blaw at.

It is a fair field whar a' is dung down.

It is a sair dung bairn that darna greet.

I wat whar my ain shoe binds me.

If you wanted me an' your meat, ye wa'd want a gude freend.

## K.

KEEP something for a sair fit.

Keep your ain fish-guts to your ain sea-maws.

Keep your tongue within your teeth.

Keep the feast to feast day.

Keep the staff i' your ain hand.

Keep your breath to cool your crowdie.

Kend fowk's nae company.

Kiss a sclave-stane, an' that winna slaver you.

Kyth i' your ain colours, that fowk may ken you.

Keme seenil, keme sair.

Kindness comes o' will.

Kindness will creep whar it mauna gang.

Kindness canna be bought for gear.

Kail spairs bread.

Kemsters are ay creishie.

Knowledge is eith born about.

Kings are out o' play.

Kings an' bears aft worry their keepers.

Kings hae lang ears.

King's caff is worth ither men's corn.

Kindness lies na ay in ae side o' the house.

## L.

LANG fasting gains nae meat.

Lang look'd for comes at last.  
 Lang fasting gathers wind.  
 Lang straes are nae mots.  
 Lang or ye sadle a foal.  
 Law-makers shou'd na be law-brakers.  
 Laugh at leisure, ye may greet ere night.  
 Lay the head o' the sow to the tail o' the **grise**.  
 Leave weelcume a-hent ye.  
 Leave aff as lang as the play's gude.  
 Learn you to an use, an' ye'll ca't custom.  
 Let na the plough stand to slay a mouse.  
 Let bell'd wethers brak the snaw.  
 Let him tak a spring on his ain fiddle.  
 Let him cool i' the skin he hat in.  
 Let his ain wand ding him.  
 Let never sorrow come sae near your heart.  
 Let the horns gang wi' the hide.  
 Let the morn come, an' the meat wi't.  
 Let the kirk stand i' the kirk-yard.  
 Let them care that come a-hent.  
 Lie for him, an' he'll swear for you.  
 Light burdens brak nae banes.  
 Like Scotsmen, ay wise a-hent the hand.  
 Like the cur i' the crub, he'll neither do nor let do.  
 Like's an ill mark.  
 Like a sow playing on a trump.  
 Like the wife that never cries for the ladle till the pat rins o'er.  
 Lippen to me, but look to yoursel.  
 Little ken'd the less car'd for.  
 Little odds a-tween a feast and a fu' wame.  
 Loud in the loan was ne'er a gude milk cow.  
 Luv's as warm amang cotters as courtiers.  
 Luv your freend, an' look to yoursel.  
 Little intermitting maks gude freends.  
 Lang tarrowing taks a' the thanks awa'.  
 Little said is soon mended, an' a little **gear is soon spended**.  
 Lang lean maks hame-cauld cattle.  
 Little wit maks meikle travail.  
 Lear young, lear fair.  
 Like draws to like, a scabbed horse to an auld dike.  
 Laith to bed, laith out o't.

Little may an auld nag do that mauna nicher.  
 Let them that are cauld blaw at the coal.  
 Lang standing an' little offering maks a poor priest.  
 Luvè has nae lack, be the dame e'er sae black.  
 Leave the court ere the court leave thee.  
 Light suppers mak lang life days.  
 Lik'd gear is ha'f bought.  
 Little winning maks a heavy purse,  
 Lifeless, faultless.  
 Laith to the drink, laith frae't.  
 Lightly come, lightly gane.  
 Last in bed, best heard.  
 Law's costly, tak a pint an' 'gree.  
 Little wats the ill-willy wife what a dinner may haud in.  
 Lads will be men.  
 Laugh, an' lay't down again.  
 Likely lies i' the mire, an' unlikely gaes by it.  
 Let him drink as he has brewen.  
 Like to die mends na the kirk-yard.  
 Lang sports turn to earnest.  
 Lang or ye cut Falkland wood wi' a penknife.  
 Luvè me lightly, luvè me lang.  
 Let alane maks mony a loon.  
 Little troubles the ee, but far less the saul.  
 Little kens the wife that sits by the fire, how the wind blaws  
 on hurly-burly swire.  
 Lips gae, laps gae, drink an' pay.

## M.

MAIDENS bairns are ay weel bred.  
 Mair by luck than gude guiding.  
 Mair haste the war speed, quo' the taylor to the lang threed.  
 Mair hamely than weelcume.  
 Mak ae wrang step, an' down ye gae.  
 Mak a kirk an' a mill o't.  
 Mak the best o' an ill bargain.  
 Mak your hay when the sun shines.  
 Malice is ay mindfu'.  
 May bees flee na at this time o' the year.  
 Men are na to be met by inches.  
 Meikle wa'd ay hae mair.



Meikle mou'd fowk hae ay hap to their mea.  
 Meikle may fa' a-tween the cap an' the lip.  
 Money maks a man free ilka whar.  
 Mony hounds may soon worry ae hare.  
 Mony excuses pisses the bed.  
 Mony wite their wife for their ain thriftless life.  
 Mony dogs die or ye fa' heir.  
 Mony a ane's gear has hastened his hinder end.  
 Mony gude-nights is laith awa'.  
 Mony ways to kill a dog though ye dinna hang him.  
 Mony cooks ne'er made gude kail.  
 Must is a king's word.  
 My tongue is na beneath your belt.  
 My market's made, ye may lick a whip shaft.  
 Mony irons i' the fire, part maun cool.  
 Maidens shou'd be mim till they're married, an' then they may  
 burn kirks.  
 Mony purses haud freends lang thegither.  
 Meat feeds, an' claith cleeds, but manners mak a man.  
 Mony hands mak light wokr.  
 Mak na twa mews o' ae daughter.  
 Meat's gude, but mense is better.  
 Mony masters, quo' the paddock, when ilka tine o' the harrow  
 took him a tide.  
 Mint ere ye strike.  
 Mony lack what they wa'd hae i' their pack.  
 Misterfu' fowk mauna be mensfu'.  
 Mister maks man o' craft.  
 Mony sma's mak a great.  
 Mastery maws dow the meadow.  
 Meikle water rins by that the miller wats na o'.  
 Meikle maun a gude heart thole.  
 Mony care for meal that hae baken bread enoug.  
 Meikle spoken, part spilt.  
 Messengers shou'd neither be headed nor hang'd.  
 Men are blind i' their ain cause.  
 Mony words wa'd hae meikle drink.  
 Man propones, but God dispones.  
 Mony ane serve a thankless master.  
 Mony words fill na the firlo.  
 Mony aunts mony eems, mony kin an' few freends.

Men goe o'er the dyke at the laighest.  
 Mends is worth misdeeds.  
 Meikle head, little wit.  
 Millers tak ay the best mouter wi' their ain hand.  
 Mony ane spears the gate they ken fu' weel.  
 Muzzle na the ox's mou'.  
 Meikle wa'd fain hae mair.  
 Mony ane tines the ha'f-merk whinger for the ha'ppenny whang.  
 Mak na meikle o' little.  
 Mony ane maks an errand to the ha' to bid the lady gude-day  
 Mony ane brings the rake, but few the shool.  
 Mak nae bawks o' gude bear land.  
 March whisquer was ne'er a good fisher.  
 Meat an' mass hinders nae man.

## N.

NAE fool to an auld fool.  
 Nae freend to a freend in need.  
 Nae great loss but there's some advantage.  
 Nae penny nae pater-noster.  
 Nae sooner up than her head's i' the ambry.  
 Nae safe wading in unco waters.  
 Naething freer than a gift.  
 Naething is balder than a blind mare.  
 Naething to be done in haste but gripping o' fleas.  
 Naething to do, but draw in your stool, an' sit down  
 Nane but fools an' knaves lay wagers.  
 Nane sae weel but he hopes to be better.  
 Narrow gather'd, widely spent.  
 Near's my sark, but nearer my skin.  
 Neck or naething; the king loos nae cripples.  
 Neither fish nor flesh, nor gude red herring.  
 Ne'er let on you, but laugh i' your ain sleeve.  
 Ne'er put a sword in a wood man's hand.  
 Ne'er put the plough afore the owsen.  
 Ne'er quat certainty for hope.  
 Ne'er scad your lips in ither fowks' kail.  
 Ne'er seek a wife till ye ken what to do wi' her.  
 Ne'er shaw me the meat, but the man.  
 Ne'er shaw your teeth unless you can bite.  
 Ne'er tell your fae when your feet sleeps.  
 Nineteen nay-says o' a maiden are ha'f a grant.

Now's now, an' yule's in winter.  
 Nature passes nurture.  
 Nae man can baith sup an' blaw thegither. *Sorbere et flare.*  
 Naething enters into a close hand.  
 Need maks virtue.  
 Necessity has nae law.  
 Nearest the kirk the farthest frae God.  
 Nearest the king, nearest the widdie.  
 New lords hae new laws.  
 Nae man has a tack o' his life.  
 Nearest the heart, nearest the mou'.  
 Ne'er rode, ne'er fell.  
 Need gars naked men rin, an' sorrow gars websters spin.  
 Near is the kirtle, but nearer is the sark.  
 Naething is difficult to a weel-willed man.  
 Nae plea is best.  
 Naething comes fairer to light than what has been lang hidden.  
 Nane can play the fool sae weel as a wise man.  
 Nae man can mak his ain hap.  
 Nae penny, nae pardon.  
 Nae man can seek his marrow i' the kirn sae weel as he that  
 has been in it himsel.  
 Nae wonder to see wasters want.

## O.

O'ER meikle hameliness spills gude courtesy.  
 O'er meikle loose leather about your chafts.  
 O' a' sorrow a fu' sorrow's best.  
 O' a' meat i' the warld drink gaes best down.  
 On painting an' fighting look adriegh.  
 Oppression will mak a wise man wood.  
 Out o' sight out o' langour.  
 O'er fast o'er loose.  
 O' enough men leave.  
 O'er great familiarity genders despite.  
 Out o' debt out o' danger.  
 O'er narrow counting culzies nae kindness.  
 O' twa ills chuse the least.  
 O' ither fowk's leather ye tak large whangs.  
 O'er mony greeves but hinder the wark.  
 O' the abundance o' the heart the mou' speaketh.

O' a' war peace is the final end.  
 O' ill debtors men get aiths.  
 O' need mak virtue.  
 Open confession is gude for the saul.  
 O' ae ill comes mony.  
 O'er hat o'er cauld.  
 O'er high, o'er laigh.  
 O'er meikle o' ae thing is gude for naething.

## P.

PLAY's gude while it is play.  
 Poor fowk's freends soon misken them.  
 Provision in season maks a bien house.  
 Put on your spurs, an' be at your speed.  
 Priests an' dooes mak foul houses.  
 Pride an' sweerness tak meikle uphauding.  
 Pride ne'er leaves its master till he gets a fa .  
 Pride an' grace ne'er dwell in ae place.  
 Pride finds nae cauld.  
 Pride will hae a fa'.  
 Put your hand nae fartner than your sleeve will reach.  
 Put your hand i' the creel, an' tak out an adder or an eel.  
 Put a coward to his metal an' he'll fight the de'il.  
 Put twa pennies in a purse an' they'll creep thegither.  
 Put your finger i' the fire, an' say it was your fortune.  
 Puddings an' paramours shou'd be hastily handled.  
 Puddings an' wort are hasty dirt.  
 Possession is eleven points o' the law.  
 Poor fowk are fain o' little.  
 Poor fowk are soon pish't on.  
 Play wi' your play fairs.  
 Pith is gude in a play.  
 Painters an' poets hae liberty to lie.  
 Pay him hame in his ain coin.  
 Placks an' bawbees grow pounds.  
 Peter in, Paul's out.  
 Pennyless sauls may pine in purgatory.

## Q.

QUALITY without quantity is little thought o'.  
 Quey-caufs are dear veal.

Quick, for ye'll ne'er be cleanly.  
Quick returns mak rich merchants.

## R.

RATHER spill your joke than tine your freend.  
Rich fowk hae routh o' freends.  
Ride fair, an' jap nane.  
Right wrangs nae man.  
Robin that herds on the height can be as blyth as Sir Robert  
the knight.  
Rot him awa' wi' butter an' eggs.  
Reason binds the man.  
Roose the ford as ye find it.  
Roose the fair day at e'en.  
Rackless youth maks ruefu' eild.  
Royet lads may mak sober men.  
Right mixture maks gude mortar.  
Rule youth weel, an' eild will rule itsel.  
Rome was na bigged in ae day.  
Rue an' thyme grow baith in ae garden.  
Raw dads mak fat lads.  
Raise nae mae de'ils than ye're able to lay.  
Raw leather raxes.

## S.

SAIR cravers are ay ill payers.  
Say still no, an' ye'll ne'er be married.  
Scart the cog wa'd sup mair.  
Scorn comes commonly wi' skaith.  
Seeing's believing a' the world o'er.  
Seeth stanes in butter the broo will be gude.  
Serve yoursel till your bairns come to age.  
Set that down on the back side o' your count-book.  
Set a knave to grip a knave.  
Set a stout heart to a stay brae.  
Sharp stamachs mak short graces.  
Shallow waters mak maist din.  
She is a wise wife that wats her ain weird.  
She looks as if butter wa'd na melt in her mou'.  
She hauds up her head like a hen drinking water.  
She's better than she's bonny.  
Silence grips the mouse.

Smooth waters rin deep.  
 Sma' fish are better than nae fish.  
 Sorrow an' ill weather come unsent for.  
 Some hae a hantle fauts, ye're only a ne'er-do-weel.  
 Speak gude o' pipers, your father was a fiddler.  
 Spilt ale is war than water.  
 Stay, an' drink o' your ain browst.  
 Strike the iron as lang as it is hat.  
 Stown dints are sweetest.  
 Sudden freendship, sure repentance.  
 Sup'd-out wort was ne'er gude ale.  
 Sweer to bed, an' sweer up i' the morning.  
 Seldom rides tyne the spurs.  
 Sic man sic master, sic priest sic offering.  
 Sic as ye gie sie will ye get.  
 Sic reek as is therein comes out o' the lum.  
 Shod i' the craddle, an' barefoot on the stibble.  
 Standing dubs gather dirt.  
 Sooth bourd is nae bourd.  
 Seldom lies the de'il dead by the dyke-side.  
 Saying gangs cheap.  
 Spit on a stane an' it will be wet at last.  
 Saft fire maks sweet mawt.  
 Sturt pays nae debt.  
 Silly bairns are eith to lear.  
 Saw thin, shear thin.  
 Send an' fetch.  
 Soon enough if weel enough.  
 Shame fa' them that shame think to dc themselves a gude turn.  
 Shame's past the shed o' your hair.  
 Sic father sic son.  
 Seenil seen soon forgotten.  
 She's a foul bird that files her ain nest.  
 Speer at Jock Thief if I be a leal man.  
 Soon gotten soon spent.  
 She's a sairy mouse that has but ae hole.  
 Surfeits slay mae than swords.  
 Seek your saw whar ye gat your ail, an' beg your barm whar  
 you buy your ale.  
 Send you to the sea ye'll na get saut water.  
 Sma' winnings mak a heavy purse.

She that taks gifts hersel she sells, an' she that gie's them  
dces naething else.

She's na to be made a sang o'.

Scotsmen reckon ay frae an ill hour.

Sain yoursel frae the de'il an' the laird's bairns.

Shaw me the guest the house is the war o'.

Shaw me the man an' I'll shaw you the law.

Swear by your burnt shins.

Sairy be your meal-pock, an' ay your neive i' the neuk o't.

Scant o' cheeks maks a lang nose.

Sweet i' the bed an' sweer up i' the morning, is na the best  
house-wife.

Saut, quo' the souter, when he had eaten a cow a' but the  
tail.

Souters an' taylors count hours.

Souter shou'd na gae ayont their last.

Souters shou'd na be sailors that can neither steer nor row.

Some body may come to kame your head backwards.

Stuffing hads out storms.

Slaw at meat, slaw at wark.

Slander leaves a slur.

## T.

TAK it a', an' pay the merchant.

Tak the bit an' the buffet wi't.

Tak a pint, an' 'gree, the law's costly.

Tak your ain will, an' then ye'll no die o' the pet.

Tak your venture, as mony a gude ship has done.

Tak your thanks to feed your cat.

Tak a hair o' the dog that bit you.

Tak me na up afore I fa'.

Tell nae tales out o' the school.

That's a tale o' twa drinks.

That's but ae doctor's opinion.

That's for the father, but na for the son.

That's for that, as butter's for fish.

That's my tale, whar's yours ?

That's the piece a step-bairn ne'er gets.

The auld aver may die waiting for new grass

The back an' the belly haud every ane busy.

The book o' Maybees is very braid.

The banes o' a great estate are worth the piking.  
 The cause is gude, an' the word's fa' on.  
 The cure may be war than the disease.  
 The cow that's first up gets the first o' the dew.  
 The death o' the first wife made sic a hole in his heart that a  
     the lave slipt easily through.  
 The first sup o' a fat haggis is the bauldest.  
 The farther in the deeper.  
 The feathers bear awa' the flesh.  
 The happy man canna be herried.  
 The king's errand may come in the cadger's gate.  
 The lazy man's the beggar's brither.  
 The lucky pennyworth sells soonest.  
 The langest day will hae an end.  
 The laird may be laired, an' need his hind's help.  
 The mawt is aboon the meal wi' him.  
 The mair noble the mair humble.  
 The mair mischief the better sport.  
 The pain o'ergangs the profit.  
 The poor man's aye put to the warst.  
 The poor man pays for a'.  
 The poor man's shilling is but a penny.  
 The strangest horse lousps the dike.  
 The scholar may war the master.  
 The smith has ay a spark i' his hause.  
 The simple man's the beggar's brither.  
 The thieffer like the better sodger.  
 The thing that's done is na to do.  
 The tod keeps ay his ain hole clean.  
 The tod's whelps are ill to tame.  
 The tod ne'er fares better than when he's bann'd.  
 The worth o' a thing is best ken'd by the want o't.  
 The warld is bound to nae man.  
 The unsonsy fish gets the unlucky bait.  
 There is mony a true tale tauld in jest.  
 There is a measure in a' things.  
 There is naething ill said that's no ill ta'en.  
 There was a wife that kept her supper for her breakfast, an'  
     she was dead or day.  
 There was ne'er enough whar naething was left.  
 There is skill in gruel making.



There is a time to gley, an' a time to look even.  
 There is a great differ atween market days.  
 There is an end o' an auld sang.  
 There is ay life for a living man.  
 There is an act i' the laird o' Grant's court, that no aboon  
 eleven speak at anes.  
 There are mae married than good house-hauders.  
 There ne'er came ill after gude advisement.  
 There is fey blude i' your head.  
 There grows nae grass at the cross.  
 There is life in a mussel as lang as she cheeps.  
 There is little to sew when taylors are true.  
 They are ay gude that are far awa'.  
 They are na a' saints that get haly water.  
 They loo me for little that hate me for nought.  
 They that gie you hinder you to buy.  
 They that burn you for a witch lose a' their coals.  
 They that drink langest live langest.  
 They that lie down for luve shou'd rise for hunger.  
 They were scant o' bairns that brought you up.  
 They wist as well that dinna speer.  
 They that bourd wi' cats maun count upo' scarta.  
 They are eith hindered that are na furdersome.  
 Thistles are a salad for asses.  
 Thole weel is gude for burning.  
 Till ither tinkler's ill mawt ye 'gree.  
 Time tint is ne'er to be found.  
 Time an' thinking tame the strangest grief.  
 Tine heart an' a's gane.  
 Tine thimble, tine thrift.  
 True blue will ne'er stain.  
 Truth an' honesty keep the crown o' the causey.  
 Try your freend or you need him.  
 Twa words maun gang to that bargain.  
 Twa wits are better than ane.  
 The mair haste the war speed.  
 Tide an' time bide nae man.  
 Twa daughters an' a back door are three stark thieves.  
 There was ne'er a cake but it had a mak.  
 There came ne'er a hearty fart out o' a wran's a—.  
 Toom bags rattle.

The thing that's fristed is na forgi'en.  
 Tak part o' the pelf when the pack's dealing.  
 Tramp on a snail an' she'll shoot out her horns.  
 They are lightly herried that hae a' their ain.  
 There is little for the rake after the besom.  
 They buy gude cheap that bring naething hame.  
 Thraw the wand while its green.  
 The souter's wife's warst shod.  
 The taylor's wife's warst clad.  
 The warst warld that ere was some man wan.  
 They will ken by a bawbee if a priest will tak offering.  
 Time tries a'.  
 The weeds o'ergrow the corn.  
 Tak time when time is, for time will awa'.  
 The piper wants meikle that wants his nether chafts.  
 They are weelcume that bring.  
 The langer we live we see the mae ferlies.  
 There are mony sooth words spoken in bourding.  
 There is nae thief without a resetter.  
 There is mony a fair thing fu' fa'se.  
 There's nae man sae deaf as he that winna hear.  
 There ne'er was a fair word in flyting.  
 The mou' that lies slays the saul.  
 Trot father, trot mither, how can foal amble?  
 They were ne'er fain that fidg'd, nor fu' that lick'd dishee.  
 Twa wolves may worry ae sheep.  
 Twa fools in ae house are a couple o'er mony.  
 The day has een, the night has ears.  
 The tree fa's na at the first stroke.  
 The mair ye tramp on a t—d it grows the braider.  
 There's nane without a faut.  
 The de'il's a busy bishop in his ain diocese.  
 There's nae freend to a freend in mister.  
 There's nae fool to an auld fool.  
 Touch a gaw'd horse on the back an' he will fling.  
 There's remeid for a' things but stark death!  
 There's nae medicine for fear.  
 The weakest gaes to the wa'.  
 Thou will get nae mair o' the cat but the skin.  
 There's mair maidens nor maukins.  
 They laugh ay that win.  
 Twa bits are better nor ane.

They put at the cart that's ay ga'en.  
 Three may keep counsel if twa be awa'.  
 They are gude wily o' their horse that hae nane.  
 The mae the merrier, the fewer the better cheer.  
 The blind horse is the hardiest.  
 There are mae ways to the wood nor ane.  
 There are meikle atween word an' deed.  
 They that speir meikle will get wot o' part.  
 The less play the better.  
 The mair cost the mair honour.  
 There's naething mair precious nor time.  
 True luv's kythe in time o' need.  
 There are mony fair words i' the marriage-making, but few i  
     the tocher-gude paying.  
 The higher up the greater fa'.  
 The mither o' a' mischief is nae mair nor a midge wing.  
 There is little sap in dry pea-hools.  
 This bolt came ne'er out o' your bag.  
 Thy tongue is nae scandal.  
 Tak him up there wi' his five eggs, an' four o' them rotten.  
 The next time ye dance, ken wha ye tak by the hand.  
 The goose-pan's aboon the roast.  
 Thy thumb is under my belt.  
 There's a dog i' the well.  
 Touch me na on the sair heel.  
 The shots o'ergae the auld swine.  
 Tak a man by his word, an' a cow by her horn.  
 There's meikle hid meat in a goose ee.  
 They had ne'er an ill day that had a gude e'en.  
 There belongs mair to a bed nor four bare legs.  
 The greatest clerks are na the wisest men.  
 The grace o' God is gear enough.  
 The wise mak jests, an' fools repeat them.  
 Twa hungry meltiths mak the third a glutton.  
 This warld winna last ay.  
 The de'il an' the dean begin wi' ae letter; when the de'il has  
     the dean the kirk will be the better.  
 There's naething sae crouse as a new washen louse.  
 They are as wise as speir na.  
 They mense little the mou' that bite aff the head.  
 They gae near my a— that steal my hippen.

## U.

UNDER water dearth, under snaw bread.  
Use maks perfytness.

## W.

WANT o' wit is war than want o' wealth.  
Wealth i' the widow's house, kail but saut.  
Weelome is the best dish i' the kitchen.  
Weel, quoth Willy, when his wife dang him.  
Weel is that weel does.  
Were it na for hope, the heart wa'd brak.  
We'll ne'er ken the worth o' the water till the well gae dry.  
We are ay to lear as lang as we live.  
We can poind for debt, but no for unkindness.  
We can shape their wylie coat, but no their weird.  
We'll ne'er big sandy bourrocks thegither.  
We'll bark ourselves ere we buy dogs sae dear.  
We canna baith sup an' blaw.  
We maun live by the living, an' no by the dead.  
We are bound to be honest, but no to be rich.  
Wha invited you to the roast?  
Wha can haud what will awa' ?  
Wha dar bell the cat?  
Wha can help misluck?  
Wha comes aftner, an' brings less?  
What we first lear we best ken.  
What the ee sees na the heart rues na.  
What ye win at that ye may lick aff a hat girdle.  
What carlins hain, cats eat.  
What's my case the day may be your's the morn.  
What's war than ill luck?  
When ae door steeks anither opens.  
When my head's down my house is theekit.  
When the cow's in a clout she's soon picked out.  
When poverty comes in at the door freendship flees out at the  
window.  
When a' freets fail, fire's gude for the fearcy.  
When a ewe's drown'd she's dead.  
When you are serv'd a' the geese are water'd.  
When ye're ga'en an' coming, the gate's na toom.

When he dies for age ye may quak for fear.  
 When you are weel, haud yourself sae.  
 Whar the buck's bound there he maun bleet.  
 Whar drums beat laws are dumb.  
 Wee things fley cowards.  
 Wilfu' waste maks waefu' want.  
 Will a fool's feather i' my cap gar my pat play.  
 Will an' wit strive wi' ye.  
 Wink at wee fauts, your ain are meikle.  
 Wise men may be whilly'd wi' wiles.  
 Wit bought is worth twa for nought.  
 Work for nought maks fowk dead sweer.  
 Wrang has nae warrant.  
 Whar the deer's slain some o' the blood will lie.  
 When drink's in wit's out.  
 When the steed's stown steek the stable-door.  
 When the tod preaches bewar o' the hens.  
 When the cap's fu' carry it even.  
 What better is the house that the daw rises soon?  
 When thieves reckon leal fowk come to their gear.  
 When I'm dead mak me cawdle.  
 When the heart's fu' the tongue will speak.  
 When the crow flees her tail follows.  
 Wrang count is nae payment.  
 Whiles you, whiles I, sae gangs the bailliary.  
 When the heart's fu' o' lust the mou's fu' o' leasing.  
 What need a rich man be a thief?  
 What canna be cured maun be endured.  
 When thy neeghbour's house is in danger tak care o' your ain.  
 When ilka ane gets their ain the thief will get the widdy.  
 When the iron is hat it's time to strike.  
 When the wame's fu' the banes wa'd be at rest.  
 Wham God will help nane can hender.  
 When a' men speak nae man hears.  
 When the well's fu' it will rin o'er.  
 When the gudeman's awa' the braid-claith's tint.  
 When the gudewife's awa' the keys are tint.  
 Whar stands your great horse?  
 Whar the pig's broken let the sherds lie.  
 When freends meet hearts warm.  
 Weapons bode peacc.

Wiles help weak fowk.  
 Words are but wind, but dunts are the de'il.  
 Wark bears witness wha weel does.  
 Wealth gars wit waver.  
 Weel bides weel betides.  
 When a fool finds a horse-shoe, he thinks ay the like to do  
 Wi' empty hand nae man shou'd hawks allure.  
 Weel kens the mouse when the cat's out o' the house.  
 Weel war a' that gars the plough draw.  
 We hounds slew the hare, quo' the messon.  
 Wonder lasts but nine nights in a town.  
 Women an' bairns lein what they ken na.  
 Wont beguil'd the lady.  
 Wauken na sleeping dogs.  
 Whoredom an' grace can ne'er stay in ae place.  
 We hae a craw to pluck.  
 Weel gude mither daughter.  
 Wood in wilderness, an' strength in a fool.  
 Wit in a poor man's head an' moss on a mountain avails nae-  
 thing.  
 Weels him and waes him that has a bishop in his kin.

## Y.

YE breed o' the cow's tail, ye grow backward.  
 Ye breed o' foul weather, ye come unsent for.  
 Ye breed o' the chapman, ye're ay to hansel.  
 Ye breed o' few of the laird's tenants, o'er hat.  
 Ye breed o' gude mawt, ye're lang a-coming.  
 Ye crack crously wi' your bannet on.  
 Ye cut afore the point.  
 Ye come a day after the fair.  
 Ye canna mak a silk purse o' a sow's lug.  
 Ye canna see the wood for trees.  
 You canna fare weel but you cry roast meat.  
 Ye came a clipping time.  
 Ye canna preach out o' your ain poupit.  
 Ye come to the gait's house to thig woo.  
 Ye canna do but ye o'er do.  
 Ye drive the plough afore the owsen.  
 Ye dinna ken whar a blessing may light.  
 Ye drew na sae weel when my mare was i' the mire.

Ye fand it whar the highlant man fand the tanga.  
 Ye glowr'd at the moon, an' fell on the midden.  
 Ye glowr like a wild cat out o' a whin bush.  
 Ye gae far about seeking the neerest.  
 Ye hae ran lang on little ground.  
 Ye hae o'er foul feet to come sae far ben.  
 Ye hae gotten a ravel'd hasp o't.  
 Ye hae ta'en the measure o' his fit.  
 Ye hae o'er meikle loose leather about your chafts.  
 Ye hae tint your ain stomach, and found a tike's.  
 Ye hae put a toom spoon i' my mou'.  
 Ye hae fasted lang, an' worried on a midge.  
 Ye hae naething to do, but suck an' wag your tail.  
 Ye hae tint the tongue o' the trump.  
 Ye hae staid lang, an' brought little wi' ye.  
 Ye hae ta'en upo' you as the wife did the dancing.  
 Ye hae the wrang sow by the lug.  
 Ye-ken what drinkers dree.  
 Ye ken na wha may cool your kail yet.  
 Ye live at the lug o' the law.  
 Ye'll neither dance, nor haud the candle.  
 Ye'll na sell your hen in a rainy day.  
 Ye'll ne'er cast saut on his tail.  
 Ye'll na herry yoursel wi' your ain hands.  
 Ye look liker a thief than a bishop.  
 Ye let little gae by you, unless it be the swaliow.  
 Ye may gang farther an' fare war.  
 Ye may be heard whar ye're na' seen.  
 Ye may dight your neb, an' flee up.  
 Ye maun tak the will for the deed.  
 Ye mete my pease by your ain peck.  
 Ye'll ne'er die on your ain assize.  
 Ye'll drink afore me.  
 Ye'll find him whar ye left him.  
 Ye may tak the head for the washing.  
 Ye'll get the cat wi' the twa tails.  
 Ye'll beguile nane but them that lippen to you.  
 Ye'll mend when ye grow better.  
 Ye'll ne'er be sae auld wi' sae meikle honesty.  
 Ye ne'er saw green cheese but your een reel'd.  
 Ye ne'er coft the cat's saut yet.

Ye're as daft as ye're days auld.  
 Ye're a gude seeker, but an ill finder.  
 Ye're nae chicken for a' your cheeping.  
 Ye're like Macky's mare, ye brak fairly aff.  
 Ye're gude enough, but ye're na braw new.  
 Ye're na sae poor as ye peep.  
 Ye're weel awa', if ye bide, an' we're weel quat.  
 Ye're o' sae mony minds ye'll ne'er be marry'd  
 Ye're ne'er pleas'd, fu' nor fasting.  
 Ye're unco gude, an' ye'll grow fair.  
 Ye're sair fash'd hauding naething thegither.  
 Ye're na fed wi' deaf nuts.  
 Ye're sick, but no sair handled.  
 Ye're busy seeking the thing that's na tint.  
 Ye're like the hens, ye rin ay to the heap.  
 Ye're fley'd o' the day ye ne'er saw.  
 Ye're best when ye're sleeping.  
 Ye're a sweet nut, if ye were weel crack'd.  
 Ye're na light whar ye lean a'.  
 Ye're Davy do a' thing, an' gude at naething,  
 Ye're come o' the house o' Harletillim.  
 Ye're hat yet, an' your belt's hale.  
 Ye soon weary o' weel-doing.  
 Ye'se get brose out o' the lee side o' the pat.  
 Ye shape my shoon by your ain shachled feet.  
 Your tongue rins ay afore your wit.  
 Ye wa'd na mak meikle o' me if I were yours.  
 Ye was na born at that time o' the year.  
 Young fowk may die, an' auld fowk maun die.  
 Young ducks may be auld geese.  
 Your meal's a' deagh.  
 Your head will ne'er fill your father's bannet.  
 Your thrift's as gude as the profit o' a yeeld hen.  
 Your wame thinks your wizen's cut.  
 Your purse was steekit when that was paid for.  
 Your gear will near o'er-gang you.  
 Your minnie's milk is na out o' your nose yet.  
 Ye'll brak your neck as soon as your fast i' his house.  
 Ye strive against the stream.  
 Youth ne'er casts for peril.  
 Ye seek hat water under cauld ice.



Ye drive a snail to Rome.

Ye ride a bootless errand.

Ye seek grace at a graceless face.

Ye learn your father to get bairns.

Ye breed o' the cat, you wa'd fain hae fish, but you hae nae  
will to weet your feet.

Ye breed o' the gowk, ye hae ne'er a rhyme but ane.

Ye shou'd be a king o' your word.

Ye'll get war bodes e'er Belton.

Ye may drink o' the burn but no bite o' the brae.

Ye wa'd do little for God if the de'il were dead.

Ye hae a face to God an' anither to the de'il.

Ye hae a ready mou' for a ripe cherry.

Ye breed o' the miller's dog, ye lick your lips ere the pock be  
opened.

Your winning is na my tinsel.

## BRITISH OR WELSH PROVERBS.

WHO hath God, hath all ; who hath him not, hath less than nothing.

No mirth good but with God.

Faults are thick where love is thin.

A fair promise makes a fool merry.

Scatter with one hand, gather with two.

A fool will laugh when he is drowning.

Good is God, and long is eternity.

Ill doth the devil preserve his servants.

Bad is a bad servant, but 'tis worse being without him.

Every man's neighbour is his looking-glass.

Every poor man is counted a fool.

He was slain that had warning, not he that took it.

A man's wealth is his enemy.

The nimblest footman is a false tale.

Too much cunning undoes.

Good, though long staid for, is good.

Better one braggadocio than two fighters.

He that has store of bread may beg his milk merrily.

The kinsman's ear will hear it.

The wise and the fool have their fellows.

No power, no respect.

He loses many a good bit that strives with his betters.

The barley-corn is the heart's key.

Power weakeneth the wicked.

A sober man, a soft answer.

Bad words make a woman worse.

A horn heard soon, though hardly seen.

God arms the harmless.

Refuse a wife with one fault, and take one with two

Dry over head happy.

Man's best candle is his understanding.

The best surgeon is he of the soul.

A false report rides post.

Deep lies the heart's language.

Woe to the mule that sees not her master.

The worst store is a maid unbestowed.  
 Better keep now than seek anon.  
 Better penny in silver than any brother.  
 Respect a man, he will do the more.  
 Better a beast sold than bought.  
 Better the harm I know than that I know not.  
 Long a widow weds with shame.  
 Man's life is filed by his foe.  
 God stays long, but strikes at last.  
 Misfortunes come by forties.  
 Single long, shame at last.  
 Fools refuse favours.  
 Arthur could not tame a woman's tongue.  
 What God made he never mars.  
 No ruler good save God.  
 A fortunate boor needs but be born.  
 No speech good but of God.  
 No advice to a father's.  
 No foolery to falling out.  
 Vilify not your parish priest.  
 No wisdom to silence.  
 No riches to sobriety.  
 No negligence to the magistrate's.  
 No secrets but between two.  
 A woman's strength is in her tongue.  
 If thou be a stranger be merry, and give the first good morrow.  
 All cry, Fie on the fool.  
 Little mischief, too much.  
 The older the Welshman the more madman.  
 The trap to the high-born is ambition.  
 A bribe, I know, is a juggling knave.  
 The hand that gives gathers.  
 The higher the fool the greater the fall.  
 He that shoots always right forfeits his arrow.  
 Counsel never out of date.  
 Have a horse of thine own, and thou may'st borrow another's  
 Thy hand is never the worse for doing thy own work.  
 Arthur himself had but his time.  
 Only the rich fool is said to speak sense.  
 Wild and stout never wants a staff.

Little between right and wrong.  
 The lame returns sooner than his servant.  
 Earth is the best shelter.  
 Truth is the best buckler.  
 No weeping for shed milk.  
 Lug and hale, it will not hold long.  
 What is not wisdom is danger.  
 A work ill done must be twice done.  
 Wise words and great seldom agree.  
 If thou play the fool, stay for a fellow.  
 A scholar may be gulled thrice ; a soldier but once.  
 Bad to care no more than for to-morrow.  
 The devil is a most bad master.  
 Do good, and then do it again.  
 Heaven is mine if God doth say Amen.  
 Well goes the case where wisdom counsels.  
 Better God than gold.  
 Each bird loves to hear himself sing.  
 A fool will not be foiled.  
 A good friend never offends.  
 Too much is stark naught.  
 None patient but the wise.  
 Learn not, and know not.  
 No folly to being in love.  
 No joy to heaven's.  
 No deceit to the world's.  
 In every fault there is folly.  
 Clear conscience, a sure card.  
 As long as a Welsh pedigree.  
 Anglesey is the mother of Wales.  
 King Arthur did not violate the refuge of a woman  
 The Welshman keeps nothing till he has lost it.  
 He that would be a head let him be a bridge.  
 To escape Cluyd, and be drowned in Conway.  
 Powis is the paradise of Wales.  
 Arthur was not but whilst he was.  
 There's more than one yew-bow in Chester.

THE FOLLOWING PROVERBS ARE PRESUMED TO BE  
IRISH.

SHE is like a Waterford heifer, beef to the heels.  
 He is like a Waterford merchant, up to the a— in business.  
 His eyes are like two burnt holes in a blanket.  
 Full of fun and foustre, like Mooney's goose.  
 He looks as angry as if he was vexed.  
 'Tis as bad as cheating the devil in the dark, and two farthing  
 candles for a halfpenny.  
 A wild goose never laid a tame egg.  
 He'd skin a louse, and send the hide and fat to market.

---

DANISH PROVERBS.

TO-DAY gold, to-morrow dust.

The Finlanders say, To-day well, to-morrow cold in the mouth: *Tä na  
pan culla, huomeri mulda.*

Without favour art is like a windmill without wind.

No and yes often cause long disputes.

An injury forgiven is better than an injury revenged.

It is good fasting when the table is covered with fish.

The devil always leaves a stink behind him.

Better bend the neck than bruise the forehead.

A cake eaten in peace is better than two in trouble.

Though poverty may bring sorrow, riches create inquietude.

Unanimity is the best fortress.

Rare commodities are worth more than good.

The Dutch say, *Was, vlas en tin, groot gelt, klein gewin.*

## EASTERN PROVERBS.

**TITHE** and be rich.

In Golgotha are skulls of all sizes.

God and men think him a fool who brags of his own great wisdom.

Defaming or slandering others is the greatest of all sins.

Neither speak well nor ill of yourself. If well, men will not believe you ; if ill, they will believe a great deal more than you say.

He is miserable once who feels it ; but twice, who fears it before it comes.

The truest wealth is that of the understanding.

Silence is wisdom, and gets a man friends.

Speak well even to bad men.

He who repeats the ill he hears of another, is the true slanderer.

Knowledge is a second light, and hath bright eyes.

Provide for thy soul by doing good works.

Consider well, and oft, why thou camest into this world, and how soon thou must go out of it.

A lie, though it promise good, will do thee harm ; and truth will do thee good at the last.

A wise man gets learning from those who have none themselves.

A man's folly is his worst foe, and his discretion his best friend.

When a wise man errs he errs with a vengeance.

He who sows thorns will never reap grapes.

The wise man knows the fool, but the fool doth not know the wise man.

The Most High God sees, and bears : my neighbour knows nothing, and yet is always finding fault. *Per.*

There is a devil in every berry of the grape. *Turk.*

God loves good accounts.

One man may teach another to speak ; but none can teach another to hold his peace. *Pol*

## ADAGIA HEBRAICA.—HEBREW PROVERBS.

: מניה וביה אבא ניזיל ביה נרנא : The axe goes to the wood from whence it borrowed its helve.

It is used against those who are injurious to those from whom they are derived, or from whom they have received their power.

: אם אמר לך חר אונך דחמר לא תיחוש תריין עתיד לך פרוטבי :  
If any say, that one of thine ears is the ear of an ass, regard it not: if he say so of them both, procure thyself a bridle.

That is, it is time to arm ourselves with patience when we are greatly reproached.

: בחקלא דאית ביה אונרין לא תימר מילה דמסמירין : Do not speak of secret matters in a field that is full of little hills.

Because it is possible somebody may lie hid there, and hear what is said.

: עלובה מדינתא שאסיה פודנרים : That city is in a bad case whose physician hath the gout.

: אל תדור בעיר דריש מתא אסיא : Do not dwell in a city whose governor is a physician.

: אסא דקאי בני חליפי אסא שמיא ואסא קרו ליה : A myrtle standing among nettles, does notwithstanding retain the name of a myrtle.

: באתר דאית נבר תמן לא תחוי נבר : *i. e.* Where there is a man, there do not thou show thyself a man.

The meaning is, that it becomes us not to intermeddle in an office where there is already such good provision made that there is no need of our help.

: אבב חוטרא מילי ואבי דרי חושבנא : *i. e.* At the door of the fold, *words*; within the fold, an *account*.

The shepherd does with fair words call back his fugitive sheep to the door of the fold; but when he gets them in, he punisheth them for straying away. It is applicable to what may be expected from our governors against whom we have rebelled.

: איהו בקרו ואתתיה בכועיני : *i. e.* He is pleased with gourds, and his wife with cucumbers.

A proverb by which is expressed, that both the man and his wife are vicious much alike.

לֹא כַמָּא דְאִמְרַת אִמְךָ אֲלֵא כַמָּא דְאִמְרֵי חֲנֻיָּיאָהּ : *i. e.* It is not as thy mother says, but as thy neighbours say.

The meaning is, that we are not to regard the praises of a near relation, but to listen to what is said by the neighbourhood.

יָבֵחַ בֶּן כְּלָבָא עוֹל נָבַח בֶּן גּוֹרִייתָא פּוֹס : *i. e.* If the dog bark, go in; if the bitch bark, go out.

מִכְּלָבָא בִישָׁא נּוֹרָא טְבָא לֹא נְפִיק : *i. e.* We may not expect a good whelp from an ill dog.

שִׁיחַם נָסִיב וּמִבְנַי נּוֹר : *i. e.* Sichem marries the wife (*viz.* Dinah); and Mifgæus is circumcised (*i. e.* punished).

*Delirant Reges plectuntur Achivi.*

נִמְלָא בְּמֵדִי אֶקְבָּא דְקָדָא : A camel in Media dances in a little cab.

This proverb is used against those who tell incredible things.

נִמְלָא אֲזֻלָּא לְמִיבְעֵי קֶרְנֵי אֲוֹדְנֵי דְהוּוּ לִיה נְזִיין מְנִיָּה : *i. e.* The camel going to seek horns, lost his ears.

Against those who, being discontented with what they have, in pursuit of more, lose what they once had.

נְפִישׁוּ נִמְלֹ סְכִי דְמִטּוּעֵי מִשְׁכָּא דְהוּגְנֵי : *i. e.* Many old camels carry the skins of the young ones to the market.

קְבָא רַבָּא וּקְבָא זּוּטָא מִינְנֵרְד וְאֲזִיל לְשֹׂאֵל : *i. e.* The great cab and the little cab go down to the grave.

דְּאֲנֵר נִינָה אֲכַל צִיפְרִין דְּאֲנֵר גִּינִין צִיפְרִין אֲכַלִּין לִיה : *i. e.* He that hires one garden (*which he is able to look after*) eats birds; he that hires more than one will be eaten by the birds.

לְפֻם נִנְתָּא גִנְנָא : *i. e.* As is the garden such is the gardener.

אִי לֹאֵן דְּלִינָא חֶסְפָּא לֹא מִשְׁכַּחַת מְרַנְנִיתָּא תּוֹת : *i. e.* If I had not lifted up the stone, you had not found the jewel.

It is used when one man reaps the fruit of the labours of another.

אֲדִילִי יוּמָא אֲרִילִי קְצִירָא : *i. e.* When the sun rises the disease will abate.

It is said by one of the Jews, that there was a precious stone which did hang on the neck of Abraham, which when the sick man looked on he was presently healed: and that when Abraham died, God placed this stone in the sun. This is thought to have given occasion to the proverb above-named. *V. Buxtorf. Lexic. Rabbim. in voce דְּלָא.*



: דאית ליה מברתא ברקניה כולי עלמא לא יכלין ליה : *i. e.* Who-  
ever hath a divided beard, the whole world will not prevail  
against him.

This proverb is used of those who are cunning; and such are they  
thought to be whose beard is divided, which, by their much handling  
when they are musing and thoughtful, they are said to divide.

: נחית דרנא נסיב איתתא סק דרנא בחר שושבינא : *i. e.* Go down  
the ladder when thou marriest a wife; go up when thou  
choosest a friend.

The meaning is, that we should not marry a wife above our rank, though  
we choose such a friend.

: זבן ולא תיוול : *i. e.* Rather sell than be poor.

: זבן וזבן תנרא אוקרי : *i. e.* He that buys and sells is called a  
merchant.

This proverb is used in derision of those who buy and sell to their loss.

: ארחלא אכרעיך זכינך זבן : *i. e.* While the dust is on your feet,  
sell what you have bought.

The meaning is, that we should sell quickly (though with light gains),  
that we may trade for more.

: זרוק חוטרא לאוירא אעיקריה קאים : *i. e.* Cast your staff into  
the air, and it will fall upon its root, or *heavy end*.

*Naturam expellas furcâ licet usque recurret.*

: חמרא למריה וטיבותיה לשקיה : *i. e.* The wine is the master's,  
but the goodness of it is the butler's.

: אם יעלה המור במולם תמצא דעת בנשים : *When an ass climbs  
a ladder, we may find wisdom in women.*

: חמרא אפילו בתקופת תמון קרירה ליה : *i. e.* An ass is cold even  
in the summer solstice.

The meaning is, that some men are so unhappy that nothing will do  
them good.

: חמר ונמל : *i. e. Asinario . . . Camelarius.*

*i. e.* A man that hath the care of leading a camel, and driving an ass.  
Such a man is in the midst, and knows not how to go forward or back-  
ward; for the ass will not lead, nor the camel be driven. It is applicable  
to him who hath to do with two persons of contrary humours, and knows  
not how to please both, nor dares he displease either of them.

: ס-רון למחפת ואתחפתון : *i. e.* They had thought to have put  
others into a sleeve, and they are put in themselves.

: עני מהפך בחררה בא אחד ונטלה הימני : *i. e.* The poor man turns his cake, and another comes and takes it away.

: שרי כיסך פתח ש קן : *i. e.* Open thy purse (*viz. receive thy money*), and then open thy sack ; *i. e.* then deliver thy goods.

: כלבא בכפנא אפילו גללי מבלע : *i. e.* A hungry dog will eat dung.

: פוץ מלחא ושדי בשרא לכלבא : *i. e.* If you take away the salt, you may throw the flesh to the dogs.

: עבדא דמלכא מלכא : *i. e.* The servant of a king is a king.

: לא תדור במתא דלא צניף בה סוסיא ולא נבה בה כלבא : *i. e.* Do not dwell in a city where a horse does not neigh, nor a dog bark.

The meaning is, that if we would be safe from danger, we must not dwell in a city where there is neither horse against an enemy, nor dogs against thieves.

: קפוץ זבין אדעא מתון נסיב איתתא : *i. e.* Make haste when you are purchasing a field ; but when you are to marry a wife, be slow

: כדרניז רעיא על ענא עביד ננודא סמיתא : When the shepherd is angry with his sheep, he sends them a blind guide.

: בשעה עקתא נדרא בשעת רוחא שיספא : *i. e.* In the time of affliction, a vow ; in the time of prosperity, an inundation ; or, *a greater increase of wickedness.*

The devil was sick, the devil a monk would be ;

The devil was well, the devil a monk was he.

: סבא בביתא סימנא טבא בביתא : *i. e.* An old man in a house is a good sign in a house.

Old men are fit to give wise counsel.

: אוי לזה שנעשה סניגורו קמינורו : *i. e.* Woe be to him whose advocate becomes his accuser.

This proverb is accommodable to various purposes. God required propitiatory sacrifices of his people: when they offered them up as they should, they did receive their pardon upon it ; but if they offered the blind or lame, etc., they were so far from gaining their pardon, that they increased their guilt : and thus their advocate became their accuser.

: ער דסנדלא ברגלך דרוס כובא : *i. e.* While thy shoe is on thy foot tread upon the thorns.

עירך ערבך ערבא עריך : *i. e.* Your surety wants a surety.

This proverb is used of an infirm argument, that is not sufficient to prove what it is alleged for.

מבא עפורתא במחא ממה פורחים : *i. e.* One bird in the net is better than a hundred flying.

קב ונקי : *i. e.* Little and good.

בירא דשתית מניה לא תשרי ביה קלא : *i. e.* Never cast dirt into that fountain of which thou hast sometime drank.

The meaning is, that we should not proudly despise or reproach that person or thing which formerly has been of use to us.

אל תסתכל בקנקן אלא במה שיש בו : *i. e.* Do not look upon the vessel, but upon that which it contains.

השקר אין לו רגלים : *i. e.* A lie hath no feet.

רחילא בחר רחילא אולא : *i. e.* One sheep follows another.

So one thief, and any other evil doer, follows the ill example of his companion.

לא מצינו שועל שמת בעפר פירו : *i. e.* We never find that a fox dies in the dirt of his own ditch.

The meaning is, that men do rarely receive any hurt from the things to which they have accustomed themselves.

מלה בסלע משתוקא בתרון : *i. e.* If a word be worth one shekel, silence is worth two.

*Nunquam etenim tacuisse nocet, nocet esse locutum.*

נפל תורא הדר לסכינא : *i. e.* If the ox fall, whet your knife.

The meaning is, we must not let slip the occasion of getting the victory over an enemy.

נפל תורא סנין סברוי : *i. e.* When the ox falls there are many that will help to kill him.

The meaning is, that there are many ready to trample upon him that is afflicted.

תעלא בערניה סניד ליה : *i. e.* We must fall down before a fox in season.

The meaning is, that we ought to observe cunning men, and give them due respect in their prosperity.

הוי זנב לאריות ואל תהי ראש לשועלום : *i. e.* Choose rather to be the tail of lions than the head of foxes.

; כד בושתא ושונרא עבדו הלולא מתרבא נדא בישא ; *i. e.* When the weasel and the cat make a marriage, it is a very ill presage.

The meaning is, that when evil men, who were formerly at variance, and are of great power, make agreement, it portends danger to the innocent, and to others who are within their reach. Thus upon the agreement of Herod and Pilate, the most innocent blood is shed. The Jews tell of two dogs that were very fierce one against the other; one of them is assaulted by a wolf, and thereupon the other dog resolves to help him against the wolf who made the assault.

: תרי קבי רתמרי הד קבא דקשייתא וסריח ; *i. e.* In two cabs of dates there is one cab of stones, and more.

The meaning is, that there is much evil mingled with the good which is found in the world.

: כד לא תיעוג מלה תיעול פקנא ; *i. e.* If the whole world does not enter, yet half of it will.

'Tis meant of calumny and reproach, where many times some part is believed, though all be not. *Calumniare fortiter, et aliquid adhærebit.*

: מן דנכתיה חייוא הבלא מדחיל ליה ; *i. e.* He that hath been bitten by a serpent is afraid of a rope.

The meaning is, he is afraid of anything that hath the least likeness to a serpent.

: ניפא בחזוריי ומחנסא לבישא ; *i. e.* She plays the whore for apples, and then bestows them upon the sick.

This proverb is used against those who give alms of what they get unjustly.

: תרעא דלא פתיה למצותא פתיה לאסיה ; *i. e.* The door that is not opened to him that begs our alms will be opened to the physician.

: שביק לרויח דמנפשיה נפיל ; Let but the drunkard alone, and he will fall of himself.

: צללת במים אדירים והצללות הרם בדרך ; *i. e.* Thou hast dived deep into the water, and hast brought up a potsherd.

: אוסיפת מיא אוסיף קמח ; *i. e.* If thou hast increased thy water, thou must also increase thy meal.

Thus he that raiseth many objections, is obliged to find solutions for them also.

: אין רע שאין בו טוב ; *i. e.* There is nothing so bad in which there is not something of good.

**י. e.** ראי'ת ליה זקיפא בריוק תיה לא נימא לחבריה זקיף ביניתא :  
He that hath one of his family hanged, may not say to his  
neighbour, Hang up this fish.

The meaning is, we must abstain from words of reproach; and then especially when we are not free from the crimes which we reproach others for.

**י. e.** O thou Nazarite, go  
about, go about, and do not come near the vineyard.

The meaning is, that we should avoid the occasions of sin. The Nazarite was forbidden the use of wine; and it was therefore his wisest course to avoid all occasions of trespassing.

**י. e.** Thy secret is thy  
prisoner; if thou let it go, thou art a prisoner to it.

The meaning is plain, *viz.* that we ought to be as careful in keeping a secret as an officer in keeping his prisoner, who makes himself a prisoner by letting his prisoner go. There is sometimes a great danger in revealing a secret, and always it is an argument of great folly. For, as the Jews say well, "Thy friend hath a friend, and thy friend's friend hath a friend; and therefore, what thou wouldst have kept as a secret reveal not to thy friend." And they elsewhere say, that "he who hath a narrow heart" (*i. e.* but a little wisdom) "hath a broad tongue;" *i. e.* is apt to talk at large.

**י. e.** The magician mutters, and  
knows not what he mutters.

This is proverbially used against those who pray in an unknown tongue, or do anything which they do not understand.

**י. e.** If thy daughter be mar-  
riageable, set thy servant free, and give her to him in  
marriage.

**י. e.** To expect, to expect, is  
worth four hundred drachms.

Zuz is the fourth part of the sacred shekel. This proverb is used to recommend to us the advantage of deliberation in our actions.

**י. e.** They can find money  
for mischief, when they can find none to buy corn.

In my own city my *name*,  
in a strange city my *clothes* procure me a respect.

**י. e.** 'Tis not a basket of hay, but a basket of flesh, which  
will make a lion roar.

That is, it must be flesh, and not hay, which will give courage and strength to a lion.

: קירא ליזבן ואת לא תצטעך : *i. e.* Let thy grandchild buy wax, and do not thou trouble thyself.

: פשוט נבילתא בשוקא ושקיק אנרא : *i. e.* Pull off the skin in the streets, and receive thy wages.

That is, we were better submit to the meanest employment than want necessaries.

: טבא חדא פילפלתא חריפתא ממלא צנא רקארי : *i. e.* One grain of sharp pepper is better than a basket full of gourds.

That is, one wise man, how mean soever, is more valuable than many that are unwise.

: כנון שבא הרון ברנליו : *i. e.* As if a man that is killed should come home upon his feet.

This is used proverbially of those things which we give for lost.

*These that follow are the Sentences of BEN SYRA, a man of great fame and antiquity among the Jews.*

: אוקיד לאסיא עד דלא תצטריך ליה : *i. e.* Honour a physician before thou hast need of him.

That is, we must honour God in our health and prosperity, that He may be propitious to us in our adversity.

: בר דלא בר שבקיה על אפי מיא וישוט : *i. e.* Thy child that is no child leave upon the waters, and let him swim.

That is, where our child is not reclaimable by fair means, we may not hinder him from condign punishment.

: גרמא דנפלא בחולקך נרדיה : *i. e.* Gnaw the bone which is fallen to thy lot.

That is, he that hath an ill wife must patiently bear with her. It may also be applied to other things.

: דהבא צריך לקמצאה ועולימא לאלקאה : *i. e.* Gold must be beaten, and a child scourged.

: הוי טב ויודך מן טבתא לא תמנע : *i. e.* Be good and refrain not to be good.

: ווי גיח לבישא ווי להן לדבוקיהו : *i. e.* Woe be to the wicked, and woe be to them that cleave to them : or, to their neighbours that live near them.

מב לבישא לא תעביר ובישא לא ממי לך : If we would avoid a mischief, we must not be very kind and familiar with an evil man.

ידך מן טיבותא לא תמנע : *i. e.* Withhold not thine hand from showing mercy to the poor.

כלתא עלתה לגיננא ולא ידעה מה מטילה : *i. e.* The bride goes to her marriage-bed, but knows not what shall happen to her.

The meaning is, that we ought not confidently to promise ourselves in anything any great success. Thus it is said, that a certain man said he would enjoy his bride on the morrow; and when he was admonished to say he would *if God will*, he answered, that he would, whether God would or not. This man and his bride were both found dead the following night. Thus was the saying of Ben Syra verified, "The bride," etc.

לחכימא ברמיזא ולשטיא בכור מיזא : *i. e.* A nod for a wise man, and a rod for a fool.

מוקיר מבסרוהי דאמי לחמרא : *i. e.* He that gives honour to his enemy, is like to an ass.

נור דליק מוקיר גדישין סניאין : *i. e.* A little fire burns up a great deal of corn.

This saying is to be understood of the mischief which an evil and slandering tongue does; and is exemplified in Doeg, who by this means brought destruction upon the priests. *Ἰδου ἄλογον πῦρ φλίττω ὕλην ἀνάσσει.* James iii. 5.

פתורא פריש מחלקת נסתלקה : Spread the table, and contention will cease.

עריך את למיסב ולמיתן יהא חול קך עם בר טביין : *i. e.* If thou must deal, be sure to deal with an honest man.

דחימא קדמא לית את כפר ביה : Be not ungrateful to your old friend.

שיחין מליבין יהון לך ומליכות נפשך לא תשבוק : Though thou hast never so many counsellors, yet do not forsake the counsel of thy own soul.

היום קצר והמלאכה מרובה : *i. e.* The day is short, and the work is much.

*Ars longa, vita brevis.*

A COMPLETE  
ALPHABET OF PROVERBS

TAKEN FROM

CAMDEN, HERBERT, HOWELL, FULLER, RAY,  
TRUSSLER, AND OTHERS.

---

*\*.\* The numerals attached to many of the lines indicate the page where those proverbs occur in Ray's Collection, which forms the first portion of the present volume.*

---

- A bad bush is better than the open field, 68.  
A bad day never hath a good night, 5.  
A bad Jack may have as bad a Jill.  
A bad padlock invites a picklock.  
A bad shift is better than no shift, 68, 91.  
A bad thing never dies.  
A bad workman quarrels with his tools, 144.  
A bairn maun creep ere it gang, 230.  
A bald head is soon shaven, 69.  
A barber learneth to shave by shaving fools, 131.  
A bargain is a bargain, 49.  
A barley-corn is better than a diamond to a cock.  
A barren sow was never good to pigs.  
A basket-justice will do justice right or wrong, 54.  
A bawbee cat may look at a king, 227.  
A bean in liberty is better than a comfit in prison, 12.  
A beggar payeth a benefit with a louse, 70.  
A bellyful is a bellyful, whether it be meat or drink, 71.  
A bellyful of gluttony will never study willingly, 98.  
A beltless bairn canna lie, 230.  
A bird in the hand is worth two in the bush.



- A bird is known by its note, and a man by his talk.  
 A bird may be caught with a snare, that will not be shot.  
 A bit and a knock, as men feed apes, 148.  
 A bit in the morning is better than nothing all day, or than a  
 thump on the back with a stone, 25.  
 A black hen will lay a white egg, 73.  
 A black man is a jewel in a fair woman's eye, 45.  
 A black plum is as sweet as a white, 72.  
 A black shoe makes a merry heart, 49, 227.  
 A black woman hath turpentine in her, 48.  
 A blate cat maks a proud mouse, 228.  
 A blind man would be glad to see it.  
 A blind man will not thank you for a looking-glass.  
 A blot in his escutcheon, 49.  
 A blot is not a blot, unless it be hit, 73.  
 A blow from a frying pan, though it may not hurt, sullies.  
*Span.*  
 A blow with a reed makes a noise, but hurts not.  
 A blunt wedge will sometimes do what a sharp axe will not.  
 A blythe heart makes a blooming visage, 228.  
 A boaster and a liar are cousin-germans.  
 A bold fellow is the jest of wise men, and the idol of fools.  
 A book that remains shut, is but a block.  
 A borrowed len shou'd gang laughing hame, 228.  
 A bow long bent at last waxeth weak, 74.  
 A brade house never skail'd, 226.  
 A brave retreat is a brave exploit.  
 A bribe I know is a juggling knave, 268.  
 A bridle for the tongue is a necessary piece of furniture.  
 A brinded pig will make a good brawn to breed on, 50.  
 A broad hat does not always cover a venerable head.  
 A broken apothecary, a new doctor, 2.  
 A broken friendship may be solder'd, but will never be sound.  
 A broken sleeve holdeth the arm back, 75.  
 A brown lass is gay and cleanly, 48.  
 A burthen of one's own choice is not felt.  
 A burnt child dreads the fire, 228.  
 A Buraton horse and a Cambridge master of arts will give way  
 to nobody.  
 A bushel of March dust, on the leaves, is worth a king's  
 ransom, 33.

- A buxom widow must be either married, buried, or shut up in a convent. *Span.*
- A cake eaten in peace is worth two in trouble, 270.
- A calf's head will feast a hunter and his hounds, 76
- A camel in *Media* dances in a little cab, 273.
- A candle lights others and consumes itself.
- A careless watch invites the vigilant foe.
- A carper can cavil at any thing, 76.
- A cat has nine lives, and a woman has nine cats' lives.
- A cat may look at a king, 227.
- A charitable man is the true lover of God.
- A chaste eye exiles licentious looks.
- A cherry year, a merry year; a plum year, a dumb year, 38.
- A child's birds and a boy's wife are well used, 78.
- A child may have too much of his mother's blessing, 117.
- A chip of the old block, 153.
- A civil denial is better than a rude grant.
- A clean hand wants no washing.
- A clear conscience can bear any trouble.
- A clear conscience is a sure card, 81.
- A clear conscience laughs at false accusations.
- A close mouth catcheth no flies, 79.
- A cockatrice, 64.
- A cock is crouse on his ain midden, 228.
- A cold April the barn will fill.
- A cold May and a windy makes a barn full and a findy, 33.
- A collier's cow and an alewife's sow are always well fed, 82.
- A colt you may break, but an old horse you never can.
- A common blot is held no stain.
- A common jeerer may have wit but not wisdom.
- A conscience as large as a shipman's hose, 189.
- A constant guest is never welcome.
- A contented mind is a continual feast.
- A cough will stick longer by a horse than a peck of oats, 81.
- A countryman may be as warm in kersey as a king in velvet.
- A courageous foe is better than a cowardly friend.
- A courtesy much entreated is half recompensed.
- A covetous man does nothing that he should till he dies.
- A covetous man is a dog in a wheel, that roasteth meat for others, 4.
- A covetous man is good to none, but worst to himself.

- A covetous man makes a halfpenny of a farthing, and a liberal man makes sixpence of it.
- A coward's fear may make a coward valiant.
- A cow may catch a hare.
- A cracked bell can never sound well.
- A crafty fellow never has any peace.
- A creaking door hangs long on its hinges.
- A cripple may catch a hare.
- A crooked stick will have a crooked shadow, 83.
- A crowd is not company.
- A crown in pocket doth you more credit than an angel spent.
- A cumbersome cur in company is hated for his miscarriage, 230.
- A cunning knave needs no broker.
- A curs'd cow has short horns, 82.
- A curs'd cur should be short tied, 84.
- A curtain lecture, 51.
- A customary railer is the devil's bagpipe, which the world danceth after.
- A cut-purse is a sure trade, for he hath ready money when his work is done, 5.
- A danger foreseen is half avoided.
- A day to come shews longer than a year that's gone.
- A dead wife's the best goods in a man's house, 44.
- A dead woman will have four to carry her forth, 156.
- A dear ship stands lang i' the haven, 227.
- A debauched son of a noble family is a foul stream from a clear spring.
- A deceitful peace is more hurtful than open war.
- A deed done has an end. *Ital.*
- A deformed body may have a beautiful soul.
- A deluge of words and a drop of sense.
- A detractor is his own foe, and the world's enemy.
- A diamond is valuable, though it lie on a dunghill.
- A disease known is half cured, 86.
- A dishonest woman cannot be kept in, and an honest one will not.
- A dogmatical tone, a pragmatICAL pate.
- A dog of an old dog, a colt of a young horse. The Gallegos say a calf of a young cow, and a colt of an old mare, 39.
- A dog will not cry if you beat him with a bone, 226.

- A dog's life, hunger and ease, 157.  
 A dog's nose and a maid's knees are always cold, 45.  
 A Dover shark and a Deal savage, 208.  
 A dumb man hauds a', 229.  
 A dram of the bottle, 157.  
 A drink is shorter than a tale, 226.  
 A drowning man will catch at a rush, 88.  
 A drunkard's purse is a bottle.  
 A drunken night makes a cloudy morning.  
 A Drury Lane vestal. *London.*  
 A dry cough is the trumpeter of death, 4.  
 A dry summer ne'er made a dear peck, 226.  
 A duck will not always dabble in the same gutter.  
 A dull ass near home needs no spur.  
 A dumb man never gets land, 226.  
 A dwarf threatens Hercules.  
 A fair booty makes many a thief.  
 A fair bride is soon buskit, and a short horse soon wispit, 228  
 A fair face may be a foul bargain.  
 A fair face may hide a foul heart.  
 A fair face is half a portion, 91.  
 A fair fire maks a room flet, 228.  
 A fair gamester among rooks must be beat.  
 A fair pawn never ashamed his master, 123.  
 A fair promise makes a fool merry, 267.  
 A fair wife without a fortune, is a fine house without furniture.  
 A fair woman and a slashed gown find always some nail in  
 the way, 7.  
 A fair woman, with foul conditions, is like a sumptuous sc  
 pulchre, full of corruption.  
 A fair woman, without virtue, is like palled wine.  
 A false report rides post, 267.  
 A famine in England begins at the horse-manger, 37.  
 A fat kitchen makes a lean will, 7, 108.  
 A father is a treasure, a brother a comfort, but a friend is both.  
 A fault confessed is half redressed.  
 A fault, once denied, is twice committed, 92.  
 A favour ill-placed is great waste.  
 A feast is not made of mushrooms only, 93.  
 A field requireth three things; fair weather, good seed, and a  
 good husbandman, 39.

- A fine diamond may be ill-set.  
 A fine new nothing, 159.  
 A flow of words is no proof of wisdom.  
 A flow will have an ebb, 94.  
 A fog cannot be dispelled by a fan. *Japanese.*  
 A fool always comes short of his reckoning.  
 A fool and his money are soon parted, 94.  
 A fool can dance without a fiddle.  
 A fool demands much, but he's a greater that gives it, 8.  
 A fool is better than an obstinate man.  
 A fool is fulsome, 8.  
 A fool knows more in his own house, than a wise man in another's, 48.  
 A fool loseth his estate before he finds his folly.  
 A fool may ask more questions in an hour than a wise man can answer in seven years.  
 A fool may chance to put something into a wise man's head.  
 A fool may give a wise man counsel.  
 A fool may make money, but it requires a wise man to spend it  
 A fool wants his cloak in a rainy day.  
 A fool when he hath spoke hath done all, 228.  
 A fool will laugh when he is drowning, 267.  
 A fool will not be foiled, 269.  
 A fool winna gie his bauble for the Tower o' London, 229.  
 A fool's bolt is soon shot, 94.  
 A fool's bolt may sometimes hit the mark.  
 A fool's heart dances on his lips.  
 A fool's speech is a bubble of air.  
 A fool's tongue is long enough to cut his own throat, 94.  
 A fop of fashion is the mercer's friend, the tailor's fool, and his own foe.  
 A forced kindness deserves no thanks.  
 A fortunate boor needs but be born, 268.  
 A fortunate man may be any where.  
 A foul fit maks a fu' wame, 230.  
 A foul morn may turn to a fair day.  
 A fox should not be of the jury at a goose's trial, 95.  
 A freend's dinner is soon dight, 229.  
 A friar who asks alms for God's sake, begs for two. *Span.*  
 A friend, as far as conscience allows.  
 A friend in a corner, 154.

- A friend in court is as good as a penny in pocket, 5, 81.  
 A friend in court makes the process short.  
 A friend in need is a friend indeed, 95.  
 A friend in the market is better than money in the chest.  
 A friend is best found in adversity.  
 A friend is never known till needed, 96, 230.  
 A friend is not so soon gotten as lost.  
 A friend that you buy with presents, will be bought from you.  
 A friend to every body is a friend to nobody. *Span.*  
 A friend's frown is better than a fool's smile.  
 A full belly neither fights nor flies well.  
 A full cup must be carried steadily.  
 A full purse makes the mouth run over, 17.  
 A full purse never lacks friends, 226.  
 A fu' sack will tak a clout o' the side, 230.  
 A gallant man needs no drums to rouse him.  
 A gallant man rather despises death than hates life.  
 A galled horse will not endure the comb, 104.  
 A gangan fit is ay getting, an' it were but a thorn, 229.  
 A generous confession disarms slander, 81.  
 A gentle horse should na be o'er sair spurr'd, 229.  
 A gentleman ought to travel abroad, but dwell at home.  
 A gentleman should have more in his pocket than on his back.  
 A gentleman without an estate, is a pudding without suet, 97.  
 A giant will starve on what will surfeit a dwarf.  
 A gift long waited for is sold, not given, 9.  
 A gift with a kind countenance, is a double present.  
 A gi'en horse shou'd na be looket i' the mou', 227.  
 A glass of water is sometimes worth a tun of wine. *Ital.*  
 A glutton is never generous.  
 A gold ring does not cure a felon.  
 A golden dart kills where it pleases.  
 A golden shield is of great defence.  
 A good archer is not known by his arrows, but his aim.  
 A good bargain is a pick-purse, 69.  
 A good beginning makes a good ending, 70.  
 A good candle-holder proves a good gamester, 3.  
 A good candle-snuffer may come to be a good player.  
 A good cause and a good tongue, yet money must carry it.  
 A good cause makes a stout heart and a strong arm.  
 A good companion makes good company. *Span.*

- A good conscience is the best divinity.  
 A good conscience needs never sneak.  
 A good day will not mend him, nor a bad day impair him,  
 52.  
 A good dog deserves a good bone.  
 A good edge is good for nothing, if it has nothing to cut.  
 A good example is the best sermon.  
 A good face needs no band, and a bad one deserves none, and  
 a pretty wench no land, 69.  
 A good face needs no paint.  
 A good faculty in lying, is a fair step to preferment.  
 A good fame is better than a good face.  
 A good fellow lights his candle at both ends, 53.  
 A good friend is my nearest relation.  
 A good friend never offends, 269.  
 A good garden may have some weeds.  
 A good goose indeed, but she has an ill gaislin, 230.  
 A good honest man, now-a-days, is but a civil word for a fool.  
 A good hope is better than a bad possession.  
 A good horse cannot be of a bad colour, 104.  
 A good horse should be seldom spurred.  
 A good Jack makes a good Jill, 106.  
 A good key is necessary to enter Paradise. *Ital.*  
 A good lawyer an evil neighbour, 12.  
 A good life keeps off wrinkles. *Span.*  
 A good man is no more to be feared than a sheep, 99.  
 A good man will as soon run into a fire as a quarrel.  
 A good man will requite a gift ; an ill man will ask more.  
 A good marksman may miss.  
 A good maxim is never out of season.  
 A good name is better than riches, 118.  
 A good name keeps its lustre in the dark, 14.  
 A good neighbour, a good morrow, 119.  
 A good occasion for courtship is, when the widow returns from  
 the funeral.  
 A good orator must be Cicero and Roscius in one man.  
 A good paymaster may build Saint Paul's.  
 A good paymaster needs no surety, 123.  
 A good paymaster never wants workmen.  
 A good pinch, and a rap with a stick, is a clown's compli-  
 ment.

- A good presence is a letter of recommendation.  
 A good present need not knock long for admittance.  
 A good recorder set all in order, 17.  
 A good reputation is a fair estate.  
 A good sailor may mistake in a dark night.  
 A good salad may be a prologue to a bad supper, 129.  
 A good saver is a good server, 129.  
 A good servant makes a good master. *Ital.*  
 A good servant should have good wages.  
 A good shape is in the shear's mouth. ✓  
 A good shift may serve long, but it cannot serve for ever, 131.  
 A good stomach is the best sauce.  
 A good surgeon must have an eagle's eye, a lion's heart, and  
     a lady's hand, 27.  
 A good take heed will surely speed. -  
 A good tale ill told is a bad one, 135.  
 A good tale is none the worse for being twice told.  
 A good thing is soon caught up, 10.  
 A good tongue has seldom need to beg attention.  
 A good tongue is a good weapon.  
 A good tree is a good shelter.  
 A good wife and health, are a man's best wealth.  
 A good wife makes a good husband, 43.  
 A good winter brings a good summer, 22.  
 A good word for a bad one is worth much, and costs little. *Ital.*  
 A good word is as soon said as a bad one.  
 A goose cannot graze after him, 162.  
 A goose-quill is more dangerous than a lion's claw.  
 A goss-hawk strikes not at a bunting, 99.  
 A gossip speaks ill of all, and all of her.  
 A grain of prudence is worth a pound of craft.  
 A grand eloquence, little conscience.  
 A great ceremony for a small saint.  
 A great city, a great solitude.  
 A great cry and a little wool, 155.  
 A great dowry is a bed full of brambles.  
 A great fortune, in the hands of a fool, is a great misfortune.  
 A great fortune is a great slavery.  
 A great head and a little wit, 101.  
 A great load of gold is more burthensome than a light load of  
     gravel.



- A great man and a great river are often ill neighbours 99.  
 A great man's foolish sayings pass for wise ones.  
 A great man will not trample on a worm, nor sneak to an emperor.  
 A great mark is soonest hit.  
 A great reputation is a great charge.  
 A great rooser was ne'er a gude rider, 229.  
 A great ship must have deep water, 18.  
 A great tree hath a great fall.  
 A greedy man God hates, 227.  
 A green winter makes a fat churchyard, 35.  
 A green wound is soon healed, 24.  
 A growing youth hath a wolf in his belly, 146.  
 A grunting horse and a groaning wife seldom fail their master.  
 A gude asker shou'd hae a gude nay-say, 227.  
 A gude cow may hae an ill ca'f, 228.  
 A gude dog never barkit but a bane, 230.  
 A gude fallow is a costly name, 225.  
 A gude fallow tint never but an ill fallow's hand, 229  
 A gude name is sooner tint than won, 226.  
 A gude piece of steel is worth a penny, 228.  
 A gude word is as soon said as an ill one.  
 A gude yeoman maks a gude woman, 228.  
 A guilty conscience needs no accuser.  
 A Hampshire hog, 205.  
 A handful of common sense is worth a bushel of learning.  
     *Span.* 10.  
 A handful of good life is better than a bushel of learning, 10.  
 A handful of trade is a handful of gold.  
 A handsaw is a good thing, but not to shave with.  
 A handsome-bodied man in the face, 54.  
 A handsome hostess is bad for the purse.  
 A handfu' o' trade is worth a gowpen o' gowd, 226.  
 A hangman is a good trade, he doth his work by daylight, 65.  
 A happy heart makes a blooming visage.  
 A hare may draw a lion, with a golden cord.  
 A hasty man never wants woe, 101.  
 A head like a snake, a neck like a drake, a back like a beam,  
     a belly like a bream, a foot like a cat, a tail like a rat, 195.  
 A headstrong man and a fool may wear the same cap.

- A hearty hand to gie a hungry melteth, 230.  
 A Henry sophister, 198.  
 A hober-de-hoy, half a man and half a boy, 54.  
 A hog in armour is still but a hog.  
 A hog that's bemired, endeavours to bemire others.  
 A hog upon trust, grunts till he's paid for.  
 A honey tongue, a heart of gall, 103.  
 A hook's well lost to catch a salmon, 103.  
 A horn heard soon, though hardly seen, 267.  
 A horse-doctor, *i. e.* a farrier, 65.  
 A horse is neither better nor worse for his trappings.  
 A horse kiss, a rude kiss, able to beat one's teeth out, 55.  
 A horse may snapper on four feet, 229.  
 A horse that will not carry a saddle must have no oats.  
 A hot May makes a fat churchyard, 34.  
 A houndless man comes to the best hunting, 230.  
 A house built by a man's father, and a vineyard planted by his grandfather, 40.  
 A house built by the way-side, is either too high or too low.  
 A house filled with guests is eaten up and ill spoken of.  
 A house ready built never sells for so much as it cost.  
 A house ready made, but a wife to make, 48  
 A house well furnished makes a good housewife.  
 A huge building, a low foundation.  
 A humble-bee in a cow-turd thinks himself a king; or, a beetle in a cow-turd, &c., 11.  
 A hundred tailors, a hundred weavers, and a hundred millers, make three hundred thieves.  
 A hungry dog will eat dung, 275.  
 A hungry horse maketh a clean manger.  
 A hungry kite sees a dead horse afar off.  
 A hungry louse bites sair, 229.  
 A hungry man is an angry man, 11, 226.  
 A hungry man sees far, 227.  
 A hungry man smells meat afar off.  
 A Huntingdon sturgeon, 206.  
 A husband without ability is like a house without a roof. *Span*  
 A jack of Dover, 206.  
 A jade eats as much as a good horse.  
 A jealous man's horns hang in his eyes.  
 A jest driven too far brings home hate.

- A joke never gains an enemy, but often loses a friend.  
 A journey were better too long than dangerous.  
 A joyful evening may follow a sorrowful morning.  
 A kind-hearted soul, 64.  
 A kindly aver will never make a good horse, 68.  
 A kindly good Janiveer freezeth the pot by the feere.  
 A king Harry's face, 54.  
 A king is never powerful that has not power on the sea. *Span.*  
 A king promises, but observes only what he pleases.  
 A king's favour is no inheritance.  
 A kiss of the mouth often touches not the heart.  
 A knave discovered is a great fool.  
 A knave or a rogue in grain, 163.  
 A knavish confession should have a cane for absolution.  
 A knight of Cales, a gentleman of Wales, and a laird of the north countree, A yeoman of Kent, with his yearly rent, will buy them out all three, 206.  
 A knotty piece of timber must have smooth wedges, 12.  
 A lady of pleasure, 64.  
 A lamb is as dear to a poor man as an ox to the rich.  
 A lame traveller should get out betimes.  
 A lass that has many wooers oft fares the worst, 226.  
 A latter Lammas, 168.  
 A lazy ox is little better for the goad.  
 A lazy sheep thinks its wool heavy.  
 A leaden sword in an ivory scabbard.  
 A lean dog gets nothing but fleas. *Span.*  
 A Leicestershire plover, 210.  
 A leil heart lied never, 229.  
 A leman, 64.  
 A lewd bachelor makes a jealous husband.  
 A liar is a bravo towards God, and a coward towards men.  
 A liar is not believed when he speaks the truth. *Ital.*  
 A liar must have a good memory, 113.  
 A libertine life is not a life of liberty.  
 A lie begets a lie till they come to generations.  
 A lie has no legs, but a scandal has wings.  
 A lie, though it promise good, will do thee harm, and truth will do thee good at last, 271.  
 A lie with a latchet, 64.  
 A life of leisure and a life of laziness are two things.

- A light Christmas a heavy sheaf, 4.  
 A light-heel'd mother makes a heavy-heel'd daughter, 47.  
 A light purse makes a heavy heart, 110, 226.  
 A light skirts, 64.  
 A lion may be beholden to a mouse.  
 A liquorish tone is the purse's canker, 111.  
 A liquorish tongue, a lecherous tail, 111.  
 A lisping lass is good to kiss, 43.  
 A little barrel can give but little meal.  
 A little bird wants but a little nest.  
 A little body often harbours a great soul.  
 A little debt makes a debtor, but a great one an enemy.  
 A little fire burns up a great deal of corn, 280.  
 A little house well filled, a little land well tilled, and a little  
     wife well willed, are great riches, 46.  
 A little knowledge is a dangerous thing.  
 A little leak will sink a great ship.  
 A little more breaks a horse's back, 111.  
 A little neglect may breed great mischief.  
 A little of every thing is nothing in the main.  
 A little pot is soon hot, 111.  
 A little ship needs but a little sail.  
 A little stream may quench thirst as well as a great river.  
 A little stream will drive a light mill, 112.  
 A little string will tie a little bird.  
 A little time may be enough to hatch great mischief.  
 A little wind kindleth a great fire : a great one bloweth it out.  
 A little wit will serve a fortunate man.  
 A little wood will heat a little oven.  
 A living dog is better than a dead lion.  
 A loan should come laughing home.  
 A London cockney, 213.  
 A London jury ; hang half, and save half, 212.  
 A long harvest and a little corn, 164.  
 A long lane, and a fair wind, and always thy heels here away  
     55.  
 A long life hath long miseries.  
 A long ox and a short horse.  
 A long tongue has a short hand, 20.  
 A lord's heart and a beggar's purse agree not, 70.  
 ▲ lord without riches is a soldier without arms.

- A lover's soul lives in the body of his mistress. *Plutarch.*  
 A low hedge is easily leaped over, 13.  
 A loyal heart may be landed under Traitor's Bridge, 214.  
 A mach an' a horse-shoe are baith alike, 230.  
 A mad beast must have a sober driver.  
 A mad bull is not to be tied up with a packthread.  
 A madman and a fool are no witnesses.  
 A mad parish must have a mad priest.  
 A maid oft seen, and a gown oft worn, are disesteem'd and held in scorn.  
 A maid that laughs is half taken, 13.  
 A maid that taketh yieldeth, 13.  
 A man among children will be long a child, a child among men will be soon a man.  
 A man apt to promise is apt to forget.  
 A man, as he manages himself, may die old at thirty, or young at eighty.  
 A man at five may be a fool at fifteen, 226.  
 A man at sixteen will prove a child at sixty.  
 A man can do no more than he can, 76.  
 A man can never thrive who has a wasteful wife.  
 A man canna bear a' his ain kin on his back, 226.  
 A man cannot live by the air, 66.  
 A man cannot spin and reel at the same time, 134.  
 A man far from his good is near his harm, 92.  
 A man forewarned is forearmed.  
 A man gains nothing by vain-glory but contempt and hatred.  
 A man gets no thanks for what he loseth at play.  
 A man has choice to begin love, but not to end it.  
 A man has no more goods than he gets good by, 226.  
 A man has often more trouble to digest meat than to get it.  
 A man in debt is stoned every year. *Span.*  
 A man in distress or despair does as much as ten.  
 A man in a passion rides a horse that runs away with him.  
 A man is a lion in his own cause.  
 A man is a man, though he have but a hose upon his head, 114.  
 A man is a man, though he have never a cap to his crown.  
 A man is a stark fool all the while he's angry.  
 A man is little the better for liking himself, if nobody else like him.

- A man is not good or bad, for one action.  
A man is not so soon healed as hurt, 101.  
A man is weal or woe, as he thinks himself so.  
A man knows his companion in a long journey and a little inn.  
A man knows no more to any purpose than he practises.  
A man, like a watch, is to be valued for his goings.  
A man loseth his time, that comes early to a bad bargain.  
A man may be an artist, though he have not his tools about him.  
A man may bear till his back breaks, 70.  
A man may be good in the camp, yet bad in the church.  
A man may be kind, an' gie little o' his gear, 226.  
A man may be strong, and yet not mow well.  
A man may be young in years, yet old in hours.  
A man may buy even gold too dear, 98.  
A man may cause his own dog to bite him, 6.  
A man may come to market though he don't buy oysters.  
A man may have a just esteem of himself, without being proud.  
A man may hold his tongue in an ill time, 103.  
A man may lead his horse to water, but cannot make him drink, 104, 228.  
A man may live upon little, but he cannot live upon nothing.  
A man may love his house, and yet not ride on the ridge, 105.  
A man may lose his goods for want of demanding them, 6.  
A man may provoke his own dog to bite him.  
A man may say even his Pater-noster out of time.  
A man may say too much even upon the best of subjects.  
A man may see his freend need, but winna see him bleed, 230.  
A man may speir the gate to Rome, 228.  
A man may spit in his loof, an' do little, 229.  
A man may talk like a wise man, and yet act like a fool.  
A man may woo whar he will, but wed whar he is wierd, 230.  
A man must ask his wife's leave to thrive, 43, 230.  
A man must go old to the court, and young to a cloister, that would go from thence to heaven, 81.  
A man must plough with such oxen as he hath, 125.  
A man must sell his ware at the rates of the market, 18.  
A man need not look in your mouth to see how old you are, 173  
A man never surfeits of too much honesty, 11.

- A man of courage never wants weapons.  
 A man of cruelty is God's enemy.  
 A man of gladness seldom falls into madness, 20.  
 A man of many trades begs his bread on Sundays.  
 A man of parts may lie hid all his life, unless fortune call him out.  
 A man of straw is worth a woman of gold, 44.  
 A man of strange kidney, 167.  
 A man of words and not of deeds, is like a garden full of weeds, 195.  
 A man surprised is half beaten.  
 A man that breaks his word, bids others be false to him.  
 A man that is warned is ha'f armed, 229.  
 A man that keeps riches, and enjoys them not, is like an ass that carries gold and eats thistles.  
 A man under no restraint, is a bear without a ring.  
 A man were better be half blind than have both his eyes out, 73.  
 A man with a running head never wants wherewith to trouble himself.  
 A man with his belly full is no great eater. *Span.*  
 A man without ceremony had need of great merit in its place.  
 A man without money, is a bow without an arrow.  
 A man without reason, is a beast in season, 17.  
 A man would not be alone even in paradise.  
 A man's best fortune, or his worst, is a wife.  
 A man's folly is his worst foe, and his discretion his best friend, 271.  
 A man's folly ought to be his greatest secret.  
 A man's gift makes room for him.  
 A man's house is his castle, 105.  
 A man's wealth is his enemy, 267.  
 A March wisher is never a good fisher, 33.  
 A mare's shoe and a horse's shoe are both alike.  
 A mariner must have his eye upon rocks and sands, as well as upon the north star.  
 A mastiff groweth the fiercer for being tied up.  
 A match, quoth John, when he kissed his dame, 56.  
 A match, quoth Hatch, when he got his wife by the breech, 56.  
 A May flood never did good, 33.  
 A meik mirrour is a man's mind, 228.  
 A mein pat plaid never even, 230.

- A** mere scholar at court is an ass among apes.  
**A** merchant's happiness hangs upon chance, winds, and waves.  
**A** merry companion is music in a journey, 115.  
**A** merry companion on the road is as good as a nag.  
**A** merry old fool and a gay apish matron are domestic monsters.  
**A** Michaelmas rot comes ne'er in the pot, 34.  
**A** mill, a clock, and a woman, always want mending.  
**A** mischievous cur must be tied short. *Fr.*  
**A** mischievous plot may produce a good end.  
**A** miss is as good as a mile.  
**A** misty morning may have a fine day, 226.  
**A** mittened cat never was a good hunter, 229.  
**A** modest man at court is the silliest wight breathing.  
**A** mole wants no lanthorn.  
**A** man is weel o wae as he thinks himself sae, 226.  
**A** moneyless man goes fast through the market.  
**A** morsel eaten gains no friend, 117.  
**A** mote may choke a man, 117.  
**A** mouse in time may shear a cable asunder, 137.  
**A** mouse must not think to cast a shadow like an elephant.  
**A** mouthfu' o' meat may be a townfu' o' shame, 226.  
**A** myrtle among thorns is a myrtle still.  
**A** myrtle standing among nettles, does notwithstanding retain the name of a myrtle, 272.  
**A** nag with a weamb and a mare with a nean, *i. e.* none, 37.  
**A** new broom sweeps clean, 228.  
**A** new tout in an auld horn, 230.  
**A** nice wife and a back door do often make a rich man poor, 44.  
**A** nightingale won't sing in a cage.  
**A** noble house-keeper needs no doors, 6.  
**A** nod for a wise man, and a rod for a fool, 280.  
**A** nod from a lord is a breakfast for a fool.  
**A** nod of an honest man is enough, 227.  
**A** pebble and a diamond are alike to a blind man.  
**A** peck of March dust, and a shower in May, makes the corn green, and the fields gay.  
**A** penny more buys the whistle.  
**A** penny saved is a penny gained.  
**A** penny saved is two pence got, 124.  
**A** penny-weight of love is worth a pound of law.



- A pennyworth of ease is worth a penny, 88.  
 A pennyworth of mirth is worth a pound of sorrow, 116.  
 A pensive soul feeds upon nothing but bitters.  
 A petitioner at court that spares his purse, angles without a bait.  
 A piece of a kid is worth two of a cat, 108.  
 A pig of my own sow, 173.  
 A pilot is not chosen for his riches, but his knowledge.  
 A pin a day is a groat a year.  
 A pitcher that goes oft to the well, is broken at last.  
 A place at court is a continual bribe.  
 A plaster is but small amends for a broken head.  
 A pleasure is well paid for which is long expected. *Ital.*  
 A Plymouth cloak, 201.  
 A point next the wrist, 61.  
 A poor man has not many marks for fortune to shoot at.  
 A poor man is fain o' little, 230.  
 A poor man wants some things, a covetous man all things.  
 A poor man's debt makes a great noise.  
 A poor spirit is poorer than a poor purse.  
 A poor squire ought to have his cup of silver, and his kettle of copper. *Span.*  
 A poor wedding is a prologue to misery.  
 A pot that belongs to many, is ill stirred and worse boiled.  
 A pound of care will not pay an ounce of debt, 76.  
 A pretty fellow to make an axle tree for an oven, 148.  
 A pretty pig makes an ugly old sow.  
 A princely mind will undo a private family.  
 A prince wants a million, a beggar but a groat.  
 A profitable religion never wanted proselytes. *Ital.*  
 A promise against law or duty, is void in its own nature.  
 A proud eye, an open purse, and a light wife, breeds mischief to the first, misery to the second, and horns to the third.  
 A proud look makes foul work in a fine face.  
 A proud man hath many crosses.  
 A proud mind and a poor purse are ill met.  
 A puff of wind and popular praise weigh alike.  
 A purse without money is but a piece of leather, 225.  
 A quartan ague kills old men, and heals young, 30.  
 A quiet conscience sleeps in thunder.  
 A quiet tongue shows a wise head.

- A race horse is an open sepulchre, 105.  
 A rackless hussie maks mony thieves, 227.  
 A ragged colt may make a good horse.  
 A rascal grown rich has lost all his kindred.  
 A red beard and a black head, catch him with a good trick,  
 and take him dead, 195.  
 A red-headed man will make a good stallion, 50.  
 A ready way to lose your friend, is to lend him money.  
 A reconciled friend is a double enemy.  
 A rich friend is a treasure.  
 A rich man's foolish sayings pass for wise ones. *Span.*  
 A rich mouthful, a heavy groan. *Span.*  
 A rich rogue ; two shirts and a rag, 58.  
 A right easterly wind is very unkiud, 224.  
 A right Englishman knows not when a thing is well, 89.  
 A rogue in grain is a rogue amain.  
 A rogue's wardrobe is harbour for a louse, 128.  
 A rolling stone gathers no moss.  
 A rope and butter ; if one slip, t'other will hold, 176.  
 A rotten cane abides no handling.  
 A rotten sheep infects the whole flock.  
 A rouk-town's seldom a good house-wife at home, 46.  
 A rowing stane gathers nae fog, 227.  
 A rugged stone grows smooth from hand to hand, 18.  
 A runaway monk never praises his convent. *Ital.*  
 A salmon from the pool, a wand from the wood, and a deer  
 from the hills, are thefts which no man was ever ashamed  
 to own. *Gaelic.*  
 A Saturday's moon, if it comes once in seven years, comes  
 too soon, 204.  
 A scabbed horse is good enough for a scabbed knight, 130.  
 A scald head is soon broken, 228.  
 A Scarborough warning. *Yorkshire*, 223.  
 A sceptre is one thing, a ladle another, 18.  
 A scholar may be gulled thrice ; a soldier but once, 269.  
 A scoff is the reward of bashfulness.  
 A Scotch warming-pan, *i.e.* a wench, 61.  
 A scot on Scot's bank, 59.  
 A Scotsman is ay wise a-hent the hand, 230.  
 A Scottish man, and a Newcastle grindstone, travel all the world  
 over. *Northumberland*, 217.

- A** Scottish mist may wet an Englishman to the skin, 171, 229.  
**A** seaman if he carries a millstone will have a quail out of it, 62.  
**A** servant and a cock should be kept but a year.  
**A** servant is known by his master's absence.  
**A** servant never yet miscarried through excess of respect.  
**A** shameless beggar must have a short denial.  
**A** sharp stomach makes short devotion, 132.  
**A** ship, a mill, and a woman are always repairing, 44.  
**A** shive of my own loaf, 173.  
**A** shoemaker's wife and a smith's mare are always the worst shod.  
**A** short horse is soon curried, 104, 131.  
**A** short man needs no stool to give a long lubber a box on the ear, 132.  
**A** short tree stands lang, 229.  
**A** shower in July, when the corn begins to fill, is worth a plough of oxen and all belongs there till, 33.  
**A** shrew profitable may serve a man reasonable.  
**A** sillerless man gangs fast through the market, 227.  
**A** silly bairn is eith to lear, 227.  
**A** silver key can open an iron lock.  
**A** single fact is worth a shipload of argument.  
**A** skilful mechanic is a good pilgrim. *Span*.  
**A** sleeveless errand, 158.  
**A** slight gift, small thanks.  
**A** slip of the foot may be soon recovered ; but that of the tongue perhaps never.  
**A** slothfu' man is a beggar's brither, 227.  
**A** sluggard takes an hundred steps because he would not tak one in due time.  
**A** small demerit extinguishes a long service.  
**A** small family is soon provided for.  
**A** small hurt in the eye is a great one.  
**A** small leak will sink a great ship.  
**A** small matter hurts one that is sore.  
**A** small officer, 57.  
**A** small pack becomes a small pedlar, 132.  
**A** small rain may allay a great storm.  
**A** small sore wants not a great plaster.  
**A** small spark makes a great fire.

- A** small sum may serve for a small reckoning, 132.  
**A** smart reproof is better than smooth deceit.  
**A** smiling boy seldom proves a good servant, 19.  
**A** smoking chimney in a great house is a good sign.  
**A** snow year, a rich year.  
**A** sober man, a soft answer, 267.  
**A** soft answer bids a furioso to put up his sword.  
**A** soldier, fire, and water, soon make room for themselves  
*Ital.*  
**A** solitary man is either a brute or an angel.  
**A** sorry dog is not worth the whistling after.  
**A** sorrowfu' heart's ay dry, 227.  
**A** sorrowing bairn was never fat.  
**A** soul in a fat body lieth soft, and is loth to rise.  
**A** sow to a fiddle, 178.  
**A** spaniel, a woman, and a walnut tree, the more they be beaten  
 the better they be, 44.  
**A** sparrow in hand is worth a pheasant that flieth by.  
**A** spoonfu' o' skitter will spoil a patfu' o' skink, 230.  
**A** spot is most seen upon the finest cloth.  
**A** spur in the head is worth two in the heels.  
**A** still sow eats a' the draff, 229.  
**A** stitch in time saves nine.  
**A** stout heart crushes ill luck.  
**A** straight stick is crooked in the water.  
**A** stroke at every tree, without felling any.  
**A** stumble may prevent a fall.  
**A** successful man loses no reputation.  
**A** suit at law and a urinal brings a man to the hospital, 12.  
**A** swarm of bees in May is worth a load of hay, but a swarm  
 in July is not worth a fly, 33.  
**A** sweet and innocent compliance is the cement of love.  
**A** swine fatted hath eat its own bane.  
**A** taking hand will never want, 227.  
**A** tale never tines in the telling, 227.  
**A** tale of a tub, 180.  
**A** tale, twice told, is cabbage twice sold.  
**A** tall man of his hands, he will not let a beast rest in his  
 pockets, 60.  
**A** tarrowing bairn was never fat, 228.  
**A** tattler is war than a thief, 228.

- A thief knows a thief, as a wolf knows a wolf.  
 A thief passes for a gentleman, when stealing has made him rich.  
 A thin bush is better than no shelter.  
 A thin meadow is soon mowed, 20.  
 A thinking man is always striking out something new.  
 A thistle is a fat salad for an ass's mouth.  
 A thousand pounds and a bottle of hay are just the same at doomsday, 9.  
 A thousand probabilities do not make one truth.  
 A thousand years hence, the river will run as it did.  
 A thread-bare coat is armour proof against highwaymen.  
 A thread too fine spun will easily break.  
 A thrush paid for, is better than a turkey owing for.  
 A tinker's budget's full of necessary tools, 137.  
 A tired traveller must be glad of an ass, if he have not a horse.  
 A tocherless dame sits lang at hame, 227.  
 A toiling dog comes halting home.  
 A toom pantry makes a thriftless gude wife, 227.  
 A toom purse maks a blate merchant, 227.  
 A too quick return of an obligation is a sort of ingratitude.  
 A tradesman who gets not, loseth, 21.  
 A tragical plot may produce a comical conclusion.  
 A travelled man hath leave to lie, 229.  
 A tree is known by its fruit, 9.  
 A trick and a half, 181.  
 A true friend does sometimes venture to be offensive.  
 A true friend should be like a privy, open in necessity.  
 A true nobleman would prefer rags to patched clothes. *Sp...*  
 A true reformation must begin at the upper end.  
 A t—d's as good for a sow as a pancake, 133.  
 A turn weel done is soon done, 227.  
 A tyrant's breath is another's death.  
 A vaunter an' a liar are baith ae thing, 227.  
 A very proud man is always wilful.  
 A vicious man's son has a good title to vice.  
 A virtuous woman, though ugly, is the ornament of the house  
 A wager is a fool's argument.  
 A watched pan is long in boiling, 173.  
 A wee bush is better than nae bield, 227.

- A wee house has a wide mou', 227.  
 A wee mouse can creep under a great corn stack, 227.  
 A wee thing fleys cowards, 227.  
 A whet is not let, said the mower, 141.  
 A whetstone though it can't itself cut, makes tools cut.  
 A whip for a fool, and a rod for a school, is always in good season, 195.  
 A white glove often conceals a dirty hand. *Ital.*  
 A white-livered fellow, 61.  
 A whole bushel of wheat is made up of single grains.  
 A wicked book is the wickeder, because it cannot repent.  
 A wicked companion invites us all to hell.  
 A wicked man is afraid of his own memory.  
 A wicked man is his own hell.  
 A wicked woman and an evil is three-half-pence worse than the devil, 45.  
 A wight man ne'er wanted a weapon, 227.  
 A wild colt may become a sober horse.  
 A wild goose never laid a tame egg, 270.  
 A wilful fault has no excuse, and deserves no pardon.  
 A wilful man had need be very wise.  
 A wilful man never wants woe.  
 A willing mind makes a light foot.  
 A windy March and a rainy April make a beautiful May, 33  
 A winter's thunder, a summer's wonder, 35.  
 A wise head hath a close mouth to it, 143.  
 A wise lawyer never goes to law himself.  
 A wise look may secure a fool, if he talk not.  
 A wise man begins in the end; a fool ends in the beginning  
 A wise man changes his mind, a fool never, 23.  
 A wise man gets learning from those who have none themselves, 271.  
 A wise man hath more ballast than sail.  
 A wise man is a great wonder.  
 A wise man is never less alone than when he is alone. *Am-  
brose.*  
 A wise man knows his own.  
 A wise man may be kind without cost.  
 A wise man may look ridiculous in the company of fools.  
 A wise man turns chance into good fortune.  
 A wise man will make more opportunities than he finds.

- A wise man will make tools of what comes to hand.  
 A wise man's loss is his secret.  
 A wise man's thoughts walk within him, but a fool's without him.  
 A woman and a cherry are painted for their own harm.  
 A woman and a greyhound must be small in the waist. *Span.*  
 A woman conceals what she knows not.  
 A woman is known by her walking and drinking. *Span.*  
 A woman is to be from her house three times; when she is christened, married, and buried.  
 A woman's counsel is not worth much, but he that despises it is no wiser than he should be, 48.  
 A woman's mind and winter wind change oft, 44.  
 A woman's strength is in her tongue, 268.  
 A woman's tongue wags like a lamb's tail, 44.  
 A woman's work, and washing of dishes, is never at an end, 45.  
 A woman that loves to be at the window, is like a bunch of grapes on the highway.  
 A woman that paints, puts up a bill to let.  
 A wonder lasts but nine days, and then the puppy's eyes are open, 143.  
 A wooden leg is better than no leg.  
 A wool-seller knows a wool-buyer, 143.  
 A word and a blow, 183.  
 A word and a stone let go cannot be called back, 144.  
 A word before is worth two after.  
 A word hurts more than a wound.  
 A word is enough to the wise.  
 A word spoken is an arrow let fly.  
 A work ill done must be twice done, 269.  
 A work well begun is half ended. *Plato.*  
 A wound is not cured by the unbending of the bow.  
 A wounded reputation is seldom cured.  
 A yeeld sow was ne'er gude to grices, 228.  
 A yeoman upon his legs, is higher than a prince upon his knees.  
 A young man negligent, an old man necessitous, 24, 106.  
 A young prodigal an old mumper.  
 A young saint, an old devil, 145.  
 A young serving-man, an old beggar, 145.

- A young trooper should have an old horse.**  
**A young twig is easier twisted than an old tree.**  
**A young whore, an old saint, 141.**  
**A young woman married to an old man, must behave like an old woman.**  
**A Yule feast may be done at Pasch, 230.**  
**Absence cools moderate passions, but inflames violent ones.**  
**Absence sharpens love, presence strengthens it.**  
**Abundance, like want, ruins many.**  
**Abundance o' law braks nae law, 226.**  
**Abused patience turns to fury.**  
**According to your purse, govern your mouth. *Ital.***  
**Account not that work slavery that brings in penny savory, 36.**  
**Accusing is proving, where malice and force sit judges.**  
**Accusing the times is but excusing ourselves.**  
**Action is the proper fruit of knowledge.**  
**Actions measured by time, seldom prove bitter by repentance.**  
**Admiration is the daughter of ignorance.**  
**Advantage is a better soldier than rashness.**  
**Adversity flattereth no man.**  
**Adversity is easier borne than prosperity forgot.**  
**Adversity makes wise, though not rich, 66.**  
**Adversity often leads to prosperity.**  
**Advice to all, security for none.**  
**Advice whispered in the ear is worth a jeer.**  
**Advise no one to go to the wars, or to marry. *Span.***  
**Advise not what is most pleasant, but what is most useful.**  
*Solon.*  
**Ae beggar is wae that anither by the gate gae, 229.**  
**Ae bird i' the hand is worth ten fleeing, 226.**  
**Ae hand winna wash the ither for nought, 226.**  
**Ae hour's cauld will suck out seven years' heat, 226.**  
**Ae ill word meets anither, an' it were at the brig of London, 229.**  
**Ae ounce o' mither-wit is worth a pound o' clergy, 230.**  
**Affairs, like salt fish, ought to be a good while a soaking.**  
**Affairs that are done by due degrees, are soon ended.**  
**Affected superiority mars good fellowship.**  
**Affinity in hearts is the nearest kindred.**  
**Affirmations are apter to be believed than negations.**  
**Afraid of far enough, 147.**  
**Afraid of his own shadow, 147.**



- Afraid of the hatchet, lest the helve stick in his a---e, 147.  
Aft counting keeps freends lang thegither, 226.  
After a delay comes a stay, 189.  
After a dream of a wedding comes a corpse, 88.  
After a famine in the stall, comes a famine in the hall, 35.  
After a lank comes a bank, 109.  
After a storm comes a calm, 135.  
After cheese comes nothing, 27.  
After Christmas comes Lent, 78.  
After clouds, calm weather, 127, 135.  
After death, the doctor, 84.  
After dinner sit awhile ; after supper walk a mile, 27.  
After having cried up their wine, they sell us vinegar.  
After Lammas corn ripens as much by night as by day, 37.  
After meat, comes mustard, 114.  
After melon, wine is a felon, 31.  
After pear, wine or the priest, 31.  
After rain comes fair weather.  
After the greatest danger is the greatest pleasure.  
After this leaf another grows.  
Aft times the cautioner pays the debt, 226.  
Against God's wrath no castle is thunder proof.  
Against the wild-fire of the mob there is no defence.  
Age and wedlock bring a man to his night-cap, 42.  
Age and wedlock tame man and beast.  
Age and wedlock we all desire and repent of.  
Agree, for the law is costly, 66.  
Agues come on horseback, but go away on foot, 25.  
Air coming in at a window, is as bad as a crossbow-shot, 31.  
Airly crooks the tree that gude cammock shou'd be, 230.  
Ale sellers shou'd na be tale tellers, 226.  
Ale that would make a cat to speak, 64.  
Alexander himself was once a crying babe.  
Alexander was below a man, when he affected to be a god.  
Alike every day makes a clout on Sunday, 229.  
All are desirous to win the prize.  
All are good maids, but whence come the bad wives ?  
A' are na maidens that wear bare hair, 230.  
All are not friends that speak one fair, 96.  
All are not hanged that are condemned.  
All are not hunters that blow the horn, 106.

- All are not saints that go to church. *Ital.*  
 All are not thieves that dogs bark at, 136.  
 All are not turners that are dish throwers, 138.  
 All asiding as hogs fighting, 49.  
 All between the cradle and the coffin is uncertain.  
 All blood is alike ancient.  
 All brings grist to your mill, 163.  
 All cats are alike grey in the night, 77.  
 All commend patience, but none can endure to suffer.  
 All complain of want of memory, but none of want of judgment.  
 All covet, all lose, 81.  
 A' cracks, a' bears, 230.  
 All cry, Fie on the fool, 268.  
 All death is sudden to the unprepared.  
 All doors open to courtesy.  
 A' fails that fools think, 229.  
 All fame is dangerous : good bringeth envy ; bad, shame.  
 All feet tread not in one shoe, 16.  
 All fellows at football, 159.  
 All fire and tow, 160.  
 All fish are not caught with flies.  
 All flesh is not venison, 93.  
 All flowers are not in one garland.  
 All fool, or all philosopher.  
 All friends round the Wrekin, not forgetting the trunk-maker  
 and his son Tom, 63.  
 All goeth down Gutter Lane. *London*, 215.  
 All good is the better for being diffusive.  
 All happiness is in the mind.  
 All her dishes are chafing dishes.  
 All human power is but comparative.  
 All is but lip-wisdom, that wanteth experience.  
 All is fine that is fit.  
 All is fish that comes to his net, 160.  
 All's good in a famine.  
 All's lost that is poured into a cracked dish, 128.  
 All is not at hand that helps, 227.  
 All is not butter that comes from the cow, 75.  
 All is not gold that glitters, 98.  
 All is not gospel that comes out of his mouth, 162.

- All is not lost that is in peril, 113, 227.  
 All is not won that is put in the purse, 127.  
 All's out is good for prisoners, but naught for the eye, 122.  
 All is soon ready in an orderly house.  
 All is well, and the man has his mare again, 170.  
 All's well that ends well, 89.  
 All lay load on the willing horse, 113.  
 All liquors are not for every one's liking.  
 All matters not in my lord judge's hand, 56.  
 All meat is not the same in every man's mouth.  
 All meat is to be eaten, all maids to be wed, 47.  
 All men can't be first.  
 All men can't be masters.  
 All men naturally have some love of truth.  
 All men row galley way, *i.e.* every one draweth towards himself, 14.  
 All men think their enemies ill men.  
 All of heaven and hell is not known till hereafter.  
 All one, but their meat must go two ways, 57.  
 A' o'ers are ill, but o'er the water an' o'er the hill, 230.  
 All promises are either broken or kept, 126.  
 All rivers do what they can for the sea.  
 All saint without, all devil within.  
 All snall be well, and Jack shall have Jill, 182.  
 All strive to give to the rich man.  
 A' Stuarts are na sib to the king, 226.  
 All sweets are not wholesome.  
 All temptations are found either in hope or fear.  
 All that are black, dig not for coals.  
 All that are in a bed must not have quiet rest, 70.  
 All that breed in the mud are not eels.  
 All that is said in the parlour, should not be heard in the hall.  
 All that you get you may put in your eye, and see never the worse, 161.  
 All the carts that come to Crowland are shod with silver, 211  
 A' the corn i' the country is na shorn by kempers, 229.  
 All the craft is in the catching, 155.  
 All the dogs follow the salt bitch, 86.  
 All the fat is in the fire, 159.  
 All the honesty is in the parting, 123.  
 All the joys in the world cannot take one grey hair out of our heads

- All the keys hang not at one man's girdle, 108, 228.  
 All the levers you can bring will not heave it up, 168.  
 All the months in the year curse a fair Februeer, 32.  
 All the praise of inward virtue consists in outward action.  
 All the speed is in the spurs, 229.  
 All the water in the sea cannot wash out this stain.  
 A' the winning is i' the first buying, 229.  
 All the world is not wise conduct and stratagem.  
 All the world will beat the man whom fortune buffets.  
 All things are difficult before they are easy.  
 All things are easy that are done willingly.  
 A' things are gude unsay'd, 230.  
 A' things are gude untry'd, 226.  
 All things are not to be granted at all times.  
 All things are soon prepared in a well-ordered house, 11.  
 A' things hae a beginning, 227.  
 A' things hae an end, an' a pudding has twa, 230.  
 All things help, quoth the wren, when she piss'd in the sea, 89,  
 230.  
 All things that great men do are well done.  
 A' things thrive but thrice, 229.  
 All things thrive with him ; he eats silk, and voids velvet.  
 A' things wyte that na weel fares, 229.  
 All this wind shakes no corn, 182.  
 All tongues are not made of the same flesh.  
 All truth is not to be told at all times, 138.  
 All unwarrantable delights have an ill farewell.  
 All vice infatuates and corrupts the judgment.  
 A' wa'd hae a', a' wa'd forgie, 228.  
 All women are good ; viz. good for something, or good for  
 nothing, 44.  
 All work and no play makes Jack a dull boy, 145.  
 All worldly happiness consists in opinion.  
 All your eggs have two yolks apiece, I warrant you.  
 All your geese are swans, 161.  
 Almost and very nigh saves many a lie, 67.  
 Almost was never hanged, 67.  
 Alms are the golden key, that opens the gate of heaven.  
 Alms-giving never made any man poor, nor robbery rich, nor  
 prosperity wise.  
**Always put the saddle on the right horse.**

- Always taking out of the meal tub, and never putting in, soon comes to the bottom.
- Always you are to be rich next year.
- Amangst twenty-four fools no ae wise man, 230.
- Ambition plagues her proselytes.
- Amendment is repentance.
- Among the people, Scoggin is a doctor, 130.
- Among the perils and dangers of life, solitude is none of the least.
- An acute word cuts deeper than a sharp weapon.
- An affected superiority spoils company.
- An ague in spring is physic for a king.
- An angler eats more than he gets.
- An angry man is again angry with himself, when he returns to reason. *Publius Syrus.*
- An angry man opens his mouth and shuts his eyes. *Cato.*
- An answer is a word, 230.
- An ape may chance to sit amongst the doctors.
- An ape's an ape; a varlet's a varlet, though they be clad in silk or scarlet.
- An ape is ne'er so like an ape as when he wears a doctor's cape.
- An apple, an egg, and a nut, you may eat after a slut, 25.
- An apple may happen to be better given than eaten.
- An April flood carries away the frog and her brood.
- An Argus at home, and a mole abroad.
- An artful fellow is a devil in a doublet, 67.
- An artist lives every where.
- An ass covered with gold is more respected than a good horse with a pack-saddle, 68.
- An ass is but an ass, though laden with gold.
- An ass is cold even in the summer solstice, 274.
- An ass is the gravest beast, an owl the gravest bird.
- An ass loaded with gold climbs to the top of a castle.
- An ass must be tied where the master will have him.
- An ass that carries a load is better than a lion that devours men.
- An ass that kicketh against the wall, receives the blow himself.
- An ass was never cut out for a lap dog, 68.
- An atheist is one point beyond the devil.
- An auld mason makes a gude barrow-man, 226.
- An auld sack craves meikle clouting, 228.
- An auld sack is ay skailing, 228.

- An easy fool is a knave's tool  
 An egg, and to bed, 27, 158.  
 An egg will be in three bellies in twenty-four hours, 89.  
 An emmet may work its heart out, but can never make honey.  
 An empty bag cannot stand upright.  
 An empty belly hears nobody.  
 An empty purse and a new house make a man wise but too late, 17.  
 An empty purse fills the face with wrinkles, 17.  
 An empty purse frights away friends.  
 An enemy is a perpetual spy.  
 An enemy may chance to give good counsel.  
 An enemy to beauty is a foe to nature.  
 An envious man is a squint-ey'd fool.  
 An envious man waxes lean with the fatness of his neighbour.  
 An evelit mither maks a sweer daughter, 227.  
 An evening red and a morning grey is a sign of a fair day, 36.  
 An evil conscience breaks many a man's neck, 81.  
 An evil lesson is soon learned.  
 An hired horse tired never, 229.  
 An honest and diligent servant is an humble friend.  
 An honest look covereth many faults.  
 An honest man and a good bowler, 166.  
 An honest man has half as much more brains as he needs ; a knave hath not half enough.  
 An honest man's word is as good as his bond.  
 An honest miller hath a golden thumb, 116.  
 An honourable death is better than an inglorious life. *Socrates.*  
 An hour in the morning is worth two in the evening.  
 An hour may destroy what an age was building.  
 An hour of pain is as long as a day of pleasure.  
 An hungry dog will eat dung.  
 An hypocrite pays tribute to God, only that he may impose upon men.  
 An idle brain is the devil's workshop.  
 An idle person is the devil's playfellow, 106.  
 An idle youth, a needy age.  
 An ill cook should have a good cleaver, 229.  
 An ill cow may have a good calf.  
 An ill father desireth not an ill son.  
 An ill hound comes halting hame, 230.

- An ill life, an ill end, 229.  
 An ill man in office is a mischief to the public.  
 An ill man is worst when he appeareth good.  
 An ill marriage is a spring of ill fortune, 42.  
 An ill paymaster never wants an excuse.  
 An ill plea should be well pleaded.  
 An ill receiver makes an ill paymaster.  
 An ill servant will ne'er be a gude master, 239.  
 An ill shearer ne'er gat a gude hook, 228.  
 An ill-spun weft will out either now or eft, 141.  
 An ill stake standeth longest, 11.  
 An ill style is better than a lewd story.  
 An ill-tim'd jest hath ruined many.  
 An ill turn is soon done, 226.  
 An ill wan penny will cast down a pound, 229.  
 An ill workman quarrels with his tools.  
 An illiterate king is a crowned ass.  
 An ill wind that blows nobody good.  
 An ill wound may be cured, not an ill name.  
 An illy-willy cow shou'd hae short horns, 228.  
 An incensed lover shuts his eyes, and tells himself many lies.  
     *Publius Syrius.*  
 An inch breaketh no square, 107.  
 An inch in a man's nose is much.  
 An inch in an hour, is a foot in a day's work, 54.  
 An inch in missing, is as bad as an ell.  
 An inch o' a nag is worth a span o' an aver, 230.  
 An indifferent agreement is better than carrying a cause at law.  
 An injury forgiven is better than an injury revenged, 270.  
 An insolent lord is not a gentleman.  
 An irritable and passionate man is a downright drunkard. *Spain.*  
 An oak is not fell'd at one chop.  
 An obedient wife commands her husband.  
 An occasion lost cannot be redeemed, 120.  
 An old ape hath an old eye, 120.  
 An old cart well used, a new one abused.  
 An old cat laps as much as a young kitten, 76.  
 An old courtier, a young beggar.  
 An old dog biteth sore, 120, 228.  
 An old dog cannot alter his way of barking, 121.  
 An old ewe dressed lamb fashion.

- An old fox needs not to be taught tricks, 120.  
 An old fox understands a trap.  
 An old goat is never the more reverend for his beard.  
 An old knave is no babe, 15, 228.  
 An old man hath the almanack in his body. *Ital.*  
 An old man in a house is a good sign, 275.  
 An old man is a bed full of bones, 121.  
 An old man never wants a tale to tell.  
 An old man who weds a buxom young maiden, bids fair to  
     become a freeman of Buckingham, 198.  
 An old naught will never be aught, 121.  
 An old ox makes a straight furrow, 121.  
 An old ox will find a shelter for himself.  
 An old physician and a young lawyer, 127.  
 An old thief desires a new halter, 120.  
 An old whore's curse is a blessing.  
 An old woman in a wooden ruff, 57.  
 An old wrinkle never wears out.  
 An open countenance, often conceals close thoughts. *Ital.*  
 An open door may tempt a saint.  
 An open knave is a great fool.  
 An orator without judgment is a horse without a bridle.  
     *Theophrastus.*  
 An ounce of fortune is worth a pound of forecast.  
 An ounce of wisdom is worth a pound of wit, 85.  
 An ounce of wit that's bought is worth a pound that's taught.  
 An ox, when he is loose, licks himself at pleasure.  
 An ugly woman is a disease of the stomach, a handsome wo-  
     man a disease of the head, 48.  
 An unbidden guest must bring his stool with him.  
 An unhappy lad may make a good man, 109.  
 An unhappy man's cart is eith to tumble, 228.  
 An unlawful oath is better broke than kept, 120.  
 An unpeaceable man hath no neighbour.  
 An upright judge has more regard to justice than to men. *Ital.*  
 Ane gets sma' thanks for tining his ain, 227.  
 Ane may bind a sack before it be fu', 226.  
 Ane never tines by doing gude, 226.  
 Ane will gar a hundred lie, 227.  
 Anes wood never wise, ay the war, 229  
**Anger and haste hinder good counsel.**



Anger begins with folly, and ends with repentance

Anger dieth quickly with a good man, 1.

Anger is a sworn enemy.

Anger is often more hurtful than the injury that caused it.

Anger is short-lived in a good man, 67.

Anger is the fever and frenzy of the soul.

Anger makes a rich man hated, and a poor man scorned.

Anger may glance into the breast of a wise man, but rests only in the bosom of fools.

Anger punishes itself.

Anglesey is the mother of Wales, 269.

Angry men and drunken men, during the fit, are distracted.

Another threshed what I reaped.

Antiquity cannot privilege an error, nor novelty prejudice a truth.

Antiquity is not always a mark of verity.

Any thing for a quiet life, 127.

Any tooth, good barber, 65.

Apes are never more beasts, than when they wear men's clothes.

Apelles was not a master painter the first day.

Apothecaries would not give pills in sugar unless they were bitter, 2.

Apples, pears, and nuts spoil the voice, 30.

Application makes the ass.

April and May are the key of all the year, 33.

April borrows three days of March, and they are ill, 33.

April cling, good for nothing, 33.

April fools, 33.

April showers bring forth May flowers, 33.

Are there traitors at the table that the loaf is turned the wrong side upwards? 60.

Are you afraid of him that died last year? 147.

Are you there with your bears? 149.

Argument seldom convinces any one against his inclination.

Argus at home, but a mole abroad, 67.

Aristippus being asked what he learnt by philosophy, replied, "he learnt to live well with all the world."

Aristotle says, when you can have any good thing take it; and Plato says, if you do not take it, you are a great coxcomb.

Arrogance is a weed that grows mostly on a dunghill.

- Arrogance is the obstruction of wisdom.  
 Arsy versy, 148.  
 Arthur could not tame a woman's tongue, 268.  
 Arthur himself had but his time, 268.  
 Arthur was not but whilst he was, 269.  
 Art helps nature, and experience art.  
 Art must be deluded by art.  
 As a cat loves mustard, 190.  
 As a jewel of gold in a hog's snout, so is a fair woman without virtue. *Solomon.*  
 As angry as a wasp, 186.  
 As a man is friended, so the law is ended, 90.  
 As a man lives, so shall he die, as a tree falls so shall it lie, 196.  
 As a vessel is known by the sound, whether it be cracked or not; so men are proved, by their speeches, whether they be wise or foolish. *Demosthenes.*  
 As a wolf is like a dog, so is a flatterer like a friend.  
 As bald as a coot, 186.  
 As bare as a bird's a—, or the back of my hand, 185.  
 As bare as the back of my hand, 186.  
 As bitter as gall, 186.  
 As black as a coal, 186.  
 As blake, *i.e.* yellow, as a paigle, 186.  
 As blind as a beetle or a bat, 185.  
 As brisk as a bee in a tar-pot, 185.  
 As brisk as a body louse, 185.  
 As broad as long, 50.  
 As broken a ship as this has come to land, 227.  
 As busy as a bee, 185.  
 As busy as a good wife at an oven, and neither meal or dough, 187.  
 As busy as a hen with one chick, 186.  
 As clear as a bell, 187.  
 As clear as crystal, 185.  
 As clear as the sun at noontide, 187.  
 As cold as charity, 185.  
 As comfortable as matrimony, 187.  
 As common as the highway, 64.  
 As crooked as Crawley brook, 197.  
 As cross as a bear with a sore head.

- As cross as nine highways.  
 As coy as Croker's mare, 185.  
 As crowse, *i.e.* lively, as a new washen louse, 187.  
 As cunning as Captain Drake, 185.  
 As cunning as Craddock, &c., 185.  
 As dark as pitch, 187.  
 As dead as a door nail, 185.  
 As dead as a herring, 187.  
 As dear as two eggs a penny, 187.  
 As deep drinketh the goose as the gander, 99.  
 As demure as an old whore at a christening.  
 As demure as if butter would not melt in his mouth, 156.  
 As dizzy as a goose, 187.  
 As drunk as a beggar, 187.  
 As drunk as a lord.  
 As drunk as a tinker.  
 As drunk as a wheel-barrow, 63.  
 As drunk as David's sow, 63.  
 As dry as a bone, 187.  
 As dull as a beetle, 187.  
 As dull as Dun in the mire, 185.  
 As dun as a mouse, 187.  
 As easy p—ssing a bed as to lick a dish, 187.  
 As false as a Scot, 187.  
 As fair as Lady Done, 187.  
 As far from the heart as from the eyes.  
 As fast as hops, 187.  
 As fat as butter,—as a fool,—as a hen in the forehead, 187.  
 As fierce as a goose, 186.  
 As fine (or proud) as a lord's bastard, 188.  
 As fine as five pence, as neat as ninepence, 185.  
 As fine as Kerton (or Crediton) spinning, 188.  
 As fire kindled by bellows, so is anger by words.  
 As fit as a fiddle, 185.  
 As fit as a fritter for a friar's mouth, 188.  
 As fit as a pudding for a friar's mouth, 188.  
 As fit as a shoulder of mutton for a sick horse, 188.  
 As flat as a flaun, 186.  
 As flat as a flounder, 186.  
 As flattering or fawning as a spaniel, 188.  
 As fond of it, as an ape is of a whip and a bell, 188.

- As free as a blind man is of his eye, 188.  
 As free as an ape is of his tail, 188.  
 As freely as St. Robert gave his cow, 188.  
 As fresh as a rose is in June, 188.  
 As free as a dead horse is of farts, 188.  
 As full as an egg is of meat, 188.  
 As full as a jade, quoth bride, 188.  
 As full as a piper's bag; as a tick, 188.  
 As full as a toad is of poison, 188.  
 As gaunt as a greyhound, 188.  
 As glad as a fowl of a fair day, 188.  
 As good a knave I know as a knave I know not, 55.  
 As good as any between Bagshot and Baw-waw, 189.  
 As good as ever drove top over tiled house, 191.  
 As good as ever flew in the air, 188.  
 As good as ever the ground went upon, 189.  
 As good as ever twanged, 189.  
 As good as ever water wet, 189.  
 As good as ever went end ways, 189.  
 As good as George of Green, 188.  
 As good as goose skins that never man had enough, 188.  
 As good as had the cow that stuck herself with her own horn,  
 190.  
 As good be an addled egg, as an idle bird.  
 As good be hanged for a sheep as a lamb, 190.  
 As good beg of a naked man as of a miser.  
 As good do nothing, as to no purpose.  
 As good eat the devil as the broth he is boiled in, 86.  
 As good have no time, as make no good use of it.  
 As good luck as the lousy calf that lived all winter and died in  
 the summer, 190.  
 As good never a whit, as never the better.  
 As good out of the world, as out of the fashion, 92.  
 As good play for nothing as work for nothing, 125.  
 As good sit still as rise up and fall, 132.  
 As good steal the horse as look over the hedge.  
 As good twenty as nineteen, 138.  
 As good water goes by the mill as drives it.  
 As grave as an old gate post, 186.  
 As great pity to see a woman cry, as to see a goose go bare-  
 foot, 44.

- As greedy as a dog, 189.  
 As green as grass,—as a leek, 189.  
 As grey as grannum's cat.  
 As gude haud as draw, 228.  
 As gude hauds the stirrups as he that louns on, 230.  
 As gude merchant tines as wins, 229.  
 As hail as a rock-fish whole, 189.  
 As hard as horn, 186.  
 As hard hearted as a Scot of Scotland, 189.  
 As hasty as a sheep, as soon as the tail is up the t—d is out, 189.  
 As hasty as Hopkins, that came to gaol over night and was hanged the next morning, 189.  
 As high as a hog, all but the bristles, 186.  
 As high as three horse loaves, 186.  
 As hollow as a gun,—as a kex, 188.  
 As honest a man as any in the cards when the kings are out, 193.  
 As honest a man as ever brake bread, 18.  
 As honest a man as ever trod on shoe leather, 166.  
 As hot as a toast, 189.  
 As hungry as a church mouse, 189.  
 As hungry as a hawk or horse, 186.  
 As I brew, so I must drink ; and as I brew, so I must bake, 3.  
 As if a man that is killed should come home upon his feet, 279.  
 As innocent as a devil of two years old, 89.  
 As irrecoverable as a lump of butter in a greyhound's mouth.  
 As is the gander, so is the goose.  
 As is the gardener, so is the garden.  
 As is the workman, so is the work.  
 As it pleases the painter, 57.  
 As kind as a kite ; all you cannot eat you'll hide, 186.  
 As lame as St. Giles, Cripplegate, 215.  
 As lang as ye serve the tod ye maun bear up his tail, 230.  
 As lang lives the merry man as the wretch, for a' the craft he can, 228.  
 As lang runs the fox as he has feet, 227.  
 As lawless as a town bull, 189.  
 As lazy as Ludlam's dog, that leaned his head against the wall to bark, 186.

- As lazy as the tinker who laid down his budget to fart, 189.  
 As lean as a rake, 189.  
 As lecherous as a he goat, 189.  
 As light as a fly, 189.  
 As like a dock as a daisy, 187.  
 As like as an apple is to a lobster, 189.  
 As like as an apple to an oyster, 189.  
 As like as fourpence to a groat, 189.  
 As like as ninepence to nothing, 189.  
 As like as two peas.  
 As like his own father as ever he can look, 189.  
 As like one as if he had been spit out of his mouth, 189.  
 As long as a Welch pedigree, 269.  
 As long as Meg of Westminster, 190.  
 As long lives the merry heart as the sad, 112.  
 As loud as a horn, 190.  
 As loud as Tom of Lincoln, 211.  
 As love thinks no evil, so envy speaks no good.  
 As mad as a March hare, 186.  
 As mad as the baiting bull of Stamford, 211.  
 As meet as a sow for a saddle.  
 As meikle upwith, as meikle downwith, 228.  
 As melancholy as a gibed cat, 190.  
 As merry as a cricket, 190.  
 As merry as cup and can, 190.  
 As merry as mice in malt.  
 As merry as the mares, 186.  
 As mild (or gentle) as a lamb, 190.  
 As mony heads, as mony wits, 228.  
 As much a kin as Lenson hill to Pilsen-pin, 202.  
 As much as York excels foul Sutton, 191.  
 As much need of it as he has of the pip, or, of a cough, 172.  
 As much sibbed as sieve and ridder, that grew in the same  
     wood together, 191.  
 As much wit as three folks, two fools and a madman, 192.  
 As natural to him as milk to a calf, 190.  
 As necessary as an old sow among young children, 190.  
 As nice as the nun's hen, 186.  
 As nimble as a cow in a cage, 190.  
 As nimble as a new gelt dog, 190.  
 As nimble as an eel in a sand-bag, 190.

- As old as a serpent, 190.  
 As old as Charing-Cross, 190.  
 As old as Pendle-hill, 209.  
 As old as the itch.  
 As pert as a frog upon a washing block, 190.  
 As pert as a pearmonger's mare, 186.  
 As plain as a pack-saddle or a pike-staff, 186.  
 As plain as Dunstable road, 197.  
 As plain as the nose on a man's face, 190.  
 As plum as a juggem ear, *i.e.* a quagmire, 58.  
 As plump as a partridge, 186.  
 As poor as a church mouse.  
 As poor as Job, 190.  
 As proud as a cock on his own dunghill, 190.  
 As proud as an apothecary, 190.  
 As proud as a peacock, 186.  
 As proud come behind as go before, 126.  
 As ready as the king has an egg in his pouch, 227.  
 As red as a cherry,—as a petticoat, 190.  
 As rich as a new-shorn sheep, 190.  
 As right as a ram's horn,—as my leg, 191.  
 As rotten as a t—d, 191.  
 As rough as a tinker's budget, 191.  
 As safe as a crow in a gutter, 191.  
 As safe as a mouse in a cheese,—in a malt heap, 191.  
 As safe as a thief in a mill, 191.  
 As sair fight wrans as crans, 228.  
 As sair greets the bairn that is dung after noon, as he that is  
     dung afore noon, 229.  
 As scabbed as a cuckoo, 191.  
 As seasonable as snow in summer, 186.  
 As sharp as a thorn,—as a razor,—as vinegar, 191.  
 As sick as a cushion, 191.  
 As sight in the eye, so is the mind in the soul. *Sophocles.*  
 As slender in the middle as a cow in the waist, 191.  
 As slippery as an eel, 191.  
 As smooth as a carpet, 191.  
 As soft as foot can fall, 191.  
 As soft as silk, 186.  
 As slender in the middle as a cow in the waist.  
 As soon as you have drank you turn your back upon the  
     spring.

- As soon goes the lamb's skin to the market as the old ewe's,  
145.
- As sound as a roach.
- As sound as a trout, 191.
- As sour as verjuice, 191.
- As spiteful as an old maid.
- As spruce as an onion, 191.
- As stout as a miller's waistcoat, that takes a thief by the neck  
every day.
- As straight as an arrow, 191.
- As straight as the back-bone of a herring, 191.
- As strong as mustard, 191.
- As sure as a coat on one's back, 191.
- As sure as a gun, 191.
- As sure as a juggler's box, 191.
- As sure as a louse in one's bosom, 191.
- As sure as a house in Pomfret, 191.
- As sure as exchequer pay, 192.
- As sure as God's in Gloucestershire, 203.
- As surely as if he had p—d on a nettle, 174.
- As surly as a butcher's dog, 191.
- As sweet as honey, or as a nut, 191.
- As Sylvester said, fair and softly, 191.
- As tall as a May-pole, 191.
- As tender as a chicken, 191.
- As tender as a parson's leman, *i.e.* whore, 191.
- As tender as Parnell, that broke her finger in a posset-curd, 191.
- As testy as an old cook, 191.
- As the bell clinks, so the fool thinks, 94.
- As the best wine makes the sharpest vinegar, so the deepest  
love turns to the deadliest hatred.
- As the blind man shot the cow, 150.
- As the carl riches he wretches, 228.
- As the days lengthen, so the cold strengthens, 36.
- As the fool thinks the bell clinks, 230.
- As the goodman saith, so say we; but as the good wife saith, so  
it must be, 45.
- As the grace of man is in the mind, so the beauty of the mind  
is eloquence. *Cicero.*
- As the man said to him on the tree top, make no more haste  
when you come down than when you went up, 101.



- As the market goes, wives must sell.  
 As the old cock crows, so crows the young, 120, 225.  
 As the sow fills the draff sours, 229.  
 As the touchstone trieth gold, so gold trieth men.  
 As the wind blows, seek your shelter.  
 As the wind blows, you must set your sail.  
 As they brew, so let them bake, 151.  
 As they sow, so let them reap, 168.  
 As tired as a tike is o' lang kail, 227.  
 As tough as whit-leather, 191.  
 As troublesome as a wasp in one's ear.  
 As true as a turtle to her mate, 186.  
 As true as God is in heaven, 191.  
 As true as steel, 191.  
 As true as the dial to the sun.  
 As true steel as Rippon spurs, 223.  
 As valiant as an Essex lion, 203.  
 As very a knave as ever p—d, 167.  
 As virtue is its own reward, so vice is its own punishment.  
 As warm as a mouse in a churn, 191.  
 As wanton as a calf with two dams, 191.  
 As wary as a blind horse.  
 As weak as water, 186.  
 As welcome as a storm.  
 As welcome as flowers in May, 22.  
 As welcome as water in a leaking ship.  
 As welcome as water in one's shoes, 186.  
 As well worth it as a thief is worth a rope, 191.  
 As we must render an account of every idle word, so must we  
     likewise of our idle silence. *Ambrose*.  
 As white as the driven snow, 191.  
 As wild as a buck, 191.  
 As wilful as a pig that will neither lead nor drive, 193.  
 As wily as a fox, 191.  
 As wise as a man of Gotham. *Nottinghamshire*, 218.  
 As wise as a whisp or a woodcock, 186.  
 As wise as Waltham's calf, that ran nine miles to suck a bull,  
     and came home as dry as he went, 186.  
 As yellow as a golden noble,—as a guinea, 191.  
 As you brew, so drink.  
 As you make your bed, so you must lie on it, 227.

- As you salute, you will be saluted. *Ital.*  
 As you sow you shall reap.  
 As your wedding ring wears, you'll wear off your cares.  
 Asses die, and wolves bury them.  
 Asses that bray most, eat least.  
 Ask a kite for a feather, and she'll say, she has but just enough to fly with.  
 Ask but enough, and you may lower the price as you list, 2.  
 Ask my companion if I'm a thief, 154.  
 Ask the mother, if the child be like his father.  
 Ask the seller, if his ware be bad.  
 Ask thy purse what thou shouldest buy, 17.  
 At a great bargain make a pause, 69.  
 At a round table the herald's useless, 129.  
 At Candlemas the cold comes to us.  
 At court, every one for himself.  
 At Great Glen there are more great dogs than honest men, 210.  
 At open doors dogs come in, 229.  
 At St. Mathee shut up the bee, 38.  
 At the door of the fold, words ; within the fold, an account.  
 At the end of the game you'll see who's the winner.  
 At the end of the work, you may judge of the workman.  
 At the first hand buy, at the third let lie.  
 At the gate where suspicion enters, love goes out.  
 At Twelfth-day the days are lengthened a cock's stride. (The Italians say at Christmas) 38.  
 At weddings and funerals, friends are discerned from kinsfolks.  
 Auld sin, new shame, 229.  
 Auld sparrows are ill to tame, 227.  
 Auld springs gie nae price, 227.  
 Avarice increases with wealth. *Ital.*  
 Avoid a slanderer as you would a scorpion.  
 Away goes the devil when he finds the door shut against him.  
 Awe makes dun draw, 68.  
 Aye be merry as be can, for love ne'er delights in a sorrowful man, 41.

## B

- BACCHUS** hath drowned more men than Neptune.  
 Bachelor's wives and maid's children are well taught, 45, 249.  
 Backbiting oftener proceeds from pride than malice.

- Back with that leg, 49.  
 Bad customs are better broke than kept up, 84.  
 Bad excuses are worse than none.  
 Bad is a bad servant, but 'tis worse being without him, 267.  
 Bad luck often brings good luck.  
 Bad priests bring the devil into the church.  
 Bad to care no more than for to-morrow, 269.  
 Bad words find bad acceptance.  
 Bad words make a woman worse, 267.  
 Bairn's mither burst never, 232.  
 Bald heads are soon shaven.  
 Banbury veal, cheese and cakes, 218.  
 Bannocks are better nor nae kind o' bread, 232.  
 Barbarous asses ride on Barbary horses.  
 Barefooted men must not go among thorns, 2.  
 Bare gentry, braggand beggars, 230.  
 Bare walls make gadding housewives, 69.  
 Bare words buy no barley.  
 Barking dogs seldom bite.  
 Barley straw's good fodder when the cow gives water, 37.  
 Barnaby bright, the longest day and the shortest night, 38.  
 Base terms are bellows to a slackening fire.  
 Bashfulness is an enemy to poverty, 2.  
 Bate me an ace, quoth Bolton, 149.  
 Be a father to virtue, but a father-in-law to vice.  
 Be a friend to thyself, and others will be so too.  
 Be a good husband, and you will get a penny to spend, a penny to lend, and a penny for a friend, 11.  
 Be always as merry as ever you can, for no one delights in a sorrowful man.  
 Be always at leisure to do good; never make business an excuse to decline the offices of humanity. *M. Aurelius*.  
 Be as it may, be is no banning, 69.  
 Be as you would seem to be.  
 Be aware of a fine tongue; 'twill sting mortally.  
 Be bold, but not too bold.  
 Be content; the sea hath fish enough.  
 Be ever vigilant, but never suspicious.  
 Be fair conditioned, and eat bread with your pudding, 58.  
 Be good and refrain not to be good, 279.  
 Be good in your office, you'll keep the longer on, 173.

Be it for better, or be it for worse, be ruled by him that beareth the purse, 127.

Be it weal, or be it woe, 182.

Be it weal or be it woe, beans should blow before May go, 33.

Be just to all but trust not all.

Be lang sick, that ye may be soon hale, 231.

Be merry and wise, 115.

Be not a baker if your head be of butter, 2.

Be not choleric ; it will make you look old.

Be not too hasty to outbid another, 2.

Be not too brief in conversation, lest you be not understood ; nor too diffuse, lest you be troublesome. *Protagoras.*

Be not ungrateful to your old friend, 280.

Be old betimes, that thou mayst long be so.

Be patient, and you shall have patient children, 123.

Be silent, or speak something worth hearing.

Be slow in choosing, but slower in changing.

Be slow of giving advice, ready to do a service, 1.

Be slow to promise, quick to perform

Be sure before you marry, of a house wherein to tarry. *Span. Ital.* 13.

Be sure of hay till the end of May.

Be the day never so long, at length cometh evensong, 84.

Be the same thing that ye wa'd be ca'd, 232.

Beads about the neck and the devil in the heart.

Bean belly Leicestershire, 209.

Beans blow before May doth go, 33.

Bear, and blame not, what you cannot change. *Publius Syrus.*

Bear and forbear is good philosophy.

Bear wealth, poverty will bear itself, 231.

Bear with evil, and expect good, 7.

Beauties without fortunes have sweethearts plenty, but husbands none at all.

Beauty draws more than oxen, 2.

Beauty is a blossom, 2.

Beauty is but skin deep.

Beauty is no inheritance, 2.

Beauty is potent ; but money is more potent, 117.

Beauty is the subject of a blemish.

Beauty may have fair leaves, yet bitter fruit.

Beauty provoketh thieves sooner than gold.

- Beauty will buy no beef.  
 Beauty without bounty avails nought, 232.  
 Beauty without virtue is a curse.  
 Beccles for a puritan, Bungay for the poor, Halesworth for a drunkard, and Bilborough for a whore, 221.  
 Bedworth beggars, 210.  
 Bees that have honey in their mouths have stings in their tails.  
 Before I wein, an' now I wat, 232.  
 Before St. Chad every goose lays, both good and bad, 37.  
 Before the cat can lick her ear, 153.  
 Before you make a friend, eat a peck of salt with him. *Scotch*.  
 Beggars and borrowers must be no choosers, 70.  
 Beggars breed, and rich men feed, 70  
 Beggars can never be bankrupts, 70.  
 Beggars fear no rebellion.  
 Beggars mounted run their horses to death.  
 Beggars must not be choosers, 70.  
 Begging a courtesy is selling liberty.  
 Behind before, before behind, a horse is in danger to be pricked, 37.  
 Being on the sea, sail, being on the land, settle, 18.  
 Believe only half of what you hear of a man's wealth and goodness.  
 Believe well, and have well, 71.  
 Bells call others to church, but go not themselves, 2.  
 Benefits, like flowers, please most when they are fresh.  
 Best dealing with an enemy when you take him at his weakest.  
 Best is best cheap, if you hit not the nail, 71.  
 Best to bend it while a twig, 71.  
 Bestow on me what you will, so it be none of your secrets.  
 Better a bad excuse than none at all.  
 Better a bare foot than no foot at all, 8.  
 Better a beast sold than bought, 268.  
 Better a begging mither nor a riding father, 232.  
 Better a bit i' the morning than fast a' day, 231.  
 Better a blush in the face than a spot in the heart.  
 Better a clout nor a hole out, 80, 232.  
 Better a de'il than a daw, 231.  
 Better a dog fawn nor bark at you, 87, 231.  
 Better a fair pair of heels than a halter.  
 Better a finger aff than wagging, 231.

- Better a foul in hand nor twa flying, 232.**  
**Better a good dinner than a fine coat. *Fr.***  
**Better a good word than a battle.**  
**Better a laying hen nor a lym crown, 232.**  
**Better a lean jade than an empty halter, 109.**  
**Better a lean peace than a fat victory.**  
**Better a little fire to warm us, than a great one to burn us, 232.**  
**Better a master be feared than despised.**  
**Better a mischief than an inconvenience, 116.**  
**Better a mouse in the pot than no flesh at all, 113.**  
**Better a portion in a wife than with a wife.**  
**Better a tooth out, than always aching.**  
**Better a witty fool than a foolish wit.**  
**Better abridge petty charges than stoop to petty gettings.**  
**Better ae wit coft nor twa for nought, 232.**  
**Better an auld maiden than a young whore, 89, 231.**  
**Better an egg in peace than an ox in war.**  
**Better an empty house than an ill tenant, 89, 231.**  
**Better apple gien nor eaten, 231.**  
**Better are small fish than an empty dish, 132, 231.**  
**Better auld debts nor auld sairs, 232.**  
**Better bairns greet nor bearded men, 232.**  
**Better be a cuckold and not know it, than be none and every  
body say so.**  
**Better be alone than in bad company, 232.**  
**Better be a shrew than a sheep, 45.**  
**Better be an old man's darling, than a young man's snarling, 45**  
**Better be dead as out o' fashion, 232.**  
**Better be envied than pitied, 90.**  
**Better be happy nor wise, 232.**  
**Better be half hang'd, than ill wed, 42.**  
**Better be ill spoken of by one before all, than by all before  
one, 11.**  
**Better believe it than go where it was done to prove it, 149.**  
**Better belly burst, than good drink or meat lost, 71.**  
**Better be meals many, than one too merry, 29.**  
**Better bend than break.**  
**Better bend the neck than bruise the forehead, 270.**  
**Better be poor and live, than rich and perish.**  
**Better be poor than wicked.**  
**Better be stung by a nettle than pricked by a rose.**

- Better be the head of an ass, than the tail of a horse, 101.  
 Better be the head of a dog, than the tail of a lion, 101.  
 Better be the head of a pike, than the tail of a sturgeon, 101.  
 Better be the head of a sprat, than the tail of a sturgeon, 101.  
 Better be the head of the yeomanry, than the tail of the gentry,  
 101.  
 Better be up to the ancles than over head and ears.  
 Better be unmannerly than troublesome, 140.  
 Better be weel luv'd nor ill wan geir, 232.  
 Better bid the cooks nor the mediciners, 231.  
 Better bow than break, 74, 232.  
 Better break your word than do worse in keeping it.  
 Better buy than borrow, 231.  
 Better come at the latter end of a feast than the beginning of  
 a fray, 92.  
 Better cut the shoe than pinch the foot.  
 Better die a beggar than live a beggar, 2.  
 Better direct well than work hard.  
 Better do it, than wish it done, 23.  
 Better dwell with a dragon than with a wicked woman.  
 Better eat grey bread in your youth than in your age. *Scotch.*  
 Better eye out than always aking, [or watching], 90.  
 Better face a danger once than be always in fear.  
 Better fare hard with good men than feast with bad.  
 Better fed than taught, said the churl to the parson, 159.  
 Better fill a glutton's belly than his eye, 98.  
 Better find iron than tine siller, 231.  
 Better gie nor tak, 231.  
 Better give a shilling than lend half a crown.  
 Better give the wool than the whole sheep, 23.  
 Better go about than fall in the ditch, 1.  
 Better go away longing than loathing.  
 Better go to bed supperless than rise in debt, 5.  
 Better go to heaven in rags than to hell in embroidery.  
 Better God than gold, 269.  
 Better good afar off than ill at hand.  
 Better gude sale nor gude ale, 231.  
 Better hae a mouse i' the pat as nae flesh, 232.  
 Better half a loaf than no bread.  
 Better half an egg than an empty shell, 89, 231.  
 Better hand loose than in an ill tethering, 231.

- Better happy to court nor to gude service, 232.  
 Better haud by a hair than draw wi' a tether, 231.  
 Better have a dog fawn upon you than bite you, 87.  
 Better have an old man to humour than a young rake to break  
 your heart.  
 Better have it than hear of it, 54, 165.  
 Better have one plough going than two cradles.  
 Better hazard once than be always in fear.  
 Better hold out nor put out, 232.  
 Better is a dinner of herbs where love is, than a stalled ox and  
 hatred therewith. *Solomon.*  
 Better keep now than seek anon, 268.  
 Better keep weel than mak weel, 231.  
 Better kiss a knave than be troubled with him, 108, 231.  
 Better known than trusted, 168.  
 Better lang something than soon naething, 231.  
 Better late ripe and bear, than early blossom and blast.  
 Better late than never, 109, 231.  
 Better late thrive, than never do well. *Scotch.*  
 Better learn by your neeighbour's skaith than by your ain,  
 231.  
 Better leave than lack, 110, 232.  
 Better leave to my faes than beg frae my freends, 231.  
 Better live in a poor hovel than be buried in a rich sepulchre.  
 Better live within compass than have large comings in.  
 Better lose a jest than a friend, 107.  
 Better lose a supper than have a hundred physicians. *Span.*  
 Better lost than found, 161.  
 Better master one than engage with ten.  
 Better my hog dirty home, than no hog at all, 11.  
 Better ne'er hae begun nor ne'er end it, 232.  
 Better no ring than a ring of a rush, 232.  
 Better one braggadocio than two fighters, 267.  
 Better one house fill'd than two spill'd, 45.  
 Better one's house be too little one day than too big all the  
 year after, 105.  
 Better one word in time than two afterwards.  
 Better pass a danger once, than be always in fear,  
 Better penny in silver than any brother, 268.  
 Better plays a fu' wame nor a new coat, 232.  
 Better rew sit nor rew flit 232



- Better ride an ass that carries us than a horse that throws us, 2.  
 Better ride when saddles do lack, on a pad, than on a bare horse's back.  
 Better saught wi' little aught nor care wi' mony a cow, 231.  
 Better say nothing than nothing to the purpose.  
 Better see a clout, than a hole out.  
 Better sell than live poorly.  
 Better shelter under an old hedge, than a young furzebush, 120.  
 Better sit idle than work for nought, 231.  
 Better sit still nor rise an' get a fa', 232.  
 Better skaith sav'd than mends made, 231.  
 Better some of a pudding than none of a pie, 126.  
 Better spare at the brim than at the bottom, 133, 232.  
 Better spare to have of thine own than ask others.  
 Better spared than ill spent, 133, 232.  
 Better spent than spared, 133.  
 Better strive with an ill ass than carry the wood one's self.  
 Better suffer a great evil than do a little one.  
 Better suffer ill than do ill.  
 Better ten guilty escape than one innocent man suffer.  
 Better the foot slip than the tongue, 21.  
 Better the harm I know than that I know not, 268.  
 Better the head of the yeoman than the tail of the gentry, 101.  
 Better the ill ken'd than the gude unken'd, 231.  
 Better the last smile than the first laughter, 19.  
 Better to be beaten than be in bad company, 2.  
 Better to be alone than in bad company.  
 Better to be idle than not well occupied, 106.  
 Better to do well late than never.  
 Better to have than to wish, 23.  
 Better to live well than long.  
 Better to rule than be ruled by the rout, 18.  
 Better to say here it is than here it was, 232.  
 Better two drones be preserved than one good bee perish.  
 Better two losses than one sorrow, 232.  
 Better unborn than unbred, 139.  
 Better untaught than ill taught, 71.  
 Better wait on the cook than the doctor, 231.  
 Better walk leisurely than lie abroad all night.  
 Better wear out shoes than sheets, 231.  
 Better wed over the mixon than over the moor, 199.

- Better woo o'er midden nor o'er moss, 231.  
 Better's a dirty hog than no hog at all, 11.  
 Better's the head of an ass than the tail of a horse, 101.  
 Better's the last smile than the first laughter, 19.  
 Between Cowhithe and merry Cassingland, the devil sh—t  
 Benacre, look where it stands, 221.  
 Between hawk and buzzard, 150.  
 Between promising and performing a man may marry his  
 daughter, 17.  
 Between the hand and the lip, the morsel may slip.  
 Between two brothers, two witnesses and a notary, 3.  
 Between two stools the breech cometh to the ground, 139.  
 Betwixt twa stools the doup fa's down, 232.  
 Between two stools fall to the bottom.  
 Beware of a silent dog and still water.  
 Beware of breed ; *i. e.* an ill breed, 74.  
 Beware of enemies reconciled, and meat twice boiled. *Span.*  
 Beware of Had I wist, 71, 232.  
 Beware of him who regards not his reputation.  
 Beware of him whom God hath marked, 71.  
 Beware of little expense.  
 Beware of no man more than thyself.  
 Beware of the forepart of a woman, the hind part of a mule,  
 and all sides of a priest.  
 Beware of the geese when the fox preaches.  
 Beware of the stone thou stumbledst at before.  
 Beware of vinegar made of sweet wine. *Italian.*  
 Bill after helve, 150.  
 Billingsgate language, 213.  
 Bind fast, find fast, 231.  
 Bind so as you may unbind.  
 Bind the sack ere it be fu', 232.  
 Birchen twigs break no ribs, 71.  
 Birds are entangled by their feet, and men by their tongues.  
 Birds of a feather flock together, 71.  
 Birds pay equal honours to all men.  
 Birth is much, but breeding is more, 72, 231.  
 Biting and scratching gets the cat with kitten, 77.  
 Biting an' scarting is Scots fowk's wooing, 232.  
 Bitter pills may have wholesome effects.  
 Blaw the wind never so fast, it will lower at last.

- Black plums may eat as sweet as white.  
 Black will take no other hue, 72.  
 Blessed be St. Stephen, there is no fast upon his even, 134.  
 Blessed is the peace-maker, not the conqueror.  
 Blessings are not valued till they are gone.  
 Blest is the eye between Severn and Wye, 205.  
 Blind man's holiday, 150.  
 Blind men must not run.  
 Blind men should not judge of colours, 73.  
 Blind men's wives need no paint.  
 Blood's thicker than water, 231.  
 Bloody and deceitful men dig their own graves.  
 Blots are no blots till hit.  
 Blow first, and sip afterwards, 73.  
 Blow not against the hurricane.  
 Blow out the marrow, and throw the bone to the dogs, 73  
 Blow, smith, and you'll get money.  
 Blow thine own pottage, and not mine.  
 Blushing is virtue's colour, 73.  
 Blush like a black dog.  
 Boden gear stinks, 231.  
 Bodily labour earns not much.  
 Boil not the pap before the child is born.  
 Boil stones in butter, and you may sip the broth.  
 Boldness in business is the first, second, and third thing.  
 Bold resolution is the favourite of Providence.  
 Bonny siller is soon spent, 232.  
 Borrowed garments never sit well.  
 Borrow not too much upon time to come.  
 Both anger and haste hinder good counsel.  
 Both folly and wisdom come upon us with years.  
 Bought friends are not friends in deed.  
 Bought wit is best, but may cost too much, 143.  
 Bounce buckram, velvet's dear; Christmas comes but once a  
 year, and when it comes it brings good cheer, but when  
 its gone its never the near, 194.  
 Bounty being free itself, thinks all others so.  
 Bourd na wi' bawty, fear lest he bite ye, 232.  
 Bourd neither wi' me nor wi' my honour, 231  
 Boys will be men.  
 Brabbling curs never want sore ears, 3

- Brackley breed, better to hang than feed, 217.
- Brag's a good dog if he be well set on ; but he dare not bite, 74.
- Brag's a good dog, but he hath lost his tail, 74.
- Brag's a good dog, but Holdfast is a better, 74.
- Braintree boys, brave boys ; Bocking boys, rats ; Church Street, puppy dogs, High Garret, cats, 203.
- Braintree for the pure, and Bocking for the poor ; Cogshall for the jeering town, and Kelvedon for the whore, 203.
- Brave actions never want a trumpet.
- Bread at pleasure, drink by measure. *Fr.*
- Bread for Borrough men, 210.
- Bread of a day, ale of a month, and wine of a year.
- Bread's house skaild never, 232.
- Bread with eyes, cheese without eyes, and wine that leaps up to the eyes, 3.
- Break coals, cut candle, set brand on end, neither good housewife, nor good housewife's friend.
- Break my head and bring me a plaster, 151.
- Break the legs of an evil custom.
- Brevity is a great praise of eloquence. *Cicero.*
- Brevity is the soul of wit.
- Bribes throw dust into cunning men's eyes.
- Bribes will enter without knocking, 74.
- Bridge were made for wise men to walk over, and fools to ride under, 74.
- Bring a cow to the ha' an' she'll rin to the byre, 231.
- Bring not a bagpipe to a man in trouble, 74.
- Bring something, lass, along with thee, if thou intend to live with me.
- Bring your line to the wall, not the wall to your line.
- Bristol milk, 220.
- Broken sacks will hold no corn, 75.
- Buckinghamshire bread and beef, 197.
- buffoonery and scurrility are the corruption of wit, as knavery is of wisdom.
- Building and the marrying of children are great wasters, 3.
- Building castles in the air.
- Building is a sweet impoverishing, 3.
- Burning the candle at both ends.
- Burn not your house to fright away the mice.
- Burroughs end of a sheep some one, 50.

- Bush natural ; more hairs than wit, 152.  
 Business and action strengthen the brain, but too much study  
 weakens it.  
 Business is the salt of life, 75.  
 Business makes a man as well as tries him.  
 Business may be troublesome, but idleness is pernicious.  
 Business neglected is business lost.  
 Busy-bodies never want a bad day.  
 Busy folks are always meddling.  
 Busy will have bands, 75.  
 But help me to money, and I'll help myself to friends.  
 But one egg, and that addled.  
 But when, quoth Kettle to his mare, 182.  
 Butter an' burn trouts gar maidens force the wind, 232.  
 Butter is gold in the morning, silver at noon, and lead at  
 night, 27.  
 Butter's once a year in the cow's horn, 37.  
 Buy and sell, and live by the loss.  
 Buy at a market, but sell at home, 3.  
 Buyers want an hundred eyes, sellers none, 75.  
 Buying a thing too dear is no bounty.  
 Buying and selling is but winning and losing, 75.  
 Buy when I bid you, 231.  
 By art and deceit men live half a year ; and by deceit and a-  
 the other half.  
 By doing nothing we learn to do ill, 15.  
 By fits and girds, as an ague takes a goose, 160.  
 By fits and starts, as the hog pisseth, 160.  
 By guess, as the blind man fell'd the dog, 231.  
 By hook or by crook, 166.  
 By ignorance we mistake, and by mistakes we learn.  
 By land or water the wind is ever in my face.  
 By little and little the poor whore sinks her barn, 112.  
 By others' faults wise men correct their own.  
 By requiting one friend we invite many.  
 By the husk you may guess at the nut.  
 By Tre, Pol, and Pen, you shall know the Cornish men 206  
 By wisdom peace, by peace plenty, 143.  
 Bye and by is easily said.

## C

- Cadgers are ay cracking o' crooksaddles, 233.  
 Calamity is the touchstone of a brave mind.  
 Call me cousin, but cozen me not, 82.  
 Call not a surgeon before you are wounded.  
 Call your husband cuckold in jest, and he'll never suspect you.  
 Calm weather in June sets corn in tune, 33.  
 Calumny and conjecture may injure innocency itself.  
 Cambridgeshire camels, 198.  
 Cambridgeshire oaks, 198.  
 Can a jackanapes be merry when a clog is at his heels? 79.  
 Can a mill go with the water that's past?  
 Can a mouse fall in love with a cat?  
 Can you make a pipe of a pig's tail?  
 Canny Newcastle, 217.  
 Can't I be your friend, but I must be your fool too?  
 Canterbury's the higher rack, but Winchester's the better manger, 204.  
 Capons were at first but chickens.  
 Care and diligence bring luck.  
 Care not, and that will prevent horns.  
 Care not would have it, 76.  
 Care will kill a cat; yet there's no living without it, 76.  
 Care's no cure, 76.  
 Careless men let their end steal upon them unawares and unprovided.  
 Careless shepherds make many a feast for the wolf.  
 Carleton warlers, 210.  
 Carrion kites will never make good hawks, 108.  
 Carry your knife even between the paring and the apple.  
 Cast a bone in the de'il's teeth and it will save you, 233.  
 Cast no dirt into the well that gives you water.  
 Cast not out thy foul water till thou hast clean, 233.  
 Cast not the helve after the hatchet.  
 Cast not thy cradle over thy head, 83.  
 Cast your staff into the air, and it will fall upon its root, 274.  
 Catch not at the shadow, and lose the substance.  
 Catch that catch may, 50.  
 Catch the bear before you sell his skin.  
 Catholic charity makes us members of the catholic church.

Cato said "he had rather people should inquire why he had not a statue erected to his memory, than why he had."

Cats eat what hussies spare, 233.

Cats hide their claws.

Cauld cools the luvè that kindles o'er hat, 233.

Cause not thine own dog to bite thee.

Cease your snaw-baws casting, 233.

Censure and scandal are not the same.

Censure's the tax a man pays the public for being eminent.

Cent. per cent. do we pay for every vicious pleasure.

Ceremonious friends are so, as far as compliment will go.

'Ch was bore at Taunton Dean; where should I be bore else?

219.

Chains of gold are stronger than chains of iron.

Chair-folks are never paid enough, 78.

Chalk is na sheers, 233.

Chance is a dicer.

Change of fortune is the lot of life.

Change of pasture makes fat calves, 77.

Change of weather is the discourse of fools, 22.

Change of women makes bald knaves, 45.

Changes o' warks are lightening o' hearts, 233.

Changing of words is the lighting of hearts.

Charge your freend ere you hæe need, 233.

Charity and pride have different aims, yet both feed the poor.

Charity begins at home, but should not end there, 77, 233.

Charity excuseth not cheating.

Charity is the scope of all God's commands.

Charity will rather wipe out the score than inflame the reckon-  
ing.

Charon waits for all.

Charre-folks are never paid, 78.

Cheating play never thrives.

Cheat me in the price, but not in the goods.

Cheese, it is a peevish elf, it digests all things but itself, 29.

Cheshire chief of men, 198.

Chickens now-a-days cram the cock, 78, 153.

Children and chicken must ever be picking, 25.

Children and fools have merry lives, 78.

Children and fools tell truth, 78.

Children are certain cares, but uncertain comforts, 4, 46.

- Children are poor men's riches, 4, 46.
- Children cry for nuts and apples, and old men for gold and silver.
- Children have wide ears and long tongues.
- Children increase the cares of life, but mitigate the remembrance of death.
- Children pick up words as pigeons peas, and utter them again as God shall please, 196.
- Children suck the mother when they are young, and the father when grown up, 78.
- Children to bed and the goose to the fire, 153.
- Children, when little, make parents fools; when great, mad, 4.
- Child's pig, but father's hog, 78.
- Choke up, child, the church-yard's nigh, 153.
- Choler hates a counsellor.
- Choler is the only unruly passion that justifies itself.
- Choleric men are blind and mad.
- Choose a wife rather by your ear than your eye.
- Choose rather to be the tail of lions than the head of foxes, 276.
- Christmas comes but once a year.
- Church-work goes on slowly, 79.
- City gates stand open to the bad as well as the good.
- Civil carriage is the best sign of affection to a woman.
- Claw a churl by the breech and he will sh— in your fist, 79, 233.
- Claw me, and I'll claw thee, 107.
- Clean hands want no washball.
- Cleaning a blot with blotted fingers maketh a greater.
- Clear and round dealing is the honour of man's nature.
- Clear conscience, a sure card, 4, 269.
- Cleveland in the clay, bring in two soles and carry one away, 224.
- Climb not too high lest the fall be the greater.
- Close sits my shirt, but closer my skin, 79.
- Clouds, that the sun builds up, darken him.
- Cloudy mornings may turn to clear evenings, 80.
- Clowns are best in their own company, but gentlemen are best every where.
- Cobblers and tinkers are the best ale-drinkers, 4.
- Cobbler's law; he that takes money must pay the shot, 65.
- Cold broth hot again, that lov'd I never; old love renew'd again, that lov'd I ever.



- Cold of complexion, good of condition, 80.  
 Cold weather and knaves come out of the north, 15.  
 Come auld welcome; go by, and no quarrel, 154.  
 Come, but come stooping, 80.  
 Come every one heave a pound, 154.  
 Come it ear', come it late, in May comes the cowquake, 233.  
 Come na to the counsel unca'd, 233.  
 Come uncalled sit unserved, 232.  
 Come wi' the wind, an' gae wi' the water, 233.  
 Comes to my hand like the bow o' a pint stoup, 233.  
 Coming events cast their shadows before them.  
 Command your man and do it yourself, 154.  
 Command your wealth, else that will command you.  
 Commend a wedded life, but keep thyself a bachelor, 42.  
 Commend not your wife, wine, nor house.  
 Common fame, a cunning friar, are but both a common liar.  
 Common fame hath a blister on its tongue.  
 Common fame is seldom to blame, 91.  
 Common sense is the growth of all countries.  
 Commonly he is not stricken again who laughs when he strikes.  
 Company in misery makes it light.  
 Company makes cuckolds, 80.  
 Comparison, more than reality, makes men happy or wretched.  
 Comparisons are odious, 80.  
 Compliments cost nothing, yet many pay dear for them.  
 Concealed goodness is a sort of vice.  
 Concealed grudges are gangrenes in friendship.  
 Conceited goods are quickly spent, 81.  
 Conditions mak, an' conditions brak, 233.  
 Conduct and courage lead to honour.  
 Confess and be hanged, 81.  
 Confess debt, and beg days, 233.  
 Confession of a fault makes half amends, 4.  
 Confession without repentance, friends without faith, prayer  
 without sincerity, are mere loss. *Ital.*  
 Confidence goeth farther in company than good sense.  
 Confidence is the companion of success.  
 Confine your tongue, lest it confine you.  
 Conform to common custom, and not to common folly.  
 Congleton bears, 199.  
 Congruity is the mother of love.  
 Conscience cannot be compelled.

- Conscience is the chamber of justice.  
 Consider not pleasures as they come, but as they go.  
 Consider well, and oft, why thou camest into this world, and how soon thou must go out of it, 271.  
 Consideration gets as many victories as rashness loses.  
 Consideration is half conversion.  
 Consideration is the parent of wisdom.  
 Constant complaints never get pity.  
 Constant dropping wears the stone.  
 Constant occupation prevents temptation. *Ital.*  
 Contempt is the sharpest reproof.  
 Contempt is usually worse borne than real injuries.  
 Contempt will cause spite to drink of her own poison.  
 Contempt will sooner kill an injury than revenge.  
 Contend not about a goat's beard.  
 Content is happiness.  
 Content is more than a kingdom.  
 Content is the philosopher's stone, that turns all it touches into gold.  
 Content lodges oftener in cottages than palaces.  
 Continual cheerfulness is a sign of wisdom.  
 Contradiction should awaken attention, not passion.  
 Conversation teaches more than meditation.  
 Cook-ruffian, able to scald the devil in his feathers, 154.  
 Cooks are not to be taught in their own kitchen.  
 Cool words scald not the tongue.  
 Corn and horn go together, 81.  
 Corn him weel, he'll work the better, 233.  
 Corn in good years is hay; in ill years straw is corn, 4.  
 Corn is cleansed with the wind, and the soul with chastening, 4.  
 Corn is not to be gather'd in the blade, but the ear.  
 Correction should not respect what is past so much as what is to come.  
 Corruption of the best becomes the worst.  
 Counsel is as welcome to him as a shoulder of mutton to a sick horse, 154.  
 Counsel is irksome when the matter is past remedy.  
 Counsel is no command, 233.  
 Counsel is to be given by the wise, the remedy by the rich.  
 Counsel must be followed, not praised.  
 Counsel never out of date. 268.

- Counsel over cups is crazy, 5.  
 Count like Jews, an' gree like brethren, 233.  
 Count not your chickens before they be hatch'd, 81.  
 Count siller after a' your kin, 233.  
 Courage and resolution are the spirit and soul of virtue.  
 Courage, conduct, and perseverance conquer all before them.  
 Courage consists not in hazarding without fear, but in being  
 resolutely minded in a just cause.  
 Courage mounteth with occasion.  
 Courage ought to have eyes as well as arms.  
 Courage without fortune destroys a man.  
 Court holy water, 155.  
 Court to the town an' whore to the window, 233.  
 Courtesie is cumbersome to them that ken it not, 233.  
 Courtesy is the inseparable companion of virtue.  
 Courtesy on one side can never last long, 5.  
 Courting and wooing, brings dallying and doing, 43.  
 Courts keep no almanacks, 5.  
 Cousin-germans quite removed, 51.  
 Cover your head by day as much as you will, by night as much  
 as you can, 30.  
 Cover yourself with honey, and the flies will have at you.  
 Covet nothing over much.  
 Covetous men are condemned to dig in the mines for they  
 know not who.  
 Covetous men are neither fed, clothed, nor respected.  
 Covetous men live drudges to die wretches.  
 Covetous men's chests are rich, not they.  
 Covetousness, as well as prodigality, brings a man to a morsel  
 of bread.  
 Covetousness brings nothing home, 81.  
 Covetousness is always filling a bottomless vessel.  
 Covetousness often starves other vices.  
 Cowards are cruel.  
 Cowards are made to be trampled on, unless their wit cover  
 them.  
 Cowards run the greatest danger of any men in a battle.  
 Cowardice is afraid to be known or seen.  
 Crabbit was, an' cause had, 233.  
 Crabs breed habs by the help of good lads, 82.  
 Crack me that nut, quoth Bumsted, 51.

- Cradle straws are scarce out of his breech, 83.  
 Craft borders upon knavery ; wisdom neither uses nor wants it.  
 Craft counting all things brings nothing home, 5.  
 Craft must have clothes, but truth loves to go naked.  
 Crafty evasions save not veracity.  
 Crafty men deal in generals.  
 Cream-pot love, 51.  
 Credit is better than ill won gear, 233.  
 Credit keeps the crown o' the causeway, 233.  
 Credit lost is a Venice-glass broken, which cannot be solder'd, 5.  
 Creditors have better memories than debtors.  
 Credulity thinks others short sighted.  
 Crimes may be secret, yet not secure.  
 Criminals are punished that others may be amended. *Ita*  
 Cringing is a gainful accomplishment.  
 Critics are like brushers of other men's clothes.  
 Crooked by nature, is never made straight by education.  
 Crooked carlin, quo' the cripple to his wife, 233.  
 Crooked logs make straight fires, 5.  
 Crosses are ladders to heaven, 5.  
 Crosses, though not pleasant, are wholesome.  
 Crows are never the whiter for washing themselves, 83.  
 Crows bewail the dead sheep, and then eat them, 5.  
 Cruelty is a tyrant that is always attended with fear, 5.  
 Cruelty is the first attribute of the devil.  
 Cry you mercy killed my cat, 77.  
 Cuckolds are Christians all the world over, 51.  
 Cuckolds themselves are the very last that know it.  
 Cunning craft is but the ape of wisdom.  
 Cunning is no burden, 83.  
 Cure your sore eyes only with your elbow.  
 Curse on accounts with relations ! *Span*.  
 Curs'd cows have short horns, 82.  
 Custom in infancy becomes nature in old age.  
 Custom is a second nature, 84.  
 Custom is the guide of the ignorant.  
 Custom is the plague of wise men, and the idol of fools.  
 Custom makes all things easy.  
 Custom without reason is but an ancient error.

Cut off the head and tail, and throw the rest away, 84.  
 Cut, or give me the bill, 155.  
 Cut your coat according to your cloth, 80.  
 Cutting out well is better than sewing up well.

## D.

Daffing does naething, 234.  
 Dame deim warily, 234.  
 Damming an' laving is gude sure fishing, 233.  
 Danger and delight grow on one stock.  
 Danger is next neighbour to security.  
 Danger past, God is forgotten, 5.  
 Dangers are overcome by dangers.  
 Daughters and dead fish are no keeping wares.  
 Dauted bairns bear little, 233.  
 David and Chad, sow pease good or bad, 36.  
 Daws love one another's prattle.  
 Daylight will peep through a sma' hole, 233.  
 Dead folks can't bite, 234.  
 Dead mice feel no cold, 84.  
 Deaf men are quick-eyed and distrustful.  
 Deaf men go away with the injury, 5.  
 Deal, Dover, and Harwich, the devil gave his daughter in marriage; and by a codicil of his will, he added Helcøt and the Brill, 207.  
 Death an' marriage mak term-day, 234.  
 Death and the grave make no distinction of persons.  
 Death at the tae door, an' heirship at the tither, 234.  
 Death defies the doctor, 233.  
 Death devours lambs as well as sheep.  
 Death hath nothing terrible in it, but what life hath made so  
 Death is the grand leveller.  
 Death keeps no calendar, 5.  
 Death meets us everywhere.  
 Death rather frees us from ills than robs us of our goods.  
 Death's day is doom's day.  
 Debt is an evil conscience.  
 Debt is the worst poverty.  
 Deceit is in haste, but honesty can wait a fair leisure.  
 Deceiving of a deceiver is no knavery.  
 Decency and decorum are not pride.

- Deeds are fruits, words are leaves, 5.  
 Deeds are males, and words are but females, 5.  
 Deep lies the heart's language, 267.  
 Deep rivers move in silence, shallow brooks are noisy.  
 Defaming or slandering others is the greatest of all sins, 271  
 Defend me and spend me, 85.  
 Defer not till to-morrow what may be done to-day.  
 Defiance provokes an enemy.  
 Delays are dangerous.  
 Delays increase desires, and sometimes extinguish them.  
 Deliberate slowly, execute promptly.  
 Deliberating is not delaying.  
 Deliver your words not by number but by weight.  
 Denials make little faults great.  
 Denying a fault doubles it.  
 Dependence is a poor trade.  
 Desert and rewards go not often together, 6.  
 Deserve success, and you shall command it.  
 Desire of glory is the last garment that even wise men put off.  
 Desires are nourished by delays, 5.  
 Despair gives courage to a coward.  
 Despair hath ruined some ; but presumption multitudes.  
 Desperate cuts must have desperate cures, 84.  
 Destiny leads the willing, but drags the unwilling.  
 Destroy the lion while he is but a whelp.  
 Detraction is a weed that grows only on dunghills.  
 Detractors are their own foes, and the world's enemies.  
 Dexterity comes by experience.  
 Diamonds cut diamonds.  
 Dick's as dapper as a cock-wren, 187.  
 Did you ever before hear an ass play upon a lute ?  
 Diet cures more than the lancet.  
 Different sores must have different salves.  
 Difficulty makes desire.  
 Difficulties give way to diligence.  
 Diffidence is the right eye of prudence.  
 Dignities and honours set off merit, as good dress does good  
 figures.  
 Diligence is the mother of good fortune, 85.  
 Dine with Duke Humphrey, 157.  
 Ding down the nests, and the rooks will flee away. *Scotch.*

- Dinners cannot be long where dainties want, 85.  
 Dirt is dirtiest upon the fairest spots.  
 Dirt parts gude company, 234.  
 Dirty troughs will serve dirty sows.  
 Discontents arise from our desires oftener than from our wants.  
 Discreet stops make speedy journeys.  
 Discreet wives have sometimes neither eyes nor ears, 6.  
 Discretion in speech is more than eloquence.  
 Diseases are the tax on ill pleasures, 6.  
 Disputations leave truth in the middle, and party at both ends.  
 Dissembled sin is double wickedness.  
 Dissemblers oftener deceive themselves than others.  
 Distrust is the mother of safety, but must keep out of sight.  
 Diversity of humours breedeth tumours, 6.  
 Do all you can to be good, and you'll be so.  
 Do and undo, the day is long enough, 156.  
 Do as little as you can to repent of.  
 Do as most men do, and men will speak well of thee, 117.  
 Do as the friar saith, not as he doeth, 6.  
 Do as the maids do, say no, and take it, 233.  
 Do as you're bidden, and you'll never bear blame, 71.  
 Do as you would be done by, 234.  
 Do business, but be not a slave to it.  
 Do evil, and look for like.  
 Do good, and then do it again, 269.  
 Do good, if you expect to receive it.  
 Do in the hole as thou would'st do in the hall, 234.  
 Do it well, that thou may'st not do it twice.  
 Do jeer poor folks, and see how it will thrive, 106.  
 Do not all you can; spend not all you have; believe not all  
     you hear; and tell not all you know.  
 Do not buy of a huckster, nor be negligent at an inn. *Span.*  
 Do not close a letter without reading it, nor drink water with-  
     out seeing it. *Span.*  
 Do not dwell in a city, where a horse does not neigh, nor a  
     dog bark, 275.  
 Do not dwell in a city whose governor is a physician, 272.  
 Do not halloo till you are out of the wood.  
 Do not look upon the vessel, but upon that which it contains,  
     276.  
 Do not make fish of one and flesh of another.

- Do not make me kiss, and you will not make me sin.  
 Do not say go, but gae ; *i. e.* go thyself, 9.  
 Do not speak of secret matters in a field that is full of little hills, 272.  
 Do not spur a free horse, 134.  
 Do not trust or contend, nor borrow or lend, and you'll gain in the end. *Span.*  
 Do nothing hastily but catching of fleas, 101.  
 Do the likeliest, and hope the best, 234.  
 Do unto others as you would be done unto.  
 Do weel, an' doubt nae man ; do ill, an' doubt a' men, 234.  
 Do weel, an' dread nae shame.  
 Do well, and have well, 87, 234.  
 Do what thou ought, let come what may, 6, 233.  
 Dogs are hard drove when they eat dogs.  
 Dogs bark as they are bred.  
 Dogs begin in jest and end in earnest.  
 Dogs gnaw bones because they cannot swallow them, 6.  
 Dogs never go into mourning when a horse dies.  
 Dogs ought to bark before they bite, 87.  
 Dogs run away with whole shoulders, 156.  
 Dogs that bark at a distance never bite, 69.  
 Dogs that hunt foulest scent the most faults.  
 Dogs that put up many hares, kill none.  
 Dogs wag their tails not so much to you as your bread, 6.  
 Dogs will redd swine, 234.  
 Doing nothing is doing ill.  
 Don't buy a pig in a poke.  
 Don't cry out till you are out of the bush.  
 Don't measure other people's corn by your own bushel.  
 Dorsetshire dorsers, 201.  
 Doth your nose swell at that ? 56.  
 Double charging will break even a cannon, 233.  
 Double drinks are gude for drouth, 233.  
 Dover-court, all speakers and no hearers, 207.  
 Down came Tit, and away tumbled she arsy versy, 225.  
 Draffe is good enough for swine, 87, 234.  
 Draffe was his errand, but drink he would have, 88.  
 Draw not your bow till your arrow is fixed.  
 Drawn wells are seldom dry, 87.  
 Drawn wells have sweetest water, 87.  
 Dree out the inch when ye hae thol'd the span, 234.



- Drift is as bad as unthrift, 52.  
 Drink and drought come not always together, 234.  
 Drink in the morning staring, then all the day be sporting, 29.  
 Drink little, that ye may drink lang, 233.  
 Drink off your drink and steal no lambs, 52.  
 Drink washes off the daub, and discovers the man.  
 Drink wine, and have the gout ; drink none, and have it too, 28  
 Drink wine in winter for cold, and in summer for heat.  
 Drinking kindness is drunken friendship.  
 Drinking water neither makes a man sick, nor in debt, nor his wife a widow.  
 Drive not a second nail till the first be clinched.  
 Drive not too many ploughs at once ; some will make foul work.  
 Drive the nail that will go.  
 Drive thy business ; let not that drive thee.  
 Drop by drop the lake is drained.  
 Drought never bred dearth in England, 35.  
 Drowning men will catch at a rush, 88.  
 Drown not thyself to save a drowning man.  
 Drumming is not the way to catch a hare.  
 Drunkards have a fool's tongue and a knave's heart.  
 Drunken folks seldom take harm, 88.  
 Drunken wife gat ay the drunken penny, 234.  
 Drunkenness is a pair of spectacles to see the devil and all his works.  
 Drunkenness is an egg from which all vices are hatched.  
 Drunkenness is nothing but voluntary madness.  
 Drunkenness makes some men fools, some beasts, and some devils.  
 Drunkenness turns a man out of himself, and leaves a beast in his room.  
 Dry August and warm, doth harvest no harm, 34.  
 Dry bread at home is better than roast meat abroad, 11.  
 Dry bread is better with love than a fat capon with fear, 48.  
 Dry over head, happy, 267.  
 Ducks fare well in the Thames, 88.  
 Dumb folks get no lands, 88.  
 Dummie canna lie, 234.  
 Dunmow bacon, and Doncaster daggers, Monmouth caps, and Lemster wool, Derby aie, and London beer, 225.  
 Dying is as natural as living.

## E.

- Each bird loves to hear himself sing, 269.  
 Each cross hath its inscription, 83.  
 Eagles catch nae flees, 234.  
 Eagles fly alone, but sheep flock together.  
 Early birds pick up the crumbs (or worms).  
 Early master, lang knave, 234.  
 Early ripe, early rotten.  
 Early sow, early mow, 88.  
 Early to bed, early to rise, make a man healthy, wealthy, and wise, 29.  
 Early up, and never the nearer, 88.  
 Earth is the best shelter, 269.  
 East or west, home is best.  
 Easy it is to bowl down hill.  
 Easy to keep the castle that was never besieged. *Scotch.*  
 Eat a bit before you drink, 29.  
 Eat a peck of salt with a man before you trust him.  
 Eat an' drink measurely, an' defy the mediciners, 234.  
 Eat, and welcome; fast, and heartily welcome, 61.  
 Eat at pleasure, drink by measure, 29.  
 Eat little at dinner, less at supper, sleep aloft, and you will sleep oft. *Span.*  
 Eat peas with the king, and cherries with the beggar.  
 Eat thy meat, and drink thy drink, and stand thy ground, old Harry, 63.  
 Eat to live, but do not live to eat, 6.  
 Eat-well is drink-well's brother, 234.  
 Eaten bread is forgotten, 89.  
 Eaten meat is gude to pay, 234.  
 Eating an' drinking want but a beginnin, 234.  
 Eating and drinking take away one's stomach, 88.  
 Education begins a gentleman, conversation completes him.  
 Education polishes good natures, and correcteth bad ones.  
 Eggs of an hour, fish of ten, bread of a day, wine of a year, a woman of fifteen, and a friend of thirty.  
 Eggs will be in three bellies in four-and-twenty hours, 89.  
 Eild wa'd hae honour, 234.  
 Either a man or a mouse.  
 Either by might or by sleight, 171

- Either live or die wi' honour, 234.  
 Either the hearer or relater of fopperies must be a fool.  
 Either win the horse or lose the saddle, 182.  
 Elden Hole needs filling, 158, 201.  
 Empty hands allure no hawks, 89.  
 Empty vessels give the greatest sound, 89.  
 Emulation is lively and generous, envy base and malicious.  
 Emulation layeth up a grudge.  
 England's the paradise of women, the hell of horses, and the  
 purgatory of servants, 47.  
 Enjoy your little while the fool seeks for more. *Span.*  
 Enough's as good as a feast, to one that's not a beast, 90.  
 Enough is a feast, too much a vanity.  
 Enough to keep the wolf from the door.  
 Enquire not what, is in another's pot.  
 Envy and covetousness are never satisfied.  
 Envy never yet enriched any man, 7.  
 Envy shoots at others, and wounds herself.  
 Error is always in haste.  
 Error, though blind herself, sometimes bringeth forth children  
 that can see.  
 Errors, in the first concoction, are hardly mended in the second  
 Essex calves, 203.  
 Essex stiles, Kentish miles, Norfolk wiles, many a man beguiles  
 90, 202.  
 Eternity has no grey hairs.  
 Even a child may beat a man that's bound.  
 Even a fly hath its spleen.  
 Even a pin is good for something, and that's more than you are  
 Even an ass will not fall twice in the same quick-sand.  
 Even an emmet may seek revenge.  
 Even as the blind man shot the crow.  
 Even covetous men have sometimes their intervals of generosity.  
 Even doubtful accusations leave a stain behind them.  
 Even fools sometimes speak to the purpose.  
 Even ill luck itself is good for something in a wise man's hand.  
 Even reckoning keeps long friends, 127.  
 Even sugar itself may spoil a good dish.  
 Even too much praise is a burden.  
 E'en venture on, as Johnson did on his wife, 61.  
 Evening red and morning grey, are unfailing signs of a genial  
 day.

- Evening oats are good morning fodder, 90, 234.  
Ever drunk, ever dry, 88.  
Ever spare, ever bare, 133.  
Every age confutes old errors, and begets new.  
Every ass loves to hear himself bray.  
Every ass thinks himself worthy to stand with the king's horses, 68.  
Every bean hath its black, 69.  
Every bird is known by its feathers.  
Every bird likes its own nest the best.  
Every bird must hatch its own eggs, 72.  
Every block will not make a Mercury.  
Every body's business is nobody's business.  
Every cake hath its make; but a scrape cake hath two, 50.  
Every cock is proud on his own dunghill, 80.  
Every cook praises his own broth.  
Every couple is not a pair.  
Every cross hath its inscription.  
Every day brings a new light.  
Every day hath its night, every weal its woe, 5.  
Every day of the week a shower of rain, and on Sunday twain, 58.  
Every dog hath its day, and every man his hour, 86  
Every dog is a lion at home.  
Every dog is valiant at his own door.  
Every fool can find faults that a great many wise men can't remedy.  
Every fox must pay his own skin to the flayer, 95.  
Every gap hath its bush, 97.  
Every good scholar is not a good schoolmaster.  
Every heart hath its own ache.  
Every herring must hang by its own gill, 102.  
Every horse thinks his own pack heaviest.  
Every Jack must have his Jill, 106.  
Every lamb knows its own dam, 204.  
Every light has its shadow.  
Every light is not the sun, 12.  
Every little helps, as the old woman said when she p— in the sea.  
Every land has its laugh, an' every corn has its caff, 234.  
Every maid is undone, 114.

- Every man a little beyond himself is a fool.  
 Every man as his business lies, 75.  
 Every man cannot be vicar of Bowden, 199.  
 Every man doth his own business best.  
 Every man flams the fat sow's a—, 234.  
 Every man for himself, and God for us all, 103, 234  
 Every man has his ain draff pock, 234.  
 Every man hath his hobby horse, 90.  
 Every man hath a fool in his sleeve, 94.  
 Every man hath his lot.  
 Every man hath his own planet.  
 Every man hath his weak side, 90.  
 Every man in his way, 61.  
 Every man is a fool or a physician at forty, 27, 234.  
 Every man is best known to himself, 11.  
 Every man is not born with a silver spoon in his mouth.  
 Every man is the architect of his own fortune.  
 Every man is the son of his own works.  
 Every man kens best where his own shoe pinches. *Scotch.*  
 Every man loves justice at another man's house ; nobody cares  
 for it at his own.  
 Every man must eat a peck of dirt before he dies, 68.  
 Every man's neighbour is his looking-glass, 267.  
 Every man's nose will not make a shoeing-horn, 119.  
 Every man's tale is gude till anither's be tauld, 234.  
 Every man thinks his own geese swans.  
 Every man to his trade, quoth the boy to the bishop.  
 Every man wears his belt his ain gate, 234.  
 Every man will shoot at the enemy, but few will fetch the  
 shafts, 131.  
 Every man wishes the water to his ain mill, 234.  
 Every may-be hath a may-be not, 115.  
 Every miller draws the water to his own mill, 116.  
 Every monkey will have his gambols.  
 Every monster hath its multitudes.  
 Every mote doth not blind a man.  
 Every one as they like, as the woman said when she kissed  
 the cow, 111.  
 Every one basteth the fat hog, while the lean one burneth, 7.  
 Every one can keep house better than her mother till she  
 trieth, 119.

- Every one can tame a shrew but he that hath her, 45, 234.  
Every one cannot dwell at Rotheras, 206.  
Every one hath a penny for a new ale-house, 119.  
Every one is glad to see a knave caught in his own trap.  
Every one is kin to the rich man, 108.  
Every one's censure is first moulded in his own nature.  
Every one's faults are not written on their foreheads, 95.  
Every one puts his faults on the times, 20.  
Every one should sweep before his own door.  
Every one that can lick a dish, 55.  
Every one thinks himself able to advise another.  
Every path hath a puddle, 16.  
Every pea hath its vease, and a bean fifteen, 5.  
Every penny that's saved is not gotten, 129.  
Every plummet is not for every sound.  
Every poor man is counted a fool, 267.  
Every potter praises his own pot, and more if it be broken  
Every reed will not make a pipe.  
Every scale hath its counterpoise.  
Every scrap of a wise man's time is worth saving.  
Every shoe fits not every foot, 131.  
Every sin carries its own punishment.  
Every slip is not a fall.  
Every sow deserves not a sack posset.  
Every sow to her own trough, 133.  
Every sparrow to its ear of wheat.  
Every sprat now-a-days calls itself a herring.  
Every thing hath an end, and a pudding hath two, 89.  
Every thing hath its time, and that time must be watched.  
Every thing is good in its season, 18.  
Every thing is the worse for wearing, 145.  
Every tide hath its ebb.  
Every time the sheep bleats it loseth a mouthful.  
Every tub must stand upon its own bottom, 138.  
Every tub smells of the wine it holds.  
Every vice fights against nature.  
Every wench hath her sweetheart, and the dirtiest commonly  
the most, 50.  
Every why has a wherefore.  
Everybody's business is nobody's business.  
Evil comes to us by ells and goes away by inches.

Evil communications corrupt good manners.  
 Evil gotten, evil spent.  
 Evil is soon believed.  
 Evil that cometh out of thy mouth flieth into thy bosom, 7  
 Example is better than precept.  
 Examples teach more than precepts.  
 Excess of delight palis the appetite.  
 Excess of obligations may lose a friend.  
 Exchange is no robbery, 90.  
 Expect not fair weather in winter on one night's ice, 22.  
 Expect nothing from him who promises a great deal.—*Ital.*  
 Experience is good if not bought too dear.  
 Experience is the father of wisdom, and memory the mother  
 Experience is the great baffler of speculation.  
 Experience is the mistress of fools, 90.  
 Experience is the mother of science.  
 Experience keeps a dear school, but fools learn in no other.  
 Experience teacheth fools ; and he is a great one that will not  
 learn by it, 234.  
 Experience without learning is better than learning without  
 experience.

## F.

Face to face, the truth comes out, 91.  
 Fain would the cat fish eat, but she's loth to wet her feet, 76.  
 Faint heart never won fair lady, 91, 235.  
 Faint praise is disparagement, 91.  
 Fair and sluttish, black and proud, long and lazy, little and  
 loud, 46.  
 Fair and softly, as lawyers go to heaven, 178.  
 Fair and softly goes far in a day, 91.  
 Fair chieve all where love trucks, 41.  
 Fair chieve good ale, it makes many folks speak as they think,  
 67.  
 Fair faces need no paint.  
 Fair fall nothing once by the year, 119.  
 Fair fall truth and daylight, 138.  
 Fair feathers make fair fowls, 91.  
 Fair hair may hae foul roots, 235.  
 Fair heights mak fools fain, 235.  
 Fair in the cradle, and foul on the saddle, 91.

- Fair is not fair, but that which pleaseth, 7.  
 Fair play's a jewel; don't pull my hair, 159.  
 Fair words and foul play cheat both young and old.  
 Fair words break no bone, but foul words many a one.  
 Fair words butter no parsnips, 144.  
 Fair words fill not the belly, nor mind always, 71.  
 Fair words please fools, 144.  
 Fair words winna gar the pat play, 235.  
 Faith sees by the ears.  
 Fall back, fall edge, 159  
 Fall not out with a friend for a trifle, 7.  
 False folk should have many witnesses. *Scotch.*  
 False friends are worse than open enemies.  
 Fa'shood made ne'er a fair hinder end, 235.  
 Fame is a magnifying glass.  
 Fame is a thin shadow of eternity.  
 Fame is but the breath of the people, and that often unwholesome.  
 Fame is in the keeping of the mob.  
 Fame is the perfume of heroic deeds. *Socrates.*  
 Fame, like a river, is narrowest at its source and broadest afar off.  
 Fancy flees afore the wind, 235.  
 Fancy may bolt bran, and think it flour, 92.  
 Fancy may kill or cure, 235.  
 Fancy surpasses beauty, 92.  
 Fann'd fire, and forced love, never did well yet. *Scotch.*  
 Far a-hent that may na follow, 235.  
 Far-fetched and dear-bought is good for ladies, 92, 235.  
 Far fouls hae fair feathers, 235.  
 Far folks fare well, and fair children die, 92.  
 Far from court, far from care, 81.  
 Farewell and be hanged; friends must part, 159.  
 Farewell frost; nothing got, is nothing lost, 159.  
 Fast bind, fast find.  
 Fat drops fall from fat flesh, 92.  
 Fat housekeepers make lean executors.  
 Fat paunches make lean pates, 92, 123.  
 Fat sorrow is better than lean sorrow, 92, 123.  
 Fate leads the willing, but drives the stubborn.



Fathers, in reclaiming of a child, should outwit him, and seldom beat him.

Faults are thick where love is thin, 267.

Faults of ignorance are excusable only where the ignorance itself is so.

Faults that are rich are fair.

Fear can keep a man out of danger, but courage only can support him in it.

Fear is one part of prudence.

Fear is stronger than love.

Fear not the loss of the bell more than the loss of the steeple, 7.

Feasting is the physician's harvest.

Feasting makes no friendship, 93.

Feather by feather the goose is plucked.

February fill dike be it black or white; but if it be white, it's the better to like, 32.

February makes a bridge, and March breaks it, 32.

Febreuer doth cut and shear, 32.

Feckless fowk are ay fain o' ane anither, 235.

Feed a pig, and you'll have a hog.

Feed sparingly and defy the physician, 29.

Feeling hath no fellow, 93.

Felicity eats up circumspection.

Felicity lies much in fancy.

Fetters, even of gold, are heavy, 93.

Fetters of gold are still fetters, and silken cords pinch.

Few are fit to be entrusted with themselves.

Few hearts that are not double, few tongues that are not cloven.

Few leaves, and bad fruit.

Few men will be better than their interest bids them.

Few take wives for God's sake, or for fair looks.

Few there are that will endure a true friend.

Few things in the world will bear too much refining.

Few words are best, 144.

Few words, many deeds.

Few words sufficeth to a wise man, 235.

Fiddlers' dogs an' flees come to a feast unca'd, 235.

Fiddler's fare; meat, drink, and money, 7.

Fie upon hens, quoth the fox, because he could not reach them, 95.

Fields have eyes, and hedges ears, 93.

- Fight dog, fight bear, 159.**  
**Fill fu' an' hand fu' maks a stork man, 235.**  
**Fill what you will, and drink what you will, 64.**  
**Find you without an excuse, and find a hare without a mense.**  
 158.  
**Fine a poor man sixpence, and not a bottle of wine.**  
**Fine clothes oftentimes hide a base descent.**  
**Fine clothes wear soonest out of fashion.**  
**Fine cloth is never out of fashion.**  
**Fine dressing is usually a foul house swept before the door, 6.**  
**Fine feathers make fine birds.**  
**Fire and water are good servants, but bad masters, 93.**  
**Fire and water are not more necessary than friends are.**  
**Fire in flax will smoke.**  
**Fire is gude for the fersie, 235.**  
**Fire is not to be quenched with tow.**  
**Fire, quoth the fox, when he pissed on the ice, 95.**  
**First canting, then wooing, then dallying, then doing.**  
**First come, first served, 93.**  
**First creep, then go.**  
**First deserve, and then desire, 6.**  
**First hang and draw, then hear the cause by Lidford's law,**  
 201.  
**Fish and guests smell at three days old, 93.**  
**Fish are not to be caught with a bird-call, 93.**  
**Fish make no broth, 8.**  
**Fish must swim thrice—once in the water, once in the sauce,**  
 and a third time in wine in the stomach, 29.  
**Fish spoils water, but flesh mends it, 30.**  
**Fishes are cast away that are cast into dry ponds, 93.**  
**Fishes follow the bait, 8.**  
**Flatterers haunt not cottages.**  
**Flattery displays a braver flag than humility.**  
**Flattery is like friendship in show, but not in fruit. *Socrates.***  
**Flattery sits in the parlour, when plain dealing is kicked out**  
 of doors.  
**Fleas an' a girning wife are wakerife bedfellows, 235.**  
**Flesh never stands so high but a dog will venture his legs, 93.**  
**Fleying a bird is na the gate to grip it, 235.**  
**Flight towards preferment will be but slow without some golden**  
 feathers.

- Fling down the nests, and the rooks will be gone.  
 Fly pleasure, and it will follow thee, 16.  
 Follow love and it will flee, flee love and it will follow thee, 41.  
 Follow the river and you will get to sea, 94.  
 Follow the wise few rather than the vulgar many. *Ital.*  
 Follow truth too close at the heels 'twill strike out your teeth,  
 21.  
 Folly and learning often dwell together.  
 Folly, as well as wisdom, is justified by its children.  
 Folly is a bony dog, 235.  
 Folly is the poverty of the mind.  
 Folly is the product of all countries and ages, 94.  
 Fond pride of dress is sure a very curse; ere fancy you con-  
 sult, consult your purse.  
 Foolish fear doubleth danger.  
 Foolish pity spoils a city, 125.  
 Fools and madmen ought not to be left in their own company.  
 Fools and obstinate men make lawyers rich.  
 Fools and philosophers were made out of the same metal.  
 Fools are all the world over, as he said that shod the goose.  
 Fools are always resolute to make good their own folly.  
 Fools are fain o' flitting, 235.  
 Fools are fain o' right nought, 235.  
 Fools are not to be convinced.  
 Fools are pleased with their own blunders.  
 Fools are wise men in the affairs of women.  
 Fools build houses, and wise men buy them, 94.  
 Fools grow without watering.  
 Fool's haste is no speed, 235.  
 Fools lade out all the water, and wise men take the fish, 94.  
 Fools laugh at their own sport.  
 Fools live poor to die rich.  
 Fools make feasts, and wise men eat them, 94.  
 Fools may ask more in an hour than wise men can answer  
 seven years, 94.  
 Fools may sometimes give wise men counsel, 94.  
 Fools refuse favours, 268.  
 Fools set far trysts, 235.  
 Fools set stools for wise men to stumble at, 94.  
 Fools shou'd na hae chapping-sticks, 235.  
 Fools should not see half-done work, 235

- Fools tie knots, and wise men loose them, 8.**  
**Fools will be meddling, 94.**  
**Fools will not part with their bauble for all Lombard Street, 94.**  
**Foppish dressing tells the world the outside is the best of the puppet.**  
**For a flying enemy make a silver bridge, 7.**  
**For a tint thing care na, 235.**  
**For age and want save while you may, no morning sun lasts a whole day.**  
**For fashion's sake, as dogs go to church, 235.**  
**For faut o' wise men fools sit on binks, 235.**  
**For his death there is many a wet eye in Groby pool, 210.**  
**For ill do well, then fear not hell.**  
**For luv of the nurse mony kiss the bairn, 235.**  
**For mad words deaf ears.**  
**For my own pleasure, as the man said when he struck his wife.**  
**For my peck of malt set the kiln on fire, 170.**  
**For one good turn another doth itch ; claw my elbow, &c., 138.**  
**For one rich man that is content there are a hundred that are not.**  
**For sovereign power all laws are broken. *Span.***  
**For that thou canst do thyself rely not on another, 2.**  
**For the rose the thorn is often plucked, 129.**  
**For want of a nail the shoe is lost ; for want of a shoe the horse is lost ; for want of a horse the man is lost, 21.**  
**For want of company welcome trumpery, 51.**  
**For whom does the blind man's wife paint herself ?**  
**>rbearance is no acquittance, 94.**  
**Fbrbid a fool a thing, and that he'll do, 235.**  
**Fbrbidden fruit is sweet.**  
**Fbrce without fore-cast is of little avail.**  
**Fbre-cast is better than work-hard, 95.**  
**Fbrewarn'd, fore-armed.**  
**Fbrget others' faults by remembering your own.**  
**Fbrgetting of a wrong is a mild revenge, 65.**  
**>rgive and forget.**  
**Florgive any sooner than thyself, 8.**  
**Florsake not the market for the toll, 114.**  
**Flortitude is the mean between fear and rashness.**  
**Fortune can take from us nothing but what she gave us.**  
**Fortune dreads the brave, and is only terrible to the coward.**  
*Seneca.*

- Fortune favours the brave.  
 Fortune favours fools, 94.  
 Fortune gives her hand to a bold man.  
 Fortune has no power over discretion. *Solon.*  
 Fortune helps them that help themselves.  
 Fortune is like the market, where if you bide your time,  
 the price will fall.  
 Fortune knocks once at least at every man's gate.  
 Fortune often lends her smiles as churls do money, to undo  
 the debtor.  
 Fortune often rewards with interest those that have patience  
 to wait for her.  
 Fortune rarely brings good or evil singly.  
 Fortune sometimes favours those whom she afterwards de-  
 stroys. *Ital.*  
 Fortune wearies with carrying one and the same man always.  
 Foul water will quench fire, 140, 235.  
 Four eyes see more than two.  
 Four farthings and a thimble, make a tailor's pocket jingle, 60.  
 Foxes dig not their own holes.  
 Foxes never fare better than when they are curst, 95.  
 Foxes prey farthest from their earths, 95.  
 Foxes, when they cannot reach the grapes, say they are not  
 ripe, 8.  
 Fraud and deceit are always in haste.  
 Free of her lips, free of her hips, 46.  
 Freedom is a fair thing, 235.  
 Freendship canna stand ay on ae side, 235.  
 Fresh fish and new-come guests smell by that they are three  
 days old, 93.  
 Fresh fish an' poor freends grow soon ill-faur'd, 235.  
 Friday's hair, and Sunday's horn, goes to the D'ule on Mon-  
 day morn, 195.  
 Friends are like fiddle-strings, they must not be screwed too  
 tight.  
 Friends are not so soon got or recovered as lost.  
 Friends are the nearest relations.  
 Friends got without desert will be lost without cause.  
 Friends may meet, but mountains never greet, 96.  
 Friends need no formal invitation.  
 Friends tie their purse with a cobweb thread. *Ital.*

- Friendship and company are a bad excuse for ill actions.**  
**Friendship and importunate begging feed not at the same dish.**  
**Friendship consists not in saying, What's the best news? 96.**  
**Friendship increases in visiting friends, but more in visiting them seldom.**  
**Friendship is not to be bought at a fair, 96.**  
**Friendship is stronger than kindred. *Publius Syrus.***  
**Friendship is the most sacred of all moral bonds.**  
**Friendship is the perfection of love.**  
**Friendship that flames, goes out in a flash.**  
**Friendship, the older it grows, the stronger it is.**  
**Friendships multiply joys, and divide griefs.**  
**Frightening a bird is not the way to catch it, 235.**  
**From a bad paymaster get what you can.**  
**From Berwick to Dover, three hundred miles over, 217.**  
**From fame to infamy is a beaten road.**  
**From four things God preserve us ; a painted woman, a conceited valet, salt beef without mustard, and a little late dinner. *Ital.***  
**From hearing, comes wisdom ; from speaking, repentance.**  
**From many children and little bread, good Lord deliver us : *Span.***  
**From nothing, nothing can come. *It.***  
**From our ancestors come our names ; but from our virtues our honours.**  
**From prudence, peace ; from peace, abundance. *Ital.***  
**From saving comes having.**  
**From top to toe, 180.**  
**Frost an' fa'shood hae baith a dirty wa'gaug, 235.**  
**Frost and fraud have foul ends, 96, 235.**  
**Frugality is an estate alone, 97.**  
**Fruit ripens not well in the shade.**  
**Full bellies make empty skulls.**  
**Full guts neither run well nor fight well.**  
**Full of courtesy, and fuil of craft. 51.**  
**Full of fun and foustre, like Mooney a' gouse, 270.**  
**Furniture and mane make the horse sell.**

## G.

- GADDING gossips shall dine on the pot-lid.**  
**Gae to the de'il an' bishop you. 236.**

- Gae** shoe the geese, 236.  
**Gae** to the de'il for his name sake, 236.  
**Gain** got by a lie will burn one's fingers.  
**Galled** horses can't endure the comb, 104.  
**Gall** in mirth is an ill mixture, and sometimes truth is bitter.  
**Game** is cheaper in the market than in the fields and woods.  
**Garlands** are not for every brow.  
**Gather** thistles, expect prickles.  
**Gaudy** slothful people are wasps, that eat up the bees' honey.  
**Gear** is easier gain'd than guided, 235.  
**Geese** with geese, and women with women, 97.  
**General** calamities imply, in kings, general imbecility.  
**Generally** we love ourselves more than we hate others.  
**Gentle** paddocks hae lang taes, 235.  
**Gentility** without ability is worse than plain beggary, 97.  
**Gentry** by blood is bodily gentry.  
**Gentry** sent to market will not buy one bushel of corn, 97.  
**Get** a name to rise early, and you may lie all day.  
**Get** thy spindle and thy distaff ready, and God will send the flax, 9.  
**Get** what you can, and what you get hold, 'tis the stone that will turn all your lead into gold.  
**Getting** out well is a quarter of the journey.  
**Gie** ne'er the wolf the wedder to keep, 236.  
**Gie** o'er when the play is gude, 236.  
**Giff** gaffe makes good fellowship, 97, 236.  
**Giff** gaffe was a good man, but he is soon weary, 97.  
**Gifts** from enemies are dangerous.  
**Gifts** make beggars bold.  
**Gimingham**, **Trimmingham**, **Knapton**, and **Trunch**, North **Repps**, and **South Repps**, are all of a bunch, 216.  
**Gip** with an ill rubbing, quoth **Badger**, when his mare kicked, 62.  
**Girn** when ye knit, an' laugh when ye loose, 236.  
**Give** a child till he craves, and a dog while his tail doth wag, and you'll have a fair dog, but a foul knave, 87, 195.  
**Give** a child his will, and a whelp his fill, and neither will thrive.  
**Give** a clown your finger, and he'll take your whole hand, 4.  
**Give** a dog an ill name, and his work is done, 236.  
**Give** a dog an ill name and you may as well hang him.

- Give a loaf, and beg a shive, 162.  
 Give a man luck, and throw him into the sea, 113, 236.  
 Give a new servant bread and eggs, but after a year bread and a cudgel. *Span.*  
 Give a poor man sixpence, and not a bottle of wine.  
 Give a thief rope enough, and he'll hang himself, 136.  
 Give a thing and take again, and you shall ride in hell's wain, 97.  
 Give advice to all ; but be security for none, 1.  
 Give and spend, and God will send.  
 Give even the devil his due, 85.  
 Give him a Rowland for his Oliver.  
 Give him an inch, and he'll take an ell, 167.  
 Give him but rope enough, and he'll hang himself, 236.  
 Give him the other half egg and burst him, 158.  
 Give losers leave to speak, and winners to laugh.  
 Give losers leave to talk.  
 Give me roast meat, and beat me with the spit, 176.  
 Give ne'er the wolf the wether to keep. *Scotch.*  
 Give neither counsel nor salt till you are asked for it, 4.  
 Give not pearls to the hogs, 162.  
 Give the devil his due.  
 Give the piper a penny to play, and two-pence to leave off.  
 Giving is dead, and restoring is deadly sick, 9.  
 Giving much to the poor doth increase a man's store, 97.  
 Glasses and lasses are brittle ware, 236.  
 Glowing coals sparkle oft, 80.  
 Gnaw the bone which is fallen to thy lot, 279.  
 Godalmin rabbits, 221.  
 Go down the ladder when thou marriest a wife ; go up when thou choosest a friend, 274.  
 Go early to the fish-market, and late to the shambles, 6.  
 Go farther, and fare worse, 162.  
 Go fiddle for shives among old wives, 159.  
 Go forward and fall, go backward and mar all, 162.  
 Go here away, go there away, quoth Madge Whitworth, when she rode the mare in the tedder, 62.  
 Go, in God's name, so ride no witches, 162.  
 Go into the country to hear what news in town, 81.  
 Go neither to a wedding nor a christening without invitation. *Span.*



Go not for every grief to the physician, for every quarrel to the lawyer, nor for every thirst to the pot, 196.

Go pipe at Padley, there's a peascod feast, 57.

Go slowly to the entertainments of thy friends, but quickly to their misfortunes. *Chilo.*

Go steal horse, and you'll die without being sick.

Go to another door, for this will not be opened.

Go to Battersea to be cut for the simples, 221.

Go to bed with the lamb, and rise with the lark, 29.

Goats are not sold at every fair.

God and men think him a fool who brags of his own great wisdom, 271.

God arms the harmless, 267.

God comes at last when we think he is farthest off, 9.

God cometh with leaden feet, but striketh with iron hands, 9.

God cures and the doctor takes the fee.

God defend me from the still water, and I'll keep myself from the rough.

God defend you from the devil, the eye of a harlot, and the turn of a die. *Span.*

God deliver me from a man of one book.

God deprives him of bread who likes not his drink, 9.

God giveth his wrath by weight, but his mercy without measure.

God grant me to contend with those that understand me.

God grant that disputes may arise, that I may live. *Span. (law.)*

God hath often a great share in a little house, 9.

God healeth, and the physician hath the thanks, 9.

God help the fool, quoth Pedley, 53.

God help the poor, for the rich can help themselves. *Scotch.*

God help the rich, the poor can beg, 18.

God helps those who help themselves.

God in his tongue, and the devil in his heart.

God is always at leisure to do good to those that ask it.

God is where he was, 98.

God keep me from the man that hath but one thing to mind.

God knows who are the best pilgrims, 98.

God loves good accounts, 271.

God made us, and we wonder at it. *Span.*

God made you an honest man than your father, 103.

God makes, and apparel shapes, but it's money that finishes the man, 117.

- God never sends mouths but he sends meat, 117.  
 God, our parents, and our master, can never be requited, 9.  
 God permits the wicked ; but not for ever.  
 God reaches us good things by our own hands, 98.  
 God send me a friend that may tell me my faults ; if not, an enemy, and to be sure he will, 96.  
 God send us some money, for they are little thought of that want it, quoth the earl of Eglinton at prayer. *Scotch.*  
 God send you more wit, and me more money, 183.  
 God sends cold after clothes, 98.  
 God sends corn and the devil mars the sack, 98.  
 God sends meat, and the devil sends cooks, 81, 236.  
 God sends men claith as they hae cauld to, 236.  
 God sends us of our own when rich men go to dinner, 122.  
 God sent never the mouth but the meat wi' it, 236.  
 God stays long, but strikes at last, 268.  
 God tempers the wind to the shorn lamb. *Fr.*  
 God who made the world so wisely, as wisely governs it.  
 God's help is nearer nor the fair even, 236.  
 Gold and silver were mingled with dirt, till avarice parted them.  
 Gold goes in at any gate except heaven's, 98.  
 Gold is no balm to a wounded spirit.  
 Gold must be beaten, and a child scourged, 279.  
 Gold, when present, causeth fear ; when absent, grief.  
 Golden dreams make men awake hungry, 88, 98.  
 Gone is the goose that the great egg did lay.  
 Good actions carry their warrant with them.  
 Good ale is meat, drink, and cloth, 1, 66.  
 Good and quickly seldom meet, 10.  
 Good at a distance, is better than evil at hand.  
 Good bargains are pick-pockets.  
 Good bees never turn to drones.  
 Good blood makes poor pudding without groats er suet, 49.  
 Good cheap, is dear at long run, 99.  
 Good clothes open all doors.  
 Good coral needs no colouring.  
 Good counsel has no price. *Ital.*  
 Good counsel never comes amiss, 81.  
 Good deeds remain, all things else perish.  
 Good enough is never ought, 99.  
 Good for the liver may be bad for the spleen.

- Good gocse, don't bite, 53.  
 Good harvests make men prodigal, bad ones provident, 10.  
 Good health is above wealth.  
 Good horses can't be of a bad colour.  
 Good husbandry is good divinity, 39.  
 Good is God, and long is eternity, 267.  
 Good is good, but better carrieth it.  
 Good jests bite like lambs, not like dogs.  
 Good kail is half-a meal, 27.  
 Good kings never make war, but for the sake of peace.  
 Good language cures great sores.  
 Good laws often proceed from bad manners.  
 Good lawyers are bad neighbours.  
 Good luck comes by cuffing, 113.  
 Good luck reaches farther than long arms.  
 Good manners to except my Lord Mayor of London, 214.  
 Good men are a public good.  
 Good men must die, but death cannot kill their names.  
 Good men want the laws only for their defence.  
 Good nature is a great misfortune if it want prudence.  
 Good nature is the proper soil upon which virtue grows.  
 Good nature without prudence, is foolishness.  
 Good neighbours and true friends are two things.  
 Good October, a strong blast, to blow hog acorn and maat, 34.  
 Good offices are the cement of society.  
 Good paymasters need no security, 99.  
 Good paymasters need not bring a pawn.  
 Good preachers give fruits and not flowers. *Itai.*  
 Good purposes should be the directors of good actions, not the apology for bad.  
 Good riding at two anchors men have told, for if one break the other may hold, 139.  
 Good swimmers are oftenest drowned.  
 Good take heed doth surely speed, 135.  
 Good that comes too late, is good as nothing.  
 Good, though long stayed for, is good, 257.  
 Good to begin well, better to end well, 6.  
 Good to fetch a sick man sorrow and a dead man woc, 177.  
 Good to send on a dead body's errand, 156.  
 Good ware makes a quick market, 140, 236.  
 Good watch prevents misfortune, 21.

- Good weight and measure is heaven's treasure, 189.  
 Good wine needs no bush, 142, 236.  
 Good wits jump, 143.  
 Good words and no deeds are rushes and reeds, 23.  
 Good words cool more than cold water, 144.  
 Good words cost no more than bad, 144.  
 Good words cost nothing, but are worth much.  
 Good words fill not a sack, 144.  
 Good works will never save you ; but you cannot be saved without them.  
 Goods are theirs only who enjoy them, 10.  
 Goose and gander and gosling are three sounds, but one thing, 99.  
 Goslings lead the geese to water.  
 Gossiping and lying go together.  
 Gossips and frogs drink and talk, 10.  
 Gossips and tale-bearers set on fire all the houses they enter.  
 Government of the will is better than increase of knowledge.  
 Grace is best for the man, 236.  
 Grace will last, favour will blast, 99.  
 Grain by grain and the hen fills her belly.  
 Grandfather's servants are never good.  
 Grantham gruel, nine grits in a gallon of water, 211.  
 Grasp all, lose all.  
 Grasp no more than thy hand will hold, 99.  
 Grass grows not upon the highway, 99.  
 Gratefulness is the poor man's payment.  
 Gratitude is the least of virtues, but ingratitude the worst of vices.  
 Gratitude preserves old friendship, and procures new.  
 Gray's Inn for walks, Lincoln's Inn for a wall, the Inner Temple for a garden, and the Middle for a hall, 215.  
 Great and good are seldom the same.  
 Great barkers are nae biters, 236.  
 Great birth is a very poor dish at table.  
 Great boast, small roast, 73.  
 Great boast and small roast make unsavoury mouths, 73.  
 Great bodies move slowly.  
 Great braggers little doers, 99.  
 Great cry and little wool, quoth the devil, when he sheared his hogs.

- Great designs require great consideration.  
 Great doings at Gregory's; heat the oven twice for a custard, 53  
 Great engines turn on small pivots.  
 Great gain makes work easy.  
 Great gifts are for great men, 99.  
 Great honours and avarice fly one another.  
 Great hopes make great men.  
 Great marks are soonest hit, 99.  
 Great men have more adorers than friends.  
 Great men's vices are accounted sacred.  
 Great minds and great fortunes don't always go together.  
 Great minds are easy in prosperity, and quiet in adversity.  
 Great pain and little gain make a man soon weary, 122.  
 Great persons seldom see their faces in a true glass.  
 Great ships require deep waters, 99.  
 Great spenders are bad lenders, 134.  
 Great talkers are like leaky pitchers, everything runs out of them.  
 Great trees keep down the little ones.  
 Great vices, as well as great virtues, make men famous.  
 Great wealth and content seldom live together.  
 Great wealth makes us neither more wise nor more healthy.  
 Great weights may hang on small wires.  
 Great wits to madness sure are near allied, and thin partitions do their bounds divide.  
 Greedy fowk hae lang arms, 236.  
 Green wood makes a hot fire, 23.  
 Grey and green make the worst medley, 99.  
 Grey hairs are death's blossoms, 99.  
 Grief pent up will burst the heart, 99.  
 Grieving for misfortunes is adding gall to wormwood.  
 Grind with every wind.  
 Gude bairns get broken brows, 236.  
 Gude cheer an' gude cheap gars mony haunt the house, 236.  
 Gude fowk are scarce, tak care o' ane, 236.  
 Gude watch prevents harm, 236.  
 Gude-will shou'd be ta'en in part o' payment, 236.  
 Guests that come by daylight are best received, 99.  
 Guilt is always jealous, 99.  
 Gut nae fish till ye get them, 236.

## H.

- Ha binks are sliddery, 239.  
 Hackney mistress, hackney maid, 99.  
 Had I fish, 'tis good without mustard, 100.  
 Had I revenged every wrong, I had not worn my skirts so long.  
 Hae God, hae a', 240.  
 Hae ye gear, hae ye nane, tine heart, an' a's gane, 236.  
 Ha'f a tale is enough for a wise man, 238:  
 Ha'f anch, is ha'f fill, 240.  
 Hail brings frost in its tail, 35.  
 Hair an' hair maks the carl's head bare, 239.  
 Half a loaf is better than no bread, 113.  
 Half an acre is good land, 100.  
 Half an hour's hanging hinders five miles' riding, 100.  
 Half-witted folks speak much and say little.  
 Halt not before a cripple.  
 Hampshire ground requires every day in the week a shower  
 of rain, and on Sunday twain, 205.  
 Hand in use is father o' lear, 238.  
 Hand over head, as men took the covenant, 164.  
 Handle the puding while it's hat, 236.  
 Handsome is that handsome does, 100.  
 Hang a dog on a crab tree and he will never love verjuice, 87.  
 Hang him that hath no shifts, 131.  
 Hang him that hath no shift, and him that hath one too  
 many, 131.  
 Hang hunger an' drown drouth, 236.  
 Hang not all your bells upon one horse, 149.  
 Hang yourself for a pastime, 54.  
 Hanging and wiving go by destiny.  
 Hanging gangs by hap, 239.  
 Hap and half-penny goods enough, 100.  
 Hap an' ha'penny is warld's gear enough, 240.  
 Happy go lucky.  
 Happy is he that is happy in his children.  
 Happy is he that serveth the happy.  
 Happy is he who hath sowed his wild oats betimes, 100.  
 Happy is he whose friends were born before him, 100.  
 Mappy is the bride the sun shines on, and the corpae the rain  
 rains on, 44.

- Happy is the child whose father went to the devil, 100.  
 Happy is the man who sees his folly in his youth, 10.  
 Happy man, happy cavel, 239.  
 Happy man, happy dole, 100.  
 Happy men shall have many friends.  
 Happy's the wooing, that's not long in doing, 43.  
 Hard fare makes hungry bellies, 100.  
 Hard with hard makes not the stone wall, 100.  
 Harm watch, harm catch, 101.  
 Harrow bell, and rake up the devil, 101, 165.  
 Harry's children of Leigh, never an one like another, 62.  
 Have a place for everything and have everything in its place.  
 Harvest comes not every day, though it comes every year.  
 Haste makes waste, and waste make want, and want makes  
 strife between the goodman and his wife, 101.  
 Haste trips up its own heels, 101.  
 Hasty climbers have sudden falls, 79.  
 Hasty gamesters oversee themselves, 101.  
 Hasty glory goes out in a snuff.  
 Hasty people will never make good midwives, 101.  
 Hat luvè an' hasty vengeance, 234.  
 Hatred is blind as well as love.  
 Haud a hank i' your ain hand, 236.  
 Have a care of a silent dog and a still water.  
 Have a horse of thine own, and thou may'st borrow another's, 268.  
 Have among you, blind harpers, 49.  
 Have but few friends, though much acquaintance, 9.  
 Have not thy cloak to make when it begins to rain, 101.  
 He a soldier, and know not onion-seed from gunpowder!  
 He answers with monosyllables, as Tarleton did one who out-  
 ate him at an ordinary, 62.  
 He bears misery best that hides it most.  
 He bears poverty very ill who is ashamed of it.  
 He beats about the bush.  
 He begs a blessing of a wooden god.  
 He begs at them that borrowed at him, 242.  
 He benefits himself that doth good to others.  
 He best keeps from anger, who remembers that God is always  
 looking upon him. *Plato.*  
 He bestows his gifts as broom doth honey, 161.  
 He bides as fast as a cat bound to a saucer, 241.

He bought the fox-skin for threepence, and sold the tail for a shilling.

He braks my head an' syne puts on my hoo, 243.

He breeds o' the gaet that casts a down at e'en, 242.

He brings a staff to brak his ain head, 242.

He brings his machines after the war is over, 65.

He brings up a raven, 151.

He builds cages fit for oxen to keep birds in, 152.

He calls for a shoeing-horn to help on his gloves.

He came in hosed and shod, 54.

He came safe from the East Indies and was drowned in the Thames.

He can give little to his servant who licks his own trencher, 13.

He can hide his meat and seek mair, 240.

He can hold the cat to the sun, 241.

He can ill pipe who wants his upper lip, 124.

He can lie as weel as a dog can lick a dish, 241.

He can never be God's martyr, that is the devil's servant.

He can say, My jo, an' think it na, 243.

He can swim without bladders.

He cannot be good, that knows not why he is good.

He cannot hear on that ear, 165.

He cannot say *bo* to a goose.

He cannot speak well, that cannot hold his tongue.

He can't demand a fitch of bacon at Dunmow, 203.

He capers like a fly in a tar-box, 50.

He cares not whose child cry, so his laugh, 236.

He carries fire in one hand and water in the other, 152.

He carries too big a gun for me, I must not engage him.

He ca's me scabbed, because I winna ca' him sca'd, 240.

He catches the wind with a net, 65.

He changes a fly into an elephant, 65.

He changes his flag to conceal his being a pirate.

He chastises the dead, 65.

He claps the dish at a wrong man's door, 156.

He claws it as Clayton clawed the pudding when he eat bag and all, 187.

He cleaves the clouds, 65.

He comes aftener wi' the rake than the shool, 236.

He comes for drink, though draff be his errand, 240.

B B



- He commands enough that obeyeth a wise man, 4.  
 He confesseth himself guilty, who refuseth to come to trial.  
 He conquers twice who conquers himself in victory. *Publius Syrus*.  
 He could eat my heart with garlic, 157.  
 He could e'en eat my heart without salt.  
 He could have sung well before he broke his left shoulder with whistling, 59.  
 He counts his ha'penny gude siller, 242.  
 He covers me with his wings, and bites me with his bill, 4.  
 He cries wine, and sells vinegar.  
 He dances well to whom fortune pipes, 84.  
 He dares not for his ears, 157.  
 He dares not show his head, 64.  
 He declares himself guilty, who justifies himself before accusation.  
 He demands tribute of the dead, 65.  
 He denies himself, who asks what it is impossible to grant. *Publius Syrus*.  
 He deserves not sweet, that will not taste of sour, 20.  
 He deserves the whetstone, 64.  
 He did me as much good as if he had pissed in my pottage, 162.  
 He dies like a beast who has done no good while he lived.  
 He digs the well at the river, 65.  
 He distrusts his own faith who often swears. *Ital.*  
 He does as the blind man when he casts his staff, 242.  
 He does bounty an injury, who shows her so much as to be laughed at.  
 He does na ride when he saddles his horse, 236.  
 He does not believe, that does not live according to his belief.  
 He doth much, that doth a thing well.  
 He doubles his gift who gives in time.  
 He drank till he gave up his half-penny; *i. e.* vomited, 63.  
 He draws water with a sieve, 65.  
 He drives a subtle trade, 65, 180.  
 He dwells afar from neighbours, who is fain to praise himself, 119.  
 He eats in plate, but will die in irons.  
 He eats the calf in the cow's belly, 157.  
 He fans with a feather, 65.  
 He farts frankincense, 159.

- He fasts enough that has a bad meal.  
 He fasts enough whose wife scolds all dinner-time.  
 He feeds like a boar in a frank, 193.  
 He feeds like a freeholder of Macclesfield, who hath neither  
 corn nor hay at Michaelmas, 199.  
 He fells twa dogs wi' ae stane, 236.  
 He frets like gum'd taffety, 53.  
 He gaes awa' wi' born head, 242.  
 He gangs early to steal that canna say na, 239.  
 He gars his ain wand ding him, 242.  
 He gave him a thing of nothing to hang upon his sleeve.  
 He getteth a great deal of credit, who payeth but a small  
 debt, 5.  
 He gives one knock on the iron and two on the anvil.  
 He gives straw to his dog and bones to his ass, 65.  
 He giveth one knock on the hoop, and another on the barrel,  
*i. e.* he speaks now to the purpose, now on matters wholly  
 extraneous, 12.  
 He giveth twice that gives in a trice, 9.  
 He goes a great voyage, that goes to the bottom of the sea.  
 He goes not out of his way, that goes to a good inn, 12.  
 He goes on his last legs, 64.  
 He got a knock in the cradle, 168.  
 He got his kail in a riven dish, 236.  
 He had a finger in the pie when he burnt his nail off, 159.  
 He had as good eat his nails, 171.  
 He had better put his horns in his pocket than blow them, 54.  
 He had enough to keep the wolf from the door; *i. e.* to satisfy  
 his hunger, 23.  
 He had need of a long spoon that sups with the devil, 86.  
 He had need rise betimes, who would please every body, 125.  
 He harps ay on ae string, 241.  
 He has a bee in his bonnet lug, 237.  
 He has a brazen face, 241.  
 He has a crap for a' corn, 237.  
 He has a fair forehead to graff on, 160.  
 He has a great fancy to marry, that goes to the devil for a wife.  
 He has a good estate, but that the right owner keeps it from  
 him, 57.  
 He has a head as big as a horse, and brains as much as an ass.  
 He has a hole under his nose that all his money runs into.

- He has a jag or load, 63.  
 He has a mouth for every matter.  
 He has a saddle for every horse, 177.  
 He has a worm in his brain, 184.  
 He has all his eyes about him, 52.  
 He has an ee in his neck, 236.  
 He has an ill look among lambs.  
 He has as many tricks as a dancing bear, 149.  
 He has been out a hawking for butterflies.  
 He has been seeking the placket, 57.  
 He has been sworn at Highgate.  
 He has bought a brush ; *i. e.* he has run away, 50.  
 He has brought his noble to ninepence.  
 He has brought his pack to a foot speed, 242.  
 He has brought up a bird to pick out his own eyes.  
 He has but a short Lent that must pay money at Easter.  
 He has but sorry food that feeds upon the faults of others.  
 He has changed his tippet or his cloak, on the ither shou'der,  
 242.  
 He has come to gude by misguiding, 236.  
 He has cowped the meikle dish into the little, 237.  
 He has cried himself diver, 242.  
 He has deserved a cushion, 51.  
 He has eat up the pot and asks for the pipkin.  
 He has fallen out of the frying pan into the fire.  
 He has feather'd his nest, he may flee when he likes, 237.  
 He has found a last for his shoe.  
 He has given him leg-bail ; *i. e.* decamped, 55.  
 He has given him the bag to hold ; *i. e.* run away, 49.  
 He has gone over Assfordy bridge backwards, 210.  
 He has good blood in him, but wants groats to it, 150.  
 He has got a cup too much, 63.  
 He has got a dish, 63.  
 He has got a piece of bread and cheese in his head, 63.  
 He has got the fiddle, but not the stick, 63.  
 He has gotten a bite on his ain bridle, 237.  
 He has gotten the boot an' the better beast, 236.  
 He has gotten the whip hand o' wind, 237.  
 He has great need of a wife that marries mamma's darling.  
 He has gude skill o' roasted woo' ; when it stinks it is enough,

- He has lickit the butter aff my bread, 237.  
 He has made a younger brother of him, 61.  
 He has made an example, 63.  
 He has meikle prayer, but little devotion, 243.  
 He has more business than English ovens at Christmas. *Lat.*  
 He has more guts than brains, 163.  
 He has more wit in his head than Samson had in both his  
 shoulders, 61.  
 He has most share in the wedding that lies with the bride.  
 He has hit the nail on the head, 242.  
 He has na' a hale to claw him wi', 242.  
 He has na' a penny to buy his dog a loaf, 242.  
 He has nae gotten the first seat o' the midden the day, 242.  
 He has nae that bachelor to swear by, 242.  
 He has no guts in his brains, 163.  
 He has not lost all, who has one cast left, 113.  
 He has one face to God, and another to the devil, 243.  
 He has outrun the constable.  
 He has p—s'd his tallow, 57.  
 He has riches enough, who needs neither borrow nor flatter.  
 He has shot the cat, 64.  
 He has shut up his shop windows, 64.  
 He has swallowed a spider, 64.  
 He has to do with one who understands trap, 180.  
 He has the best end o' the string, 237.  
 He has the greatest blind-side, who thinks he has none.  
 He has the Newcastle burr in his throat, 217.  
 He has touched him on the quick, 242.  
 He has two stomachs to eat, and one to work, 89.  
 He has two strings to one bow.  
 He has wit at will that wi' an angry heart can haud him still,  
 240.  
 He has't o' kind, he coft it na, 237.  
 He hath a colt's tooth yet in his old head, 154.  
 He hath a cloak for his knavery, 153.  
 He hath a conscience like a cheverel's skin, that will stretch, 154.  
 He hath a good judgment, that relieth not wholly on his own.  
 He hath a good muck-hill at his door, 171.  
 He hath a good office, he must needs thrive, 173.  
 He hath a spring in his elbow, 179.  
 He hath been in the sun to-day, his face looks roasted, 63.

- He hath conquered well that hath made his enemies fly.  
He hath cut both his legs, and cannot go nor stand, 63.  
He hath eaten a horse and the tail hangs out of his mounth, 54.  
He hath eaten the hen's rump, 157.  
He hath escaped a scouring, 158, 177.  
He hath feathered his nest, he may flee when he likes. *Scotch.*  
He hath good cards to show for it, 153.  
He hath good cellarage, 153.  
He hath good skill in horse-flesh to buy a goose to ride on, 166.  
He hath left his purse in his other breeches, 17.  
He hath liv'd ill that knows not how to die well.  
He hath made a good progress in a business, that hath thought well of it before-hand.  
He hath more faults than hairs, and more wealth than faults.  
He hath more wit in his little finger than thou in thy whole body, 159.  
He hath never a cross to bless himself withal, 155.  
He hath no ink in his pen, 167.  
He hath no mean portion of virtue that loveth it in another.  
He hath play'd a wily trick, and beguil'd himself, 61.  
He hath not lost all who hath one throw to cast.  
He hath slept well that remembers not he slept ill.  
He hath shewed them a fair pair of legs, 64.  
He hath some wit, but a fool hath the guidance of it.  
He hath stolen a roll out of the brewer's basket.  
He hath swallowed a gudgeon.  
He hath swallowed a stake, he cannot bow, 179.  
He hath tied a knot with his tongue, that he cannot untie with all his teeth, 167.  
He hears na' at that ear, 241.  
He holds the serpent by the tail, 65.  
He holds a looking-glass to a mole, 65.  
He holds his nose to the grindstone.  
He hopes to eat of the goose shall graze on your grave, 162.  
He invites future injuries who rewards past ones.  
He is able to buy an abbey, 147.  
He is above his enemies that despises their injuries.  
He is afflicted, 63.  
He is a good orator who convinces himself.  
He is a hot shot in a mustard pot, when both his heels stand right up, 62.

He is a lion in a good cause.

He is a nonsuccu, 172.

He is a proud tod that winna scratch his ain hole, 239.

He is a representative of Barkshire, 197.

He is a sairy cook that mauna lick his ain fingers, 240.

He is a *slave* of the greatest slave, who serveth nothing but himself.

He is a weak horse that mauna bear the sadle, 238.

He is a wolf in a lamb's skin, 243.

He is a worthless being who lives only for himself. *Publius Syrus*.

He is all honey or all t—d, 166.

He is an Aberdeen's man that taks his word again, 242.

He is an airy beggar that mauna gang by ae man's door, 239.

He is an ill guest that never drinks to his host.

He is arrested by the bailiff of Mershland, 216.

He is an iil keeper of honey who tastes it not, 81.

He is as bare as the birk at Yule e'en, 242.

He is as hot as if he had a bellyful of wasps and salamanders.

He is as much out of his element as an eel in a sand-bag.

He is as weelcome as snaw in har'st, 242.

He is as weelcome as water in a riven ship, 242.

He is at forced put, 58.

He is at his wit's end, 241.

He is better fed nor nurtur'd, 243.

He is better with a rake than a fork, 175.

He is blind enough who sees not through the holes of a sieve, 3.

He is blind that eats marrow, but he is blinder that lets him, 240.

He is building a bridge over the sea, 65.

He is burnt to the socket, 50.

He is concerned, 63.

He is dagged, 63.

He is doubly sinful who congratulates a successful knave. *Publius Syrus*.

He is driving his hogs over Swarston bridge, 201.

He is either a God or a painter, for he makes faces.

He is erecting broken ports, 65.

He is false by nature that has a black head and a red beard.

He is fool enough himself, who will bray against another ass.

He is free of Fumbler's hall, 161.

- He is going into the peas-field, 174.  
 He is going to grass with his teeth upwards, 162.  
 He is good as long as he's pleased, and so is the devil.  
 He is grey before he is good, 163.  
 He is gude that failed ne'er, 240.  
 He is half a king who has the king's good graces. *Ital.*  
 He is handsome that handsome doth, 100.  
 He is happy that knoweth not himself to be otherwise.  
 He is heart of oak, 165.  
 He is idle that might be better employed.  
 He is ignoble that disgraces his brave ancestors by a vicious life.  
 He is in great danger, who being sick thinks himself well.  
 He is in the cloth market, 153.  
 He is John Thomson's man ; couch carl, 242.  
 He is lifeless that is faultless, 92.  
 He is like a bell, that will answer every pull.  
 He is like a dog on a cat, 242.  
 He is like a silver pin, fair without but foul within, 196.  
 He is like a Waterford merchant, up to the a— in business, 270.  
 He is mair fleyit nor he is hurt, 241.  
 He is making clothes for fishes, 65.  
 He is making ropes of sand, 65.  
 He is marched off, 64.  
 He is miserable once who feels it, but twice who fears it before it comes, 271  
 He is more nice than wise.  
 He is more noble that deserves, than he that confers benefits.  
 He is my friend that succoueth me, not he that pitieth me.  
 He is na the best wright that hews maist speals, 239.  
 He is na the fool that the fool is, but he that wi' the fool deals, 238.  
 He is never alone that is in the company of noble thoughts.  
 He is never likely to have a good thing cheap that is afraid to ask a price, 66.  
 He is noble that hath noble conditions, 119.  
 He is no great heir that inherits not his ancestors' virtues.  
 He is none of the Hastings, 165.  
 He is not a merchant bare, that hath money's worth or ware, 14.  
 He is not a wise man who cannot play the fool on occasion.

- He is not drunk gratis, who pays his reason for his shot.  
 He is not fit for riches, who is afraid to use them.  
 He is not fit to carry guts to a bear, 149.  
 He is not good himself, who speaks well of every body alike.  
 He is not laughed at, that laughs at himself first.  
 He is not poor that hath not much, but he that craves much.  
 He is not wise who is not wise for himself, 143.  
 He is nothing but skin and bones, 59.  
 He is one-and-thirty, 63.  
 He is one that will not lose his cap in a crowd.  
 He is on his last legs, 168.  
 He is on the ground, 242.  
 He is on the high ropes; *i. e.* conceited and insolent, 59.  
 He is only fit for Ruffian's hall, 214.  
 He is paced like an alderman, 147.  
 He is pattering the devil's Paternoster, 174.  
 He is pleased with gourds, and his wife with cucumbers, 272.  
 He is ploughing a rock, 65.  
 He is poor indeed that can promise nothing, 125.  
 He is proper that hath proper conditions, 17.  
 He is put to bed with a shovel, 175.  
 He is ready to leap over nine hedges, 168.  
 He is rich enough that needeth neither flatter nor borrow.  
 He is rich that is satisfied.  
 He is richest who is contented with least; for content is the  
 wealth of a nation.  
 He is run off his legs, 64.  
 He is sillier than a crab that has all his brains in his belly.  
 He is so hungry he could eat a horse behind the saddle, 166.  
 He is so poor that he has not salt to his porridge.  
 He is so suspicious that he can't be got at without a stalking  
 horse.  
 He is so wary that he sleeps like a hare with his eyes open.  
 He is sowing on the sand, 65.  
 He is sufficiently learned; that knows how to do well, and has  
 power enough to refrain from evil. *Cicero.*  
 He is teaching a pig to play on a flute, 65.  
 He is teaching an old woman to dance, 65.  
 He is teaching iron to swim, 65.  
 He is the best gentleman that is the son of his own deserts.  
 He is the son of a bachelor.



- He is the wretch that does the injury, not he that endures it.  
 He is to be summoned before the Mayor of Halgaver, 200.  
 He is top heavy, 63.  
 He is truly rich, who desires nothing; and he is truly poor,  
     who covets all. *Solon*.  
 He is twice fain that sits on a stane, 240.  
 He is unworthy to live who lives only for himself.  
 He is up to snuff, 59.  
 He is very weary, 63.  
 He is washing the crow, 65.  
 He is weel easit that has aught o' his ain when ithers gang to  
     meat, 238.  
 He is well constituted who grieves not for what he has not, and  
     rejoices for what he has. *Democritus*.  
 He is well onward in the way of wisdom, who can bear a re-  
     proof and mend by it.  
 He is wise enough that can keep himself warm, 21.  
 He is wise that hath wit enough for his own affairs.  
 He is wise that is honest, 11.  
 He is wise that is ware in time, 239.  
 He is wise that when he is weel can had him sae, 239.  
 He is wise wha can mak a freend o' a fae, 239.  
 He is worth nae weel that can bide nae wae, 239.  
 He is Yorkshire, 184.  
 He keeps his road well enough who gets rid of bad company  
 He kens his groats amang ither fowk's kail, 241.  
 He kens na the door by the door bar, 241.  
 He kills a man that saves not his life when he can.  
 He knows best what good is that has endured evil.  
 He knows not a B from a battledoor, 148.  
 He knows not a B from a bull's foot.  
 He knows not a hawk from a hand-saw, 165.  
 He knows not a pig from a dog, 174.  
 He knows not whether his shoes go awry, 59.  
 He knows one point more than the devil, 168.  
 He knows which side of his bread is butter'd, 151, 237.  
 He laughs ill that laughs himself to death, 12.  
 He leaps into a deep river to avoid a shallow brook.  
 He leaps like a Belle giant or devil of Moun; Sorrel, 210.  
 He lies as fast as a horse can trot, 64.  
 He lighted upon a lime twig.

- He lights his candle at both ends, 169.  
 He lives long that lives till all are weary of him.  
 He lives longest that is awake most hours.  
 He lives under the sign of the cat's foot, 51.  
 He liveth long that liveth well, 13.  
 He loathes the spring head and drinks the foul stream.  
 He looks as angry as if he were vexed, 270.  
 He looks as big as if he had eaten bull beef, 150.  
 He looks as the wood were fu' o' thieves, 241.  
 He looks as if he had neither won nor lost, 169.  
 He looks as if he lived on Tewkesbury mustard, 204.  
 He looks like a cow t—d stuck with primroses, 51.  
 He looks like a dog under a doom, 52.  
 He looks like a Lochaber axe, 241.  
 He looks like a tooth-drawer, 60.  
 He looks like the laird o' pity, 241.  
 He looks as though he had suck'd his dam through a hurdle,  
 155.  
 He looks like a sow saddled.  
 He looks like a wild cat out of a bush.  
 He looks like the devil over Lincoln, 190.  
 He looks one way and rows another.  
 He looks up wi' the tae ee, an' down wi' the tither, 241.  
 He loos me for little that hates me for nought, 239.  
 He loses his thanks who promises and delays, 6.  
 He loses many a good bit that strives with his betters, 267.  
 He loseth indeed that loseth at last.  
 He loseth nothing that keepeth God for his friend, 13.  
 He loves bacon well that licks the sow's breech, 68.  
 He loves mutton well that eats the wool, 118.  
 He loves roast meat well that licks the spit, 128.  
 He loves you as a ferret does a rabbit, to make a meal of you  
 He made a moon-light fitting, 237.  
 He makes a feint at the lungs, but lays his stroke on the head  
 He makes a rod for his own breech.  
 He makes a very fart a thunder clap, 159.  
 He makes an ill song who has ne'er a tongue.  
 He makes arrows of all sorts of wood.  
 He makes meikle o' his painted sheets, 242.  
 He makes Robin Hood's pennyworths, 176.  
 He maun be soon up that cheats the tod, 237.

- He maun hae leave to speak that canna had his tongue, 238.  
 He may be heard where he is not seen, 165.  
 He may be trusted with a house full of mill stones.  
 He may e'en go write to his friends, 161, 243.  
 He may find fault, but let him mend it if he can.  
 He may find fault that canna mend, 237.  
 He may freely receive courtesies that knows how to requite them, 17.  
 He may go hang himself in his own garters, 161.  
 He may hope for the best that's prepared for the worst.  
 He may ill run that cannot go, 129.  
 He may make a will upon his nail, for anything he has to give.  
 He may remove Mort-stone, 201.  
 He may very well be contented that need not lie nor flatter, 4.  
 He may whet his knife on the threshold of the Fleet, 215.  
 He measures a twig, 65.  
 He mends like sour ale in summer.  
 He merits no thanks that does a kindness for his own end.  
 He must be a sad fellow that nobody can please.  
 He must be a wise man himself, who is capable of distinguish ing one. *Diogenes*.  
 He must have a good nose to make a poor man's sow, 172.  
 He must have his grains of allowance, 163.  
 He must have iron nails that scratcheth with a bear, 70.  
 He must have leave to speak, who cannot hold his tongue.  
 He must needs go whom the devil drives, 86.  
 He must needs swim that's held up by the chin, 135.  
 He must not talk of running that cannot go.  
 He must pack up his awls, 49.  
 He must stoop that hath a low door, 113, 135.  
 He must take a house in Turnagain Lane, 215.  
 He needs little advice that is lucky.  
 He needs na a cake o' bread o' a' a kin, 243.  
 He neiffers for the better, 241.  
 He never broke his hour that kept his day, 84.  
 He never was good, neither egg nor bird.  
 He never wrought a good day's work that went grumbling about it.  
 He numbers the waves, 65.  
 He opens the door with an axe, 65.

**He overcomes a stout enemy, that overcomes his own anger.**

*Chilo.*

He paints the dead, 65.

He passes sentence before he hears the evidence.

He paves the meadows, 65.

He pins his faith upon another man's sleeve, 159.

He plains early that plains o' his kail, 240.

He plays well that wins, 125.

He plays you as fair as if he picked your pocket, 57.

He ploughs the air, 65.

He preaches well that lives well.

He preacheth patience that never knew pain.

He promises like a merchant man, and pays like a man of war,  
17.

He put a fine feather in his cap, 159.

He puts a hat on an hen, 65.

He puts a rope to the eye of a needle, 65.

He refuseth the bribe, but putteth forth his hand.

He remembers his ancestors, but forgets to feed his children.

He rins wi' the hound an' hauds wi' the hare, 243.

He rises o'er early that is hang'd ere noon, 239.

He rives the kirk to theek the quire, 241.

He roasts snow in a furnace, 65.

He robs Peter to pay Paul, 241.

He rode sicker that ne'er fell, 238.

He rode sure indeed, that never caught a fail.

He rose with his a—e upwards, 58.

He runs against the point of a spear, 65.

He runs far that never turns.

He sail'd into Cornwall without a bark, 200.

He says anything but his prayers, and those he whistles.

He scap'd hemp, but deserv'd a wooden halter.

He scratches his head with one finger.

He seeks water in the sea, 65.

He seeks wool on an ass, 65.

He seemeth wise, with whom all things thrive.

He sees an inch afore his nose, 241.

He sendeth to the East Indies for Kentish pippins.

He serves the poor with a thump on the back with a stone,  
64.

He set my house on fire only to roast his eggs.

- He sets a' on six and seven, 242.  
 He shall have enough to do, who studies to please fools.  
 He shall have the king's horse, 64.  
 He shews all his wit at once, 183.  
 He shou'd hae a lang shafted spoon that sups kail wi' the de'il,  
 239.  
 He shou'd wear iron shoon that bides his neeghbour's death,  
 240.  
 He should be a baker, by his bow legs, 65.  
 He shrinks in the wetting, 177.  
 He signifies no more than a blind cat in a barn.  
 He sits fu still that hath riven breeks, 240.  
 He sits not sure that sits too high.  
 He sits up by moon-shine, and lies a bed in sun-shine.  
 He sleeps as dogs do when wives sift meal, 243.  
 He spills unspoken to, 242.  
 He spits on his ain blanket, 241.  
 He stumbles at a strae an' louns o'er a brae, 242.  
 He skips like hail on a pack-saddle.  
 He sneaks as if he would creep into his mouth.  
 He speaks bear garden, 49.  
 He speaks of things more ancient than chaos, 65.  
 He speaks one word nonsense, and two that have nothing in  
 them.  
 He spent Michaelmas rent in Midsummer moon, 171.  
 He spits out secrets like hot custard.  
 He sprinkles incense on a dunghill, 65.  
 He stands likes Mumphazard, who was hanged for saying  
 nothing, 192.  
 He steals a goose and gives the giblets in alms.  
 He steals a hog and gives away the feet in alms, 20.  
 He strikes with a straw, 65.  
 He struck at Tib, but down fell Tim, 180.  
 He sucked evil from the dug, 90.  
 He sups ill, who eats up all at dinner.  
 He takes a spear to kill a fly, 65.  
 He takes in good counsel like cold porridge.  
 He takes oil to extinguish the fire, 65.  
 He takes pepper in his nose, 174.  
 He takes the bull by the horns, 65.  
 He takes the spring from the year, 65.

- He talks in the bear garden tongue.  
 He teaches me to be good that does me good.  
 He teacheth ill that teacheth all, 136.  
 He tells me my way and don't know *היך דרכי*.  
 He that always complains is never pitied.  
 He that always fears danger always feels it.  
 He that asketh a courtesy promiseth a kindness.  
 He that asketh faintly beggeth a denial.  
 He that aught the cow gangs nearest her tail, 239.  
 He that banquets every day never makes a good meal.  
 He that beareth a torch shadoweth himself to give light to others.  
 He that bestoweth but a bone on thee would not have thee die.  
 He that bites on every weed may light on poison, 72.  
 He that blows best bears awa' the horn, 240.  
 He that blows in the dust fills his own eyes, 3.  
 He that boasteth of himself affronteth his company.  
 He that boasteth of his ancestors, confesseth he hath no virtue of his own.  
 He that boasts of his own knowledge proclaims his ignorance.  
 He that borrows an' bigs, make feasts an' thigs, drinks an' is na dry, these three are na thrifty, 239.  
 He that borrows must pay again with shame or loss, 73.  
 He that bringeth a present, findeth the door open.  
 He that brings up his son to nothing breeds a thief.  
 He that builds a house by the highway side, it is either too high or too low, 105.  
 He that builds castles in the air will soon have no land.  
 He that buyeth magistracy must sell justice, 114.  
 He that buys a house ready wrought, hath many a pin and nail for nought, 105.  
 He that buys and lies shall feel it in his purse.  
 He that buys and sells is called a merchant, 274.  
 He that buys land buys many stones, he that buys flesh buys many bones. He that buys eggs buys many shells, but he that buys good ale buys nothing else, 194.  
 He that buys lawn before he can fold it, shall repent him before he have sold it, 109.  
 He that by the plough would thrive, himself must either hold or drive, 125.

- He that can abide a curst wife need not fear what company he liveth in.
- He that can read and meditate, will not find his evenings long, or life tedious.
- He that can reply calmly to an angry man is too hard for him.
- He that canna mak sport shou'd mar nane, 227.
- He that cannot abide a bad market deserves not a good one, 114.
- He that cannot conceal his own shame will not conceal another's.
- He that cannot find wherewith to employ himself, let him buy a ship or marry a wife. *Span.*
- He that cannot pay let him pray, 123.
- He that can't ride a gentle horse, must not attempt to back a mad colt.
- He that casteth all doubts shall never be resolved.
- He that ceaseth to be a friend never was a good one.
- He that chastiseth one amendeth many, 4.
- He that cheateth in small things is a fool, but in great things is a rogue.
- He that cheats me anes, shame fa' him ; if he cheats me twice, shame fa' me, 237.
- He that comes after, sees with more eyes than his own.
- He that comes first to the ha' may sit whar he will, 239.
- He that comes last, makes all fast, 109.
- He that comes unca'd sits unserv'd, 239.
- He that commandeth well shall be obey'd well.
- He that contemplates on his bed hath a day without a night, 4.
- He that converses not, knows nothing, 4.
- He that considers in prosperity, will be less afflicted in adversity.
- He that could know what would be dear, need be a merchant but one year, 85.
- He that counts a' costs will ne'er put plough i' the yerd, 239.
- He that counts but his host counts twice, 239.
- He that crabs without cause shall meat without mends, 238.
- He that cuts himself wilfully deserves no balsam.
- He that dallies with his enemy gives him leave to kill him.
- He that dares not venture must not complain of ill luck.
- He that deals in dirt has ay foul fingers, 237.
- He that defends an injury is next to him that commits it.

- He that desires but little has no need of much.  
 He that despises shame wants a bridle.  
 He that died half a year ago is as dead as Adam.  
 He that dies troubles his parents but once, but he that lives  
 ill torments them perpetually.  
 He that dies pays all debts.  
 He that does anything for the public is accounted to do it for  
 nobody.  
 He that does bidding 'serves na dinging, 240.  
 He that does his turn in time sits ha'f idle, 240.  
 He that does ill hates the light, 238.  
 He that does not love a woman, sucked a sow.  
 He that does not speak truth to me, does not believe me when  
 I speak truth.  
 He that does you a very ill turn will never forgive you, 237.  
 He that doeth his own business hurteth not his hand.  
 He that doth good for praise only, meriteth but a puff of wind.  
 He that doth lend, doth lose his friend, 110.  
 He that doth most at once doth least.  
 He that doth well wearieth not himself, 22.  
 He that doth what he will, oft doth not what he ought, 22.  
 He that drinks not wine after salad, is in danger of being sick,  
 20.  
 He that eats most porridge shall have most meat.  
 He that eats the king's geese shall be chok'd with the feathers,  
 12.  
 He that eats till he is sick must fast till he is well.  
 He that eats well and drinks well, should do his duty well.  
 He that eats while he lasts, will be the war while he die, 238.  
 He that endureth is not overcome, 7.  
 He that falls in the dirt, the longer he lies the dirtier he is.  
 He that falls to-day may be up again to-morrow.  
 He that feareth every bush must never go a-birding.  
 He that fears danger in time seldom feels it.  
 He that fears leaves must not come into a wood.  
 He that fears not the future may enjoy the present.  
 He that fears you present will hate you absent.  
 He that feasteth a flatterer and a slanderer, dineth with two  
 devils.  
 He that feeds upon charity has a cold dinner and no supper.  
 He that fights and runs away, may live to fight another day.



- He that finds a thing steals it if he endeavours not to restore it.  
 He that first came is not sure to be first served.  
 He that fishes afore the net, lang 'ere fish get, 240.  
 He that flings dirt at another dirtieth himself most.  
 He that follows nature is never out of his way.  
 He that forsakes missour, missour forsakes him, 238.  
 He that gapeth until he be fed, well may he gape until he be  
 dead, 97.  
 He that gets an estate will probably never spend it.  
 He that gets forgets, but he that wants thinks on, 237.  
 He that gets money before he gets wit, will be but a short while  
 master of it.  
 He that gets out of debt, grows rich, 5.  
 He that gives himself leave to play with his neighbour's fame,  
 may soon play it away.  
 He that gives his goods before he be dead, take up a mallet  
 and knock him on the head.  
 He that gives his heart will not deny his money.  
 He that gives honour to his enemy is like to an ass, 280.  
 He that gives time to resolve, gives time to deny, and warning  
 to prevent.  
 He that gives to a grateful man puts out to usury.  
 He that gives to be seen will relieve none in the dark.  
 He that giveth customarily to the vulgar, buyeth trouble.  
 He that giveth to a good man selleth well.  
 He that goes a borrowing, goes a sorrowing, 73.  
 He that goes a great way for a wife is either cheated or means  
 to cheat, 48.  
 He that goes softly goes safely.  
 He that goes the contrary way must go over it twice.  
 He that goes to bed thirsty rises healthy, 28.  
 He that goes to church with an ill intention goes to God's  
 house on the devil's errand.  
 He that goeth out with often loss, at last comes home by weep-  
 ing cross, 22.  
 He that grasps at too much holds nothing fast.  
 He that gropes in the dark finds what he would not, 10.  
 He that handles a nettle tenderly is soonest stung.  
 He that handles pitch shall foul his fingers.  
 He that handles thorns shall smart for it, 136.  
 He that has a great nose thinks every body is speaking of it,  
 237.

- He that has a gude crap may thole some thistles, 237.  
 He that has an hundred and one, and owes an hundred and two, the Lord have mercy upon him.  
 He that has an ill name is half hang'd, 118.  
 He that has but four and spends five, has no need of a purse.  
 He that has but one eye had need look well to that, 91, 237.  
 He that has but one hog, makes him fat, and he that has but one son, makes him a fool, 103.  
 He that has feather'd his nest may fly when he will.  
 He that has led a wicked life is afraid of his own memory.  
 He that has meikle wa'd aye hae mair, 237.  
 He that has most time has none to lose.  
 He that has lost his credit is dead to the world, 5.  
 He that has na gear to tine has shins to pine, 240.  
 He that has no charity merits no mercy.  
 He that has no children knows not what is love, 4.  
 He that has no fools, knaves, or beggars in his family, was begot by a flash of lightning.  
 He that has no head deserves not a laced hat, 102.  
 He that has no heart ought to have heels.  
 He that has no modesty has all the town for his own.  
 He that has no silver in his purse, should have silver on his tongue.  
 He that has nothing is frighted at nothing.  
 He that has nothing to spare must not keep a dog.  
 He that has store of bread may beg his milk merrily, 267.  
 He that has the worst cause makes the most noise.  
 He that hath a fellow-ruler, hath an over-ruler, 7.  
 He that hath a good harvest may be content with some thistles, 10.  
 He that hath a head made of glass must not throw stones at another, 9.  
 He that hath a head of wax must not walk in the sun, 21.  
 He that hath a mouth of his own should not say to another, blow.  
 He that hath a white horse and a fair wife, never wants trouble.  
 He that hath a wife and children wants no business, 22.  
 He that hath a wife and children must not sit with his fingers in his mouth.  
 He that hath an ill name is half hanged.  
 He that hath it, and will not keep it; he that wants it and will

- not seek it; he that drinks and is not dry, shall want money as well as I, 194.
- He that hath been bitten by a serpent is afraid of a rope, 277.
- He that hath but little, he shall have less; and he that hath right nought shall right nought possess, 195
- He that hath eaten a bear pie will always smell of the garden, 49.
- He that hath good corn may be content with some thistles, 10, 137.
- He that hath love in his breast hath spurs at his heels, 41.
- He that hath many irons in the fire some of them will cool, 107.
- He that hath money in his purse cannot want a head for his shoulders, 14.
- He that hath more smocks than shirts at a bucking had need be a man of good forelooking, 43.
- He that hath no money needeth no purse, 116.
- He that hath nothing is not contented, 15.
- He that hath one of his family hanged, may not say to his neighbour, Hang up this fish, 278.
- He that hath plenty of good, shall have more; he that hath but little, he shall have less, 195.
- He that hath shipped the devil must make the best of him, 85.
- He that hath some land must have some labour, 109.
- He that hath time, and looketh for more, loseth time.
- He that hears much, and speaks not all, shall be welcome both in bower and hall, 102.
- He that helpeth the evil hurteth the good.
- He that hews above his height may have chips in his eyes, 238.
- He that hires one garden (*which he is able to look after*) eats birds; he that hires more than one will be eaten by the birds, 273.
- He that hires the horse must ride before, 105.
- He that his money lends loses both coin and friends.
- He that hoardeth up money taketh pains for other men.
- He that hopes no good fears no ill.
- He that hinders not a mischief when it is in his power, is guilty of it.
- He that ill does ne'er gude weens, 239.
- He that imagines he hath knowledge enough hath none.
- He that in his purse lacks money, has in his mouth much need of honey.

- He that invented the maiden first hanselled it. *Scotch.*  
 He that is a blab is a scab, 72.  
 He that is a wise man by day is no fool by night.  
 He that is afraid o' a f—t shou'd ne'er hear thunder, 239.  
 He that is angry is seldom at ease, 1.  
 He that is angry without a cause, must be pleased without amends, 67.  
 He that is at low ebb at Newgate may soon be afloat at Tyburn, 212.  
 He that is born to be hanged shall never be drowned, 73, 239.  
 He that is busy is tempted but by one devil ; he that is idle, by a legion.  
 He that is carried down the torrent catcheth at every thing.  
 He that is dispos'd for mischief will never want occasion.  
 He that is evil deem'd is ha'f hang'd, 238.  
 He that is far frae his gear is near his skaith, 238.  
 He that is giddy thinks the world turns round.  
 He that is hated o' his subjects, canna be a king, 240.  
 He that is heady is ruled by a fool.  
 He that is ill o' his harbory is gude o' the waykenning, 239.  
 He that is ill to himself will be good to nobody. *Scotch.*  
 He that is innocent may well be confident.  
 He that is kinder than he was wont, hath a design upon thee.  
 He that is known to have no money has neither friends nor credit.  
 He that is master of himself will soon be master of others.  
 He that is needy when he is married, shall be rich when he is buried, 42.  
 He that is not above an injury is below himself.  
 He that is not sensible of his loss has lost nothing.  
 He that is only his own pupil shall have a fool to his tutor.  
 He that is open to flattery is fenced against admonition.  
 He that is poor all his kindred scorn him, he that is rich all are kin to him.  
 He that is proud of his fine clothes gets his reputation from his tailor.  
 He that is red for windlestraws shou'd na sleep in lees, 239.  
 He that is silent gathers stones, 132.  
 He that is suffered to do more than is fitting, will do more than is lawful, 8.  
 He that is surety for another is never sure himself.

- He that is too proud to ask is too good to receive.  
 He that is too secure is not safe.  
 He that is thrown would ever wrestle, 20.  
 He that is uneasy at every little pain is never without some  
 ache.  
 He that is well sheltered is a fool if he stirs out into the rain.  
 He that is won with a nut may be lost with an apple.  
 He that is worst may still hold the candle, 145.  
 He that keeps another man's dog, shall have nothing left him  
 \* but the line, 86.  
 He that keeps malice harbours a viper in his breast.  
 He that keeps up his riches and lives poorly, is like an ass  
 that carries gold, and eats thistles.  
 He that kills a man when he's drunk must be hang'd when he's  
 sober, 88.  
 He that kills himself with working must be buried under the  
 gallows, 144.  
 He that kisseth his wife in the market-place, shall have enough  
 to teach him, 108.  
 He that knows when to speak, knows too when to be silent.  
*Archimedes.*  
 He that knows least commonly presumes most.  
 He that knows little soon repeats it, 104.  
 He that knows not how to hold his tongue, knows not how to  
 talk.  
 He that labours and thrives spins gold, 12.  
 He that laughs at his ain joke spoils the sport o't, 237.  
 He that laughs alone will be sport in company.  
 He that leaves certainty, and trusts to chance, when fools pipe  
 he may dance, 77.  
 He that leaves the highway for a short cut commonly goes  
 about.  
 He that lends his pat may seethe his kail in his loof, 237.  
 He that lets his fish escape, may cast his net often, yet never  
 catch it again.  
 He that lets his horse drink at every lake, and his wife go to  
 every wake, shall never be without a whore and a jade,  
 22.  
 He that licks honey from a nettle pays too dear for it, 11.  
 He that lies down with the dogs must rise with the fleas, 87.  
 He that lieth upon the ground can fall no lower.

- He that lippens to boden ploughs, his land will lie ley, 238.  
He that listens for what people say of him shall never have peace.  
He that lives a knave will hardly die an honest man, 13.  
He that lives long suffers much.  
He that lives not well one year, sorrows for it seven, 13.  
He that lives on hope has but a slender diet, 237.  
He that lives with the muses shall die in the straw.  
He that liveth in hope danceth without a fiddle, 11.  
He that looks for a requital, serves himself, not me.  
He that looks na ere he loup will fa' ere he wit o' himsel, 239.  
He that looks to freets, freets follow him, 238.  
He that looks too nicely into things never lives easy.  
He that loseth his wife and sixpence hath lost a tester, 43.  
He that loseth his wife and a farthing hath a great loss of a farthing, 43.  
He that loves noise must buy a pig, 119.  
He that loves glass without a G, take away L, and that is he, 42.  
He that makes a good war makes a good peace, 21.  
He that makes a question where there is no doubt, must make an answer where there is no reason.  
He that makes himself an ass, must not take it ill if men ride him.  
He that makes himself a sheep shall be eaten by the wolf, 131.  
He that makes his bed ill lies thereon, 2.  
He that makes one basket may make a hundred.  
He that makes the shoe can't tan the leather.  
He that maketh a fire of straw hath much smoke, and but little warmth.  
He that marries a daw eats meikle dirt, 239.  
He that marries a widow and three children marries four thieves, 45.  
He that marries ere he be wise, will die ere he thrive, 239.  
He that marrieth for wealth sells his liberty, 14.  
He that may na as he wa'd, maun do as he may, 238.  
He that measureth oil, shall anoint his fingers, 120.  
He that mindeth not his own business shall never be trusted with mine.  
He that nothing questioneth nothing learneth.  
He that overcomes his passions overcomes his greatest enemies.  
He that overfeeds his senses feasteth his enemies.

- He that passeth a judgment as he runs, overtaketh repentance.  
 He that passeth a winter's day escapes an enemy, 143.  
 He that payeth before hand shall have his work ill done.  
 He that pays last never pays twice, 123.  
 He that pitieth another remembereth himself, 16.  
 He that plants trees loves others besides himself.  
 He that plays more than he sees, forfeits his eyes to the king,  
 125.  
 He that praiseth bestows a favour, he that detracts commits a  
 robbery.  
 He that praiseth publicly will slander privately.  
 He that preacheth up war, when it might well be avoided, is  
 the devil's chaplain, 21.  
 He that prepares for ill, gives the blow a meeting, and breaks  
 its stroke.  
 He that promises too much means nothing.  
 He that protects an ill man may live to repent it.  
 He that pryeth into the clouds may be struck with a thunder-  
 bolt, 126.  
 He that puts on a public gown must put off a private person.  
 He that reckoneth before his host must reckon again, 127.  
 He that regardeth not his reputation despiseth virtue.  
 He that regards not a penny will lavish a pound.  
 He that refuseth praise the first time does it because he would  
 have it the second.  
 He that thinks too much of his virtues, bids others think of  
 his vices.  
 He that repents of a fault upon right grounds, is almost in-  
 nocent.  
 He that requites a benefit pays a great debt.  
 He that resolves to deal with none but honest men, must leave  
 off dealing.  
 He that returns a good for evil obtains the victory.  
 He that rewards flattery, begs it.  
 He that rides ere he be ready wants some o' his gear, 241.  
 He that runs fast will not run long.  
 He that runs fastest gets most ground, 129.  
 He that runs fastest gets the ring, 129.  
 He that runs in the dark may well stumble, 15.  
 He that runs out by extravagancy, must retrieve by parsimony.  
 He that saveth his dinner will have the more for supper, 85.

- He that scattereth thorns must not go barefoot, 20.**  
**He that scoffs at the crooked had need go very upright himself.**  
**He that seeks a' opinions, comes ill speed, 238.**  
**He that seeks danger perisheth therein unpitied**  
**He that seeks mots, gets mots, 238.**  
**He that seeks to beguile is overta'en in his will.**  
**He that seeks trouble it were a pity he should miss it. *Scotch.***  
**He that serves everybody is paid by nobody.**  
**He that serves the public obliges nobody. *Ital.***  
**He that serves well need not be afraid to ask his wages.**  
**He that sets his net betimes, may expect a fuller draught than he that fishes later.**  
**He that shames let him be shent, 239.**  
**He that sharply chides is the most ready to pardon.**  
**He that sheweth his wealth to a thief is the cause of his own pillage.**  
**He that shews a passion, tells his enemy where he may hit him.**  
**He that shews his purse, longs to be rid of it, 127, 238.**  
**He that shippeth the devil must make the best of him, 85.**  
**He that shoots always right forfeits his arrow, 268.**  
**He that sings on Friday shall weep on Sunday, 19.**  
**He that sits to work in the market-place shall have many teachers.**  
**He that slays shall be slain, 239.**  
**He that snites his nose, and hath it not, forfeits his face to the king, 63.**  
**He that sows in the highway tires his oxen, and loseth his corn.**  
**He that sows iniquity shall reap sorrow.**  
**He that sows thistles shall reap prickles.**  
**He that spares the bad injures the good.**  
**He that spares when he is young, may spend when he is old.**  
**He that speaks ill of his wife dishonoureth himself.**  
**He that speaks lavishly, shall hear as knavishly, 133.**  
**He that speaks me fair and loves me not, I'll speak him fair and trust him not, 19.**  
**He that speaks, sows; he that hears, reaps, 19.**  
**He that speaks the things he should na, hears the things he wa'd na, 238.**  
**He that speaks without care, shall remember with sorrow.**



He that spends his gear on a whore, has baith shame an' skaith  
298.

He that spends without regard shall want without pity.

He that stays in the valley shall never get over the hill, 139.

He that steals can hide.

He that strikes my dog, would strike me if he durst.

He that strikes with his tongue must ward with his head, 21.

He that strikes with the sword shall be beaten with the scab-  
bard, 135.

He that stumbles, and falls not quite, gains a step.

He that sups upon salad goes not to bed fasting.

He that swallowed a gudgeon, 53.

He that sweareth falsely, denieth God.

He that takes no care of himself must not expect it from  
others.

He that takes not up a pin slights his wife, 16.

He that takes pet at a feast loses it all.

He that takes the devil into his boat must carry him over the  
sound, 85.

He that takes too great a leap falls into the ditch.

He that taks a' his gear frae himsel' and gies to his bairns, it  
were weel waird to tak a mell an' knock out his harnes,  
240.

He that talks to himself, talks to a fool, 237.

He that teaches himself has a fool for his master, 238.

He that tells a lie buffeteth himself.

He that tells his wife news, is but lately married, 44.

He that thatches his house with t—d shall have more teachers  
than reachers, 136.

He that the devil drives feels no lead at his heels.

He that thinks himself a cuckold carries live coals in his heart.

He that thinks his business below him, will always be above  
his business.

He that tholes o'ercomes, 239.

He that ties up another man's dog shall have nothing left but  
the line.

He that travels far knows much, 137.

He that trusteth to the world is sure to be deceived.

He that trusts to borrowed ploughs will have his land lie  
fallow.

He that twa huirds is able to get the third, 239.

- He that wad eat the kernel maun crack the nut, 238.
- He that waits for dead men's shoes may go long enough bare-foot, 84.
- He that waits upon another's trencher, makes many a little dinner, 21.
- He that walketh with the virtuous is one of them.
- He that wants health wants everything. *Fr.*
- He that wants hope is the poorest man alive.
- He that wants money is accounted among those that want wit.
- He that was born under a three-half-penny planet shall never be worth two-pence, 73.
- He that wears black, must hang a brush at his back, 72
- He that weighs the wind must have a steady hand.
- He that will conquer must fight.
- He that will deceive the fox must rise betimes, 8.
- He that will enter Paradise must come with a right key, 16.
- He that will have no trouble in this world must not be born in it.
- He that will have the kernel must crack the shell, 89.
- He that will make a door of gold must knock in a nail every day.
- He that will meddle with all things may go shoe the goslings, 115.
- He that will not go over the stile must be thrust through the gate, 134.
- He that will not bear the itch must endure the smart, 107.
- He that will not be counselled cannot be helped, 5.
- He that will not be ruled by his own dame, must be ruled by his stepdame, 84.
- He that will not be saved needs no sermon, 17.
- He that will not look before him must look behind him. *Gaelic.*
- He that will not sail till all dangers are over, must never put to sea, 129.
- He that will not sail till he have a full fair wind will lose many a voyage.
- He that will not stoop for a pin shall never be worth a point, 124, 239.
- He that will not suffer evil must never think of preferment.
- He that will not when he may, when he wills shall have nay, 142, 239.
- He that will outwit the fox must rise betimes.

- He that will sell lawn must learn to fold it, 109.
- He that will steal a pin will steal a better thing, 134.
- He that will steal an egg will steal an ox, 134.
- He that will thrive, must rise at five ; he that hath thriven, may lie till seven, 137.
- He that winketh with one eye and seeth with the other, I would not trust him, though he were my brother, 91.
- He that winna read mother-head shall hear step-mother head, 238.
- He that winna thole maun flit mony a hole, 238.
- He that winna when he may, shanna when he wa'd, 142, 239.
- He that woos a maid, must seldom come in her sight, but he that woos a widow must woo her day and night, 43.
- He that woos a maid must feign, lie, and flatter, but he that woos a widow, must down with his breeches and at her, 43.
- He that worketh wickedness by another is wicked himself.
- He that works journey-work with the devil, shall never want work.
- He that would an old wife wed, must eat an apple before he goes to bed, 42.
- He that would be a head let him be a bridge, 269.
- He that would be well served must know when to change his servants.
- He that by the plough would thrive, himself must either hold or drive.
- He that would do no ill, must do all good, or sit still.
- He that would eat a butter'd faggot, let him go to Northampton, 217.
- He that would eat a good dinner, let him eat a good breakfast, 85.
- He that would England win, must with Ireland first begin.
- He that would hang his dog gives out first that he is mad, 86.
- He that would have a bad morning may walk out in a fog after a frost.
- He that would have good luck in horses, must kiss the parson's wife, 62.
- He that would have the fruit must climb the tree.
- He that would know what shall be, must consider what hath been.
- He that would learn to pray, let him go to sea, 125.
- He that would live for aye, must eat sage in May, 27.

- He that would live in peace and rest, must hear, and see, and say the best, 123.
- He that would please all, and himself too, undertakes what he cannot do, 125.
- He that would rightly understand a man, must read his whole story.
- He that would take a Lancashire man at any time or tide, must bait his hook with a good egg pie, or an apple with a red side, 209.
- He that would the daughter win, must with the mother first begin, 43.
- He that would thrive by law must see his enemy's counsel as well as his own.
- He that would thrive must ask leave of his wife.
- He that wrestles with a t—d is sure to be bes—t, whether he fall over or under, 145.
- He that's afraid of every nettle must not piss in the grass, 66.
- He that's afraid of leaves must not come in a wood, 66.
- He that's afraid of the wagging of feathers, must keep from among wild fowl, 66.
- He that's afraid of wounds must not come nigh a battle, 66.
- He that's afraid to do good would do ill if he durst.
- He that's always shooting, must sometimes hit.
- He that's angry without a cause must be pleased without amends.
- He that's carried down the stream needs not row.
- He that's cheated twice by the same man is an accomplice with the cheater.
- He that's down, down with him, cries the world, 87.
- He that's full, takes no care for him that's fasting.
- He that's ill to himself will be good to nobody, 237.
- He that's manned with boys, and horsed with colts, shall have his meat eaten, and his work undone, 114.
- He that's needy when he's married, shall be rich when he is buried, 42.
- He that's not handsome at twenty, strong at thirty, wise at forty, rich at fifty, will never be handsome, strong, wise, or rich.
- He that's sick of a fever lurden, must be cured by the hazel gelding, 113.
- He thinks every bush a boggard, 152.

- He thinks himself wondrous fine, 49.  
 He thinks himsel meikle mice dirt, 241.  
 He thinks himsel nae page's peer, 241.  
 He thinks his fart as sweet as musk, 159.  
 He thinks his penny good silver, 174.  
 He thought to have turned iron into gold, and he turned gold into iron.  
 He threatens many that is injurious to one.  
 He tint ne'er a cow that grat for a needle, 240.  
 He toils like a dog in a wheel, who roasts meat for other people's eating, 63.  
 He toucheth it as warily as a cat doth a coal of fire.  
 He to whom God gave no sons, the devil gives nephews. *Span.*  
 He travelled with Munchausen.  
 He useth the rake more than the fork.  
 He wa'd fain be forward, if he wist how, 241.  
 He wad gar a man trow that the moon is made o' green cheese, or that the cat took the heron, 241.  
 He wa'd na gie ae inch o' his will for a span o' his thrift, 241.  
 He wa'd need a hale pow that ca's his neeghbour nitty pow, 239.  
 He wa'd rake hell for a bodie, 240.  
 He wags a wand i' the water, 241.  
 He wants nothing now, but the itch, to scratch.  
 He was born at Little Wittham, 211.  
 He was born in a mill; *i. e.* he's deaf, 56.  
 He was born in August, 240.  
 He was born with a silver spoon in his mouth.  
 He was born within the sound of Bow bell, 214.  
 He was christened with pump water, 58.  
 He was hanged that left his drink behind, 6, 52.  
 He was lapped in his mother's smock, 168.  
 He was scarce of news, who told that his father was hanged, 239.  
 He was slain that had warning, not he that took it, 267.  
 He was the bee that made the honey, 238.  
 He washes his sheep with scalding water, 65.  
 He washes the Ethiopian, 65.  
 He wats na whilk end o' him's uppermost, 238.  
 He wears the bull's feather, 50.  
 He wears short hose, 243.

He wears the horns.

He who avoids the temptation avoids the sin. *Span.*

He who beggeth for others is contriving for himself.

He who buys and sells does not miss what he spends.

He who cannot counterfeit a friend, can never be a dangerous enemy.

He who commences many things, finishes but few. *Ital.*

He who conceals an useful truth, is equally guilty with the propagator of an injurious falsehood. *Augustine.*

He who converses with nobody, is either a brute or an angel.

He who deals with a blockhead will have need of much brains.  
*Span.*

He who depends on another, dines ill and sups worse.

He who desireth to sleep soundly, let him buy the bed of a bankrupt, 19.

He who despises his own life is master of that of others. *Ital.*

He who dies of threats must be rung to church by farts, 20.

He who does not honour his wife dishonours himself. *Span.*

He who does not kill hogs will not get black puddings. *Span.*

He who doth not rise early never does a good day's work.

He who doth his own business, defileth not his fingers. *Ital.*

He who doth the injury never forgives the injured man.

He who eats the meat, let him pick the bone. *Span.*

He who fasteth and doeth no good, saveth his bread, but loseth his soul.

He who fears death has already lost the life he covets. *Cato.*

He who fears his servants is less than a servant. *Publius Syrus.*

He who findeth fault meaneth to buy.

He who follows his own advice must take the consequences.

*Span.*

He who gets doth much, but he who keeps doth more.

He who gives fair words feeds you with an empty spoon.

He who gives to the public gives to no one. *Span.*

He who greases his wheels helps his oxen.

He who has an art, has everywhere a part. *Ital.*

He who has but one coat cannot lend it. *Span.*

He who has no shame has no conscience. *Span.*

He who has not bread to spare should not keep a dog. *Span.*

He who hath a trade hath a share everywhere.

He who hath an ill cause let him sell it cheap.

He who hath an ill name is half hanged.

He who hath bitter in his breast spits not sweet.

He who hath but one hog, makes him fat ; and he who hath but one son makes him a fool, 15.

He who hath done ill once will do it again.

He who hath good health is young ; and he is rich who owes nothing.

He who hath much pease may put the more in the pot, 16.

He who hath no ill-fortune, is cloyed with good, 8.

He who intrigues with a married woman has his life in pledge.

*Span.*

He who is a good paymaster is lord of another man's purse, 10.

He who is about to marry should consider how it is with his neighbours.

He who is ashamed of his calling, ever liveth shamefully in it.

He who is born a fool is never cured.

He who is the offender, is never the forgiver.

He who is wanting but to one friend, loseth a great many by it, 15.

He who is well and seeks ill, if it comes God help him. *Span.*

He who killeth a lion when absent, feareth a mouse when present.

He who knows himself best esteems himself least.

He who knows nothing is confident in everything.

He who laugheth too much, hath the nature of a fool ; he that laugheth not at all, hath the nature of an old cat.

He who lies long in bed his estate feels it, 2.

He who lives after nature, shall never be poor ; after opinion, shall never be rich. *Seneca.*

He who loses money, loses much ; he who loses a friend, loses more ; but he who loses his spirits, loses all. *Span.*

He who loseth a whore is a great gainer, 45.

He who makes an idol of his interest makes a martyr of his integrity.

He who marries a widow will often have a dead man's head thrown in his dish, 14.

He who marrieth does well, but he who marrieth not, better, 48.

He who more than he is worth doth spend, e'en makes a rope his life to end, 19.

He who never was sick, dies the first fit.

He who once a good name gets, may piss a bed, and say he sweats, 14.

- He who once hits will be ever shooting.  
 He who oweth is all in the wrong, 16.  
 He who peeps through a hole may see what will vex him.  
 He who plants a walnut-tree, expects not to eat of the fruit.  
 He who promises runs in debt, 17.  
 He who repeats the ill he hears of another is the true slanderer,  
 271.  
 He who revealeth his secret, maketh himself a slave, 17  
 He who rides behind another does not travel when he pleases.  
*Span.*  
 He who says what he likes, hears what he does not like. *Span.*  
 He who serves the public hath but a scurvy master.  
 He who shares has the worst share. *Span.*  
 He who shareth honey with the bear, hath the least part of it.  
 He who sows brambles must not go barefoot. *Span.*  
 He who sows his land trusts in God, 40.  
 He who sows thorns will never reap grapes, 271.  
 He who spends more than he should, shall not have to spend  
 when he would, 19.  
 He who stumbles twice over one stone, deserves to break his  
 shins. *Span.*  
 He who swells in prosperity will shrink in adversity.  
 He who thinks he knows the most knows the least. *Ital.*  
 He who threateneth, hunteth after a revenge.  
 He who trusteth not, is not deceived.  
 He who trusts all things to chance, makes a lottery of his life.  
 He who wants content, can't find an easy chair.  
 He who will be his own master, often hath a fool for his  
 scholar.  
 He who will have no judge but himself, condemns himself.  
 He who will stop every man's mouth, must have a great deal of  
 meal.  
 He who works in the market place has many teachers. *Span.*  
 He who would catch fish must not mind getting wet. *Span.*  
 He who would have a hare for breakfast, must hunt over night,  
 10.  
 He who would reap well must sow well.  
 He whose father is judge goes safe to his trial.  
 He will gae to hell for the house profit, 234.  
 He will gar a deaf man hear, 240.  
 He will get credit o' a house fu' o' unbor'd mill-stanes, 241.



- He will have a finger in every pie.  
 He will ill catch a bird flying, that cannot keep his own in a cage.  
 He will never get to heaven that desires to go thither alone.  
 He will never set the Thames on fire.  
 He will see daylight through a little hole, 240.  
 He will shoot higher that shoots at the moon, than he that shoots at a dunghill, though he miss the mark.  
 He winna send you away wi' a sair heart, 238.  
 He woos for cake an' puding, 238.  
 He would be quarter-master at home if his wife would let him, 175.  
 He would fain fly, but wants feathers.  
 He would flay a flint, 64, 160.  
 He would gang a mile to flit a sow, 239.  
 He would get money in a desert, 161.  
 He would live as long as old Rosse of Pottorn, who lived till all the world was weary of him, 58.  
 He would live even in a gravel pit, 53.  
 He would not lend his knife, no, not to the devil, to stab himself, 12.  
 He wounded a dead man to the heart.  
 He wrongs not an old man who steals his supper from him, 15, 31.  
 He'd skin a louse, and send the hide to market, 271.  
 He'll as soon eat sand as do a good turn.  
 He'll bear away the bell.  
 He'll bear it away, if it be not too hot or too heavy, 70.  
 He'll bring buckle and thong together, 151.  
 He'll dance to nothing but his own pipe.  
 He'll do justice, right or wrong, 54.  
 He'll dress an egg and give the offal to the poor, 64.  
 He'll eat till he sweats, and work till he freezes.  
 He'll find money for mischief, when he can find none for corn.  
 He'll find some hole to creep out at, 166.  
 He'll gie you the whistle o' your groat, 237.  
 He'll go to law for the wagging of a straw, 168.  
 He'll have the last word though he talk bilk for it, 150.  
 He'll have enough one day, when his mouth is full of mould, 158.

- He'll laugh at the wagging of a straw, 55.  
 He'll make an ill rinner that canna gang, 237.  
 He'll make nineteen bits of a bilberry, 150.  
 He'll mend when he grows better, like sour ale in summer.  
 He'll ne'er do right, nor suffer wrong.  
 He'll ne'er get a pennyworth that is afraid to ask the price.  
 He'll ne'er have enough till his mouth is full of mould, 158.  
 He'll neither do right, nor suffer wrong, 176.  
 He'll never dow, 157.  
 He'll not let anybody lie by him, 64.  
 He'll not lose the droppings of his nose, 64, 169.  
 He'll not lose the paring of his nails, 169.  
 He'll not put off his doublet before he goes to bed, 157.  
 He'll play a small game rather than stand out, 174.  
 He'll rather die with thirst, than take the pains to draw water.  
 He'll soon be a beggar that canna say na, 237.  
 He'll split a hair, 179.  
 He'll swear the devil out of hell, 179.  
 He'll swear a dagger out of sheath, 179.  
 He'll swear through an inch board, 179.  
 He'll swear 'till he's black in the face, 179.  
 He'll tel't to nae mae than he meets, 237.  
 He'll turn rather than burn, 138.  
 He'll wag as the bush wags, 237.  
 He's a fool that is wiser abroad than at home.  
 He's a friend at a sneeze, the most you can get of him is a  
 God bless you.  
 He's a friend to none that is a friend to all.  
 He's a good friend that speaks well of us behind our backs, 96.  
 He's a good man whom fortune makes better.  
 He's a hawk of the right nest, 237.  
 He's a hot shot in a mustard-pot with his heels upright, 62.  
 He's a little fellow, but every bit of that little is bad.  
 He's a long-bow man, 64.  
 He's a man every inch of him, 56.  
 He's a man of able mind that of a foe can make a friend.  
 He's a pretty fellow of an orator that makes panegyric of  
 himself.  
 He's a puddled stream from a pure spring.  
 He's a silly chiel that can neither do nor say, 237.  
 He's a thief, for he has taken a cup too much.

- He's a velvet true heart, 61.  
 He's a wise man that can wear poverty decently.  
 He's a wise man that leads passion by the bridle.  
 He's a wise man, who can make a friend of a foe.  
 He's a wise man, who, when he's well off, can keep so.  
 He's about to cast up his reckoning or accounts, 63.  
 He's all to pieces, 64.  
 He's an ill boy that goes like a top, only while he's whipt.  
 He's an ill cook that can't lick his own fingers, 81.  
 He's as brisk as bottled ale.  
 He's as sharp as if he liv'd upon Tewkesbury mustard.  
 He's auld an' cauld, an' ill to lie beside, 237.  
 He's blown up, 64.  
 He's born in a good hour who gets a good name.  
 He's corn fed, 154.  
 He's disguised, 63.  
 He's drinking at the harrow when he should be driving his  
 plough, 164.  
 He's dwindled down from a pot to a pipkin.  
 He's fallen into a cow t—d, 51.  
 He's free of Fumbler's hall, 161.  
 He's gane to the dog-drive, 237.  
 He's good in carding, 50.  
 He's in clover, 51.  
 He's in great want of a bird that will give a groat for an owl  
 72.  
 He's in his better blue clothes, 49.  
 He's like a bagpipe; you never hear him till his belly is full,  
 193.  
 He's like a buck of the first head, 50.  
 He's like a cat; fling him which way you will, he'll light on  
 his legs, 187.  
 He's like a fox, grey before he's good.  
 He's like a rabbit, fat and lean in twenty-four hours, 190.  
 He's like a swine, he'll never do good while he lives, 292.  
 He's like the singet cat, better than he's likely, 317.  
 He's metal to the back, 56.  
 He's miserable indeed that must lock up his miseries.  
 He's my friend that grindeth at my mill, 95.  
 He's my friend that speaks well of me behind my back, 96.  
 He's na sae daft as he lets on, 241.

- He's not the best carpenter that makes the most chips.  
 He's overshot in his own bow.  
 He's raddled, 63.  
 He's sairest dung when his ain wand dings him, 240.  
 He's so full of himself that he is quite empty.  
 He's so great a thief that he'll even steal the commandments.  
 He's steel to the back bone, 179.  
 He's the gear that winna traik, 237.  
 He's Tom Tell-troth, 60.  
 He's true blue ; he'll never stain, 150.  
 He's up too soon, who's hanged ere noon.  
 He's weel staikit there-ben that will neither borrow nor len, 240.  
 He's well to live, 63.  
 He's wise that knows when he's well enough, 237.  
 He's won with a feather and lost with a straw.  
 Health and wealth create beauty.  
 Health is better than wealth.  
 Health is great riches, 102.  
 Health is not valued till sickness comes.  
 Health without wealth is half a sickness, 10.  
 Hear a' parties, 239.  
 Hear twice before you speak once.  
 Hearts may agree, though heads differ, 102.  
 Heaven is mine if God doth say Amen, 269.  
 Heaven will make amends for all.  
 Heaven-without good society cannot be heaven.  
 Hedgehogs lodge among thorns, because they themselves are  
 prickly.  
 Hedges have eyes and walls have ears.  
 Heigh ho ! the devil is dead, 52.  
 Held in gear helps weel, 240.  
 Hell and chancery are always open.  
 Hell is broken loose with them, 165.  
 Hell is full of good meanings and wishes, but heaven is full of  
 good works, 10.  
 Hell is full of the ungrateful.  
 Hell is paved with good intentions, 10.  
 Hell is wherever heaven is not.  
 Hell will never have its due, till it have its hold of you.  
 Help hands ; for I have no lands, 100.  
 Help the lame dog over the stile, 100, 168.

- Hongsten Down well ywrought, is worth London town dear  
ybought, 200.**  
**Henry Chick ne'er slew a man till he came near him, 241.**  
**Hens are ay free o' horse corn, 238.**  
**Her hands are on the wheel, but her eyes are in the street.**  
**Her pulse beats matrimony, 175.**  
**Her tongue steals away all the time from her hands.**  
**Here if you beat a bush, it's odds but you, start a thief, 197.**  
**Here is Gerard's bailiff, work or you must die with cold, 161.**  
**Here's a great cry, and but little wool, as the fellow said when  
he shear'd his hogs, 155.**  
**Here's nor rhyme nor reason, 176.**  
**Here's talk of the Turk and Pope, but its my next neighbour  
that does me the harm, 119.**  
**Here's to our friends, and hang up the rest of our kindred, 96.**  
**Hertfordshire clubs, and clouted shoon, 205.**  
**Hertfordshire hedge-hogs, 205.**  
**Hertfordshire kindness, 205.**  
**Hey! ninny nanny! one fool makes many.**  
**Hickledy pickledy, or one among another, 165.**  
**Hide nothing from thy minister, physician, and lawyer, 102.**  
**Hiders are good finders.**  
**High buildings have a low foundation.**  
**High-flying hawks are fit for princes, 101.**  
**High places have their precipices, 102.**  
**High regions are never without storms.**  
**High ways and streets have not all the thieves; shops have ten  
for one.**  
**High winds blow on high hills, 105.**  
**His auld brass will buy a new pan, 238.**  
**His back is broad enough to bear jests, 148.**  
**His bark is war nor his bite, 238.**  
**His bashful mind hinders his good intent, 49.**  
**His belly cries cupboard, 155.**  
**His brain is not big enough for his skull.**  
**His brains are addled, 151.**  
**His brains crow, 151.**  
**His brains want no barm to make them work, 151.**  
**His bread is buttered on both sides, 152.**  
**His breech makes buttons, 151.**  
**His calves are gone down to grass, 152.**

- His candle burns within the socket, 152.  
His clothes are worth pounds, but his wit is dear at a groat.  
His cockloft is unfurnished, 154.  
His cow hath calved, or sow pigged, 52.  
His e'ning sang and his morning sang are na both alike, 242  
His eye is bigger than his belly.  
His eyes are like two burnt holes in a blanket, 270.  
His fingers are lime twigs, 160.  
His hair grows through his hood, 53, 242.  
His hand is i' the creel, 243.  
His head is fu' o' bees, 243.  
His heart is in his hose, 165, 241.  
His house stands on my lady's ground, 55.  
His learning overbalanceth his brain, and so is a burthen.  
His lungs are very sensible, for everything makes them laugh  
His milk boil'd over, 171.  
His mill will go with all winds.  
His money comes from him like drops of blood, 64.  
His nose will abide no jests, 56.  
His promises are lighter than the breath that utters them.  
His purse and his palate are ill met.  
His purse is made of toad's skin, 64.  
His room's better than his company, 238.  
His shoes are made of running leather, 176.  
His tail will catch the chin cough, 60.  
His tongue goes always of errands, but never speeds.  
His tongue is as cloven as the devil's foot.  
His tongue is no slander, 180.  
His tongue runs on wheels, or at random, 180.  
His tongue's na in his pouch, 238.  
His wind shaks na corn, 241.  
His wit got wings and would have flown, but poverty still kept  
him down.  
Hit or miss for a cow heel, 54.  
Hit the nail on the head.  
Hobson's choice, 165.  
Hoist your sail when the wind is fair.  
Hold a candle to the devil.  
Hold fast is the first point in hawking  
Hold him to it buckle and thong, 54.  
Hold or cut cod-piece point, 54.

- Hold the dish while I shed my pottage, 156.  
 Hold up your dagger hand, 63.  
 Hold your hands off other folks' bairns, till you get some of your own. *Scotch.*  
 Hold your tongue, husband, let me talk that have all the wit, 61.  
 Holding an eel too fast is the way to let it escape.  
 Home is home, be it never so homely, 103, 240.  
 Honest as the cat when the meat is out of reach.  
 Honest men and knaves may possibly wear the same cloth.  
 Honest men are soon bound, but you can never bind a knave.  
 Honest men fear neither the light nor the dark.  
 Honest men marry soon, wise men not at all, 14.  
 Honest men never have the love of a rogue.  
 Honest men's words are as good as their bonds, 103.  
 Honest millers have golden thumbs.  
 Honesty and plain dealing put knavery out of the bias.  
 Honesty is nae pride, 240.  
 Honesty is the best policy.  
 Honesty may be dear bought, but can never be a dear pennyworth.  
 Honey in the mouth saves the purse. *Ital.*  
 Honey is sweet, but the bee stings, 11.  
 Honey is too good for a bear.  
 Honour a physician before thou hast need of him, 279.  
 Honour and ease are seldom bedfellows, 11.  
 Honour and profit will not keep in one sack.  
 Honour buys no beef in the market.  
 Honours change manners, 103.  
 Hooly an' fair gangs far in a day, 238.  
 Hooly an' fairly men ride far journeys, 239.  
 Hope is a good breakfast but a bad supper, 11, 103.  
 Hope is a lover's staff.  
 Hope is a waking man's dream. *Pliny.*  
 Hope is as cheap as despair.  
 Hope is grief's best music.  
 Hope long deferred maketh the heart sick.  
 Hope well and have well, quoth Hickwell, 105.  
 Hopes and fears chequer human life.  
 Hopes delayed hang the heart upon tenterhooks, 104.  
 Hopes of pardon mend not, but encourage criminals.

- Horns and grey hairs do not come by years, 104.  
 Hot love is soon cold, 41.  
 Hot men harbour no malice, 105.  
 Hot sup, hot swallow, 105.  
 Hours of pleasure are short.  
 How can the cat help it if the maid be a fool? 76.  
 How can the foal amble when the horse and mare trot? 94.  
 How doth your wither go you? *i. e.* your wife, 61.  
 How do you after your oysters, 57.  
 How happy is he, that owes nothing but to himself.  
 How many things hath he to repent of that lives long.  
 However wretched a fellow mortal may be, he is still a member  
     of our common species. *Seneca.*  
 Human blood is all of one colour.  
 Human inventions are no essential parts of divine worship.  
 Human laws reach not thoughts.  
 Humility often gains more than pride. *Ital.*  
 Hunger and cold deliver a man up to his enemy, 106.  
 Hunger and thirst scarcely kill any, but gluttony and drink  
     kill a great many.  
 Hunger fetches the wolf out of the woods.  
 Hunger finds no fault with the cookery.  
 Hunger is gude kitchen meat, 238.  
 Hunger is hard in a hale maw, 240.  
 Hunger is the best sauce, 105.  
 Hunger makes raw beans relish well, 105.  
 Hunger will break through stone walls, 105.  
 Hunger will break through stone walls, or any thing, except  
     Suffolk cheese, 221.  
 Hungry dogs are blyth o' bursten puddings, 238.  
 Hungry dogs will eat dirty puddings, 87.  
 Hungry flies bite sore, 135.  
 Hungry horses make a clean manger, 105.  
 Hungry men think the cook lazy.  
 Hungry stewards wear mony shoon, 238.  
 Hunting, hawking, and love, for one joy have a hundred griefs,  
     240.  
 Husband, don't believe what you see, but what I tell you.  
 Husbands are in heaven, whose wives chide not, 11.  
 Hypocritical honesty goes upon stilts.  
 Hypocritical piety is double iniquity.



## I.

- I am a fool, I love anything that is good, 162.  
 I am loth to change my mill, 169.  
 I am not the first and shall not be the last, 54.  
 I am talking of hay, and you of horse beans.  
 I am very wheamow (*i. e.* nimble), quoth the old woman when  
 she stepped into the milk bowl, 61.  
 I ask for a fork, and you bring me a rake.  
 I bear him on my back, 149.  
 I break nae bread by your shins, 243.  
 I can scarce believe you, you speak sae fair, 243.  
 I can see as far into a mill-stone as another man, 171.  
 I canna find you baith tails an' ears, 247.  
 I cannot be at York and London at the same time.  
 I cannot run and sit still at the same time.  
 I cannot sell the cow and have the milk. *Scotch.*  
 I cannot spin and weave at the same time.  
 I can't be your friend and your flatterer too.  
 I care no more for it than a goose-t—d for the Thames, 53.  
 I cry you mercy, I took you for a joint stool, 170.  
 I could not get any, neither for love nor money, 170.  
 I deny that with both my hands, and all my teeth.  
 I gave you a stick to break my own head with, 243.  
 I had no thought of catching you, when I fished for another.  
 I had rather be fed with jack-boots, than with such stories.  
 I had rather my cake burn, than you should turn it.  
 I had rather it had wrung you by the nose than me by the  
 belly; *i. e.* a f—t, 56.  
 I hae a gude bow, but it is i' the castle, 246.  
 I hae a sliddery eel by the tail, 246.  
 I hae anither tow on my rock, 243.  
 I hae baith my meat an' my mense, 243.  
 I hae seen as light a green, 247.  
 I hae seen mair than I hae eaten, 243.  
 I hae ta'en the sheaf frae the mare, 243.  
 I have a bone in my arm, 50.  
 I have a cold coal to blow at.  
 I have a crow to pluck with you, 155.  
 I have a good bow, but I can't come at it.

- . have a good cloak, but it's in France.  
 I have a tangled skein of it to wind off.  
 I have cured her from lying in the hedge, quoth the good man when he had wed his daughter, 42.  
 I have dined as well as my lord mayor of London, 214.  
 I have eggs on the spit, 158.  
 I have lived too near a wood to be frightened by owls.  
 I have more to do than a dish to wash, 243.  
 I have other fish to fry, 160.  
 I have victualled my camp, 181.  
 I hope better, quoth Benson, when his wife bid him come in, cuckold, 62.  
 I hope I may tie up my own sack when I please.  
 I ken by my cog wha milks my cow, 243.  
 I kill'd her for good will, said Scot, when he kill'd his neighbour's mare, 62.  
 I know enough to hold my tongue, but not to speak.  
 I know he'll come, by his long tarrying.  
 I know him as well as if I had gone through him with a lighted link.  
 I know him as well as the beggar knows his dish.  
 I know him not, should I meet him in my pottage dish, 175.  
 I know no difference between buried treasure and concealed knowledge. *Ital.*  
 I know of nobody that has a mind to die this year.  
 I know what I do when I drink, 52.  
 I like na to mak a toil o' a pleasure, 243.  
 I like writing with a peacock's quill, because its feathers are all eyes.  
 I live, and lords do no more.  
 I love my friends well, but myself better. *Fr.*  
 I love thee like pudding; if thou wert pie I would eat thee, 55.  
 I love to stand aloof from Jove and his thunderbolts.  
 I love you well, but touch not my pocket.  
 I may come to brak an egg i' your pouch, 243.  
 I may see him need, but I'll not see him bleed, 172.  
 I might bring a better speaker frae home than you, 243.  
 I myself had been happy, if I had been unfortunate in time.  
 I ne'er liked a dry bargain, 243.  
 I ne'er loo'd 'bout gait, quo' the wife when she harl'd her man o'er the ingle, 244.

- I ne'er loo'd meat that craw'd i' my crappie, 244.  
 I never asked you for wood to heat my own oven with.  
 I never desired you to stumble at the stone that lieth at my door.
- I never fared worse than when I wished for my supper, 143.  
 I now see which leg you are lame of.  
 I sell nothing on trust till to-morrow.  
 I shall haud his nose to the grind-stane, 246.  
 I shall sit on his skirt, 246.  
 I smell a rat, 178.
- I stout and thou stout, who shall carry the dirt out?  
 I sucked not this out of my fingers' ends, 20.  
 I talk of chalk and you of cheese, 136.  
 I taught you to swim, and now you'd drown me.  
 I think his face is made of a fiddle, every one that looks on him loves him, 159.
- I think mair o' your kindness than it is a' worth, 244.  
 I think this is a butcher's horse, he carries a calf so well, 152.  
 I thought I had given her rope enough, said Pedley, when he hanged his mare, 176.  
 I thought I would give him one and lend him another, 161.  
 I took him for a worm, but he proved a serpent.  
 I took him napping, as Moss took his mare, 171.  
 I wa'd I had as meikle black spice as he counts himsel worthy mice dirt, 247.
- I wa'd na fodder you for your muck, 244.  
 I wa'd na ca' the king my cousin, 244.  
 I wa'd rather see't than hear tell o't, 244.  
 I was by, quoth Pedley, when my eye was put on, 158.  
 I was well, would be better, took physick, and died. (*On a monument*).
- I wat where my ain shoe binds me, 247.  
 I wept when I was born, and every day shews why, 22.  
 I will be thy friend, but not thy vice's friend.  
 I will christen my own child first.  
 I will do my good will, as he said that threshed in his cloak, 162.
- I will either win the horse or lose the saddle.  
 I will give you a crown a piece for your lies, if you'll let me have them all.  
 I will give you a shirt full of sore bones.

- I will keep no more cats than will catch mice, 77.  
 I will make him dance without a pipe, 52.  
 I will never keep a dog to bite me.  
 I will never stoop low, to take up nothing.  
 I will not buy a pig in a poke, 124.  
 I will not change a cottage in possession, for a kingdom in re-  
 version, 81.  
 I will not dance to every fool's pipe.  
 I will not keep a dog, and bark myself.  
 I will not make my dish-clout my table-cloth, 85.  
 I will not play my ace of trumps yet.  
 I will not pull the thorn out of your foot, to put it into my  
 own, 180.  
 I will not want when I have and when I ha'n't too, 140.  
 I will send him away with a flea in his ear.  
 I will wash my hands, and wait upon you, 164.  
 I will watch your water, 182.  
 I wiped his nose on it, 172.  
 I winna make fish o' ane an' flesh o' anither, 244.  
 I wish you readier meat than a rinning hare, 244.  
 I wish you as meickle gude o't as dogs get o' grass, 244.  
 I wot well how the world wags, he is most loved that hath most  
 bags, 145.  
 I would cheat my own father at cards, 50.  
 I would have the fruit, not the basket.  
 I would not have your cackling for your eggs.  
 I would not touch him with a pair of tongs, 180.  
 I would not trust him, no, not with a bag of scorpions.  
 I'll either grind or find, 163.  
 I'll foreheet (*i. e.* predetermine) nothing but building churches  
 and louping over them, 161.  
 I'll first see thy neck as long as my arm, 172.  
 I'll gar him draw his belt to his ribs, 243.  
 I'll gar his ain gartans tie up his ain hose, 243.  
 I'll gie you a meeting, as Mungo did his mare, 243.  
 I'll go twenty miles on your errand first, 160.  
 I'll lay my hand on my half-penny ere I part with it, 164.  
 I'll make a shift, as Macwhid did with the preaching. *Scotch.*  
 I'll make him buckle to, 151.  
 I'll make him fly up with Jackson's hens; *i. e.* undo him, 62.  
 I'll make him know churning days, 153.

- I'll make him water his horse at Highgate, 62.  
 I'll make one, quoth Kirkham, when he danced in his clogs, 167.  
 I'll make you know your driver, 157.  
 I'll ne'er dirty the bannet I'm gaen to put on, 243.  
 I'll ne'er lout sae laigh, an' lift sae little, 243.  
 I'll neither meddle nor make, said Bill Heaps, when he spill'd  
 the butter-milk, 171.  
 I'll not go before my mare to the market, 170.  
 I'll not play with you for shoe buckles, 125.  
 I'll not wear the wooden dagger, 182.  
 I'll tent thee, quoth Wood; if I can't rule my daughter, I'll  
 rule my good, 46.  
 I'll thank you for the next, for this I am sure of, 180.  
 I'll throw you into Harborough field, 210.  
 I'll trust him no farther than I can fling him, or than I can  
 throw a mill stone, 181.  
 I'll vease thee, 181.  
 I'll venture it, as Johnson did his wife, and she did well, 61.  
 I'll warrant you for an egg at Easter, 52.  
 I'm na every man's dog that whistles on me, 243.  
 I'm o'er auld a cat to draw a strae afore, 243.  
 Idle brains are the devil's workhouses, 106.  
 Idle folks have the least leisure.  
 Idle folks have the most labour.  
 Idle folks lack no excuses, 106.  
 Idle men are the devil's playfellows.  
 Idle people take the most pains, 106.  
 Idleness always envies industry.  
 Idleness and lust are sworn friends.  
 Idleness is the greatest prodigality in the world.  
 Idleness is the key of beggary, 11.  
 Idleness is the root of all evil.  
 Idleness is the sepulchre of a living man. *Anselm.*  
 Idleness must thank itself if it go barefoot, 106.  
 Idleness turns the edge of wit, 11.  
 If a cuckold come, he'll take away the meat; if there be no  
 salt on the table, 51.  
 If a fool have success, it ruins him.  
 If a lie could have choked him, that would have done it, 64.  
 If a louse miss its footing on his coat, 'twill be sure to break  
 its neck.

- If a man deceives me once, shame on him ; if he deceive me twice, shame on me.
- If a man knew when things would be dear, he need be a merchant but one year.
- If a man once fall, all will tread on him, 91.
- If a poor man give thee ought, it is that thou should'st give him something better.
- If a wise man should never miscarry, the fool would burst.
- If a woman were as little as she is good, a pease-cod would make her a gown and a hood, 46.
- If a word be worth one shekel, silence is worth two, 276.
- If all fools wore white caps, we should look like a flock of geese.
- If all the world were ugly, deformity would be no monster.
- If an ass goes a travelling, he'll not come home a horse.
- If ane winna, anither will, 246.
- If any fool finds the cap fit him, let him wear it.
- If any one say, that one of thine ears is the ear of an ass, regard it not : if he say so of them both, procure thyself a bridle, 272.
- If any thing stay, let work stay, 183.
- If better were within, better would come out.
- If Bever hath a cap, you churls of the vale look to that, 210.
- If Brayton bargh, and Hambleton hough, and Barton bream, were all in thy belly, it would never be team, 224.
- If Cadbury Castle and Dolbury Hill dolven were, all England might plough with a golden sheere, 202.
- If Candlemas day be fair and bright, winter will have another flight : If on Candlemas day it be shower and rain, winter is gone, and will not come again, 37.
- If death be terrible, the fault is not in death, but thee.
- If e'er you mak a lucky pudding I shall eat the prick, 246.
- If ever I catch his cart overthrowing, I'll give it one shove, 244, 245.
- If every bird take back its own feathers, you'll be naked.
- If every fool were to wear a bauble, fuel would be dear, 94.
- If every one would mend one, all would be amended, 16.
- If fancy speir at ye, ye may say ye watna, 244.
- If fools went not to market, bad wares would not be sold
- If fortune favour, I may have her, for I go about her :  
tune fail, you may kiss her tail, and go without

- If God be wi' us, wha will be against us? 246.
- If grass look green in Janiveer, 'twill look the worser all the year.
- If he were as long as he is lither, he might thatch a house without a ladder, 169.
- If his cap be made of wool, 152.
- If I be hanged I'll choose my gallows, 54.
- If I canna do't by might I'll do't by slight, 244.
- If I had had no plough, you had had no corn.
- If I had given four-pence for that advice, I had bought it a groat too dear.
- If I had not lifted up the stone, you had not found the jewel, 273.
- If I had revenged all wrong, I had not worn my skirts so long, 128.
- If I live anither year, I'll ca' this year fern year, 244.
- If I mauna kep goose, I shall kep gaislin, 246.
- If I were to fall backwards, I should break my nose, 7.
- If I were to fast for my life, I would eat a good breakfast in the morning, 50.
- If it can be nae better it is weel it is nae waur, 244.
- If it dinna sell it winna sower, 244.
- If it serve me to wear, it may gain you to look to, 244.
- If it should rain porridge, he would want his dish, 175.
- If it were a bear, it would bite you, 149.
- If it were not for hope, the heart would break, 103.
- If it were not for the belly, the back might wear gold.
- If it will not be spun, bring it not to the distaff.
- If Jack's in love, he's no judge of Jill's beauty.
- If Janiveer calends be summerly gay, 'twill be winterly weather till the calends of May, 32.
- If madness were pain, you'd hear outcries in every house.
- If marriages are made in heaven, you had but few friends there.
- If men had not slept, the tares had not been sown.
- If money be not thy servant, it will be thy master.
- If my aunt had been a man, she'd have been my uncle, 167.
- If my shirt knew my design, I'd burn it.
- If nobody take notice of our faults, we easily forget them ourselves.
- If on the eighth of June it rain, it foretells a wet harvest men sain, 33.

- If one but knew how good it were, to eat a pullet in Janiveer,  
if he had twenty in a flock, he'd leave but one to go with  
cock, 32.
- If one, two, and three say you are an ass, put on the ears.
- If one will not, another will ; so are all maidens married.
- If one's name be up he may lie in bed, 118.
- If pains be a pleasure to you, profit will follow.
- If physick do not work, prepare for the kirk, 124.
- If Pool was a fish-pool, and the men of Pool fish, they'd be a  
pool for the devil, and fish for his dish, 202.
- If pride were an art there would be many teachers. *Ital.*
- If Riving-pike do wear a hood, be sure that day will ne'er be  
good, 209.
- If she be a good goose, her dame well to pay, she will lay two  
eggs before Valentine's day, 37.
- If size-cinque will not, duce ace cannot, then quatre trey must ;  
*i. e.* the middle sort bear public burdens, taxes, &c. most,  
19.
- If Skiddaw hath a cap, Scuffel wots full well of that, 200.
- If St. Paul be fair and clear, then betides a happy year.
- If St. Swithin weep, that year the proverb says, the weather  
will be foul for forty days.
- If strokes are good to give, they are good to receive, 244.
- If that God will gie, the de'il canna reave, 247.
- If that the course be fair, again and again, quoth Bunny to  
the bear, 149.
- If the ball does not stick to the wall, yet 'twill leave some mark.
- If the bed could tell all it knows, it would put many to the  
blush, 2.
- If the best man's faults were written on his forehead, it would  
make him pull his hat over his eyes. *Gaelic.*
- If the brain sows not corn, it plants thistles.
- If the cap fit, wear it.
- If the channel's too small, the water must break out.
- If the child cries let the mother hush it, and if it will not be  
hushed she must let it cry. *Span.*
- If the cock moult before the hen, we shall have weather thick  
and thin ; but if the hen moult before the cock, we shall  
have weather as hard as a block, 35.
- If the counsel be good, no matter who gave it.
- If the devil catch a man idle, he'll set him at work.



- If the devil be a vicar, thou wilt be his clerk, 156.
- If the doctor cures, the sun sees it ; but if he kills, the cart<sup>l</sup> hides it. *Scot<sup>l</sup>.*
- If the dog bark, go in ; if the bitch bark, go out, 273.
- If the eye do not admire, the heart will not desire. *Ital.*
- If the first of July it be rainy weather, 'twill rain more or less for four weeks together, 33.
- If the frog and mouse quarrel, the kite will see them agreed.
- If the grass grow in Janiveer, it grows the worse for't all the year, 32.
- If the lion's skin cannot, the fox's shall, 169.
- If the mother had never been in the oven, she would not have looked for her daughter there, 47.
- If the mountain will not go to Mahomet, let Mahomet go to the mountain, 117.
- If the niggard should once taste the sweetness of giving, he'd give all away.
- If the old dog barks he gives counsel, 15.
- If the ox fall, whet your knife, 276.
- If the partridge had the woodcock's thigh, it would be the best bird that ever did fly, 36.
- If the pills were pleasant, they would not want gilding.
- If the sky fall, the pots will be broken.
- If the sky fall, we shall catch larks, 132.
- If the twenty-fourth of August be fair and clear, then hope for a prosperous autumn that year, 34.
- If the walls were adamant, gold would take the town.
- If the whole world does not enter, yet half of it will, 277.
- If the wind do blow aloft, then of wars shall we hear oft.
- If there be a rainbow in the eve, it will rain and leave ; but if there be a rainbow in the morrow, it will neither lend nor borrow, 36.
- If there be neither snow or rain, then will be dear all sorts of grain.
- If there be no remedy, then welcome Pillvall, 174.
- If there were no knaves and fools, all the world would be alike.
- If they come, they come not ; if they come not, they come, 217.
- If they say you are good, ask yourself if it be true. *Span.*
- If things were to be done twice, all would be wise, 138.
- If thou be a stranger be merry, and give the first good morrow, 268.

- If thou be hungry, I am angry ; let us go fight, 49.**  
**If thou canst not see the bottom, wade not.**  
**If thou dealest with a fox, think of his tricks.**  
**If thou desirest a wife, choose her on a Saturday rather than on a Sunday, 48.**  
**If thou hadst the rent of Dee mills, thou wouldst spend it, 156.**  
**If thou hast increased thy water, thou must also increase thy meal, 277.**  
**If thou hast not a capon, feed on an onion, 3.**  
**If thou knowest how to use money, it will become thine handmaid ; if not, it will become thy master. *Diodorus.***  
**If thou must deal, be sure to deal with an honest man, 280.**  
**If thou play the fool, stay for a fellow, 269.**  
**If thou sailest with a bad wind, thou hadst need understand tacking.**  
**If thou wouldst have a good crop, sow with thy hand, but pour not out of the sack.**  
**If thou wouldst keep money, save money.**  
**If thou wouldst reap money, sow money.**  
**If thy cast be bad, mend it with good play.**  
**If thy daughter be marriageable, set thy servant free, and give her to him in marriage, 278.**  
**If thy hand be in a lion's mouth, get it out as fast as thou canst.**  
**If to-day will not, to-morrow may.**  
**If virtue keep court within, honour will attend without.**  
**If we are bound to forgive an enemy, we are not bound to trust him.**  
**If we be enemies to ourselves, whither shall we fly ?**  
**If we did not flatter ourselves, nobody else could.**  
**If we have not the world's wealth, we have the world's ease.**  
*Scotch.*  
**If we would avoid a mischief, we must not be very kind and familiar with an evil man, 280.**  
**If well and them cannot, then ill and them can, 141.**  
**If wise men never erred it would go hard with the fool.**  
**If wise men play the fool, they do it with a vengeance.**  
**If wishes were butter cakes, beggars might bite, 143.**  
**If wishes were horses, beggars would ride.**  
**If wishes were thrushes, beggars would eat birds, 143.**  
**If wishes would bide, beggars would ride, 143.**

- If ye brew weel ye'll drink the better, 244.  
 If ye do wrang, mak amends, 244.  
 If ye may spend meikle, put the mair to the fire, 245.  
 If ye steal na my kail, brak na my dike, 245.  
 If you are too fortunate you will not know yourself.  
 If you are too unfortunate nobody will know you.  
 If you be a jester keep your wit till you have use for it.  
 If you be angry you may turn the buckle of your girdle behind you, 148.  
 If you be false to both beasts and birds, you must, like the bat, fly only by night.  
 If you be not ill, be not ill-like. *Scotch.*  
 If you be not pleased, put your hand in your pocket and please yourself, 57.  
 If you beat spice, it will smell the sweeter.  
 If you brew well, you may drink well, 244.  
 If you buy the cow, take the tail into the bargain.  
 If you can abide a curst wife, you need not fear any company.  
 If you can be well without health, you may be happy without virtue.  
 If you can kiss the mistress, never kiss the maid, 108.  
 If you cannot bite, never show your teeth, 72.  
 If you command wisely, you'll be obey'd cheerfully.  
 If you cut down the woods you'll catch the wolf.  
 If you desire to see my light, you must minister oil to my lamp.  
 If you despise King Log you shall fear King Crane.  
 If you do nae ill, do nae ill like, 245.  
 If you don't open the door to the devil he goes away.  
 If you drink in your pottage you'll cough in your grave, 125.  
 If you eat a pudding at home, your dog shall have the skin.  
 If you give an inch, he will take an ell.  
 If you go into a labyrinth, take a clew with you.  
 If you grease a cause well, it will stretch.  
 If you had as little money as manners, you'd be the poorest of all your kin.  
 If you had had fewer friends, and more enemies, you had been a better man.  
 If you hate a man, eat his bread ; and if you love him. do the same.  
 If you have a loitering servant, place his dinner before him, and send him on an errand. *Span.*

- If you have done no ill the six days, you may play the seventh.**  
**If you have no enemies, it is a sign fortune has forgot you.**  
**If you have one true friend, you have more than your share.**  
**If you leap into a well, Providence is not bound to fetch you out.**  
**If you lie upon roses when young, you'll lie upon thorns when old.**  
**If you love not the noise of the bells, why pull the ropes ?**  
**If you love yourself over much, nobody else will love you at all.**  
**If you make Bacchus your god, Apollo will not keep you company.**  
**If you make money your god, 'twill plague you like a devil.**  
**If you make not much of threepence, you'll ne'er be worth a groat, 137.**  
**If you make your wife an ass, she will make you an ox.**  
**If you mock the lame, you will go so yourself in time.**  
**If you must needs rake in a jakes, you may take the perfume for your pains.**  
**If you oblige those who can never pay you, you make Providence your debtor.**  
**If you pay not a servant his wages, he will pay himself.**  
**If you pity rogues, you are no great friend to honest men.**  
**If you play with a fool at home, he'll play with you in the market, 8.**  
**If you play with boys, you must take boys' play.**  
**If you pursue good with labour, the labour passes away, but the good remains ; if you pursue evil with pleasure, the pleasure passes away, but the evil remains. Cicero.**  
**If you put nothing into your purse, you can take nothing out.**  
**If you run after two hares, you will catch neither.**  
**If you save a rogue from the gallows, he will rob you that same night.**  
**If you sell the cow, you sell her milk too.**  
**If you sit down a mere philosopher, you will rise almost an atheist.**  
**If you slander a dead man, you stab him in the grave.**  
**If you squeeze a cork, you will get but little juice.**  
**If you steal for others, you shall be hanged yourself.**  
**If you swallow vice, 'twill rise badly in your stomach.**  
**If you swear, you'll catch no fish, 135.**  
**If you take away the salt, you may throw the flesh to the dogs,**  
 275.

- If you tell every step, you will make a long journey of it.  
 If you touch pot you must touch penny, 175.  
 If you trust before you try, you may repent before you die, 138.  
 If you want a pretence to whip a dog, it is enough to say he ate up the frying-pan.  
 If you wanted me an' your meat, you would want a gude freend, 247.  
 If you will **not** hear reason, she will surely rap your knuckles.  
 If you wish a thing done, go ; if not, send, 23.  
 If you wish good advice, consult an old man, 1.  
 If you would be a pope, you must think of nothing else.  
 If you would compare two men, you must know them both.  
 If you would enjoy the fruit, pluck not the flower.  
 If you would fruit have, you must carry the leaf to the grave, 39.  
 If you would have a good cheese and have'n old, you must turn'n seven times before he is cold, 29 .  
 If you would have a good servant, take neither a kinsman nor a friend.  
 If you would have a hen lay, you must bear with her cackling.  
 If you would know the value of a ducat, try to borrow one.  
 If you would live for ever, you must wash milk from your liver, 27.  
 If you would make an enemy, lend a man money, and ask it of him again, 7.  
 If you would not live to be old, you must be hanged when you are young, 120.  
 If you would wish the dog to follow you, feed him.  
 If you wrestle with a collier, you will get a blotch.  
 If your desires be endless, your cares will be so too.  
 If your joys cannot be long, so neither can your sorrows.  
 If your luck goes on at this rate, you may very well hope to be hanged.  
 If your plough be jogging you may have meat for your horses, 16.  
 If your shoe pinch you, give it your man.  
 If youth knew what age would crave, it would both get and save, 146.  
 Ignorance is a voluntary misfortune.  
 Ignorance is less hateful than conceitedness.  
 Ignorance is the mother of impudence.

- Ilka man as he looes, let him send to the cooks, 240.**  
**Ilka man mend ane, an' a' will be mended, 240.**  
**Ill bairns are ay best heard at hame, 246.**  
**Ill beef ne'er made gude broo, 244.**  
**Ill comes upon war's back, 244.**  
**Ill counsel will gar a man stick his ain mare, 244.**  
**Ill doers are ill thinkers, 244.**  
**Ill doth the devil preserve his servants, 267.**  
**Ill edging makes ill begging, 89.**  
**Ill examples are like contagious diseases.**  
**Ill getting hat water frae neath cauld ice, 244.**  
**Ill got, ill spent, 7, 107.**  
**Ill gotten goods seldom prosper, 99.**  
**Ill hearing maks bad rehearsing, 244.**  
**Ill herds mak fat wolves, 246.**  
**Ill kings make many good laws.**  
**Ill laying up maks mony thieves, 244.**  
**Ill luck is good for something.**  
**Ill luck is worse than found money, 107.**  
**Ill manners produce good laws.**  
**Ill natures never want a tutor.**  
**Ill news are aft o'er true, 244.**  
**Ill news comes apace, 107.**  
**Ill payers are ay gude cravers, 244.**  
**Ill sowers make ill harvest.**  
**Ill tongues ought to be heard only by persons of discretion.**  
**Ill weeds grow apace, 107, 245.**  
**Ill will never said well, 107.**  
**Ill win, ill wairt, 245.**  
**Ill words are bellows to a slackening fire.**  
**Ill workers are ay gude to patters, 244.**  
**Ill would the fat sow fare on the primroses of the wood;**  
*Gaelic.*  
**Ill wounds may be cured, but not ill names.**  
**Impatience does not diminish, but augments the evil.**  
**Impatience never gets preferment.**  
**In a calm sea, every man is a pilot, 3.**  
**In a false quarrel there is no true valour.**  
**In a fiddler's house all are dancers.**  
**In a gude time I say it, in a better I leave it, 247.**  
**In a night's time springs up a mushroom.**

- In a shoulder of veal there are twenty and two good bits, 69.  
 In a thousand pounds of law there's not an ounce of love, 12.  
 In all games it is good to leave off a winner.  
 In an enemy, spots are soon seen.  
 In an ermine spots are soon discovered.  
 In and out, like Bellesdon, I wot, 210.  
 In April Dove's flood is worth a king's good, 220.  
 In at one ear, and out at the other, 157.  
 In Cheshire there are bees as plenty as fleas, and as many Davenport's as dogs' tails, 199.  
 In childhood be modest, in youth temperate, in manhood just, in old age prudent. *Socrates.*  
 In conversation, avoid the extremes of forwardness and reserve. *Cato.*  
 In conversation, dwell not too long on a weak side.  
 In courtesy, rather pay a penny too much than too little.  
 In doing what we ought we deserve no praise, because it is our duty. *Augustine.*  
 In doubtful matters, courage may do much ; in desperate, patience.  
 In every country the sun riseth in the morning, 20.  
 In every fault there is folly, 269.  
 In fair weather prepare for foul.  
 In for a penny in for a pound, 124.  
 In giving and taking it is easy mistaking. *Fr.*  
 In Golgotha are skulls of all sizes, 271.  
 In love is no lack, 113.  
 In love's wars, he who fieth is conqueror.  
 In my own city my name, in a strange city my clothes procure me a respect, 278.  
 In rain and sunshine cuckolds go to heaven, 5.  
 In settling an island, the first building erected by a Spaniard would be a church ; by a Frenchman, a fort ; by a Dutchman, a warehouse ; and by an Englishman, an alehouse.  
 In sleep, what difference is there between Solomon and a fool ?  
 In some man's aught maun the auld horse die, 245.  
 In space comes grace, 133.  
 In taking revenge, a man is but even with his enemy ; but in passing it over, he is superior.  
 In the coldest flint there is hot fire, 80.  
 In the company of strangers, silence is safe.

- I**n the deepest water is the best fishing, 8.  
**I**n the end, things will mend, 6.  
**I**n the fair tale is foul falsity.  
**I**n the forehead and the eye, the lecture of the mind doth lie,  
 95.  
**I**n the grave, dust and bones jostle not for the wall.  
**I**n the greatest ill the good man hath hope left.  
**I**n the husband wisdom, in the wife gentleness, 47.  
**I**n the old of the moon a cloudy morning bodes a fair afternoon,  
 36.  
**I**n the shoemaker's stocks, 59.  
**I**n the short life of man, no lost time can be afforded.  
**I**n the time of affliction, a vow ; in the time of prosperity, an  
 inundation ; or, a greater increase of wickedness, 275.  
**I**n the time of mirth take heed.  
**I**n the twinkling of an eye, 181.  
**I**n things that must be, it is good to be resolute.  
**I**n time comes she whom God sends, 45.  
**I**n time of prosperity, friends will be plenty ; in time of ad-  
 versity, not one amongst twenty, 9.  
**I**n too much dispute truth is lost.  
**I**n trust is treason, 137.  
**I**n truth they must not eat, that will not work in heat.  
**I**n two cabs of dates there is one cab of stones, and more, 277.  
**I**n vain does the mill clack, if the miller his hearing lack, 116.  
**I**n vain he craves advice that will not follow it, 1.  
**I**n wiving and thriving men should take counsel of all the  
 world, 45.  
**I**ncredulity should make men advised, not irresolute.  
**I**ndustry is fortune's right hand, and frugality her left, 12, 107  
**I**ngenuous shame, once lost, is never regained. *Publius Syrus*.  
**I**ngleborough, Pendle, and Penigent, are the highest hills be-  
 tween Scotland and Trent, 201, 224.  
**I**ngratitude is the daughter of pride, 107.  
**I**ngratitude makes the receiver worse, but the benefactor better.  
**I**njuries don't use to be written on ice.  
**I**njurious men brook no injuries.  
**I**njury is to be measured by malice.  
**I**nnocence is no protection.  
**I**nnocence itself, sometimes hath need of a mask.  
**I**nnocent actions carry their warrant with them.



Innovations are dangerous.

Insolence is pride when her mask is pulled off.

Insolence puts an end to friendship.

Into the mouth of a bad dog falls many a good bone, 87.

Invite not a Jew either to pig or pork.

Is it an emperor's business to catch flies?

Is no coin good silver but your penny?

Is the wind in that quarter? 183.

Is there no mean but fast or feast?

It avails little to the unfortunate to be brave. *Span.*

It becomes him as well as a sow doth a cart saddle, 187.

It becomes not a law-maker to be a law-breaker. *Bias.*

It came wi' the wind, let it gang wi' the water, 244.

It chanceth in an hour, that comes not in seven years, 77.

It comes by kind it costs him nothing, 167.

It costs more to revenge injuries than to bear them.

It early pricks that will be a thorn, 188.

It gaes as meikle in his heart as his heel, 246.

It gaes in at ae lug, an' out o' the ither, 246.

It goes against the hair, 163.

It goes down like chopped hay, 153.

It goeth against the grain, 163.

It has been a great misfortune to many a one that he lived too long.

It is a bad action that success cannot justify.

It is a bad bargain, where both are losers.

It is a bad cause, that none dares speak in, 3.

It is a bad cloth indeed that will take no colour, 88.

It is a bad sack that will abide no clouting, 18.

It is a bad soil where no flowers will grow.

It is a bad stake that will not stand in the hedge one year.

It is a bare moor that he gaes o'er an' gets na a cow, 246.

It is a base thing to betray a man because he trusted you.

It is a base thing to tear a dead lion's beard off.

It is a base thing to tread upon a man that is down.

It is a blind goose that knows not a fox from a fern bush.

It is a blind man's question to ask, why those things are loved which are beautiful.

It is a cauld coal to blaw at, 247.

It is a cunning part to play the fool well.

It is a fair degree of plenty to have what is necessary.

It is a fair field where a' is dung down, 247.

- It is a foolish bird that stayeth the laying salt upon her tail.  
 It is a foolish sheep that makes the wolf his confessor, 18.  
 It is a fortunate head that never ached.  
 It is a fraud to borrow what we are not able to repay. *Publius Syrus.*  
 It is a good blade that bends well.  
 It is a good divine that follows his own instructions.  
 It is a good dog that can catch any thing.  
 It is a good friend that is always giving, though it be never so little.  
 It is a good horse that never stumbles, and a good wife that never grumbles, 104.  
 It is a good hunting-bout that fills the belly.  
 It is a good knife, 'twas made at Dull-edge.  
 It is a great act of life to sell air well.  
 It is a great journey to life's end.  
 It is a great pleasure to eat, and have nothing to pay.  
 It is a great point of wisdom to find out one's own folly.  
 It is a gude game that fills the wame, 244.  
 It is a gude tongue that says nae ill, 244.  
 It is a hard battle where none escapes, 69.  
 It is a hard thing to have a great estate, and not fall in love with it.  
 It is a lightening before death, 55.  
 It is a long lane that has no turning.  
 It is a mad hare that will be caught with a tabor.  
 It is a manly act to forsake an error.  
 It is a mark of wisdom to dislike folly.  
 It is a mean ambition to be the 'squire of the company.  
 It is a mean mouse that has but ae hole, 244.  
 It is a miserable sight to see a poor man proud, and a rich man avaricious. *Ital.*  
 It is a poor art that maintains not the artizan. *Ital.*  
 It is a poor family that hath neither a whore nor a thief in it, 7.  
 It is a poor heart that never rejoices.  
 It is a poor sport that is not worth the candle, 19.  
 It is a rank courtesy, when a man is forced to give thanks for what is his own, 16.  
 It is a rare miracle for money to lack a master. *Bias.*  
 It is a reproach to be the first gentleman of his race; but it is a greater to be the last.

- It is a sad burthen to carry a dead man's child, 46.  
 It is a sad house where the hen crows louder than the cock, 47.  
 It is a sair dung bairn that darna greet, 247.  
 It is a sairy brewing that is na gude in the newing, 245.  
 It is a sairy collop that is ta'en aff a capon, 246.  
 It is a sairy hen that canna scrape for ae bird, 245.  
 It is a shame to steal, but a worse to carry home, 130.  
 It is a sign of a good man, if he grows better for commu-  
 dation.  
 It is a sign o' a hale heart to rift at the rumple, 244.  
 It is a sign of a worthy spirit, whom honour amends.  
 It is a silly bargain, where nobody gets.  
 It is a silly fish that is caught twice with the same bait.  
 It is a silly flock where the ewe bears the bell, 245.  
 It is a silly game where nobody wins.  
 It is a silly goose that comes to a fox's sermon.  
 It is a silly horse that can neither whinny, nor wag his tail.  
 It is a silly pack that mauna pay the customs, 247.  
 It is a sin against Hospitality, to open your doors, and shut  
 up your countenance.  
 It is a sin to belie the devil, 85, 245.  
 It is a sooth dream that is seen wauking, 245.  
 It is a sorry goose that will not baste herself, 53.  
 It is a sour reek when the good wife dings the good man.  
*Scotch.*  
 It is a strange salt fish that no water can make fresh.  
 It is a strange wood that has never a dead bough in it.  
 It is a sweet sorrow to buy a termagant wife.  
 It is a tight tree that has neither knap nor gaw, 245.  
 It is a wicked thing to make a dearth one's garner, 5.  
 It is a wise child that knows its own father, 78.  
 It is a worthier thing to deserve honour, than to possess it.  
 It is all one a hundred years hence, 122.  
 It is almost as necessary to know other men as ourselves.  
 It is altogether in vain to learn wisdom and yet live foolish.  
 It is always term time in the court of conscience.  
 It is an easy thing to find a staff to beat a dog, 87.  
 It is an equal failing to trust every body, and to trust nobody.  
 It is a hard winter, when dogs eat dogs.  
 It is an ill air where nothing is to be gained, 1.  
 It is an ill battle where the devil carries the colours, 6.

- It is an ill bird that bewrays its own nest, 72.
- It is an ill-bred dog that will beat a bitch.
- It is an ill cause that none dare speak in. *Scotch.*
- It is an ill cause that the lawyer thinks shame o', 244.
- It is an ill dog that deserves not a crust, 87.
- It is an ill dog that is not worth the whistling, 87.
- It is an ill guest that never drinks to his host, 63.
- It is an ill horse that will not carry his own provender.
- It is an ill procession where the devil holds the candle, 17.
- It is an ill sign to see a fox lick a lamb, 95.
- It is an ill thing to be deceived, but worse to deceive.
- It is an ill wind that blows nobody good, 244.
- It is an omen bad, the yeomen say, if Phœbus shew his face the second day.
- It is as good to be in the dark as without a light, 84.
- It is as great a mischief to spare all, as it is cruelty to spare none.
- It is as hard a thing as to sail over the sea in an egg-shell.
- It is as hard for the good to suspect evil, as it is for the bad to suspect good. *Cicero.*
- It is as hard to please a knave as a knight, 108.
- It is as long in coming as Cotswould barley, 204.
- It is as meet as a sow to bear a saddle, 246.
- It is as meet as a thief for the widdy, 246.
- It is as much intemperance to weep too much, as to laugh too much.
- It is as natural to die as to be born.
- It is at courts, as it is in ponds ; some fish, some frogs.
- It is better to be a beggar than a fool, 70.
- It is better to be beloved than honoured.
- It is better to be stung by a nettle than pricked by a rose, 20.
- It is better to be unborn than untaught ; for ignorance is the root of misfortune. *Plato.*
- It is better to decide a difference between enemies than friends ; for one of our friends will certainly become an enemy, and one of our enemies a friend. *Bias.*
- It is better to do well than to say well. *Ital.*
- It is better to have a hen to-morrow, than an egg to-day.
- It is better to knit than blossom, 108.
- It is better to marry a quiet fool than a witty scold.
- It is better to pay, and have but little left, than to have much, and be always in debt.

- It is better to reprove privately, than to be angry secretly.
- It is better to sit with a wise man in prison, than with a fool in paradise, 23.
- It is better to spin all night with Penelope, than sing all day with Helen.
- It is better to sup wi' a cutty than want a spoon, 245.
- It is best to take half in hand, and the rest by and by, 149.
- It is but kindly that the pock sau'r o' the herrin, 245.
- It is by the head that the cow gi'es milk, 245.
- It is cheap enough to say, God help you.
- It is come to meikle, but 'tis na come to that, 245.
- It is cruelty to the innocent not to punish the guilty. *Publius Syrus.*
- It is dear-bought honey that is lick'd aff a thorn, 246.
- It is difficult keeping that which is admired by many. *Publius Syrus.*
- It is difficult to persuade mankind that the love of virtue is the love of themselves. *Cicero.*
- It is done *secundum usum Sarum*, 222.
- It is easier to bear what's amiss, than go about to reform it.
- It is easier to descend than ascend.
- It is easier to fill a glutton's belly than his eye.
- It is easier to prevent ill habits than to break them.
- It is easier to pull down than build, 88.
- It is easier to run from virtue to vice, than from vice to virtue.
- It is easier to strike than defend well.
- It is easy for a man in health to preach patience to the sick.
- It is easy preaching to the fasting with a full belly. *Ital.*
- It is easy to bowl down hill, 3, 88.
- It is easy to defend the innocent ; but who is eloquent enough to defend the guilty ? *Publius Syrus.*
- It is easy to keep a castle that was never assaulted.
- It is easy to rob an orchard, when none keeps it, 18.
- It is easy to take a man's part, but the matter is to maintain it. *Gaelic.*
- It is eith to cry Yule on anither man's coast, 246.
- It is eith to swim where the head is held up, 246.
- It is fair in ha', whar beards wag a', 245.
- It is for want of thinking that most men are undone.
- It is good fasting when the table is covered with fish, 270.
- It is good fish, if it were but caught, 53.

- It is good fishing in troubled waters, 93, 246.  
 It is good pride to desire to be the best of men.  
 It is good sheltering under an old hedge, 162.  
 It is good sometimes to hold a candle to the devil, 52.  
 It is good to be in good time ; you know not how long it will last.  
 It is good to be merry at meat, 14.  
 It is good to be near of kin to an estate, 108.  
 It is good to be sure, 65.  
 It is good to cry yule at other men's costs, 122.  
 It is good to fear the worst, the best save itself.  
 It is good to go on foot when a man hath a horse in his hand.  
 It is good to have a hatch before the door, 101.  
 It is good to have two strings to one's bow.  
 It is good to hear mass and keep house. *Span.*  
 It is good to learn at other men's cost.  
 It is good to sleep in a whole skin, 132.  
 It is good to strike the serpent's head with your enemy's hand.  
 It is goodness, not greatness, that will do thee good.  
 It is gude baking beside meal, 246.  
 It is gude gear that pleases the merchant, 245.  
 It is gude goose that drops ay, 246.  
 It is gude mawt that comes a will, 245.  
 It is gude mou' that fills the wame, 245.  
 It is gude sleeping in a hale skin, 246.  
 It is gude to be gude in your time, ye kenna how lang it may last, 245.  
 It is gude to be out o' harm's gate, 245.  
 It is gude to be sib to siller, 245.  
 It is hard baith to hae an' want, 245.  
 It is hard, even to the most miserable, to die.  
 It is hard for an empty bag to stand upright.  
 It is hard to be high and humble.  
 It is hard to break an old hog of an ill custom, 103.  
 It is hard to make a good web of a bottle of hay, 141.  
 It is hard to please a' parties, 245.  
 It is hard to shave an egg, 89.  
 It is hard to sing at the brod, or kick at the prick, 246.  
 It is hard to sit in Rome an' fight wi' the pope, 245.  
 It is hard to suffer wrong and pay for it too.  
 It is hard to turn tack upon a narrow bridge.

- It is hard to wive and thrive both in a year, 42.  
 It is harder to marry a daughter well, than to bring her up well.  
 It is hope alone that makes us willing to live.  
 It is human to err, but diabolical to persevere.  
 It is ill healing an old sore, 15.  
 It is ill killing a crow with an empty sling.  
 It is ill making a bowing horn o' a tod's tail, 247.  
 It is ill to bring but the thing that is na thereben, 246.  
 It is ill to draw a strae afore an auld cat, 246.  
 It is ill to drive black hogs in the dark, 73.  
 It is ill to set spurs to a flying horse.  
 It is ill to tak breeks aff a bare a—, 246.  
 It is ill to tak out o' the flesh that is bred i' the bane, 245.  
 It is ill to take an unlawful oath, but worse to keep it.  
 It is ill to wauken sleeping dogs, 246.  
 It is in vain to cast your net where there is no fish.  
 It is in vain to learn wisdom, and yet to live foolishly.  
 It is in vain to use words when deeds are expected.  
 It is in vain to watch a really bad woman. *Ital.*  
 It is kittle shooting at corbies an' clergy, 245.  
 It is less painful to learn in youth than to be ignorant in age.  
 It is like nuts to an ape.  
 It is little o' God's might to mak a poor man a knight, 246.  
 It is lost labour to play a jig to an old cat.  
 It is lost labour to sow where there's no soil.  
 It is madness for a sheep to treat of peace with a wolf.  
 It is midsummer moon with you.  
 It is money makes the mare to go, 116.  
 It is more difficult to praise rightly than to blame.  
 It is more easy to praise poverty than bear it. *Ital.*  
 It is more easy to threaten than to kill. *Ital.*  
 It is more painful to do nothing than something, 15.  
 It is more wisdom sometimes to dissemble wrongs than to revenge them.  
 It is much like a blacksmith with a white silk apron.  
 It is my own fault if I am deceived by the same man twice  
 It is na gude to want and to hae, 246.  
 It is na tint that a freend gets, 245.  
 It is na, What is she? but, What has she? 245.

- It is nae play, where ane greets, an' another laughs, 246.
- It is nae time to stoop when the head's aff, 245.
- It is natural to a greyhound to have a long tail.
- It is needless to pour water on a drown'd mouse, 245.
- It is never too late to learn.
- It is never too late to mend.
- It is no advantage for a man in a fever to change his bed.
- It is no easy matter to bear prosperity decently.
- It is no good hen, that cackles in your house and lays in another's.
- It is no more like them than chalk is like cheese.
- It is no more sin to see a woman weep, than to see a goose go barefoot, 246.
- It is no more to him than a crab in a cow's mouth.
- It is no shame for a man to learn that which he knoweth not, whatever be his age. *Isocrates.*
- It is no shame to yield to him that we must not oppose.
- It is no small grief to a good nature to try his friends. *Euripides.*
- It is not a chargeable thing to salute civilly.
- It is not a sign of humility to declaim against pride.
- It is not a sin to sell dear, but it is to make ill measure.
- It is not an art to play, but is a very good art to leave off play. *Ital.*
- It is not as thy mother says, but as thy neighbours say, 273.
- It is not easy to straight in the oak the crook that grew in the sapling. *Gaelic.*
- It is not every one that can pickle well.
- It is not for a man in authority to sleep a whole night. *Homer.*
- It is not lost that comes at last, 113.
- It is not much to give a leg to him who gave you the fowl. *Span.*
- It is not the beast, but the mind that is the sacrifice.
- It is not the burden, but the over-burden, that kills the beast. *Span.*
- It is not the cowl that makes the friar, 246.
- It is not the gay coat makes the gentleman, 9.
- It is not want, but abundance, that makes avarice.
- It is one thing to speak much, and another to speak pertinently.
- It is past joking when the head's aff, 245.
- It is possible for a ram to kill a butcher, 17.



- It is possible to sin against charity, when we do not against truth.
- It is pride, not nature, that craves much.
- It is right to put everything to its proper use. *Gaelic.*
- It is safe taking a shive of a cut loaf, 46.
- It is safer to commend the dead than the living.
- It is safer to hear and take counsel than to give it.
- It is self-conceit that makes opinion obstinate.
- It is short while since the louse bore the langell, 240.
- It is sooner said than done, 59.
- It is the best spake i' your wheel, 245.
- It is the bridle and spur that make a good horse.
- It is the clerk makes the justice, 79.
- It is the ordinary way of the world, to keep folly at the helm, and wisdom under the hatches.
- It is the property of fools to be always judging.
- It is thou must honour the place, not the place thee.
- It is time enough to cry oh! when you are hurt.
- It is time to set when the oven comes to the dough, 122.
- It is too late to spare when the bottom is bare.
- It is true that a' men say, 246.
- It is very seldom that a great talker hath either discretion or good manners.
- It is weel said, but wha will bell the cat? 246.
- It is weel that our fau'ts are na written on our face, 245.
- It is weel wairt they hae sorrow, that buy it wi' their siller, 246.
- It is weel war'd that wasters want, 245.
- It is wise not to seek a secret, and honest not to reveal it.
- It is wiser to run away when there's no remedy, than to stay and die in the field foolishly.
- It is wit to pick a lock, and steal a horse, but wisdom to let it alone, 23.
- It is working that makes a workman.
- It is worse to do, than to revenge an injury.
- It is written upon a wall in Rome, Hebchester was as rich as any town in Christendom, 209.
- It looks as well as a diamond necklace about a sow's neck.
- It matters not what religion an ill man is of.
- It melts like butter in a sow's tail, or works like soap, &c., 50.
- It must be a wily mouse that can breed in a cat's ear.

- It never rains but it pours.  
 It ought to be a good tale that is twice told.  
 It rains by planets, 37.  
 It shall be done when the king cometh to Wigan, 223.  
 It signifies nothing to play well if you lose.  
 It that lies na i' your gate braks na your shins, 246.  
 It was ne'er for naething that the glad whistled, 245.  
 It were better to hear the lark sing, than the mouse cheep.  
 It will be a feather out o' your wing, 245.  
 It will be a nosegay to him as long as he lives, 172.  
 It will be all the same a hundred years hence, 122.  
 It will be an ill web to bleach, 247.  
 It will be fair weather when the shrews have dined, 159.  
 It will be long enough ere you wish your skin full of holes,  
 143.  
 It will do with an onion, 57.  
 It would make a beggar beat his bag, 149.  
 It would make a dog doff his doublet, 157.  
 It would make a man scratch where it doth not itch, to see a  
 man live poor to die rich, 196.  
 It would vex a dog to see a pudding creep, 58.  
 It's better to be a cold than a cuckold, 51.  
 It's but a copy of its countenance, 51.  
 It's good enough for the parson unless the parish was better,  
 123.  
 It's good to have company in trouble, 4.  
 It's hard to split the hair, that nothing is wanted and nothing  
 to spare.  
 It's merry in the hall when beards wag all.  
 It's neither rhyme nor reason.  
 It's not good to wake a sleeping lion.  
 It's not how long, but how well we live, 13.  
 It's tint that's done to auld men an' bairns, 245.  
 Itch and ease, can no man please, 12.  
 Itch is more intolerable than smart, 12.

## J.

- Jack** at a pinch.  
**Jack** in an office is a great man, 54, 106.  
**Jack** of all trades is of no trade.  
**Jack** Nokes and Tom Stiles.

Jack-of-all-trades, and master of none.

Jack roast beef.

Jack Sprat he loved no fat, and his wife she lov'd no lean, and so betwixt them both they lick'd the platters clean, 194.

Jack Sprat would teach his grandame, 106.

Jack would be a gentleman, if he could but speak French, 106.

Jack would wipe his nose if he had it, 106.

Janiveer freezes the pot by the fire, 32.

Jeerers must be content to taste of their own broth.

Jeering Cogahall, 203.

Jesters do oft prove prophets.

Jesting lies bring serious sorrows.

Jest not with the eye, nor religion, 11.

Jest with an ass, and he will flap you in the face with his tail.

Jests are seldom good the first time, but the second distasteful.

Jests, like sweetmeats, have often sour sauce, 107.

Joan reels ill, and winds worse ; the devil a stomach she has to spin.

Joan's as good as my lady in the dark, 107.

Job was not so miserable in his sufferings, as happy in his patience.

Jocular slanders often prove serious injuries.

John Bull, 225.

Joke, an' let the jaw gae o'er, 244.

Joke at leisure, ye kenna wha may jybe yoursel, 244.

Joy surfeited turns to sorrow, 107.

Judge not of a ship as she lieth on the stocks, 18.

Judge not of men or things at first sight.

## K.

Ka me, and I'll ka thee, 107.

Kail spairs bread, 247.

Keep a thing seven years and you will find a use for it. *Gaelic*.

Keep aloof from quarrels ; be neither a witness nor a party.

Keep counsel thyself first, 4.

Keep good company, and you shall be of the number, 4.

Keep no more cats than will catch mice.

Keep out of a hasty man's way for a while ; out of a sul'eu man's all the days of your life.

Keep out of brawls, and you will neither be a principal nor a witness. *Span.*

Keep some till furthermore come, 108.

Keep something for a sair fit, 247. *Scotch.*

Keep the common road, and thou'rt safe.

Keep the feast to feast-day, 247. *Scotch.*

Keep the staff in your ain hand, 247.

Keep the wolf from the door.

Keep thy shop, and thy shop will keep thee, 131.

Keep your ain fish-guts to your ain sea-maws, 247.

Keep your breath to cool your crowdie, 247.

Keep your feet dry, and your head hot; and for the rest live like a beast, 31.

Keep your own counsel.

Keep your purse and your mouth close, 127.

Keep your tongue within your teeth, 247.

Keep yourself from the anger of a great man, from the tumult of a mob, from a man of ill fame, from a widow that has been thrice married, from a wind that comes in at a hole, and from a reconciled enemy.

Keeping from falling, is better than helping up.

Keme seenil, keme sair, 247.

Kemsters are ay creishie, 247.

Kend fowk's nae company, 247.

Kentish longtails, 207.

Kick not against the pricks.

Kill the lion's whelp; thou'lt strive in vain when he's grown.

Kill two birds with one stone.

Kim-kam, 167.

Kindle not a fire that you cannot extinguish.

Kindness canna be bought for gear, 247.

Kindness comes o' will, 247.

Kindness is the noblest weapon to conquer with.

Kindness lies na ay in ae side o' the house, 247.

Kindness will creep whar it mauna gang, 247.

Kindnesses, like grain, increase by sowing.

King Arthur did not violate the refuge of a woman, 269.

King Harry loved a man, 101.

King Henry robbed the church and died poor, 11.

Kings an' bears aft worry their keepers, 247.

Kings are out o' play, 247.

- King's caff is worth ither men's corn, 247.  
 Kings hae lang ears, 247.  
 Kings have long arms, and have many eyes and ears. *Ital.*  
 Kings love the treason but not the traitor, 108.  
 Kirbe's castle, and Megae's glory; Spinola's pleasure, and  
 Fisher's folly, 213.  
 Kiss a sclate stane, an' that winna slaver you, 247.  
 Kissing goes by favour, 108.  
 Kit after kind, 167.  
 Kit careless, your a— hangs by trumps, 167.  
 Knavery may serve for a turn, but honesty is best in the long run,  
 108.  
 Knavery, without luck, is the worst trade in the world.  
 Knavery's plain face is never seen till used.  
 Knaves and fools divide the world, 108.  
 Knaves are in such repute, that honest men are accounted fools.  
 Knaves imagine nothing can be done without knavery.  
 Knit my dog a pair of breeches, and my cat a cod-piece,  
 167.  
 Knock under the board, he must do so that will not drink his  
 cup, 55.  
 Knotty timber requires sharp wedges.  
 Know thyself. *Chilo.*  
 Knowledge begins a gentleman, but 'tis conversation that com-  
 pletes him.  
 Knowledge directeth practice, and practice increaseth know-  
 ledge.  
 Knowledge in youth is wisdom in age, 109.  
 Knowledge is a second light, and hath bright eyes, 271.  
 Knowledge is a treasure, but practice is the key to it.  
 Knowledge is eith born about, 247.  
 Knowledge is no burden.  
 Knowledge is power.  
 Knowledge is silver among the poor, gold among the nobles,  
 and a jewel among princes. *Ital.*  
 Knowledge, without practice, makes but half an artist, 103.  
 Kyth i' your ain colours, that fowk may ken you, 247.

## L.

- Lad's love's a busk of broom, hot awhile and soon dane, 41.  
 Lads will be men, 249

- Laith** to bed, laith out o't, 248.  
**Laith** to the drink, laith frae't, 249.  
**Lame** hares are ill to help.  
**Lancashire** fair women, 209.  
**Land** was never lost for want of an heir, 109.  
**Lang** fasting gains nae meat, 247.  
**Lang** fasting gathers wind, 248.  
**Lang** lean maks hame-cauld cattle, 248.  
**Lang** or (ere) ye cut Falkland wood wi' a penknife, 249.  
**Lang** or (ere) ye saddle a foal, 248.  
**Lang** sports turn to earnest, 249.  
**Lang** standing an' little offering maks a poor priest, 249  
**Lang** straes are nae mots, 248.  
**Lang** tarrowing taks a' the thanks awa', 248.  
**Large** trees give more shade than fruit.  
**Lasses** are lads' leavings, 55.  
**Last** in bed, best heard, 249.  
**Laugh**, an' lay't down again, 249.  
**Laugh** at leisure, ye may greet ere night, 248.  
**Laughter** is the hiccup of a fool, 109.  
**Lavishness** is not generosity.  
**Law** cannot persuade where it cannot punish.  
**Law** makers should not be law breakers, 248.  
**Laws** catch flies, but let hornets go free, 109.  
**Law's** costly, tak a pint an' 'gree, 249.  
**Lawyers'** gowns are lined with the wilfulness of their clients.  
**Lawyers'** houses are built on the heads of fools.  
**Lay** on more wood ; ashes give money, 49.  
**Lay** the head o' the sow to the tail o' the grice, 245.  
**Lay** the saddle upon the right horse.  
**Lay** things by, they may come to use.  
**Lay** thy hand upon thy half-penny twice before thou partest  
with it.  
**Laziness** travels so slowly that poverty soon overtakes him.  
**Lazy** folks take the most pains.  
**Lean** liberty is better than fat slavery.  
**Lean** not on a reed.  
**Lear** young, lear fair, 248.  
**Learning** is a sceptre to some, a bauble to others.  
**Learning** is an ornament in prosperity, a refuge in adver  
and a provision in old age. *Aristotle.*  
**Learn**ing is the eye of the mind.

- Learning makes a good man better, and an ill man worse  
 Learning makes a man fit company for himself, 109.  
 Learning refines and elevates the mind.  
 Learn not, and know not, 269.  
 Learn to creep before you run.  
 Learn to lick betimes, you know not whose tail you may go by  
 110.  
 Learn to say before you sing, 129.  
 Learn you to an use, an' ye'll ca't custom, 248.  
 Learn wisdom by the follies of others. *Ital.*  
 Least said is soonest mended.  
 Leave a jest when it pleases you best.  
 Leave aff as lang as the play's gude, 248.  
 Leave is light, 110.  
 Leave not a clout till May be out.  
 Leave raillery when it is the most agreeable.  
 Leave the court ere the court leave thee, 249.  
 Leave weelcume a-hent ye, 248.  
 Leaves enough, but few grapes.  
 Lemster bread and Weabley ale, 206.  
 Lend and lose; so play fools, 110.  
 Lend thy horse for a long journey, thou mayest have him re-  
 turn with his skin, 11.  
 Less of your courtesy and more of your purse, 82.  
 Let a horse drink when he will, not what he will, 104.  
 Let alone maks mony a loon, 249.  
 Let an ill man lie in thy straw, and he looks to be thy heir.  
 Let another's shipwreck be your sea-mark.  
 Let bell'd wethers brak the snaw, 248.  
 Let but the drunkard alone, and he will fall of himself,  
 277.  
 Let bygonas be bygonas.  
 Let every cuckold wear his own horns, 5.  
 Let every man praise the bridge he goes over, 74.  
 Let every pedlar carry his own burden, 16.  
 Let every tub stand on its own bottom, 138.  
 Let her cry, she'll p— the less, 155.  
 Let him alone with the saint's bell, and give him rope enough,  
 59.  
 Let him cool i' the skin he hat in, 248.  
 Let him drink as he has brewen, 249.

- Let him fry in his own grease.  
 Let him hang by the heels, 164.  
 Let him mend his manners, it will be his own another day, 56.  
 Let him set up shop on Goodwin's sands, 53.  
 Let him tak a spring on his ain fiddle, 248.  
 Let him that earns the bread eat it.  
 Let him that is cold blow the coal, 80.  
 Let him that owns the cow take her by the tail, 122.  
 Let him that receives the profit repair the inn.  
 Let his ain wand ding him, 248.  
 Let me gain by you, and no matter whether you love me or not.  
 Let never sorrow come sae near your heart, 248.  
 Let no woman's painting breed thy stomach's fainting, 16.  
 Let not the child sleep upon bones, 153.  
 Let not the mouse-trap smell of blood.  
 Let not your tongue cut your throat, 21.  
 Let not your tongue run away with your brains.  
 Let the best horse leap the hedge first.  
 Let the church stand in the churchyard, 79.  
 Let the cobbler stick to his last.  
 Let the grafts be very good, or the knife be where it stood.  
 Let the guts be full, for it's they that carry the legs.  
 Let the horns go with the hide.  
 Let the kirk stand i' the kirk-yard, 248.  
 Let the morn come, an' the meat wi' it, 248.  
 Let the plough stand to catch a mouse, 175, 248.  
 Let the smith himself wear the fetters he forged.  
 Let them buckle for it, 151.  
 Let them care that come a-hent, 248.  
 Let them laugh that win, 109.  
 Let thy grandchild buy wax, and do not thou trouble thyself,  
 279.  
 Let Uter Pendragon do what he can, the river Eden will run as it  
 ran, 222.  
 Let women spin, and not preach.  
 Let your letter stay for the post, not the post for the letter;  
 i. e. be always before-hand with your business, 12.  
 Let your purse be your master, 127.  
 Let your trouble tarry till its own day comes.  
 Liars begin by imposing upon others, but end by deceiving  
 themselves.



- Liars have short wings, 114.  
 Liars should have good memories.  
 Liberality is not giving largely, but wisely.  
 Lick honey with your little finger, 11.  
 Lick your dish, 63.  
 Lickerish tongues, treacherous tails.  
 Lidford law; first hang and draw, then hear the cause.  
 Lie for him, an' he'll swear for you, 248.  
 Life and misery began together.  
 Life is a shuttle.  
 Life is half spent before we know what it is, 13.  
 Life is short, yet sweet. *Euripides.*  
 Life is sweet, 110.  
 Life lieth not in living, but in liking, 110.  
 Life that is too short for the happy is too long for the miserable.  
 Life without a friend is death without a witness, 8.  
 Life would be too smooth if it had no rubs in it.  
 Lifeless, faultless, 249.  
 Light burdens brak nae banes, 248.  
 Light burdens far heavy, 110.  
 Light cares speak, great ones are dumb. *Seneca.*  
 Light cheap, lither yield, 110.  
 Light gains make a heavy purse, 110.  
 Light-heel'd mothers make leaden-heel'd daughters.  
 Light suppers make clean sheets, 28.  
 Light suppers mak lang life days, 249.  
 Lightly come, lightly go, 110, 249.  
 Like a barber's chair, fit for every buttock, 49.  
 Like a cat, he'll still fall upon his legs.  
 Like a cat round hot milk.  
 Like a chip in a pottage pot, doth neither good nor harm, 153.  
 Like a collier's sack, bad without, but worse within.  
 Like a dog in the manger, you'll not eat yourself, nor let the horse eat.  
 Like a hog, he does no good till he dies, 64.  
 Like a loader's horse, that lives among thieves, 169.  
 Like a miller; he can set to every wind.  
 Like a mill horse, that goes much, but performs no journey.  
 Like a sow playing on a trump, 248.  
 Like an old woman's breech, at no certainty, 50.  
 Like author, like book, 12.  
 Like tinkers, that in mending one hole make three, 218.

- Like blood, like good, and like age, make the happiest marriages, 42.
- Like carpenter, like chips, 111.
- Like dogs that snarl about a bone, and play together when they've none.
- Like draws to like, a scabbed horse to an auld dike, 248.
- Like father, like son.
- Like fish, that live in salt water, and yet are fresh.
- Like Flanders mares, fairest afar off.
- Like Goodyer's pig, never well but when he is doing mischief, 192.
- Like lambs, you do nothing but suck and wag your tail, 193.
- Like lips, like lettuce, 111.
- Like master, like man, 111.
- Like me, God bless the example, 169.
- Like priest, like people, 111.
- Like punishment and equal pain, both key and key-hole do maintain, 127.
- Like saint, like offering, 111.
- Like Scotsmen, ay wise a-hent the hand, 248.
- Like Teague's cocks, that fought one another, though all were of the same kind, 193.
- Like the cow that gives a good pail of milk, and then kicks it over.
- Like the dog in the manger, he will neither do nor let do, 248.
- Like the flounder, out of the frying-pan into the fire.
- Like the gardener's dog, that neither eats cabbage himself, nor lets any body else.
- Like the judges of Galicia, who for half-a-dozen chickens will dispense with a dozen penal statutes. *Span.*
- Like the Mayor of Hartlepool, you cannot do that, 210.
- Like the parson of Saddleworth, who could read in no book but his own, 192.
- Like the smith's dog, that sleeps at the noise of the hammer, and wakes at the crashing of the teeth, 193.
- Like the squire of Guadalaxara, who knew nothing in the morning of what he had said at night. *Span.*
- Like the tailor, who sewed for nothing, and found thread himself, 193.
- Like the wife that never cries for the ladle till the pat rins o'er, 248.

- Like those dogs, that meeting with nobody else, bite one another.
- Like to die mends na the kirk-yard, 249.
- Like to like, and Nan to Nicholas, 12.
- Like well to like, as the devil said to the collier, 111.
- Like will to like.
- Like Wood's dog, he'll neither go to church nor stay at home, 192.
- Lik'd gear is ha'f bought, 249.
- Like's an ill mark, 248.
- Likely lies in the mire, when unlikely gets over, 249.
- Likeness is the mother of love.
- Lillies are whitest in a blackmoor's hand.
- Lincolnshire bagpipes, 211.
- Lincolnshire, where hogs sh— soap and cows sh— fire, 211.
- Linen often to water, soon to tatter.
- Lip-honour costs little, yet may bring in much.
- Lippen to me, but look to yoursel, 248.
- Lips gae, laps gae, drink an' pay, 249.
- Lips, however rosy, must be fed.
- Listen at the key-hole, and you'll hear news of yourself.
- Listeners hear no good of themselves, 55, 111.
- Little and often fills the purse, 112.
- Little between right and wrong, 269.
- Little birds may pick a dead lion.
- Little boats must keep the shore, larger ships may venture more, 112.
- Little bodies have great souls, 12, 111.
- Little difference between a feast and a bellyfull, 71, 92.
- Little dogs start the hare, but great ones catch it, 13.
- Little England beyond Wales, 225.
- Little goods, little care.
- Little intermitting maks gude freends, 248.
- Little kens the wife that sits by the fire, how the wind blaws on hurly-burly swire, 240.
- Little knows the fat sow what the lean one means, 92.
- Little London beyond Wales, 225.
- Little may an auld nag do that mauna nicher, 249.
- Little mead, little need, 115.
- Little minds, like weak liquors, are soonest soured.
- Little mischief, too much, 268.
- Little odds a-tween a feast and a fu' wame, 248.

- Little pitchers have great ears, 112.  
 Little said is soon amended, 112, 248.  
 Little sticks kindle a fire, but great ones put it out, 12.  
 Little strokes fell great oaks, 112.  
 Little things are pretty, 111.  
 Little things attract light minds.  
 Little troubles the ee, but far less the saul, 249.  
 Little wats the ill-willy wife what a dinner may haud in, 249.  
 Little winning maks a heavy purse, 249.  
 Little wit in the head makes much work for the feet.  
 Little wit maks meikle travail, 248.  
 Live, and let live, 112.  
 Live not to eat, but eat to live.  
 Live not upon the opinion of other men.  
 Living upon trust is the way to pay double.  
 Lock the stable door before the steed is stolen.  
 London-bridge was made for wise men to pass over, and fowls  
 to pass under, 13, 213.  
 London lick-penny, 213.  
 Londoner like, as much more as you will take, 169.  
 Long a widow weds with shame, 268.  
 Long absent, soon forgotten, 66.  
 Long and slender, like a cat's elbow.  
 Long ere you cut down an oak with a penknife, *See* 249.  
 Long is the arm of the needy. *Gaelic*.  
 Long, lazy, lousy Lewisham, 208.  
 Long life hath long misery.  
 Long looked-for comes at last, 113.  
 Long-tongued wives go long with bairn, 44.  
 Longer lives a good fellow than a dear year, 112.  
 Look at your corn in May, and you'll come weeping away: look  
 at the same in June, and you'll come home in another  
 tune, 33.  
 Look before you leap, for snakes among sweet flowers do  
 creep, 113.  
 Look high, and fall into a cow-turd, 11.  
 Look high, and fall low.  
 Look not a gift horse in the mouth, 97.  
 Look not for musk in a dog-kennel.  
 Look not too high, lest a chip fall in thine eye, 102.  
 Look on the wall, and it will not bite you, 61.

- Look to him, gaoler ; there's a frog in the stocks, 53.  
 Look to the cow, and the sow, and the wheat mow, and all will  
 be well enow, 38.  
 Look to the main chance, 113.  
 Lookers on see more than players.  
 Loquacity storms the ear, but modesty takes the heart.  
 Lordly vices require lordly estates.  
 Lose a leg rather than life.  
 Lose not a hog for a half-penny-worth of tar, 103.  
 Lose nothing for asking, 68.  
 Losers are always in the wrong. *Span.*  
 Lost time is never found again.  
 Loud in the loan was ne'er a gude milk cow, 248.  
 Love, a cough, and the itch, cannot be hid, 41.  
 Love and lordship like no fellowship, 41.  
 Love and peas will make a man speak at both ends.  
 Love and pease-pottage will make their way, 41.  
 Love and pride stock Bedlam.  
 Love asks faith, and faith asks firmness, 13.  
 Love being jealous, makes a good eye look asquint, 13.  
 Love can neither be bought nor sold ; its only price is love.  
 Love comes in at the windows, and goes out at the doors, 41.  
 Love delights in praise.  
 Love does much, but money does more.  
 Love heats the brain, and anger makes a poet. *Juvenal.*  
 Love is a sweet tyranny, because the lover endureth his tor-  
 ments willingly.  
 Love is as warm among cottagers as courtiers, 248.  
 Love is blind, 41.  
 Love is incompatible with fear. *Publius Syrus.*  
 Love is the loadstone of love.  
 Love is the touchstone of virtue, 113.  
 Love is without prudence, and anger without counsels. *Ital.*  
 Love, knavery, and necessity, make men good orators.  
 Love laughs at locksmiths.  
 Love lives in cottages as well as in courts, 13.  
 Love me little, and love me long, 41, 249.  
 Love me, love my dog, 86.  
 Love of lads, and fire of chats, is soon in and soon out, 41.  
 Love of wit makes no man rich.  
 Love rules his kingdom without a sword, 13

Love sees no faults.  
 Love thy neighbour, but pull not down thy hedge, 113.  
 Love will creep where it cannot go, 41.  
 Lovers ever run before the clock.  
 Lovers live by love, as larks by leeks, 41.  
 Lowly sit, richly warm, 113.  
 Lucky men need no counsel.  
 Lucy Light, the shortest day and the longest night, 38.  
 Lug and hale, it will not hold long, 269.  
 Luve has nae lack, be the dame e'er sae black, 249.  
 Luve your freend, an' look to yoursel, 248.  
 Lying lips are an abomination unto the Lord.  
 Lying rides on debt's back.

## M

Madam Parnel, crack the nut, and eat the kernel, 89.  
 Madge, good cow, gives a good pail of milk, and then kicks it  
 down with her foot, 170.  
 Magistrates are to obey as well as execute laws.  
 Maids say nay, and take, 114.  
 Maids want nothing but husbands, and when they have them,  
 they want every thing, 114.  
 Maidens should be mild and meek, swift to hear and slow to  
 speak.  
 Maidens must be seen, and not heard, 45.  
 Maidens shou'd be mim till they're married, an' then they may  
 burn kirks, 250.  
 Mair by luck than gude guiding, 249.  
 Mair hamely than weelcome, 249.  
 Mair haste the war speed, quo' the tailor to the long thread,  
 249.  
 Mak a kirk an' a mill o't, 249.  
 Mak na meikle o' little, 251.  
 Mak na twa mews o' ae daughter, 250.  
 Mak nae bawks o' gude bear land, 251.  
 Mak ae wrang step, an' down ye gae, 249  
 Make a model before thou buildest.  
 Make a page of your own age, 173.  
 Make a pearl on your nail, 63.  
 Make a virtue of necessity, 139.  
 Make a-do and have a-do, 52.

- Make haste when you are purchasing a field ; but when you are to marry a wife, be slow, 275.
- Make hay while the sun shines, 101, 249.
- Make much of one, good men are scarce, 114.
- Make no orts of good hay.
- Make not a gauntlet of a hedge glove, 97.
- Make not balks of good ground, 69.
- Make not even the devil blacker than he is.
- Make not fish of one, and flesh of another, 8.
- Make not thy friend too cheap to thee, nor thyself to thy friend, 8.
- Make not thy tail broader than thy wings, 135.
- Make not your sail too big for your ballast.
- Make not your sauce till you have caught the fish.
- Make the best of a bad bargain, 71, 249.
- Make the night night, and the day day, and you will live happily. *Span.*
- Make the vine poor, and it will make you rich, 39.
- Make the young one squeak, and you'll catch the old one.
- Make your affairs known in the market-place, and one will call them black and another white. *Span.*
- Make yourself all honey, and the flies will devour you. *Ital.*
- Make not a toil of a pleasure, as the man said when he buried his wife.
- Malice drinketh its own poison.
- Malice hath a sharp sight and a strong memory.
- Malice is mindful, 114, 249.
- Malice seldom wants a mark to shoot at.
- Man doth what he can, and God what he will, 98.
- Man is fire, and woman tow ; the devil comes and sets them in a blaze. *Span.*
- Man proposes, God disposes, 114, 250.
- Man punishes the action, but God the intention.
- Man, woman, and devil, are the three degrees of comparison.
- Man's best candle is his understanding, 267.
- Man's life is filed by his foe, 268.
- Manners and money make a gentleman.
- Manners make a man, quoth William of Wickham, 204.
- Manners make the man, 250.
- Manners often make fortunes, 13.
- Many a dog's dead since you were a whelp.

- Many a good cow hath but a bad calf, 82.**  
**Many a good drop of broth is made in an old pot.**  
**Many a one for land, takes a fool by the hand, 42.**  
**Many a slip 'twixt the cup and the lip, 250.**  
**Many a time have I got a wipe with a towel, but never a daub with a dishclout before. *Scotch.***  
**Many a true word spoken in jest.**  
**Many an honest man stands in need of help, that has not the face to beg it.**  
**Many blame the wife for their own thriftless life. *Scotch.***  
**Many can bear adversity, but few contempt.**  
**Many can pack the cards that cannot play, 16.**  
**Many children, and little bread, is a painful pleasure. *Span***  
**Many come to bring their clothes to church rather than themselves.**  
**Many dogs soon eat up a horse.**  
**Many dressers put the bride's dress out of order**  
**Many drops of water will sink a ship.**  
**Many estates are spent in the getting, since women, for tea, forsook spinning and knitting, and men, for their punch, forsook hewing and splitting.**  
**Many get into a dispute well that cannot get out well.**  
**Many go out for wool, and come home shorn, 143. *Span.***  
**Many hands make light work, 114, 259.**  
**Many have been ruin'd by buying good pennyworths.**  
**Many have come to a port after a storm.**  
**Many humble servants, but not one true friend.**  
**Many kinsfolk, few friends, 96.**  
**Many kiss the child for the nurse's sake, 108.**  
**Many kiss the hands they wish to see cut off, 12.**  
**Many littles make a mickle, 112, 250.**  
**Many masters, quoth the toad to the harrow, when every time turn'd her over, 250.**  
**Many old camels carry the skins of the young ones to the market, 273.**  
**Many owe their fortunes to their enviers.**  
**Many sands will sink a ship, 114.**  
**Many soldiers are brave at table, who are cowards in the field. *Ital.***  
**Many speak much that cannot speak well, 13.**  
**Many talk like philosophers, and live like fools.**



- Many talk of Robin Hood, that never shot in his bow, and many talk of Little John, that never did him know, 128.
- Many that are wits in jest, are fools in earnest.
- Many there be, that buy nothing with their money but repentance.
- Many things fall between the cup and the lip, 83.
- Many things grow in the garden, that were never sowed there, 16.
- Many things lawful are not expedient.
- Many ventures make a full freight, 13.
- Many who wear rapiers are afraid of goose quills.
- Many without punishment, none without sin, 13.
- Many women many words, many geese many t—ds, 47.
- Many words hurt more than swords, 144.
- Many words will not fill a bushel, 23, 250.
- Many would be cowards if they had courage enough.
- Many would have been worse, if their estates had been better.
- March birds are best, 33.
- March borrows of April three days, and they be ill.
- March grass never did good, 33.
- March hackham, comes in like a lion, goes out like a lamb, 33.
- March in Janiveer, Janiveer in March, I fear, 32.
- March many weathers rain'd and blow'd, but March grass never did good, 33.
- March wind and May sun make clothes white and maids dun, 35.
- March winds and April showers bring forth May flowers.
- Marriage and hanging go by destiny, 43.
- Marriage is honourable, but housekeeping's a shrew, 43.
- Marriage, with peace, is the world's paradise; with strife, this life's purgatory.
- Marriages are made in heaven, 42.
- Marry come up, my dirty cousin, 51.
- Marry in haste, and repent at leisure; 'tis good to marry late or never, 42.
- Marry, marry! and who is to manage the house? *Span.*
- Marry your daughters betimes, lest they marry themselves, 42
- Marry your sons when you will, your daughters when you can, 42.
- Masters are mostly the greatest servants in the house.
- Masters should be sometimes blind, and sometimes deaf
- Mastery maws dow the meadow, 250.
- Maxfield measure, heap and thrutch; i. e. thrut, 56, 195.

- May bees flee na at this time o' the year, 249.  
 May, come she early or come she late, she'll make the cow to quake, 33.  
 May it please God not to make our friends so happy as to forget us.  
 May the man be damned and never grow fat, who wears two faces under one hat.  
 Mean men admire wealth, great men glory.  
 Measure is a merry mean, 14.  
 Measure is a treasure, 115.  
 Measure not others' corn by your own bushel.  
 Measure thrice what thou buyest; and cut but once, 14.  
 Meat and matins hinder no man's journey, 115, 251.  
 Meat feeds, an' claiith cleeds, but manners mak a man, 250.  
 Meat is much; but manners is more, 115.  
 Meat's gude, but mense is better, 250.  
 Meddle with your old shoes, 171.  
 Meddlers are the devil's body-lice; they fetch blood from those that feed them.  
 Medicines are not meant to live on.  
 Medlars are never good till they are rotten, 38.  
 Meeterly (indifferently) as maids are in fairness, 190.  
 Meikle head, little wit, 251.  
 Meikle maun a gude heart thole, 250.  
 Meikle may fa' a-tween the cup an' the lip, 250.  
 Meikle mou'd fowk hae ay hap to their meat, 250.  
 Meikle spoken, part spilt, 250.  
 Memory is the treasurer of the mind.  
 Memory tempers prosperity, mitigates adversity, controls youth, and delights old age. *Lactantius*.  
 Men apt to promise are apt to forget.  
 Men are April when they woo, December when they wed.  
 Men are blind i' their ain cause, 250.  
 Men are more prone to revenge injuries, than to requite kindnesses.  
 Men are neither suddenly rich nor suddenly good. *Libanius*.  
 Men are not to be measured by inches, 249.  
 Men fear death, as children to go in the dark, 5.  
 Men goe o'er the dyke at the laighest, 251.  
 Men may bear till their backs break.  
 Men may blush to hear what they were not ashamed to act.

- Men muse as they use ; measure other folks' corn by their own bushel, 118.
- Men never think their fortune too great, nor their wit too little.
- Men of cruelty are birds of the devil's hatching.
- Men seek less to be instructed than applauded.
- Men shut their doors against a setting sun.
- Men speak of the fair, as things went with them there, 91.
- Men take less care of their conscience than their reputation.
- Men that have much business must have much pardon.
- Men use to worship the rising sun, 128.
- Men work but slowly that have poor wages.
- Men would live exceedingly quiet if those two words, mine and thine, were taken away. *Anaxagoras.*
- Men's actions are not to be judged of at first sight.
- Men's vows are women's traitors.
- Men's years and their faults are always more than they are willing to own.
- Mends is worth misdeeds, 251.
- Mere wishes are silly fishes.
- Merry is the feast-making till we come to the reckoning, 113.
- Merry meet, merry part, 115.
- Merry Wakefield, 223.
- Messengers shou'd neither be headed nor hang'd, 250.
- Mettle is dangerous in a blind horse, 14.
- Mice care not to play with kittens.
- Mickle ado, and little help, 115.
- Middlesex clowns, 212.
- Might overcomes right, 115.
- Mildness governs more than anger. *Publius Syrus.*
- Millers tak ay the best mouther wi' their ain hand, 251.
- Mills and wives are ever wanting, 14.
- Mills will not grind, if you give them no water.
- Mint ere ye strike, 250.
- Mirth and mischief are two things.
- Mirth and motion prolong life.
- Mischiefs come by the pound, and go away by the ounce, 116.
- Misers put their back and their belly into their pocket.
- Misery acquaints men with strange bed-fellows.
- Misery must be the mother, when one beggar begets another.
- Misfortunes come by forties, 268.
- Misfortunes come on wings and depart on foot.

- Misfortunes make us wise.**  
**Misfortunes seldom come alone, 116.**  
**Misfortunes tell us what fortune is.**  
**Misfortunes that can't be avoided, must be sweetened.**  
**Misfortunes when asleep, are not to be awakened.**  
**Misreckoning is no payment, 116.**  
**Mister maks man o' craft, 250.**  
**Misterfu' fowk mauna be mensfu', 250.**  
**Misunderstanding brings lies to town, 116.**  
**Mock no pannier men, your father was a fisher, 57.**  
**Mock not, quoth Montford, when his wife called him cuckold,**  
 171.  
**Mocking is catching.**  
**Moderate honours are wont to augment, but immoderate to**  
 diminish. *Theopompus.*  
**Moderate riches will carry you; if you have more, you must**  
 carry them.  
**Moderation in prosperity argues a great mind.**  
**Modesty ruins all that bring it to court.**  
**Money and friendship bribe justice, 116.**  
**Money, as well as need, makes the old wife trot.**  
**Money begets money, 116.**  
**Money in purse will be always in fashion.**  
**Money is a good servant but a bad master.**  
**Money is a sword, that can cut even the Gordian knot.**  
**Money is ace of trumps.**  
**Money is often lost for want of money.**  
**Money is that art that hath turned up trump, 14.**  
**Money is the best bait to fish for man with.**  
**Money is the god of the world.**  
**Money is the only monarch.**  
**Money is the sinew of love, as well as of war.**  
**Money is welcome though it comes in a dirty clout, 14.**  
**Money is wise, it knows its own way, 117.**  
**Money, like manure, does no good till it is spread.**  
**Money maks a man free ilka whar, 250.**  
**Money makes marriage.**  
**Money makes not so many true friends as real enemies.**  
**Money makes the mare to go.**  
**Money we want, and cannot borrow; yet drink we must, to**  
 slacken sorrow.

- Money will do more than my lord's letter, 116.**  
**Money will make the pot boil, though the devil piss in the fire.**  
**Mony a ane's gear has hastened his hinder end, 250.**  
**Mony ane brings the rake, but few the shool (shovel), 251.**  
**Mony ane makes an errand to the ha' to bid the lady gude-day, 251.**  
**Mony ane serves a thankless master, 250.**  
**Mony ane spears the gate they ken fu' weel, 251.**  
**Mony ane tines the ha'f-merk whinger for the ha'ppennywhang, 251.**  
**Mony aunts mony eems, mony kin an' few freends, 250.**  
**Mony care for meal that hae baken bread enough, 250.**  
**Mony cooks ne'er made gude kail, 250.**  
**Mony dogs die or ye fa' heir, 250.**  
**Mony excuses pisses the bed, 250.**  
**Mony gude nights is laith awa', 250.**  
**Mony hounds may soon worry a hare, 250.**  
**Mony irons i' the fire, part maun cool, 250.**  
**Mony lack what they wa'd hae i' their pack, 250.**  
**Mony purses haud freends lang thegither, 250.**  
**Mony ways to kill a dog though ye dinna hang him, 250.**  
**Mony wite their wife for their ain thriftless life, 250.**  
**Mony words wa'd hae meikle drink, 250.**  
**More afraid than hurt, 147.**  
**More belongs to marriage than four bare legs in a bed, 12, 260.**  
**More cost than worship, 81.**  
**More credit may be thrown down in a moment, than can be built up in an age.**  
**More die by food than famine.**  
**More flies are taken with a drop of honey, than a tun of vinegar.**  
**More fool than fiddler, 160.**  
**More fools, more fun. *Fr.***  
**More goes to the making of a fine gentleman than fine clothes.**  
**More have repented of speech than of silence.**  
**More knave than fool.**  
**More know Tom fool than Tom fool knows.**  
**More like the devil than St. Lawrence, 163.**  
**More malice than matter, 170.**  
**More nice than wise, 172.**

- More sacks to the mill, 177.  
 More sauce than meat.  
 More than enough is too much.  
 More than we use is more than we want.  
 More things affright than hurt us.  
 More to do with one jackanapes, than all the years, 106.  
 More words than one go to a bargain, 69.  
 Most haste, worst speed, 101.  
 Most men cry, Long live the conqueror.  
 Most of our evils come from our vices.  
 Most take all, 117.  
 Most things have two handles, and a wise man takes hold of the best.  
 Mother-in-law and daughter-in-law are a tempest and hailstorm.  
 Mothers' darlings make but milk-sop heroes.  
 Motions are not marriages, 42.  
 Mouth civility is no great pains, but may turn to good account.  
 Much a-do to bring beggars to stocks; and when they come there, they'll not put in their legs, 70.  
 Much better never catch a rogue than let him go again.  
 Much bran and little meal, 74.  
 Much bruit, little fruit, 75.  
 Much coin, much care, 82.  
 Much compliance, much craft.  
 Much corn lies under the straw that is not seen, 81.  
 Much cry and little wool.  
 Much is expected where much is given.  
 Much law, but little justice.  
 Much matter of a wooden platter, 170.  
 Much meat, much maladies, 115.  
 Much on earth, but little in heaven.  
 Much praying, but no piety.  
 Much religion, but no goodness.  
 Much water goes by the mill the miller knows not of, 116, 250.  
 Much would have more, and lost all.  
 Much would have more, but often meets with less, 117, 249, 251.  
 Muck and money go together, 118  
 Mud chokes no eels.  
 Muddy springs will have muddy streams.  
 Muffled cats are not good mousers, 76.

- Murder will out, 118.  
 Music helps not the tooth-ache, 14.  
 Must I tell you a tale, and find you ears too?  
 Must is a king's word, 250.  
 Muzzle na' the ox's mou', 251.  
 My horse pisseth whey, my man pisseth amber ; my horse is for  
 my way, my man is for my chamber, 194.  
 My house is my castle.  
 My Lord Baldwin's dead, 149.  
 My market's made, ye may lick a whip shaft, 256.  
 My mind to me a kingdom is, 116.  
 My name is Twyford ; I know nothing of the matter, 82.  
 My son, buy no stocks, 134.  
 My son, put money in thy purse and then keep it.  
 My son's my son, till he hath got him a wife, but my daughter's  
 my daughter all the days of her life, 47.  
 My tongue is na beneath your belt, 250.  
 My wife cries five loaves a penny, 53.

## N.

- Nab me and I'll nab thee, 118.  
 Nae freend like a freend in need, 251.  
 Nae man can baith sup an' blaw thegither, 252.  
 Nae man can mak his ain hap, 252.  
 Nae man can seek his marrow i' the kirn sae weel as he that  
 has been in it himsel, 252.  
 Nae man has a tack o' his life, 252.  
 Nae plea is best, 252.  
 Nae sooner up than her head's i' the ambry, 251.  
 Nae wonder to see wasters want, 252.  
 Naething comes fairer to light than what has been lang hidde,  
 252.  
 Naething freer than a gift, 251.  
 Naething enters into a close hand, 252.  
 Naething is balder than a blind mare, 251.  
 Naething is difficult to a weel-willed man, 252.  
 Naething to be done in haste but gripping o' fleas, 251.  
 Naething to do, but draw in your stool, an' sit down, 251.  
 Name not a rope in his house that hanged himself, 129.  
 Nane but fools an' knaves lay wagers, 251.  
 Nane can play the fool so weel as a wise man, 252.

- Name sae weel but he hopes to be better, 251.  
 Narrow gather'd, widely spent, 251.  
 Natural folly is bad enough ; but learned folly is intolerable.  
 Nature draws more than ten oxen, 14.  
 Nature has given us two ears, two eyes, and but one tongue ;  
 to the end, we should hear and see more than we speak.  
*Socrates.*  
 Nature is beyond all teaching.  
 Nature must obey necessity.  
 Nature passes nurture, 252.  
 Nature takes as much pains in the forming of a beggar as an  
 emperor.  
 Nature teaches us to love our friends, but religion our enemies.  
 Nature, time, and patience, are the three great physicians.  
 Naught is never in danger, 118.  
 Nay, stay, quoth Stringer, when his neck was in the halter,  
 59.  
 Near is my petticoat, but nearer is my smock, 124, 252.  
 Near is my shirt, but nearer is my skin.  
 Nearest the king, nearest the widdie, 252.  
 Nearest the kirk the farthest frae God, 252.  
 Necessity and opportunity may make a coward valiant.  
 Necessity dispenses with decorum.  
 Necessity hath no law, 118, 252.  
 Necessity is coal black, 118.  
 Necessity is the mother of invention.  
 Necessity makes war to be just. *Bias.*  
 Necessity sharpens industry.  
 Neck or nothing ; for the king loves no cripples, 172, 251.  
 Need gar naked men rin, an' sorrow gars websters spin,  
 252.  
 Need makes the naked man run, 118.  
 Need makes the naked queen spin.  
 Need makes the old wife trot, 118.  
 Need maks virtue, 252.  
 Need teaches things unlawful. *Seneca.*  
 Need will have its course, 119.  
 Needs must when the devil drives, 119.  
 Ne'er let on you, but laugh i' your ain sleeve, 251.  
 Ne'er put a sword in a wood man's hand, 251.  
 Ne'er put the plough afore the owsen, 251.



- Ne'er rode, ne'er fell, 252.  
 Ne'er scad your lips in other fowk's kail, 251.  
 Ne'er seek a wife till ye ken what to do wi' her, 251.  
 Ne'er shaw me the meat but the man, 251.  
 Ne'er shaw your teeth unless you can bite, 251.  
 Ne'er tell your fae when your feet sleeps, 251.  
 Neglect will sooner kill an injury than revenge.  
 Neighbour-quart is good quart, 119.  
 Neither a log, nor a stork, good Jupiter.  
 Neither beg of him who has been a beggar, nor serve him who  
 has been a servant. *Span.*  
 Neither fish, nor flesh, nor good red herring, 160, 251.  
 Neither give to all nor contend with fools.  
 Neither good egg nor bird, 158.  
 Neither great poverty, nor great riches, will hear reason.  
 Neither heat nor cold abides always in the sky, 35.  
 Neither in Cheshire nor Chawbent, 199.  
 Neither in Kent nor Christendom, 206.  
 Neither lead nor drive, 55.  
 Neither praise nor dispraise thyself, thine actions serve the  
 turn, 17.  
 Neither speak well or ill of yourself. If well, men will not  
 believe you; if ill, they will believe a great deal more  
 than you say, 271.  
 Neither women nor linen by candle-light, 48.  
 Neust of a neustness, 225.  
 Never a barrel the better herring, 149.  
 Never ask pardon before you are accused.  
 Never be ashamed to eat your meat, 68.  
 Never be weary of well-doing, 141.  
 Never but once at a wedding, 173.  
 Never buy a pig in a poke.  
 Never carry two faces under one hood.  
 Never cast dirt into that fountain of which thou hast some  
 time drank, 276.  
 Never cry hallo 'till you are out of the wood.  
 Never fall out with your bread and butter.  
 Never fish in troubled waters.  
 Never good that mind their belly so much, 46.  
 Never is a long term.  
 Never judge from appearances.

- Never leave that till to-morrow which you can do to-day.  
 Never light your candle at both ends.  
 Never look a gift horse in the mouth.  
 Never lose a tub for a ha'p'worth of tar.  
 Never make a mountain of a molehill.  
 Never open the door to a little vice lest a great one enter  
 with it.  
 Never pleasure without repentance, 16.  
 Never praise a ford till you are over.  
 Never quit certainty for hope.  
 Never refuse a good offer, 127.  
 Never ride a free horse to death.  
 Never rub against the grain.  
 Never rub your eye with your elbow.  
 Never scald your lips in other folks' broth.  
 Never sigh, but send, 132.  
 Never sign a writing till you have read it, nor drink wine till  
 you have seen it. *Span.*  
 Never sound the trumpet of your own praise.  
 Never too old to learn, 109.  
 Never tread on a sore toe.  
 Never trust to a broken staff.  
 Never trust to another what you should do yourself.  
 Never trust to fine promises.  
 Never venture out of your depth till you can swim.  
 Never was a scornful person well received.  
 Never was cat or dog drowned, that could but see the shore.  
 New brooms sweep clean.  
 New dishes beget new appetites, 15.  
 New grief awakens the old.  
 New honours change manners.  
 New lords, new laws, 119, 252.  
 New-made honour doth forget men's names.  
 New things are most looked at.  
 Next to love, quietness, 127.  
 Next to no wife, a good wife is best.  
 Nice eaters seldom meet with a good dinner.  
 Nichils in nine pokes, or, nooks, 172.  
 Night is the mother of thought.  
 Nightingales can sing their own song best.  
 Nine tailors make a man, 65, 135.

- Nineteen nay-says o' a maiden are ha'f a grant, 251.  
 Nipence, nopence, half-a groat lacking twopence, 56.  
 Nip the briar in the bud.  
 Nits will be lice.  
 No advice like a father's, 268.  
 No alchymy like saving, 1.  
 No and yes often cause long disputes, 270.  
 No autumn fruit without spring blossom.  
 No butter will stick to his bread, 152.  
 No carrion will kill a crow, 83.  
 No choice amongst stinking fish.  
 No condition so low, but may have hopes ; none so high, but  
     may have fears.  
 No cross, no crown, 83.  
 No cut like unkindness, 21, 155.  
 No day passeth without some grief, 5.  
 No deceit like the world's, 269.  
 No dish pleases all palates alike.  
 No doors are shut against honest grey hairs.  
 No estate can make him rich that has a poor heart.  
 No fault, but she sets her bonnet much too weel. *Scotch.*  
 No feast like a miser's, 92.  
 No fence against a flail, 93.  
 No fence against gold.  
 No fence against ill fortune.  
 No fine clothes can hide the clown.  
 No fishing, like fishing in the sea, 93.  
 No flying from fate.  
 No flying without wings, 94.  
 No folly like being in love, 48.  
 No fool like an old fool, 94, 251.  
 No foolery like falling out, 268.  
 No friend like a bosom friend ; as the man said when he  
     pulled out a louse.  
 No friendship lives long that owes its rise to the pot.  
 No gains without pains, 89.  
 No gale can equally serve all passengers.  
 No gaping against an oven, 97.  
 No garden without its weeds.  
 No glue will hold when the joint is bad.  
 No good building without a good foundation.

- No grass grows in the market-place.  
 No great loss, but some small profit, 113, 251.  
 No grief is so acute but time ameliorates it. *Cicero*.  
 No halting before a cripple, 100.  
 No happiness without holiness.  
 No haste to hang true men, 101.  
 No heralds in the grave.  
 No honest man ever repented of his honesty.  
 No honest man has the leer of a rogue.  
 No ill befalls us but what may be for our good.  
 No jesting with edge tools, or with bell-ropes, 107.  
 No joy like heaven's, 269.  
 No joy without alloy.  
 No joy without annoy, 107.  
 No larder but hath its mice.  
 No law for lying, 114.  
 No legacy is so rich as honesty.  
 No living man all things can, 67.  
 No lock will hold against the power of gold, 9.  
 No longer foster, no longer friend, 96.  
 No longer pipe, no longer dance, 124.  
 No man can be happy without a friend, nor be sure of his  
     friend till he is unhappy.  
 No man can call again yesterday.  
 No man can flay a stone, 8.  
 No man can guess in cold blood what he may do in a passion.  
 No man can like all, or be liked of all.  
 No man can stand always upon his guard.  
 No man can serve two masters.  
 No man cries stinking fish, 59.  
 No man ever lost his credit, but he who had it not, 5.  
 No man ever surfeited on too much honesty.  
 No man has a monopoly of craft to himself.  
 No man is born wise or learned.  
 No man is free who does not command himself. *Pythagoras*  
 No man is his craft's master the first day, 83.  
 No man is so old but thinks he may yet live another year.  
     *St. Jerome*.  
 No man is the worse for knowing the worst of himself.  
 No man is willing to own him who is out of the good opinion  
     of the world.

No man knows better what good is, than he that has endured evil, 7.

No man knows himself, till he hath tasted of both fortunes.

No man likes his fetters, though of gold, 93.

No man lives so poor as he was born.

No man makes haste to the market where nothing is to be bought but blows, 114.

No man may be both accuser and judge. *Plutarch.*

No man should live in the world, that has nothing to do in it.

No man's religion ever survives his morals.

No marvel if water be lue, 140.

No matter what the vessel is, so the wine in it be good.

No mill, no meal, 115.

No mirth good but with God, 267.

No more like than chalk and cheese, 189.

No more mortar, no more brick ; a cunning knave has a cunning trick, 196.

No more sib (a-ken) than sieve and riddle, that grew both in a wood together, 225.

No mother is so wicked but desires to have good children. *Ital.*

No negligence like the magistrate's, 268.

No news is good news.

No one ever lost his honour, except he who had it not. *Publius Syrus.*

No one is a fool always, every one sometimes.

No one knows the weight of another's burden, 1.

No one knows what will happen to him before sunset.

No pains, no gains.

No penny, no pardon, 252.

No penny, no paternoster, 123, 251.

No pot is so ugly as not to find a cover. *Ital.*

No power, no respect, 267.

No pride like that of an enriched beggar.

No priority among the dead.

No raillery is worse than that which is true.

No receiver, no thief, 127.

No religion but can boast of its martyrs.

No relying on wine, women, and fortune.

No remedy but patience, 176.

No riches like sobriety, 268.

- No rogue like the godly rogue.  
 No rose without a thorn, 129.  
 No ruins are so irreparable as those of reputation.  
 No ruler good save God, 268.  
 No safe wading in an unknown water, 140, 251.  
 No secrets but between two, 268.  
 No silver, no servant, 132.  
 No smoke without some fire, 132.  
 No sooner said than done.  
 No sooner up, but the head in the aumbrey, and nose in the cup, 182.  
 No speech good but of God, 268.  
 No sport, no pie, 134.  
 No striving against the stream, 135.  
 No sunshine but hath some shadow, 135.  
 No sweet without some sweat, 135.  
 No sweetness in a cabbage twice boiled, or in a tale twice told.  
 No tempest, good July, lest corn come off blue by, 34.  
 No tyrant can take from you your knowledge and wisdom.  
 No vice but hath its patron.  
 No vice goes alone.  
 No vice like avarice, 189.  
 No villain like the conscientious villain.  
 No viper so little but hath its venom.  
 No weather's ill if the wind be still, 34.  
 No weeping for shed milk, 269.  
 No wisdom like silence, 268.  
 No wonder if he break his shins that walks in the dark.  
 Nobility is nothing but ancient riches, and money is the world's idol.  
 Noble plants suit not a stubborn soil, 16.  
 Nobody calls himself rogue.  
 Nobody can live longer in peace than his neighbour pleases.  
 Nobody hath too much prudence or virtue.  
 Nobody is fond of fading flowers.  
 Nobody is willing to acknowledge he is in fault.  
 Nobody so like an honest man as an arrant knave.  
 None but a wise man can employ leisure well.  
 None but cats and dogs are allowed to quarrel in my house.  
 None but fools and fiddlers sing at their meat, 8.

- None can be good too soon.  
 None can be wise and safe, but he that is honest.  
 None can pray well, but he that lives well.  
 None can think so well of others, as most do of themselves.  
 None ever gives the lie to him that praiseth him.  
 None goes to the gallows for giving ill counsel.  
 None is so wise, but the fool overtakes him, 23.  
 None knows the weight of another's burthen.  
 None more apt to boast than those who have least real worth,  
 89.  
 None patient but the wise, 269.  
 None so blind as those who won't see.  
 None so deaf as those who won't hear.  
 None so old that he hopes not for a year of life, 120.  
 Not a word of pensants, 183.  
 Not God above gets all men's love, 98.  
 Not possession, but use, is the only riches.  
 Not so ugly as to be frightful, nor so beautiful as to kill. *Span.*  
 Not the pain, but the cause, makes the martyr. *Ambrose.*  
 Not to go forward in the way of virtue, is to go backwards.  
 Not to have hope is the poorest of all conditions.  
 Not to oversee workmen, is to leave them your house open.  
 Not to oversee workmen, is to leave them your purse open.  
 Not to repent of a fault is to justify it.  
 Not too high for the pye, nor too low for the crow, 174.  
 Not what is she, but what hath she, 48.  
 Not worth shoe buckles, 177.  
 Not worthy to be named the same day, 184.  
 Not worthy to carry guts after a bear, 184.  
 Not worthy to carry his books after him, 184.  
 Not worthy to wipe his shoes, 184.  
 Nothing but up and ride? 182.  
 Nothing comes out of the sack but what was in it.  
 Nothing down, nothing up, 15, 134, 139.  
 Nothing dries sooner than tears, 136.  
 Nothing have, nothing crave, 15.  
 Nothing is a man's truly, but what he came by duly.  
 Nothing is easy to the unwilling.  
 Nothing is good or bad, but by comparison.  
 Nothing is hard to a willing mind.  
 Nothing is impossible to a willing mind, 22, 142.

- Nothing is more easily blotted out than a good turn.  
 Nothing is more easy than to deceive one's self, as our affections are subtle persuaders. *Demosthenes.*  
 Nothing is more precious than time, yet nothing less valued. *St. Bernard.*  
 Nothing is profitable which is dishonest. *Cicero.*  
 Nothing is well said, or done, in a passion.  
 Nothing like leather.  
 Nothing more smooth than glass, yet nothing more brittle.  
 nothing more fine than wit, yet nothing more fickle.  
 Nothing more thankful than pride, when complied with.  
 Nothing sharpens sight like envy.  
 Nothing so bad as not to be good for something.  
 Nothing stake, nothing draw, 134.  
 Nothing that is violent is permanent.  
 Nothing to be got without pains, but poverty.  
 Nothing venture, nothing have, 139.  
 Novelty always appears handsome.  
 November take flail, let ships no more sail, 34.  
 Now I have a sheep and a cow, everybody bids me good-morrow.  
 Now I have got an ewe and a lamb, every one cries, Welcome, Peter.  
 Now's now, an' yule in winter, 252.

## O.

- O thou Nazarite, go about, go about, and do not come near the vineyard, 278.  
 Oaks may fall, when reeds brave the storm.  
 Obedience is more seen in little things than in great.  
 Observe the face of the wife to know the husband's character  
*Span.*  
 O' a' sorrow a fu' sorrow's best, 252.  
 O' ae ill comes mony, 253.  
 O' enough men leave, 252.  
 O' ill debtors men get aiths, 253.  
 O' ither fowk's leather ye tak large whangs, 252.  
 O' need mak virtue, 253.  
 O' the abundance o' the heart the mou' speaketh, 252.  
 O'er fast, o'er loose, 252.  
 O'er great familiarity genders despite, 252.

H H



- O'er hat, o'er could, 253.  
 O'er high, o'er laigh, 253.  
 O'er meikle hameliness spills gude courtesy, 252.  
 O'er meikle loose leather about your chafts, 252.  
 O'er meikle o' ae thing is gude for naething, 253.  
 O'er mony greeves but hinder the wark, 252.  
 O'er narrow counting culzies nae kindness, 252.  
 Of a little take a little and leave a little.  
 Of a molehill he makes a mountain.  
 Of all, and of all, commend me to Ball, for by licking the  
     dishes he saved me much labour, 49.  
 Of all birds give me mutton.  
 Of all crafts, an honest man is the master craft, 11.  
 Of all meat in the world, drink goes down the best.  
 Of all tame beasts, I hate sluts, 59.  
 Of all wars, peace ought to be the end, 253.  
 Of an ill paymaster get what you can, though it be but a straw,  
     123.  
 Of evil grain no good seed can come, 7.  
 Of idleness comes no goodness, 109.  
 Of little meddling comes great ease, 115.  
 Of money, wit, and virtue, believe one-fourth of what you  
     hear.  
 Of nothing comes nothing.  
 Of saving cometh having, 129.  
 Of soup and love, the first is the best.  
 Of sufferance comes ease, 135.  
 Of two evils choose the least, 90, 158, 252.  
 Of wine the middle, of oil the top, and of honey the bottom  
     is best, 30.  
 Of young men die many; of old escape not any, 120.  
 Offences generally outweigh merits with great men.  
 Offenders never pardon.  
 Often and little eating makes a man fat, 29.  
 Often drunk, and seldom sober, falls like the leaves in October.  
 Often to the water, often to the tatter, 140.  
 Oftentimes, to please fools, wise men err.  
 Oil and truth will get uppermost at last.  
 Old age is honourable, 120.  
 Old age, though despised, is coveted by all.  
 Old and tough, young and tender, 61.

- Old be, or young die, 120.  
 Old bees yield no honey.  
 Old birds are not caught with chaff.  
 Old cattle breed not, 120.  
 Old custom without truth is but an old error.  
 Old dogs bark not for nothing.  
 Old enough to lie without doors, 57.  
 Old fish, old oil, and an old friend are the best, 30.  
 Old foxes want no tutors, 120.  
 Old friends and old wine are best, 15.  
 Old head and young hand, 120.  
 Old maids lead apes in hell, 45.  
 Old man, when thou diest, give me thy doublet, 57.  
 Old mares lust after new cruppers, 121.  
 Old men and far travellers may lie by authority, 120.  
 Old men are twice children, 120, 228.  
 Old men go to death; but death comes to young men.  
 Old men when they scorn young, make much of death, 15.  
 Old muck-hills will bloom, 57.  
 Old pottage is sooner heated than new made, 42.  
 Old praise dies unless you feed it.  
 Old reckonings breed new disputes.  
 Old sacks want much patching, 120.  
 Old sins breed new shame.  
 Old sores are hardly cured.  
 Old thanks pay not for a new debt.  
 Old women's gold is not ugly.  
 Old young and old long, 26.  
 Older and wiser, 120.  
 Omittance is no quittance.  
 On a good bargain think twice, 2.  
 On Candlemas day throw candle and candlestick away, 32.  
 On Candlemas day you must have half your straw and half  
 your hay, 38.  
 On Lady-day the later, comes cold on the water.  
 On painting an' fighting look adriegh, 252.  
 On painting and fighting look afar off, 16.  
 On St. Luke's day the oxen may play, 62, 20.  
 On Valentine's day will a good goose lay, 37.  
 Once a knave, always a knave.  
 Once a whore, and ever a whore, 142.

- Once an use, and ever a custom, 140.  
 Once, and use it not, 173.  
 Once at a coronation, 173.  
 Once in ten years one man hath need of another, 16.  
 Once out and always out, 57.  
 Once paid never craved, 123, 229.  
 One adversary may do us more harm than a great many friends  
 can do us good.  
 One and none is all one, 16.  
 One barber shaves not so close, but another finds work.  
 One barking dog sets all the street a barking.  
 One beats the bush, and another catcheth the bird, 121.  
 One bird in the hand is worth two in the bush, 72.  
 One bird in the net is better than a hundred flying, 276.  
 One cannot be in two places at once.  
 One cannot live by selling ware for words, 140.  
 One cannot take true aim at things too high.  
 One cloud is enough to eclipse all the sun.  
 One crow will not pick out another crow's eyes.  
 One danger is seldom overcome without another.  
 One day of pleasure is worth two of sorrow.  
 One devil is like another.  
 One doth the blame, another bears the shame.  
 One doth the scath, another hath the harm, 122.  
 One enemy is too much for a man in a great post, and a hundred  
 friends are too few.  
 One eye of the master sees more than four of the servant's, 14.  
 One eye-witness is better than ten hearsays.  
 One favour qualifies for another.  
 One flower makes no garland, 8.  
 One fool makes an hundred, 8.  
 One fool makes many.  
 One foolish act may undo a man, and a timely one make his  
 fortune. *Gaelic.*  
 One foot is better than two crutches.  
 One gift well given recovereth many losses.  
 One God, no more, but friends good store, 96.  
 One good head is better than an hundred strong hands.  
 One good turn asks another, 138.  
 One good turn deserves another.  
 One grain of pepper is worth a cart-load of hail.

- One grain of sharp pepper is better than a basket full of gourds, 279.
- One had as good be nibbled to death by ducks ; or, pecked to death by hens, 157.
- One hair of a woman draws more than a team of oxen.
- One half the world knows not how the other half lives, 226.
- One hand may wash the other, but both the face.
- One hour to-day is worth two to-morrow.
- One hour's sleep before midnight is worth two hours after, 28.
- One ill example spoils many good.
- One ill weed mars a whole pot of pottage, 141.
- One ill word asketh another, 24.
- One is not so soon healed as hurt, 10.
- One jeer seldom goeth forth, but it bringeth back its equal.
- One kindness is the price of another.
- One leg of a lark is worth the whole body of a kite, 109.
- One lie makes many.
- One lordship is worth all his manners, 170.
- One love drives out another.
- One mad action is not enough to prove a man mad.
- One man may better steal a horse, than another look over the hedge, 121.
- One man may steal a horse, when another may not look over the hedge.
- One man's breath's another man's death, 121.
- One man's company is no company, 121.
- One man's fault is another man's lesson.
- One man's meat is another man's poison.
- One may as much miss the mark by aiming too high as too low.
- One may as soon break his neck as his fast there, 151
- One may be confuted and yet not convinced.
- One may buy gold too dear.
- One may come soon enough to an ill market.
- One may hold one's tongue in an ill time.
- One may know by your nose what pottage you love, 119.
- One may know your meaning by your gaping, 170.
- One may live and learn, 113.
- One may point at a star, but not pull at it.
- One may say too much even upon the best subject.
- One may see day at a little hole, 84.

- One may sooner fall than rise, 7.  
 One may support anything better than too much ease and prosperity. *Ital.*  
 One may surfeit with too much, as well as starve with too little.  
 One may think that dares not speak, 136.  
 One may understand like an angel, and yet be a devil.  
 One may wink and choose, 173.  
 One nail drives out another, 14.  
 One never loseth by doing good turns, 10.  
 One of his hands is unwilling to wash the other for nothing.  
 One of the court, but none of the counsel, 155.  
 One of these days is none of these days.  
 One of those gentle ones, that will use the devil himself with courtesy.  
 One ought to remember kindnesses received, and forget those we have done.  
 One ounce of discretion is worth a pound of wit.  
 One outward civility is current pay for another.  
 One pair of heels is often worth two pair of hands, 102, 122.  
 One part of knowledge consists in being ignorant of such things as are not worthy to be known.  
 One pirate gets nothing of another but his cask.  
 One saddle is enough for one horse.  
 One scabbed sheep will mar a whole flock, 130, 228.  
 One sheep follows another, 276.  
 One should make a serious study of a pastime. *Alexander the Great.*  
 One shoulder of mutton drives down another, 121.  
 One shrewd turn asks another, 15.  
 One slumber invites another, 15.  
 One story is good till another is told, 15.  
 One stroke fells not an oak.  
 One swallow makes not a spring, nor one woodcock a winter, 121.  
 One tale is good till another is told, 135.  
 One thing thinketh the horse, and another he that saddles him.  
 One to-day is worth two to-morrows.  
 One tongue is enough for a woman, 44.  
 One tongue is enough for two women.

- One trick needs a great many more to make it good.  
 One, two, three, four, are just half a score, 62  
 One wit, and bought, is worth two for nought.  
 One wrong step may give you a great fall.  
 One yate for another, good fellow, 173.  
 One year a nurse, and seven years the worse, 119, 228.  
 One year of joy, another of comfort, and all the rest of content  
     *A marriage wish, 46.*  
 One's too few, three too many, 173.  
 Only that which is honestly got, is gain.  
 Open confession is good for the soul.  
 Open not your door when the devil knocks.  
 Open rebuke is better than secret hatred.  
 Open thy purse (*viz. receive thy money*), and then open thy  
     sack; *i. e.* then deliver thy goods, 275.  
 Opinion is the great pillar which upholds the commonwealth.  
     *Pontanus.*  
 Opportunities neglected are lost.  
 Opportunity is the cream of time.  
 Opportunity makes the thief, 122.  
 Oppression causeth rebellion, 122.  
 Oppression will make a wise man mad, 252.  
 Oral sanctity is mental impiety.  
 Orators are most vehement when they have the weakest cause,  
     as men get on horseback when they cannot walk.  
 Ossing comes to bossing, 46.  
 Other men's failings accuse us of frailty.  
 Over shoes, over boots, 173.  
 Over the greatest beauty hangs the greatest ruin.  
 Overdoing is doing nothing to the purpose.  
 Our ancestors grew not great by hawking and hunting.  
 Our birth made us mortal, our death will make us immortal.  
 Our cake's dough on both sides.  
 Our desires may undo us.  
 Our fathers, who were wondrous wise, did wash their throats  
     before they wash'd their eyes, 195.  
 Our flatterers are our most dangerous enemies, tho' they  
     often lie in our bosoms.  
 Our pleasures are imagined, but our griefs are all real.  
 Our spit is not yet at the fire, and you are basting already.  
 Our virtues would be proud if our vices whip'd them not.

Out of debt out of danger, 85, 252.  
 Out of door, out of debt, 173.  
 Out of God's blessing into the warm sun, 162.  
 Out of gun shot, 163.  
 Out of sight, out of mind, 132, 252.  
 Out of the frying-pan into the fire, 161.  
 Owe money to be paid at Easter, and Lent will seem short.  
 Oxford knives, London wives, 218.  
 Oysters are not good in a mouth that hath not an R in it, 37.

## P.

Pain is forgotten where gain comes, 122.  
 Pain past is pleasure.  
 Pains are the wages of ill pleasures, 122.  
 Paint and patches give offence to the husband, hopes to the gallant.  
 Painted pictures are dead speakers, 16.  
 Painters and poets have liberty to lie, 253.  
 Pardon all men, but never thyself, 16.  
 Pardon others often, thyself never. *Publius Syrus.*  
 Pardoning the bad is injuring the good.  
 Parnassus has no gold mines in it.  
 Parsley fried will bring a man to his saddle, and a woman to her grave, 30.  
 Passion maketh man a beast, but wine maketh him worse.  
 Passionate men, like fleet hounds, are apt to over-run the scent.  
 Passionate people lay up no malice.  
 Past and to come seem best; things present, worst.  
 Past labour is pleasant.  
 Patch and long sit, build and soon fit, 16.  
 Patch by patch is good housewifery, but patch upon patch is plain beggary, 123.  
 Pater-noster built churches, and 'our father' pulls them down, 79.  
 Patience and application will carry us through.  
 Patience and pusillanimity are two things.  
 Patience is a flower that grows not in every garden, 16.  
 Patience is a plaister for all sores, 123.  
 Patience is so like fortitude, that she seems either her sister or her daughter. *Aristotle.*

- Patience is the best buckler against affronts.  
 Patience, money, and time, bring all things to pass.  
 Patience under old injuries invites new ones. *Publius Syrus.*  
 Patience upon force is a medicine for a mad dog.  
 Patience with poverty is all a poor man's remedy, 123.  
 Paul's will not always stand, 123.  
 Pay as you go, and keep from small score.  
 Pay him home in his ain coin, 253.  
 Pay what you owe, and what you're worth you'll know.  
 Peace flourishes when reason rules.  
 Peace would be universal, if there were neither mine nor thine.  
*Ital.*  
 Pen and ink is wit's plough, 123.  
 Pendle, Ingleborough, and Penigent, are the three highest hills  
 between Scotland and Trent, 224.  
 Pendle, Penigent, and Ingleborough, are the three highest  
 hills all England thorough, 224.  
 Penny and penny laid up will be many, 124.  
 Penny in pocket is a good companion, 123.  
 Penny in purse will make me drink, when all the friends I  
 have will not, 123.  
 Penny wise and pound foolish, 174,  
 Pennyless souls may pine in purgatory, 253.  
 People who live in glass houses should never throw stones.  
 Perfect love never settled in a light head.  
 Perseverance kills the game, 124.  
 Peter in, Paul's out, 253.  
 Peter is so godly, that God don't make him thrive.  
 Peter of wood, church and mills are all his, 57.  
 Pheasants are fools, if they invite the hawk to dinner.  
 Physicians' faults are covered with earth, and rich men's with  
 money.  
 Pickpockets are sure traders, for they take ready money.  
 Pie lid makes people wise, 58.  
 Pigeons are taken, when crows fly at pleasure.  
 Pigs fly in the air with their tails forward, 174.  
 Pigs love that lie together, 124.  
 Pigs play on the organ at Hog's Norton, 174.  
 Pill a fig for your friend, and a peach for your enemy, 39.  
 Pin not your faith on another's sleeve.  
 Pinch at the parson's side, 174.



- Pirates may make cheap pennyworths of their pillage.  
 Piss clear, and defy the physician, 31.  
 Piss not against the wind, 124.  
 Pitchers have ears.  
 Pith is gude in a play, 253.  
 Pity cureth envy.  
 Placks an' bawbees grow pounds, 253.  
 Plain dealing is a jewel ; but they that wear it are out of fashion.  
 Plain dealing is dead, and died without issue.  
 Plain dealing is more praised than practised.  
 Plain dealing's a jewel ; but they that use it die beggars, 125.  
 Plain of poverty and die a beggar, 125.  
 Plant the crab tree where you will, it will never bear pippins.  
 Plants too often removed will not thrive.  
 Play at small games rather than stand out.  
 Play not with a man till you hurt him, nor jest till you shame him.  
 Play off your dust, 63.  
 Play with a fool at home, and he will play the fool with you in the market.  
 Play wi' your play fairs, 253.  
 Play, women, and wine undo men laughing, 16.  
 Play's gude while it is play, 253.  
 Pleasant company alone makes this life tolerable. *Span.*  
 Pleasant hours fly fast.  
 Please the pigs.  
 Pleasing ware is half sold, 125.  
 Pleasure that comes too thick grows fulsome.  
 Pleasures, while they flatter, sting.  
 Plenty makes dainty, 125.  
 Plough deep whilst sluggards sleep, and you shall have corn to sell and to keep.  
 Plough or not plough, you must pay your rent. *Span.*  
 Pluck not a courtesy in the bud, before it is ripe.  
 Poets are born, but orators are made.  
 Point not at other's spots with a foul finger.  
 Policy goes beyond strength.  
 Policy may be virtuous as well as vicious.  
 Poor and proud? Fy, fy, 125.  
 Poor folks are glad of pottage, 125.  
 Poor folks must say, Thank ye, for a little.

- Poor fowk are fain o' little, 253.  
 Poor fowk are soon pish'd on, 253.  
 Poor fowks' freends soon misken them, 253.  
 Poor men have no souls, 16.  
 Poor men seek meat for their stomach ; rich men stomach for their meat.  
 Poor men's tables are soon spread, 125.  
 Possession is eleven points in the law, and they say there are but twelve, 125, 253.  
 Possession is nine points of the law.  
 Pour not water on a drowned mouse, 125.  
 Poverty breeds strife, 125.  
 Poverty craves many things, but avarice more. *Ital.*  
 Poverty is a complication of evils.  
 Poverty is not a shame, but the being ashamed of it is.  
 Poverty is shamefully born by a sluggard.  
 Poverty is the mother of all arts.  
 Poverty is the mother of health, 17.  
 Poverty makes a man acquainted with strange bed-fellows.  
 Poverty on an old man's back is a heavy burthen.  
 Poverty parteth friends (or fellowship), 17.  
 Poverty parteth good fellowship, 125.  
 Poverty trieth friends.  
 Power weakeneth the wicked, 267.  
 Powis is the paradise of Wales, 269.  
 Practice makes perfect.  
 Practise what you preach.  
 Praise is pleasing to him that thinks he deserves it.  
 Praise is the hire of virtue. *Cicero.*  
 Praise makes good men better, and bad men worse.  
 Praise not the day before night, 91.  
 Praise not the ford, till you are safe over.  
 Praise not the unworthy on account of their wealth. *Biog.*  
 Praise the sea, but keep on land, 130.  
 Praise without profit puts little in the pot.  
 Prate is but prate ; 'tis money buys land, 116.  
 Prate is prate ; but it's the duck that lays the egg, 58.  
 Prayer should be the key of the day, and the lock of the night.  
 Prayers and provender hinder no man's journey, 115, 125.  
 Precepts may lead, but examples draw.  
 Prefer loss to unjust gain.

- Preserve thyself from the occasion, and God will preserve thee from the sin.  
 Presumption first blinds a man, and then sets him a running.  
 Prettiness dies quickly, 17.  
 Prettiness makes no pottage, 126.  
 Prevention is better than cure.  
 Pride an' grace ne'er dwell in one place, 253.  
 Pride and poverty are ill met, yet often together.  
 Pride and swerness tak meikle uphauding, 253.  
 Pride breakfasted with plenty, dined with poverty, and supped with infamy.  
 Pride feels no cold, 126.  
 Pride finds nae cauld, 253.  
 Pride goes before, and shame follows after, 126.  
 Pride had rather go out of the way, than go behind.  
 Pride in prosperity turns to misery in adversity.  
 Pride increaseth our enemies, but putteth our friends to flight.  
 Pride is as loud a beggar as want, and a great deal more saucy.  
 Pride is the sworn enemy to content.  
 Pride, joined with many virtues, chokes them all.  
 Pride loves no man, and is beloved of no man.  
 Pride may lurk under a thread-bare cloak.  
 Pride ne'er leaves its master till it gets a fa', 253.  
 Pride often borrows the cloak of humility.  
 Pride scorns a director, and choler a counsellor.  
 Pride scorns the vulgar, yet lies at its mercy.  
 Pride that dines on vanity, sups on contempt.  
 Pride will have a fall, 126, 253.  
 Priests an' dooes mak foul houses, 253.  
 Procrastination is the thief of time.  
 Proffered service stinks, 126.  
 Promises are like pie-crust, made to be broken.  
 Promises may get friends, but 'tis performances that keep them.  
 Proo naunt your mare puts, 58.  
 Prospect is often better than possession.  
 Prosperity and vanity are often lodged together.  
 Prosperity destroys fools, and endangers the wise.  
 Prosperity discovers vices, and adversity virtue.  
 Prosperity engenders sloth. *Livy.*  
 Prosperity gets followers, but adversity distinguishes them.  
 Prosperity lets go the bridle.

- Prosperity makes friends, and adversity tries them. *Pacuvius*.  
 Prosperous men seldom mend their faults.  
 Proud as a peacock ; all strut and shew.  
 Proud looks lose hearts, but courteous words win them.  
 Prove thy friend ere thou have need, 96.  
 Provender pricks him, 175.  
 Provide for the worst, the best will save itself.  
 Provide for thy soul by doing good works, 271.  
 Providence is better than rent, 17.  
 Provision in season makes a bien house, 253.  
 Prudent cruelty is better than foolish pity.  
 Prudent pauses forward business.  
 Public reproof hardens shame.  
 Puddings an' paramours shou'd be hastily handled, 253.  
 Puddings an' wort are hasty dirt, 253.  
 Puff not against the wind, 142.  
 Pull down your hat on the wind side, 22.  
 Pull hair and hair and you'll make the carle bald, 126.  
 Pull off the skin in the streets, and receive thy wages, 279.  
 Punch Cole, cut candle, set brand on end, neither good house-  
 wife, nor good housewife's friend, 195.  
 Punctuality is the soul of business.  
 Purposing without performing is mere fooling.  
 Put a coward to his mettle, and he'll fight the devil, 253.  
 Put a miller, a weaver, and a tailor in a bag, and shake them,  
 the first that comes out will be a thief, 62.  
 Put a spoke in his wheel.  
 Put a stool in the sun, when one knave rises another will come,  
 viz. to places of profit, 135.  
 Put another man's child into your bosom, and he'll creep out  
 at your elbow, 46.  
 Put no faith in tale-bearers.  
 Put not a naked sword in a mad man's hand, 135.  
 Put not an embroidered crupper on an ass.  
 Put not thy hand between the bark and the tree, 100.  
 Put not your foot in it.  
 Put off your armour, and then shew your courage.  
 Put on your spurs, an' be at your speed, 253.  
 Put twa pennies in a purse an' they'll creep thegither, 253.  
 Put up your pipes, and go to Lockington wake, 210.  
 Put your finger in the fire, and say 'twas your ill fortune, 253

Put your hand i' the creel, an' tak out an adder or an eel, 253.  
 Put your hand nae farther than your sleeve will reach, 253.  
 Putney, 221.  
 Pylades and Orestes died long ago, and left no successors.

## Q.

Quackery has no friend like gullibility.  
 Quality without quantity is little thought o', 253.  
 Quarrelling dogs come halting home.  
 Quarrels could not last long, were but prudence on one side:  
 Quartan agues kill old men, and cure young.  
 Quey-caufs are dear veal, 253.  
 Quick and nimble; more like a bear than a squirrel.  
 Quick and nimble, it will be your own another day, 58.  
 Quick at meat, quick at work, 127.  
 Quick come, quick go.  
 Quick, for ye'll ne'er be cleanly, 254.  
 Quick landlords make careful tenants, 109.  
 Quick returns mak' rich merchants, 254.  
 Quick wits are generally conceited.  
 Quickly too'd (i. e. toothed) and quickly go, quickly will thy  
 mother have moe, 46.  
 Quiet sleep feels no foul weather.  
 Quit not certainty for hope, 251.  
 Quoath the young cock, I'll neither meddle nor make, 51.

## R.

Rackless youth maks ruefu' eild, 254.  
 Ragged colts may make fine horses, 80.  
 Raining cats and dogs.  
 Raise no more spirits than you can conjure upon, 127, 254.  
 Ramsay the rich, 206.  
 Rare commodities are worth more than good, 270.  
 Rash presumption is a ladder, which will break the mounter's  
 neck.  
 Rashness is not valour.  
 Rat him awa wi' butter an' eggs, 254.  
 Rather go to bed supperless, than rise in debt.  
 Rather sell than be poor, 274.  
 Rather spill your joke than tine your freend, 254.  
 Raw dads mak fat lads, 254.  
 Raw leather will stretch, 127, 254.

- Raw pulleyn, veal, and fish, make the church-yards fat, 30.  
 Read, try, judge, and speak as you find, says old Suffolk, 62.  
 Ready money is ready medicine.  
 Ready money will away, 14.  
 Reason binds the man, 254.  
 Reason governs the wise man, and cudgels the fool.  
 Rebuke with soft words and hard arguments.  
 Rebukes ought not to have a grain more of salt than of sugar.  
 Reckless youth makes rueful age, 254. *Scotch.*  
 Reckon not your chickens before they are hatched, 81.  
 Reckon right, and February hath thirty-one days, 7.  
 Reckoners without their host reckon twice.  
 Red herring ne'er spake word but e'en ; broil my back but not my weamb, 38.  
 Refuse a wife with one fault and take one with two.  
 Regal honours have regal cares.  
 Regulate thy own passions, and bear those of others.  
 Rejoice shrovetide, to-day, for to-morrow you'll be ashes.  
 Religion hath true lasting joys ; weigh all, and so, if anything have more, let heaven go.  
 Religion is the best armour, but the worst cloak.  
 Religious contention is the devil's harvest. *Ry.*  
 Remove an old tree, and it will wither to death, 17.  
 Remove not the ancient land-marks which thy fathers have set. *Solomon.*  
 Repentance is not to be measured by inches and hours.  
 Repentance is the whip for fools.  
 Reprove others, but correct thyself.  
 Reprove thy friend privately ; commend him publicly. *Solon.*  
 Reputation is commonly measured by the acre.  
 Reputation is often got without merit, and lost without fault.  
 Reputation serves to virtue as light does to a picture.  
 Reproof never does a wise man harm.  
 Reserve the master-blow ; i. e. teach not all thy skill, lest the scholar over-reach or insult the master, 17.  
 Respect a man, he will do the more, 268.  
 Restive horses must be roughly dealt with.  
 Revenge in cold blood is the devil's own act and deed.  
 Revenge is sweet.  
 Rewards and punishments are the basis of good government.  
 Reynard is still Reynard, though he put on a cowl.  
 Rich fowk hae routh o'freends. 254.

- Rich men, and fortunate men, have need of much prudence.  
 Rich men feel misfortunes that pass over poor men's heads.  
 Rich men have no faults.  
 Rich men's spots are covered with money.  
 Riches abuse them who know not how to use them.  
 Riches are but the baggage of fortune, 18.  
 Riches are like muck, which stink in a heap, but spread abroad,  
 make the earth fruitful, 18.  
 Riches have made more men covetous, than covetousness hath  
 made men rich.  
 Riches have wings.  
 Riches, like manure, do no good till they are spread.  
 Riches rule the roast, 59.  
 Riches serve a wise man, but command a fool.  
 Riches well got, and well used, are a great blessing.  
 Ride a horse and a mare on the shoulders, an ass and a mule  
 on the buttocks, 39.  
 Ride fair, an' jap nane, 254.  
 Ride softly, that we may come sooner home, 133.  
 Right coral calls for no colouring.  
 Right, master, right; four nobles a year is a crown a quarter, 58.  
 Right mixture makes good mortar, 254.  
 Right, Roger; your sow's good mutton, 58.  
 Right wrangs nae man, 254.  
 Robin that herds on the heights can be as blith as Sir Robert  
 the knight, 254.  
 Rolling stones gather no moss, 128, 254.  
 Rome was not built in a day, 128, 254.  
 Room for cuckolds, 58.  
 Roose the fair day at e'en, 254.  
 Roose the ford as ye find it, 254.  
 Roses have thorns.  
 Rough as it runs, as the boy said when his ass kicked him, 191  
 Royet lads may mak sober men, 254.  
 Rub and a good cast, 59.  
 Ruddle Ruddleman, 219.  
 Rue an' thyme grow baith in ae garden, 254.  
 Rule lust, temper the tongue, and bridle the belly, 18.  
 Rule youth weel, an' eild will rule itsel, 254.  
 Run tap, run tapster, 63.  
 Running hares do not need the spur. *Ital.*  
 Bynt you, witch, quoth Bessie Lockit to her mother, 225.

## S.

- Sadness and gladness succeed each other, 129.**  
**Safe bind, safe find.**  
**Saft fire maks sweet mawt, 255.**  
**Said the chevin to the trout, my head's worth all thy bouk, 38.**  
**Sail, quoth the king; hold, saith the wind.**  
**Sain yoursel frae the de'il an' the laird's bairns, 256.**  
**Sair cravers are ay ill payers, 254.**  
**Sairy be your meal-pock, an' ay your neive i' the neuk o't, 256**  
**Saith Solomon the wise, "A good wife's a good prize," 44.**  
**Salisbury Plain is seldom without a thief or twain, 223.**  
**Salmon and sermon have their season in Lent, 18.**  
**Salt cooks bear blame, but fresh bear shame, 81.**  
**Samson was a strong man, yet could not pay money before  
 he had it, 56.**  
**Satires run faster than panegyrics.**  
**Sauce for the goose is sauce for the gander.**  
**Saut, quo' the souter, when he had eaten the cow a' but the  
 tail, 256.**  
**Save a thief from the gallows, and he'll be the first shall cut  
 your throat, 136.**  
**Save something for the man that rides on the white horse, 129.**  
**Saving is getting.**  
**Saw thin, shear thin, 255.**  
**Say no ill of the year till it be past, 16.**  
**Say nothing of my debts unless you mean to pay them.**  
**Say nothing when you are dead, 59.**  
**Say still no, an' ye'll ne'er be married, 254.**  
**Say well, and do well, end with one letter; say well is good,  
 but do well is better, 130.**  
**Saying and doing are two things, 129.**  
**Saying gangs cheap, 255.**  
**Scabby heads love not the comb.**  
**Scald not your lips in another man's pottage, 67.**  
**Scalded cats fear even cold water.**  
**Scandal will rub out like dirt when it is dry.**  
**Scanderbeg's sword must have Scanderbeg's arm.**  
**Scant o' cheeks maks a lang nose, 256.**  
**Scart the cog wa'd sup mair, 254.**  
**Scatter with one hand, gather with two, 267.**



- Sceptres and suitors hate competitors.  
 School-boys are the most reasonable people in the world ; they care not how little they have for their money, 59.  
 Scorn at first makes after-love the more.  
 Scorn comes commonly wi' skaith, 254.  
 Scorning is catching, 130.  
 Scotsmen reckon ay frae an ill hour, 256.  
 Scratch my breech, and I'll claw your elbow, 130.  
 Search not a wound too deep, lest thou make a new one.  
 Second thoughts are best.  
 Secret mines may take the town, when open battery cannot.  
 See for your love, and buy for your money, 170.  
 See how we apples swim, quoth the horse-t—d, 166.  
 See, listen, and be silent, and you will live in peace. *Ital.*  
 Seeing's believing, but feeling's the truth, 130, 254.  
 Seek love and it will shun you, haste away, and 'twill outrun you.  
 Seek not to reform every one's dial by your own watch.  
 Seek till you find, and you'll not lose your labour, 130.  
 Seek your salve where you got your sore.  
 Seek your saw whar ye gat your ail, an' beg your barm wiar you buy your ale, 255.  
 Seeth stanes in butter the broo will be gude, 254.  
 Self do, self have, 130.  
 Self-exaltation is the fool's paradise.  
 Self-love is a mote in every man's eye, 130.  
 Self-praise is no recommendation.  
 Self-preservation is the first law of nature.  
 Seldom comes a better, 130.  
 Seldom lies the de'il dead by the dyke-side, 255.  
 Seldom lies the devil dead in a ditch, 86.  
 Seldom rides tyne the spurs, 255.  
 Seldom seen, soon forgotten, 130, 255.  
 Sell not the bear's skin before you have caught him, 69.  
 Send a fool to the market, and a fool he'll return, 94.  
 Send a wise man of an errand, and say nothing to him, 143.  
 Send an' fetch, 255.  
 Send not for a hatchet to break open an egg with.  
 Send not to market for trouble.  
 Send verdingles to Broad-gates, in Oxford, 219.  
 Send you to the sea, ye'll na get saut water, 255.

- Send your noble blood to market and see what it will buy.  
 September blow soft, till the fruit's in the loft, 34.  
 Serpents engender in still waters.  
 Servants should put on patience, when they put on a livery.  
 Servants will not be diligent, where the master's negligent.  
 Serve a great man, and you will know what sorrow is. *Span.*  
 Serve yoursel till your bairns come to age, 254.  
 Service is no inheritance, 130.  
 Serving one's own passions is the greatest slavery.  
 Set a beggar on horseback, he'll ride to the devil, 70.  
 Set a cow to catch a hare, 177.  
 Set a fool to roast eggs, and a wise man to eat them, 158.  
 Set a stout heart to a stay brae, 254.  
 Set a thief to catch a thief, 136, 254.  
 Set hard heart against hard hap, 110.  
 Set not your house on fire to be revenged of the moon.  
 Set not your loaf in till the oven's hot.  
 Set that down on the back side o' your count-book, 254.  
 Set the hare's head against the goose's giblets, 164.  
 Set the saddle on the right horse, 129.  
 Set trees at Alhallo'n-tide, and command them to prosper.  
   Set them after Candlemas, and entreat them to grow, 38.  
 Set trees poor and they will grow rich ; set them rich and  
   they will grow poor, 39.  
 Set your heart at rest, 176.  
 Seven may be company, but nine are confusion.  
 Shake a bridle over a Yorkshireman's grave, and he'll rise and  
   steal a horse, 225.  
 Shake a Leicestershire man by the collar, and you shall hear  
   the beans rattle in his belly.  
 Shall the goslins teach the goose to swim ?  
 Shallow waters mak maist din, 254.  
 Shallow wits censure every thing that is beyond their depth.  
 Shame fa' them that shame think to do themselves a gude turn,  
   255.  
 Shame may restrain what the law does not prohibit. *Seneca.*  
 Shame's past the shed o' your hair, 255.  
 Shameless craving must have shameful nay, 131.  
 Shameless pray must have shameless nay.  
 Share and share alike ; some all, some ne'er a white, 131.  
 Share not pears with your master, either in jest or in earnest.

- Sharp stomachs make short devotion, 254.  
 Shaw me the guest the house is the war o', 256.  
 Shaw me the man an' I'll shaw you the law, 256.  
 She bride's it. She bridles up the head, or acts the bride, 56.  
 She can laugh and cry, both in a wind.  
 She cannot leap an inch from a slut.  
 She goes as if she cracked nuts with her tail, 193.  
 She had rather kiss than spin, 167.  
 She has been stung by a serpent; *i. e.* she is with child, 59.  
 She has broken her pipkin.  
 She has less beauty than her picture, and truly not much  
 more wit.  
 She hath a gad-bee in her tail.  
 She hath a mark after her mother, 170.  
 She hath been at London to call a strea a straw, and a waw  
 a wall, 55.  
 She hath broken her elbow, 158.  
 She hath broken her elbow at the church door, 151.  
 She hath broken her leg above the knee, 168.  
 She hath given Lawton gate a clap, 199.  
 She hath other tow on her distaff.  
 She hauds up her head like a hen drinking water, 254.  
 She is a wise wife that wats her ain weird, 254.  
 She is as common as a barber's chair, 64.  
 She is as crusty as that is hard baked, 155.  
 She is as quiet as a wasp in one's nose, 61.  
 She is at her last prayers, 58.  
 She is like a cat, she will play with her own tail, 64, 187.  
 She is like a Waterford heifer, beef to the heels, 270.  
 She is neither wife, widow, nor maid, 64, 182.  
 She is one of my aunts, that made my uncle go a begging, 148.  
 She is one of my aunts, that my uncle never got any good of,  
 148.  
 She is past dying of her first child, 157.  
 She is well-married, who has neither mother-in-law nor sister-  
 in-law by her husband. *Span.*  
 She lies backward, and lets out her fore rooms, 64.  
 She lives by love, and lumps in corners, 55.  
 She looked on me as a cow on a bastard calf, 55.  
 She looks as if butter would not melt in her mouth, 254.  
 She looks like a cow-t—d stuck with primroses.

- She loves the poor well, but cannot abide beggars, 169.  
 She plays the whore for apples, and then bestows them upon the sick, 277.  
 She shines like a dry cow-t—d.  
 She simpers like a bride on her wedding day, 191.  
 She simpers like a furmity-kettle, 191.  
 She simpers like a riven dish, 191.  
 She stamps like a ewe upon yeaning, 179, 191.  
 She that gazes much, spins not much.  
 She that hath an ill husband shews it in her dress.  
 She that hath spice enough may season as she likes.  
 She that is ashamed to eat at table, eats in private.  
 She that looks too much *at* herself, looks too little *to* herself.  
 She that loseth her modesty and honesty hath nothing else worth losing.  
 She that marries ill never wants something to say for it.  
 She that takts gifts hersel she sells, an' she that gie's them does naething else, 256.  
 She turns up her eyes like an old w— at a christening.  
 She was a neat dame that washed the ass's face.  
 She was so hungry she could not stay for the parson to say grace.  
 She wears the breeches.  
 She who is born a beauty is half married.  
 She who is born handsome is born married, 100.  
 She will as soon part with the cook as the porridge.  
 She will scold the devil out of a haunted house.  
 She will stay at home, perhaps, if her leg be broke.  
 She's a good maid, but for thought, word, and deed, 170.  
 She's a foul bird that files her ain nest, 255.  
 She's a sairy mouse that has but ae hole, 255.  
 She's a wagtail, 64.  
 She's an holiday dame, 54.  
 She's as right as my leg, 64.  
 She's better than she's bonny, 254.  
 She's cured of a tympany with two heels, 181.  
 She's loose in the hilts, 64.  
 She's na to be made a sang o', 256.  
 She's not a good housewife that will not wind up her bottom, i. e. take off her drink, 64.  
 She's one of us, 64.

- Shear sheep that have them, 131.  
 Shear your sheep in May, and shear them all away, 33.  
 Shew me a liar, and I'll shew you a thief, 110.  
 Shew me a man without a spot, and I'll shew you a maid  
 without a fault.  
 Ships fear fire more than water, 18.  
 Sh—n luck's good luck, 131.  
 Shod i' the cradle, an' barefoot on the stibble, 255.  
 Short acquaintance brings repentance, 131.  
 Short and sweet, 131.  
 Short pleasure, long lament, 132.  
 Short reckonings are soon cleared.  
 Short reckonings make long friends.  
 Short shooting loses the game, 132.  
 Sic as ye gie sic will ye get, 255.  
 Sic man sic master, sic priest sic offering, 255.  
 Sic reek as is therein comes out o' the lum, 255.  
 Sichem marries the wife (*viz.* Dinah); and Mifgæus is circum-  
 cised (*i. e.* punished), 273.  
 Sick of the idle crick, and the belly wark in the heel, 167.  
 Sick of the idles, 167.  
 Sick of the Lombard fever, 55.  
 Sick of the mulligrubs with eating chopped hay, 56.  
 Sickness is felt, but health not at all.  
 Sickness tells us what we are.  
 Sickness will spoil the happiness of an emperor, as well as  
 mine.  
 Sift him grain by grain, and you will find him all chaff.  
 Sigh not, but send, he'll come if he be unchanged, 59.  
 Silent men, like still waters, are deep and dangerous.  
 Silence is a fine jewel for a woman, but it's little worn.  
 Silence is consent, 132.  
 Silence is the best ornament of a woman, 18.  
 Silence is wisdom, and gets friends, 271.  
 Silence is wisdom, when speaking is folly.  
 Silence seldom doth harm, 18.  
 Silks and satins put out the fire in the kitchen, 19.  
 Silks and satins, scarlets and velvets, put out the kitchen fire.  
 Silly bairns are eith to lear, 255.  
 Sim steals the horse, and carries home the bridle honestly.  
 Since he cannot be revenged on the ass, he falls upon the  
 pack-saddle.

Single long, shame at last, 268.

Sink or swim, 177.

Sins and debts are always more than we think them to be.

Sir Hugh's bones, 65.

Sir John Barleycorn's the strongest knight, 69.

Sirrah your dog, sirrah not me; for I was born before you could see, 59.

Sit in your place, and none can make you rise, 19.

Sit still rather than rise and fall down.

Six awls make a shoemaker, 49.

Six feet of earth make all men equal.

Skiddaw, Lauvellin, and Casticand, are the highest hills in all England, 201.

Slander flings stones at itself,

Slander leaves a score behind it, 19, 256.

Slanderers are the devil's bellows, to blow up contention.

Slavering folks kiss sweet, but snotty folks are wise, 133.

Sleep without supping, and wake without owing.

Sloth is the key to poverty, 132.

Sloth is the mother of poverty.

Sloth, like rust, consumes faster than labour wears.

Sloth makes all things difficult, but industry all things easy.

Sloth turneth the edge of wit, 19.

Slow at meat, slow at work. 256.

Slow and sure, like Pedley's mare, 178, 193.

Slow fire makes sweet malt, 133.

Sluggards are never great scholars.

Sluggards' guise, slow to bed, and slow to rise.

Sluts are good enough to make slovens' pottage, 132.

Sly knavery is too hard for honest wisdom.

Sma' fish are better than nae fish, 255.

Sma' winnings mak a heavy purse, 255.

Small birds must have meat, 72.

Small cheer and great welcome make a great feast.

Small faults indulged are little thieves, that let in greater.

Small invitation will serve a beggar.

Small rain lays great dust, 127.

Small stomachs, light heels.

Small wounds, if many, may be mortal.

Smoke, raining into the house, and a scolding wife, will make a man run out of doors.

Smooth waters rin deep, 255.

Snapping so short, (wondering) makes you look so lean, 59.

Snotty folks are sweet, but slaving folks are weet, 132.

Snow for a se'nnight is a mother to the earth, for ever after a step-mother, 40.

Snow is white, and lies in the dyke, and every man lets it lie; pepper is black, and hath a good smack, and every man doth it buy.

So got, so gone, 99.

So I be warm, let the people laugh.

So live and hope as if thou would'st die immediately. *Pliny.*

So many countries, so many customs, 81.

So many frosts in March, so many in May, 33.

So many men, so many minds, 114.

So many mists as in March you see, so many frosts in May will be, 33.

So now you act like yourself, and nobody will trust you.

So the miracle be wrought, what matter if the devil did it.

So we have the chink, we'll bear the stink, 78.

So yourself be good, a fig for your grandfather.

Soft and fair goes far.

Soft fire makes sweet malt, 133.

Soft words are hard arguments, 144.

Soft words break no bones, 144.

Soft words hurt not the mouth, 144.

Soldiers are martyrs to ambition.

Soldiers in peace are like chimnies in summer, 19.

Solitude dulls the thought, too much company dissipates it.

Some are always busy, and never do anything.

Some are atheists only in fair weather.

Some are wise, and some are otherwise, 143.

Some body may come to kame your head backwards, 266.

Some go to law for the wagging of a straw.

Some good, some bad, as sheep come to the fold, 162.

Some good things I do not love; a good long mile, good small beer, and a good old woman, 98.

Some had rather guess at much, than take the pains to learn a little.

Some hae a hantle fauts, ye're only a ne'er-do-weel, 255.

Some have been thought brave, because they were afraid to run away.

- Some have the hap, some stick in the gap, 100.  
 Some injure all they fear, and hate all they injure.  
 Some men must love my lady, and some Joan.  
 Some part of Kent hath health, and no wealth, viz. East Kent ;  
 some wealth, and no health, viz. the Weald of Kent ; some  
 both health and wealth, viz. the middle of the county, and  
 parts near London, 209.  
 Some rain, some rest, 58.  
 Some savers in a house do well, 129.  
 Some that speak no ill of any, do no good to any.  
 Some would play a tune, before you can tune your fiddle.  
 Something hath some savour, 133.  
 Sometimes it is better to give your apple away than eat it  
 yourself.  
 Sometimes words hurt more than swords.  
 Soon crooks the tree that good gambrel would be, 83.  
 Soon enough, if weel enough, 255.  
 Soon got, soon spent, 255.  
 Soon hot, soon cold, 133.  
 Soon learnt, soon forgotten.  
 Soon ripe, soon rotten, 128.  
 Soon todd, soon with God, 20.  
 Sooner said than done.  
 Sooth bourd is nae bourd, 255.  
 Sorrow an' ill weather come unsent for, 255.  
 Sorrow and an evil life maketh soon an old wife, 133.  
 Sorrow comes unsent for, 133.  
 Sorrow ends not when it seemeth done.  
 Sorrow for a husband, is like a pain in the elbow, sharp and  
 short.  
 Sorrow is always dry, 133.  
 Sorrow is good for nothing but sin, 19.  
 Sorrow will pay no debt, 133.  
 Sour grapes, as the fox said when he could not reach them.  
 Sour grapes can ne'er make sweet wine.  
 Souters an' taylors count hours, 256.  
 Souters shou'd na gae ayont their last, 256.  
 Souters shou'd na be sailors that can neither steer nor row,  
 253.  
 Sow beans in the mud, and they'll grow like wood, 36.  
 Sow good works, and thou shalt reap gladness.



- Sow or set beans in Candlemas waddle, 38.  
 Sow wheat in dirt, and rye in dust.  
 Spaniels that fawn when beaten, will never forsake their masters.  
 Spare at the brim, not at the bottom.  
 Spare at the spicket and let it out at the bung-hole, 178.  
 Spare the rod, and spoil the child, 128.  
 Spare to speak, and spare to speed, 133.  
 Spare well and spend well.  
 Spare when you are young, and spend when you are old.  
 Spare your breath to cool your pottage, 151.  
 Sparrows fight for corn, which is none of their own.  
 Speak fair, and think what you will, 133.  
 Speak gude o' pipers, your father was a fiddler, 255.  
 Speak little and to the purpose, and you will pass for somebody.  
 Speak the truth, and shame the devil, 138.  
 Speak well, even to bad men, 271.  
 Speak well of the dead, 84.  
 Speak well of your friend, of your enemy say nothing.  
 Speak what you will, bad men will turn it ill.  
 Speak when you are spoke to ; come when you are called, 134.  
 Spears are not made of bulrushes.  
 Speech is the gift of all, but the thought of few. *Cato*.  
 Speech is the picture of the mind, 19.  
 Speedy execution is the mother of good fortune.  
 Speer at Jock Thief if I be a leal man, 255.  
 Spend and be free, but make no waste, 19.  
 Spend, and God will send, 134.  
 Spend not, where you may save ; spare not, where you must spend, 134.  
 Spick and span new, 178.  
 Spilt wine is worse than water, 255.  
 Spin not too fine a thread, lest it break in weaving up.  
 Spit in his mouth, and make him a mastiff, 59.  
 Spit in your hand, and take better hold, 178.  
 Spit not against heaven, 'twill fall back in thy face.  
 Spit on a stane an' it will be wet at last, 255.  
 Sport is sweetest when no spectators, 134.  
 Spread the table, and contention will cease, 280.  
 Spur not a free horse to death.

- St. Bartholomew brings the cold dew, 38.  
 St. Benedick, sow thy pease, or keep them in thy rick, 38.  
 St. Giles' breed ; fat, ragged, and saucy.  
 St. Matthee, shut up the bee, 38.  
 St. Matthew brings on the cold dew.  
 St. Marthie sends sap into the tree, 37.  
 St. Mattho, take thy hopper, and sow, 38.  
 St. Matthy all the year goes by, 38.  
 St. Peter's in the Poor, where's no tavern, alehouse, or sign at the door, 214.  
 St. Valentine, set thy hopper by mine, 38.  
 Stabbed with a Brydport dagger, 202.  
 Stake not thy head against another's hat.  
 Stale colewort in a fresh dish.  
 Standers-by see more than gamesters, 134.  
 Standing pools gather filth, 134, 255.  
 Stars are not seen by sun-shine.  
 Starve 'm, Rob 'm, and Cheat 'm, 207.  
 Stay, an' drink o' your ain browst, 255.  
 Stay till you have sheep before you shear them.  
 Steal a pig, and give the trotters for God's sake. *Span.*  
 Steal my goose, and stick me down a feather, 162.  
 Steal the goose, and give the giblets in alms, 20.  
 Steal the horse, and carry home the bridle, 134.  
 Step after step the ladder is ascended, 20.  
 Steer not after every mariner's direction.  
 Still he fisheth that catcheth one, 93.  
 Still waters are the deepest.  
 Stop a little, to make an end the sooner.  
 Stopford law; no stake, no draw, 199.  
 Store is no sore, 135.  
 Stown dints are sweetest, 255.  
 Straight trees have crooked roots.  
 Strand-on-the-Green, thirteen houses, fourteen cuckolds, and never a house between, 212.  
 Stretch your arm no further than your sleeve will reach, 67.  
 Stretch your legs according to your coverlet, 20.  
 Stretching and yawning leadeth to bed, 59.  
 Stretton in the Street, where shrews meet, 219.  
 Strike, Dawkin ; the devil is in the hemp, 52.  
 Strike while the iron is hot, 107, 255.  
 Striking and not making it felt, is anger lost.

- Strive not against the stream.  
 Striving to better, oft we mar what's well.  
 Study sickness while you are well.  
 Stuffing huds out storms, 255.  
 Sturt pays nae debt, 255.  
 Subtility set a trap, and caught itself.  
 Success consecrates the foulest crimes. *Seneca.*  
 Success is never blamed.  
 Success makes a fool seem wise.  
 Successful guilt is the bane of society. *Publius Syrus.*  
 Such a father, such a son, 7, 255.  
 Such a reason pissed my goose, 57.  
 Such a welcome, such a farewell, 22.  
 Such as are careless of themselves, can hardly be mindful of others. *Thales.*  
 Such as give ear to slanderers, are worse than slanderers themselves. *Domitian.*  
 Such as the priest, such is the clerk.  
 Such as the tree is, such is the fruit, 137.  
 Such envious things the women are, that fellow flirts they cannot bear.  
 Such is the government, such are the people. *Ital.*  
 Sudden friendship, sure repentance, 255.  
 Sudden glory soon goes out.  
 Sudden joy kills sooner than excessive grief.  
 Sudden movements of the mind often break out either for great good or great evil. *Homer.*  
 Sudden passions are hard to be managed.  
 Sudden trust brings sudden repentance.  
 Sue a beggar, and get a louse, 70.  
 Suffering for a friend doubleth the friendship.  
 Suffolk fair maids, 220.  
 Suffolk milk, 220.  
 Sup, Simon, the best is at the bottom, 64.  
 Sup'd-out wort was ne'er gude ale, 255.  
 Supple knees feed arrogance.  
 Sure bind sure find, 135.  
 Sure, that's a butcher's horse, he carries a calf so well.  
 Surely she wears low-heel'd shoes, she's so apt to fall backwards.  
 Surfeits slay mae than swords, 255.

Surgeons should have an eagle's eye, a lion's heart, and a lady's hand.

Suspect the meaning, and regard not speeches. *Socrates.*

Suspicion is the virtue of a coward.

Suspicion may be no fault, but shewing it is a great one.

Sutton for mutton, Cashalton for beeves, Epsom for whores, and Ewel for thieves, 221.

Sutton Wall and Kenchester Hill are able to buy London, were it to sell, 206.

Swear by your burnt shins, 256.

Sweep before your own door, 135.

Sweer to bed, an' sweer up i' the morning, 255.

Sweet discourse makes short days and nights, 6.

Sweet-heart and bag-pudding, 60.

Sweet-heart and honey-bird keeps no house, 42.

Sweet i' the bed an' sweer up i' the morning, is na the best house-wife, 256.

Sweet meat must have sour sauce, 135.

Sweet words butter no parsnips.

Swine, women, and bees, cannot be turned, 138.

Sympathy of manners maketh conjunction of minds.

## T

Tailors and writers must mind the fashion.

Tailors' shreds are worth the cutting, 135.

Take a man by his word and a cow by her horns, 260.

Tak a pint an' 'gree, the law's costly, 256.

Tak him up there wi' his five eggs, an' four o' them rotten, 260.

Tak me na up afore I fa', 256.

Tak part o' the pelf when the pack's dealing, 259.

Tak the bit, an' the buffet wi't, 256.

Tak your ain will, an' then ye'll no die o' the pet, 256.

Tak your thanks to feed your cat, 256.

Take a vine of a good soil, and a daughter of a good mother, 39.

Take all, and pay the baker, 65, 180, 256.

Take a hair of the same dog that bit you, 256.

Take away fuel, take away flame, 97.

Take away my good name, take away my life, 118.

Take care of the pence, the pounds will take care of themselves.

Take courage, younger than thou have been hanged.

Take heed, girl, of the promise of a man; for it will run like a crab. *Span.*

- Take heed is a good read, 102.  
 Take heed of an ox before, an ass behind, and a monk (or knave) on all sides, 16.  
 Take heed of enemies reconciled, and of meat twice boiled, 17.  
 Take heed will surely speed.  
 Take heed you find not that you do not seek, 7.  
 Take hold of a good minute.  
 Take me upon your back, and you'll know what I weigh.  
 Take not a musket to kill a butterfly.  
 Take the chestnuts out of the fire with a cat's paw.  
 Take the will for the deed.  
 Take time by the forelock.  
 Take time when time is, for time will away, 137, 259.  
 Take your venture, as many a good ship hath done, 256.  
 Take your wife's first advice, not her second, 8.  
 Tale-bearers are commonly a sort of half-witted men.  
 Tales of Robin Hood are good enough for fools, 128.  
 Talk is but talk; but 'tis money that buys land, 136.  
 Talk much, and err much, 20.  
 Talk of camps, but stay at home.  
 Talk of the devil and his imp appears.  
 Talk of the devil, and he'll either come or send, 86.  
 Talk of the war, but do not go to it. *Span*.  
 Talking pays no toll, 20.  
 Tarry long brings little home.  
 Teach your father to get children, 7.  
 Teach your grandam to spin.  
 Teach your grandmother to grope her ducks, 163.  
 Teach your grandame to sup sour milk, 163.  
 Teach your grandame to suck eggs, 163.  
 Teaching others, teacheth yourself.  
 Tell a lie, and find the truth, 55.  
 Tell a tale to a mare, and she'll let a fart.  
 Tell a woman she's a beauty, and the devil will tell her so ten times.  
 Tell it well, or say nothing.  
 Tell me it snows, 178.  
 Tell me news, 172.  
 Tell me the company you keep, and I'll tell you what you are.  
 Tell me the moon is made of green cheese, 171.  
 Tell me with whom thou goest, and I'll tell thee what, thou doest, 98.

- Tell money after your own father, 117.  
 Tell no tales out of school, 256.  
 Tell not all you know, nor do all you can. *Ital.*  
 Tell nothing to thy friend which thine enemy may not know.  
*Dan.*  
 Tell the truth and shame the devil.  
 Temperance is the best physic.  
 Temporizing is sometimes great wisdom.  
 Tenterden steeple's the cause of Goodwin's sands, 208.  
 Testons are gone to Oxford to study in Brazen-nose, 219.  
 That anger is not warrantable, that has seen two suns.  
 That bolt never came out of your quiver.  
 That cake came out of my oven.  
 That cat is out of kind that sweet milk will not lap, 76.  
 That char is char'd, as the good wife said when she had hanged  
 her husband, 153.  
 That city cannot prosper, where an ox is sold for less than a  
 fish.  
 That city is in a bad case, whose physician hath the gout, 272.  
 That dirt made this dust.  
 That dog barks more out of custom than care of the house.  
 That fish will soon be caught that nibbles at every bait.  
 That girdle will not gird me.  
 That goes against the shins, 59.  
 That goes in at one ear and out at the other, 246.  
 That grief is light which is capable of counsel.  
 That horse is troubled with corns, 54.  
 That is a prodigious plaister for so small a sore.  
 That is a wise delay which makes the road safe.  
 That is a woeful silly sheep that goes to the wolf to confess.  
 That is as likely as to see a hog fly.  
 That is as true as that the cat crew and the cock rocked the  
 cradle.  
 That is but a slippery happiness that fortune can give and  
 fortune take away.  
 That is but an empty purse that is full of other mens' money,  
 127.  
 That is good sport that fills the belly.  
 That is not always good in the maw that is sweet in the mouth,  
 115.  
 That is the bird that I would catch.

- That is the old tune upon the bagpipe.  
 That is the way to beggar's bush.  
 That is true which all men say, 137.  
 That is well spoken that is well taken, 134.  
 That little which is good fills the trencher, 13.  
 That man is well bought who costs but a salutation.  
 That man sins charitably who damns none but himself.  
 That mischief comes justly that is of your own seeking.  
 That must be true which all men say.  
 That patient is not like to recover who makes the doctor his heir.  
 That penny's well spent that saves a groat, 123.  
 That pilgrim is base that speaks ill of his staff. *Span.*  
 That sheep has his belly full that butts his companion. *Span.*  
 That sick man is not to be pitied, who hath his cure in his sleeve.  
 That sort of tympany which requires nine months to cure, 60.  
 That suit is best that best fits me, 135.  
 That that comes of a cat will catch mice, 76.  
 That which is sauce for the goose is sauce for the gander, 99.  
 That trial is not fair where affection is the judge.  
 That war is only just which is necessary.  
 That was laid on with a trowel, 64.  
 That was new in last year's almanack.  
 That which a man causes to be done he does himself.  
 That which blossoms in the spring will bring forth fruit in the autumn, 3.  
 That which covers thee discovers thee.  
 That which has its value from fancy is not very valuable.  
 That which is easily done is soon believed, 6.  
 That which is evil is soon learnt, 7.  
 That which is good for the back is bad for the head, 68.  
 That which is one man's meat is another man's poison, 121, 230.  
 That which is well done is twice done, 141.  
 That which makes wise men modest makes fools unmannerly.  
 That which may fall out at any time may fall out to-day.  
 That which one most forehats soonest comes to pass, 53.  
 That which proves too much proves nothing.  
 That which was bitter to endure may be sweet to remember.  
 That which we may live without we need not much covet.  
 That which will not be butter must be made into cheese, 75.

- That which will not be spun, let it not come between the spindle and the distaff, 19.
- That which will not make a pot may make a pot-lid.
- That would I fain see, said blind George of Hollowee, 177.
- That's a lie with a latchet, all the dogs in the town cannot match it, 169.
- That's a lie with a witness, 64.
- That's a loud one, 64.
- That's a tale o' twa drinks, 256.
- That's as true as I am his uncle, 60.
- That's but ae' doctor's opinion, 256.
- That's for the father, but na for the son, 256.
- That's for that, as butter's for fish, 256.
- That's my good that does me good, 98.
- That's my tale, whar's yours? 256.
- That's not good language that all understand not, 21.
- That's the cream of the jest, 51.
- That's the piece a step-bairn ne'er gets, 256.
- That's the way to catch the old one on the nest, 63.
- The absent party are always at fault, 1.
- The abundance of money ruins youth, 14.
- The abuse of riches is worse than the want of them.
- The accused is not guilty till he is convicted. *Lactantius*.
- The air of a window is as the stroke of a cross-bow, 31.
- The amity which wisdom uniteth not, folly will untie.
- The anger of a good man is the hardest to bear. *Publius Syrus*.
- The anvil fears no blows.
- The ape claspeth her young so long, that at last she killeth them, 2.
- The applause of the people is a blast of air.
- The approaches of love must be resisted at the first assault, lest they undermine at the second. *Pythagoras*.
- The army that comes off best loses some.
- The ass brays when he pleases.
- The ass knows well in whose face he brays. *Span*.
- The ass that brays most eats least, 3.
- The ass that carrieth wine drinketh water.
- The auld aver may die waiting for new grass, 256.
- The axe goes to the wood from whence it borrowed its helve, 272
- The back an' the belly haud every ane busy, 256.
- The back-door robbeth the house.



- The Bailiff of Bedford is coming, 197.  
 The bait hides the hook.  
 The balance distinguishes not between gold and lead, 2.  
 The banes o' a great estate are worth the piking, 257.  
 The barber learns to shave on the orphan's face. *Arabic.*  
 The barley-corn is the heart's key, 267.  
 The bear wants a tail, and cannot be lion, 222.  
 The bee from her industry in the summer eats honey all the winter.  
 The beggar is never out of his way, 2.  
 The beggar may sing before the thief, 2.  
 The beggars of Bath, 220.  
 The belly hates a long sermon.  
 The belly hath no ears, 71.  
 The belly is not filled with fair words, 71.  
 The belly is the commanding part of the body. *Homer.*  
 The belly teaches all arts.  
 The belly that's full may well fast.  
 The belly thinks the throat cut, 149.  
 The best cart may overthrow, 76.  
 The best colt needs breaking.  
 The best cloth may have a moth in it.  
 The best dog leaps the stile first, 56.  
 The best fish swim near the bottom.  
 The best friends are in the purse. *German.*  
 The best go first, the bad remain to mend.  
 The best horse needs breaking, and the aptest child needs teaching, 104.  
 The best is best cheap, 71.  
 The best metal is iron, the best vegetable wheat, and the worst animal man.  
 The best medals lose their lustre unless brightened by use.  
 The best mirror is an old friend, 8.  
 The best mode of instruction is to practise what we teach.  
 The best of the sport is to do the deed, and say nothing, 19.  
 The best patch is off the same cloth.  
 The best physicians are Dr. Diet, Dr. Quiet, and Dr. Mer-ryman, 29.  
 The best remedy against an ill man is much ground between both, 12.  
 The best remedy of affliction is submitting to Providence.

- The best surgeon is he of the soul, 267.  
 The best surgeon is he that has been well hacked himself.  
 The best thing in the world is to live above it.  
 The best things are worst to come by, 71.  
 The best throw of the dice is to throw them away.  
 The better the day, the better the deed, 84.  
 The better-natured, the sooner undone.  
 The better part of valour is discretion.  
 The better workman, the worse husband, 144.  
 The biggest horses are not the best travellers.  
 The bird that can sing, and won't sing, must be made to sing, 72.  
 The bitch that I mean is not a dog.  
 The biter is sometimes bit.  
 The black ox never trod on his feet, 173.  
 The blind eat many a fly, 73.  
 The blind horse is the hardiest, 260.  
 The blind man's wife needs no painting, 3.  
 The blood of the soldier makes the glory of the general.  
 The body is the socket of the soul, 3.  
 The body is the workhouse of the soul.  
 The book o' Maybees is very braid, 256.  
 The boughs that bear most hang lowest.  
 The brain that sows not corn plants thistles, 3.  
 The brains don't lie in the beard.  
 The brains of a fox will be of little service, if you play with the paw of a lion.  
 The breast-plate of innocence is not always scandal-proof.  
 The bride goes to her marriage-bed, but knows not what shall happen to her, 280.  
 The brightest of all things, the sun, hath its spots.  
 The brother had rather see the sister rich than make her so, 132.  
 The burden which was thoughtlessly got must be patiently borne. *Gaelic.*  
 The burnt child dreads the fire, 75.  
 The butcher looked for his knife, when he had it in his mouth, 152.  
 The calmest husbands make the stormiest wives.  
 The camel going to seek horns, lost his ears, 273.  
 The case is alter'd, quoth Plowden, 147.  
 The cat and dog may kiss, yet are none the better friends.

- The cat hath eaten her count, 51.  
 The cat in gloves catches no mice.  
 The cat invites the mouse to a feast.  
 The cat is fain the fish to eat, but hath no will to wet her feet.  
 The cat is hungry when a crust contents her, 3.  
 The cat is in the cream-pot. 152.  
 The cat is in the dove-house. *Span.*  
 The cat knows whose lips she licks, 77.  
 The cat loves fish, but she's loth to wet her feet, 76, 266.  
 The cat sees not the mouse ever, 76.  
 The cause is gude, an' the word's fa' on, 257.  
 The chamber of sickness is the chapel of devotion, 18.  
 The charitable give out at the door and God puts in at the window, 4.  
 The cheap buyer takes bad meat.  
 The chicken craves the capon, 153.  
 The chicken is the country's, but the city eats it, 4.  
 The chief end of man is not to get money.  
 The child hath a red tongue, like its father, 153.  
 The child saith nothing but what he heard at the fire-side, 4.  
 The choleric drinks, the melancholic eats, the phlegmatic sleeps, 4.  
 The church is not so large, but the priest may say service in it, 79.  
 The church is out of temper when charity waxeth cold, and zeal hot.  
 The clerk wishes the priest to have a fat dish. *Gaelic.*  
 The clock goes as it pleases the clerk, 79.  
 The coaches won't run over him, 153.  
 The cobbler's wife goes the worst shod.  
 The cock crows, and the hen goes, 4.  
 The coin most current is flattery.  
 The collier and his money are both black.  
 The comforter's head never aches, 4.  
 The commandments have made as many good martyrs as the creed.  
 The common horse is worst shod, 104.  
 The company-keeper has almost as many snares as companions.  
 The complaint of the present times is the general complaint of all times.  
 The conquered is never called wise, nor the conqueror rash.

- The constable of Oppenshaw sets beggars in stocks at Manchester, 199.
- The counsels that are given in wine, will do no good to thee or thine.
- The course of true love never did run smooth.
- The cow gives good milk, but kicks over the pail.
- The cow knows not the value of her tail till she has lost it.
- The cow little giveth, that hardly liveth.
- The cow that's first up gets the first o' the dew, 257.
- The crab of the wood is sauce very good for the crab of the sea; but the wood of the crab is sauce for a drab, that will not her husband obey, 194.
- The crane suckled the ass.
- The credit got by a lie lasts only till the truth comes out.
- The cross is the ladder of Heaven.
- The cross on his breast and the devil in his heart.
- The crow thinks her own bird fairest, 83.
- The crutch of time does more than the club of Hercules.
- The cuckold was very cunning, but he was more cunning than cuckolded him.
- The cunning wife makes her husband her apron, 22.
- The cure may be worse than the disease, 257.
- The dam of that was a wisker, 64.
- The danger past, and God forgotten, 5.
- The dasnel daw-cock sits amongst the doctors, 52.
- The day has eyes, the night has ears, 259.
- The day is short, and the work is much, 280.
- The day that you do a good thing there will be seven new moons.
- The dead, and only they, should do nothing.
- The dearer it is, the cheaper to me; for I shall buy the less.
- The death of wives and the loss of sheep make men rich, 45.
- The death of your first wife made such a hole in your heart, that all the rest slip through, 257.
- The de'il an' the dean begin wi' ae letter; when the de'il has the dean the kirk will be the better, 260.
- The devil always leaves a stink behind him, 270.
- The devil entangles youth with beauty, the miser with gold, the ambitious with power, the learned with false doctrine.
- The devil gets up to the belfry by the vicar's skirts.
- The devil goes shares in gaming.

- The devil is a busy bishop in his own diocese, 259.  
 The devil is a most bad master, 269.  
 The devil is good to some, 52.  
 The devil is good when he is pleased, 86, 125.  
 The devil is in the dice, 52.  
 The devil is never nearer than when we are talking of him, 86.  
 The devil is not always at one door, 6.  
 The devil is subtle, yet weaves a coarse web. *Ital.*  
 The devil lies brooding in the miser's chest.  
 The devil owed him a shame, 156.  
 The devil rebukes sin, 86.  
 The devil sh—s upon a great heap, 86  
 The devil was sick, the devil a monk (or saint) would be ; the  
 devil was well, the devil a monk was he, 196.  
 The devil will not come into Cornwall, for fear of being put  
 into a pie, 200.  
 The devil wipes his tail with the poor man's pride, 125.  
 The devil would have been a weaver but for the Temples, 65.  
 The devil's behind the glass.  
 The devil's child ; the devil's luck, 86.  
 The devil's guts ; *i. e.* the surveyor's chain, 53.  
 The devil's meal is half bran, 86.  
 The difference between the poor man and the rich is, that the  
 poor walketh to get meat for his stomach ; the rich a  
 stomach for his meat, 58.  
 The difference is wide, that the sheets will not decide, 131.  
 The diligent spinner has a large shift.  
 The dirt bird (or dirt owl) sings, we shall have rain, 58.  
 The disobedience of the patient makes the physician seem cruel.  
 The dog that licks ashes trust not with meal, 87.  
 The dog wags his tail not for you, but for the bread. *Span.*  
 The dog who hunts foulest, hits at most faults, 6.  
 The door that is not opened to him that begs our alms will be  
 opened to the physician, 277.  
 The drunkard continually assaults his own life.  
 The ducks fare well in the Thames, 88.  
 The dunder clo gally (affright) the beans, 39.  
 The dust raised by the sheep does not choke the wolf.  
 The early bird catcheth the worm, 88.  
 The early sower never borrows of the late.  
 The earth produces all things and receives all again.

- The earthen pot must keep clear of the brass kettle.  
 The easiest way to dignity is humility.  
 The ebb will fetch off what the tide brings in.  
 The empty vessel makes the greatest sound.  
 The end crowns all.  
 The end makes all equal.  
 The end of a dissolute life is commonly a desperate death.  
*Bion.*  
 The end of fishing is not angling, but catching.  
 The end of passion is the beginning of repentance.  
 The Englishman weeps, the Irishman sleeps, but the Scotchman goes while he gets it.  
 The envious hurts others something, but himself more.  
 The envious man's face grows sharp, and his eyes big.  
 The epicure puts his purse into his belly; the miser his belly into his purse.  
 The eternal talker neither hears nor learns.  
 The evening crowns the day, 90.  
 The evil that cometh out of thy mouth flieth into thy bosom.  
 The evil wound is cured, but not the evil name, 14.  
 The example of good men is visible philosophy.  
 The exposition is better than the text.  
 The eye is a shrew, 90.  
 The eye is the pearl of the face.  
 The eye of the master does more than both his hands.  
 The eye strays not while under the guidance of reason. *Publius Syrus.*  
 The eye that sees all things else sees not itself.  
 The eyes serve for ears to the deaf. *Ital.*  
 The eyes, the ears, the tongue, the hands, the feet, all fast in their way.  
 The failings of other men accuse us of frailty.  
 The fairer the hostess, the fouler the reckoning, 105.  
 The fairer the paper, the fouler the blot.  
 The fairest-looking shoe may pinch the foot, 93.  
 The fairest rose at last is withered, 129.  
 The fairest silk is soonest stained, 91.  
 The farther in, the deeper, 257.  
 The farthest way about is the nearest way home, 92.  
 The father sighs more at the death of one son, than he smiles at the birth of many.

- The father to the bough, the son to the plough, 73.  
 The fault of the ass must not be laid on the pack-saddle.  
 The faulty stands on his guard, 7.  
 The favour of great men and the praise of the world are not much to be relied on.  
 The fear of war is worse than war itself.  
 The feathers bear awa' the flesh, 257.  
 The feet of the (avenging) deities are shod with wool. *Latin.*  
 The fewer his years, the fewer his tears.  
 The fly that playeth too long in the candle, singeth her wings at last.  
 The finest lawn soonest stains, 93.  
 The finest shoe often hurts the foot, 93.  
 The fire in the flint shows not till it's struck.  
 The fire of London was a punishment for gluttony.  
 The fire that burneth taketh the heat out of a burn.  
 The fire that does not warm me shall never scorch me.  
 The fire which lighteth us at a distance will burn us when near.  
 The first breath is the beginning of death.  
 The first chapter of fools is to esteem themselves wise.  
 The first cut, and all the loaf besides.  
 The first day of April, you may send a fool whither you will.  
 The first degree of folly is to think one's self wise ; the next to tell others so ; the third, to despise all counsel.  
 The first dish pleaseth all, 7.  
 The first draught a man drinks ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madness. *Anacharsis.*  
 The first faults are theirs that commit them ; the second theirs that permit them.  
 The first men in the world were a gardener, a ploughman, and a grazier.  
 The first of the nine orders of knaves is he that tells his errand before he goes it.  
 The first pig, but the last whelp of the litter, is the best, 39.  
 The first point of hawking is hold fast, 10.  
 The first step to a good name is a good life, and the next is good behaviour.  
 The first step to virtue is to love virtue in another.  
 The first step to virtue is to abstain from vice.  
 The first sup o' a fat haggis is the bauldest, 257.

The first thing a poor gentleman calls for in the morning, is a needle and thread. *Scotch.*

The first wife is matrimony, the second company, the third heresy. *Ital.*

The fish by struggling in the net, hampers itself the more.

The fish may be caught in a net, that will not come to a hook.

The follies of youth are food for repentance in old age.

The folly of one man is the fortune of another.

The fool is busy in every one's business but his own.

The fool runs away while his house is burning.

The fool saith, Who would have thought it?

The fool wanders; the wise man travels.

The fool will not part with his bauble for the Tower of London, 94.

The foolish alchymist sought to make gold of iron, and made iron of gold. *Ital.*

The foot of the owner is the best manure for his land, 39.

The foot on the cradle and hand on the distaff is the sign of a good housewife, 11.

The foremost dog catcheth the hare, 8.

The fork is commonly the rake's heir.

The fowler's pipe sounds sweet till the bird is caught.

The fox fares best when he is most cursed.

The fox is very cunning, but he is more cunning that catches him. *Span.*

The fox knows much, but more he that catcheth him, 95.

The fox may grow grey, but never good.

The fox praiseth the meat out of the crow's mouth.

The fox preys farthest from his hole.

The fox was sick and he knew not where: he clapped his hand on his tail, and swore it was there, 53.

The fox's wiles will never enter the lion's head.

The fragrance of sanctity.

The friar preached against stealing when he had a pudding in his sleeve, 96.

The frog cannot out of her bog, 96.

The frost hurts not weeds.

The frying-pan says to the kettle, avaunt, black brows.

The full moon brings fair weather.

The further we go, the further behind, 9.

The galled jade will wince.



- The gallows groans for you, 161.  
 The gallows will have its own at last.  
 The generous man pays for nothing so much as what is given him.  
 The gentle craft, 65.  
 The gentle hawk mans herself, 10.  
 The glue did not hold, 162.  
 The goat browses where he is tied.  
 The golden age was never the present age.  
 The good are joyful in the midst of poverty; but the wicked are sad in great riches.  
 The good man is the last who knows what's amiss at home, 46.  
 The good mother saith not, will you, but gives, 14.  
 The good or ill hap of a good or ill life, is the good or ill choice of a good or ill wife.  
 The good palliate a bad action.  
 The good you do is not lost, though you forget it.  
 The goose-pan's aboon the roast, 260.  
 The gown is her's that wears it; and the world is his who enjoys it, 22.  
 The grace o' God is gear enough, 260.  
 The grandmother's correction makes no impression.  
 The grave is the general meeting-place.  
 The great and the little have need of one another.  
 The great cab and the little cab go down to the grave, 273.  
 The great thieves punish the little ones.  
 The greater the man, the greater the crime.  
 The greatest barkers are not the greatest biters.  
 The greatest barkers bite not sorest; or, Dogs that bark at a distance bite not at hand, 69.  
 The greatest burdens are not the gainfullest, 3.  
 The greatest business of life is to prepare for death.  
 The greatest calf is not the sweetest veal.  
 The greatest clerks are not always the wisest men, 79, 260.  
 The greatest crabs are not always the best meat, 82.  
 The greatest expense we can be at is that of our time.  
 The greatest favourites are in the most danger of falling.  
 The greatest hate springs from the greatest love.  
 The greatest learning is to be seen in the greatest plainness.  
 The greatest mischief you can do the envious, is to do well.  
 The greatest oaks have been little acorns.

- The greatest strokes make not the best music, 10.  
 The greatest talkers are always the least doers, 136.  
 The greatest things are done by the help of small ones.  
 The greatest vessel hath but its measure.  
 The greatest wealth is contentment with a little, 22.  
 The Grecian ladies counted their age from their marriage, not their birth. *Homer.*  
 The grey mare is the better horse, 170.  
 The groat is ill saved that shames the master, 18.  
 The groundsel (door-sill) speaks not save what it heard of the hinges, 10.  
 The gude man's mither is always in the gude wife's gait (way).  
 The guilty mind needs no accuser.  
 The gull comes after the rain, 99.  
 The guts uphold the heart, and not the heart the guts.  
 The half is better than the whole.  
 The hand that gives gathers, 268.  
 The handsomest flower is not the sweetest.  
 The happy man canna be herried, 257.  
 The hard gives no more than he that hath nothing, 10.  
 The hare starts when a man least expects it.  
 The head and feet kept warm, the rest will take no harm, 30.  
 The head grey, and no brains yet.  
 The heart of a fool is in his mouth, but the mouth of a wise man is in his heart. *Strach.*  
 The heathen's fortune is the Christian's Providence.  
 The higher the ape goes, the more he shows his tail, 67.  
 The higher the fool the greater the fall, 268.  
 The higher the hill, the lower the grass.  
 The higher the plum tree, the riper the plum; the richer the cobbler, the blacker his thumb, 194.  
 The higher up, the greater fa', 260.  
 The highest branch is not the safest roost.  
 The highest spoke in fortune's wheel may soon turn lowest.  
 The highest standing, the lower fall, 102.  
 The highest tree hath the greatest fall, 102.  
 The highway is never about, 11.  
 The hind had as lief see his wife on the bier, as that Candlemas day should be pleasant and clear, 32.  
 The hindmost dog may catch the hare, 86.  
 The hog to the honey pots, 166.  
 The hog never looks up to him that threshes down the acorns.

- The holidays of joy are the vigils of sorrow.  
 The horse next the mill carries all the grist, 116.  
 The horse that draws his halter is not quite escaped, 104.  
 The horse thinks one thing, and he that rides him another, 11.  
 The horse-shoe that clatters wants a nail. *Span.*  
 The hypocrite pays tribute to God that he may impose on men.  
 The informer is the worst rogue of the two.  
 The Inner Temple rich, the Middle Temple poor; Lincoln's Inn for law, and Gray's Inn for a whore, 196.  
 The Isle of Wight hath no monks, lawyers, or foxes, 205.  
 The Italian is wise before he undertakes a thing, the German while he is doing it, and the Frenchman when it is over.  
 The Italianized Englishman is a devil incarnate. *Ital.*  
 The jewel is not to be valued for the cabinet.  
 The Jews spend at Easter, the Moors at marriages, and the Christians in suits of law, 19.  
 The judge must be condemned, when he absolves the guilty. *Publius Syrus.*  
 The kettle calls the pot black a—e, 108.  
 The kick of the dam hurts not the colt.  
 The kid that keeps above, is in no danger of the wolf.  
 The kiln calls the oven burnt-house, 108.  
 The king can make a serjeant, but not a lawyer.  
 The king goes as far as he can, and not so far as he would. *Span.*  
 The king may bestow offices, but cannot bestow wit to manage them.  
 The king may give the honour, but thou art to make thyself honourable.  
 The king of good-fellows is appointed for the queen of beggars.  
 The king's cheese goes half away in parings, 108.  
 The king's errand may come in at the cadger's gate, 257.  
 The king's favour is no inheritance, 108.  
 The kinsman's ear will hear it, 267.  
 The labour we delight in, physics pain.  
 The laird may be laired, an' need his hind's help, 257.  
 The lame goeth as far as the staggerer, 12.  
 The lame post brings the surest news.  
 The lame returns sooner than his servant, 269.  
 The lamentation of a bad market, 168.  
 The langer we live we see the mae ferlics, 259.

- The lapwing cries most, farthest from her nest, 168  
 The larks fall there ready roasted, 168.  
 The lass in the red petticoat shall pay for all, 59.  
 The last benefit is the most remembered.  
 The last drop makes the cup run over.  
 The last evil smarts most.  
 The last man that he killed, keeps hogs in Hinckley field, 210.  
 The last suitor wins the maid, 12.  
 The last taste of things gives them the name of sweet or sour.  
 The laundress washeth her own smock first.  
 The law is not the same at morning and night, 12.  
 The laws go as kings please.  
 The lazy man's the beggar's brother, 257.  
 The lazy servant, to save one step, goes eight.  
 The least and weakest man can do some hurt.  
 The least boy always carries the greatest fiddle, 109.  
 The less play the better, 260.  
 The less the temptation, the greater the sin.  
 The less wit a man has, the less he knows that he wants it.  
 The life of a man is a winter's day and a winter's way, 13.  
 The light is nought for sore eyes, 110.  
 The lion's not half so fierce as he's painted, 111.  
 The lion's skin is never cheap, 12.  
 The liquorish cat gets many a rap, 3.  
 The little cannot be great unless he devour many, 12.  
 The little smith of Nottingham, who doth the work that no man can, 218.  
 The little wimble will let in the great auger.  
 The lone sheep is in danger of the wolf, 47.  
 The longer east, the shorter west, 88.  
 The longest day must have an end, 84, 257.  
 The longest life is but a parcel of moments.  
 The loquacity of fools is a lecture to the wise.  
 The love-like chick, 169.  
 The love of the wicked is more dangerous than their hatred.  
 The lower mill-stone grinds as well as the upper, 113.  
 The lucky pennyworth sells soonest, 257.  
 The lute is in the hand of him that knows how to play on it.  
 The luxurious want many things, the covetous all things.  
 The mad dog bites his master.  
 The magician mutters, and knoweth not what he mutters, 278.

- The maintaining of one vice costeth more than ten virtues.  
 The mair cost the mair honour, 260.  
 The mair mischief the better sport, 257.  
 The mair ye tramp on a t—d the braider it grows, 259.  
 The malt is above the water, 63, 257.  
 The man that is happy in all things, is more rare than the phoenix. *Ital.*  
 The March sun causes dust, and the wind blows it about, 13.  
 The market is the best garden ; in London they say Cheapside is the best garden, 13.  
 The married man must turn his staff into a stake, 13.  
 The master's eye makes the horse fat, 114.  
 The mayor of Altringham and the mayor of Over, the one is a thatcher and the other a dauber, 199.  
 The mayor of Altringham lies in bed while his breeches are mending, 199.  
 The mayor of Northampton opens oysters with his dagger, 216.  
 The meekness of Moses is better than the strength of Samson.  
 The memory of a benefit soon vanisheth, but the remembrance of an injury sticketh fast in the heart.  
 The memory of happiness makes misery woeful.  
 The merry month of May, 33.  
 The mill cannot grind with the water that is past, 14.  
 The mind is the man.  
 The miseries of the virtuous are the scandal of the good.  
*Publius Syrus.*  
 The mither o' a mischief is nae mair nor a midge wing, 260.  
 The mob has many heads, but no brains.  
 The money you refuse will never do you good.  
 The moon does not heed the barking of dogs, 171.  
 The moon is a moon still, whether it shine or not.  
 The moon's not seen where the sun shines, 117.  
 The more acquaintance, the more danger.  
 The more danger, the more honour.  
 The more haste, the worse speed, 258.  
 The more haste, the worse speed, quoth the tailor to his long thread.  
 The more haste we make in a wrong direction, the farther we are from our journey's end.  
 The more knave, the better luck, 108.  
 The more laws the more offenders.

- The more light a torch gives, the shorter it lasts.  
 The more Moors, the better victory, 117.  
 The more noble, the more humble, 15, 257.  
 The more riches a fool hath, the greater fool he is.  
 The more, the merrier ; the fewer, the better cheer, 115, 260.  
 The more thy years, the nearer thy grave, 24.  
 The more wit, the less courage.  
 The more women look in their glasses, the less they look to their houses, 45.  
 The more worship, the more cost.  
 The more you court a mean man, the statelier he grows. *Span*  
 The more you heap, the worse you cheap, 102.  
 The more you rub a cat on the rump, the higher she sets her tail up, 76.  
 The more you stir, the more you stink, 179.  
 The morning hour has gold in its mouth. *German*.  
 The morning sun never lasts a day, 14.  
 The morning to the mountain, the evening to the fountain.  
 The most dangerous of wild beasts is a slanderer ; of tame ones, a flatterer.  
 The most delightful pleasures cloy without variety. *Publius Syrus*.  
 The most exquisite folly is made of wisdom too fine spun.  
 The Most High God sees and forbears ; my neighbour knows nothing, and yet is always finding fault, 271.  
 The most lasting monuments are doubtless paper-monuments.  
 The mother-in-law remembers not that she was a daughter-in-law.  
 The mother knows best, whether the child be like the father.  
 The mother reckons well, but the infant reckons better. *Span*.  
 The motions of passion, and of conscience, are two things.  
 The mou' that lies, slays the saul, 259.  
 The mountains have brought forth a mouse.  
 The mouse does not leave the cat's house with a belly-ful. *Span*.  
 The mouse that hath but one hole is easily taken, 117.  
 The multitude of offenders is their protection.  
 The muses love the morning.  
 The nature of things will not be altered by our fancies of them.  
 The nearer the bone, the sweeter the flesh, 73.  
 The nearer the church, the farther from God, 79.

- The next time ye dance, ken wha ye tak by the hand, 260.  
 The night is a cloak for sinners, 119.  
 The nightingale and the cuckoo sing both in one month, 15.  
 The nimblest footman is a false tale, 267.  
 The noblest remedy of injuries is oblivion.  
 The noblest vengeance is to forgive.  
 The noisiest drum hath nothing in it but air.  
 The noisy fowler catches no birds.  
 The nun of Sion with the friar of Sheen, 212.  
 The nurse is valued, till the child has done sucking.  
 The nurse's tongue is privileged to talk, 15.  
 The offender never pardons. *Ital.*  
 The offspring of them that are very old or very young lasteth not, 15.  
 The old horse must die in somebody's keeping.  
 The old man's staff is the rapper at Death's door, 15.  
 The old withy tree would have a new gate hung at it, 121.  
 The old woman would never have looked for her daughter in the oven, had she not been there herself.  
 The older a fool, the worse he is.  
 The older the Welshman, the more madman, 268.  
 The oldest man that ever lived died at last. *Gaelic.*  
 The orange that is too hard squeezed yields a bitter juice.  
 The owl is not accounted the wiser for living retiredly.  
 The ox thinks all her young ones beauties.  
 The ox when weariest treads surest, 122.  
 The pain o'ergangs the profit, 257.  
 The paleness of the pilot is sign of a storm.  
 The parings of a pippin are better than a whole crab.  
 The passions are like fire and water; good servants, but bad masters.  
 The pen of the tongue should be dipped in the ink of the heart. *Ital.*  
 The people will worship a calf, if it be a golden one.  
 The persuasion of the fortunate sways the doubtful, 8.  
 The pigeon never knoweth woe, but when she doth a benting go, 36.  
 The pine wishes herself a shrub, when the axe is at her root.  
 The piper wants meikle that wants his nether chafts, 259.  
 The pitcher doth not go so often to the water, but it comes home broken at last, 124.  
 The play wo'n't pay the candles, 175.

- The pleasures we enjoy are lost by coveting more.  
 The pleasures of the mighty are the tears of the poor, 169.  
 The plough goes not well if the ploughman holds it not, 125.  
 The poet, of all sorts of artificers, is the fondest of his works.  
 The poor do penance for the follies of their superiors. *Ital.*  
 The poor man pays for all, 257.  
 The poor man turns his cake, and another comes and takes it away, 275.  
 The poor man's aye put to the warst, 257.  
 The poor man's budget is full of schemes. *Span.*  
 The poor man's penny, unjustly detained, is a coal of fire in a rich man's purse.  
 The poor man's shilling is but a penny, 257.  
 The poor man's wisdom is as useless as a palace in a wilderness. *Gaelic.*  
 The poor rich man is emphatically poor.  
 The postern door makes thief and whore.  
 The pot that goes often to the well, comes home broken at last, 259.  
 The praise of fools is censure in disguise.  
 The prick of a pin is enough to make an empire insipid for a time.  
 The priest forgets he was a clerk, 126.  
 The prince that is feared of many, must, of necessity, fear many.  
 The prodigal robs his heir, the miser himself.  
 The proof of a pudding is in the eating, 126.  
 The proof of obedience is found in small matters more than great.  
 The proper man (and so the honest) the worse luck, 126.  
 The proudest vice is ashamed to wear its own face long.  
 The public has more interest in the punishment of an injury, than he who receives it. *Cato.*  
 The purest gold is the most ductile.  
 The purse of the patient protracts his cure. *Ger.*  
 The purse-strings are the most common ties of friendship  
 The race is got by running.  
 The rainbow at night is the shepherd's delight.  
 The rainbow in the morning gives the shepherd warning.  
 The rat which has but one hole is soon caught.  
 The raven chides blackness.



- The raven said to the rook, stand away, black-coat  
 The receiver is as bad as the thief, 127.  
 The remedy for injuries, is not to remember them. *Ital.*  
 The remedy for love is—land between. *Span.*  
 The remedy is worse than the disease. *Scotch.*  
 The remedy of to-morrow is too late for the evil of to-day  
*Span.*  
 The remembrance of a well-spent life is sweet.  
 The revenge of an idiot is without mercy.  
 The reward of love is jealousy.  
 The reward of unlawful pleasure is lawful pain.  
 The rich and ignorant are sheep with golden wool. *Ital.*  
 The rich are trustees under God for the poor.  
 The rich follow wealth, and the poor the rich.  
 The rich need not beg a welcome.  
 The rich never want for kindred.  
 The rich widow cries with one eye and laughs with the other.  
 The righteous find peace, when the wicked feel torment.  
 The road to hell is paved with good intentions.  
 The robes of lawyers are lined with the obstinacy of clients.  
 The rotten apple injures its neighbour.  
 The rough net's not the best catcher of birds, 119.  
 The rusty sword and empty purse plead performance of cove-  
 nants, 18.  
 The same again, quoth Mark of Bellgrave, 210.  
 The scholar may war the master, 257.  
 The Scotch ordinary; *i. e.* the house of office, 59.  
 The sea complains it wants water, 177.  
 The sea refuses no river.  
 The second blow makes the fray, 130.  
 The second vice is lying, the first being that of owing money.  
 The self-edge makes show of the cloth, 130.  
 The servant of a king is a king, 275.  
 The shirt is nearer than the coat.  
 The shoe will hold with the sole, 131.  
 The shots o'ergae the auld swine, 260.  
 The sickness of the body may prove the health of the soul.  
 The sign invites you in, but your money must get you out.  
 The singing man keeps his shop in his throat, 19.  
 The simple man's the beggar's brother, 257.  
 The skilfullest without money is scorned, 14.

- The sleeping fox catches no poultry.  
 The slothful man is the beggar's brother.  
 The sluggard makes his night till noon.  
 The sluggard's convenient season never comes.  
 The sluggard's guise, loth to go to bed and loth to rise, 132.  
 The smaller the drink, the cooler the blood, and the clearer the head.  
 The smallness of the kitchen makes the house the bigger.  
 The smiles of a pretty woman are the tears of the purse. *Ital.*  
 The smith and his penny are always black, 19, 65.  
 The smith hath always a spark in his throat, 65, 257.  
 The smith's mare and the cobbler's wife are always the worst shod.  
 The smoke follows the fair, 132.  
 The smoke of a man's own house is better than the fire of another's, 16.  
 The snail slides up the tower at last, though the swallow mounteth it not.  
 The society of ladies is the school of politeness.  
 The sole holdeth with the upper leather.  
 The son of a bachelor; *i. e.* a bastard, 49.  
 The sooty oven mocks the black chimney.  
 The soul is not where it lives, but where it loves.  
 The soul of a choleric man sits ever by the fire-side.  
 The souter's wife's warst shod, 259.  
 The sparrow builds in the martin's nest.  
 The spider lost her distaff, and is ever since forced to draw her thread through her tail.  
 The spirit of building is come upon him, 50.  
 The still sow eats up all the draff, 134.  
 The stillest humours are always the worst, 20.  
 The sting of a reproach is the truth of it.  
 The stone that lieth not in your way, need not offend you.  
 The strangest horse louns the dyke, 257.  
 The stream can never rise above the spring-head.  
 The study of vain things is laborious idleness.  
 The subject's love is the king's best guard.  
 The submitting to one wrong brings on another. *Span.*  
 The Suffolk whine, 220.  
 The sun can be seen by nothing but its own light.  
 The sun is never the worse for shining on a dunghill.

- The sun is still beautiful, though ready to set.  
 The sun may do its duty, though your grapes are not ripe.  
 The swan sings when death comes.  
 The sweat of Adam's brow hath streamed down ours ever since.  
 The sweetest wine makes the sharpest vinegar, 142.  
 The table robs more than the thief, 20.  
 The tale runs, as it pleases the teller.  
 The taste of the kitchen is better than the smell, 20.  
 The tattler's tongue is ever dancing a silly jig.  
 The tailor that makes not a knot, loseth a stitch.  
 The tailor's wife is worst clad, 259.  
 The tears of a whore, and the oaths of a bully, may be put in the same bottle.  
 The tears of the congregation are the praises of the minister.  
*Ital.*  
 The tears of the tankard, 60.  
 The thief is sorry he is to be hanged, not that he is a thief.  
 The thief-like, the better sodger, 257.  
 The thing that's done is na to do, 257.  
 The thing that's fristed is na forgi'en, 259.  
 The things of friends are in common. *Greek.*  
 The third of April comes with the cuckoo and the nightingale.  
 The third of November the Duke of Vendôme past the water; the fourth of November the queen had a daughter; the fifth of November we 'scaped a great slaughter; and the sixth of November was the next day after, 195.  
 The thorn comes forth with his point forwards, 20.  
 The thought has good legs, and the quill a good tongue, 20.  
 The three things most difficult are—to keep a secret, to forget an injury, and to make good use of labour. *Chilo.*  
 The thrush, avoiding the trap, fell into birdlime.  
 The thunderbolt hath but its clap, 137.  
 The tide will fetch away what the ebb brings, 20.  
 The time to come is no more ours than the time past.  
 The timid and weak are the most revengeful and implacable.  
 The tod keeps ay his ain hole clean, 257.  
 The tod ne'er fares better than when he's bann'd, 257.  
 The tod's whelps are ill to tame, 257.  
 The tongue breaketh bone, though itself have none, 21.  
 The tongue ever turns to the aching tooth.  
 The tongue is not steel, yet it cuts, 21.  
 The tongue is the rudder of our ship.

- The tongue of a fool carves a piece of his heart to all that sit near him.
- The tongue of idle persons is never idle.
- The tongue talks at the head's cost, 21.
- The touch-stone distinguishes between gold and brass.
- The Tracys have always the wind in their faces, 204.
- The trap to the high-born is ambition, 268.
- The treason is loved, but the traitor is hated. *Ital.*
- The tree falls not at the first stroke, 259.
- The tree is no sooner down, but every one runs for his hatchet.
- The tricks a colt gets at his breaking, will, whilst he lives, ne'er be lacking.
- The true art of making gold, is to have a good estate, and spend little of it.
- The truest jests sound worst in guilty ears, 11.
- The truest wealth is that of the understanding, 271.
- The unfortunate are counted fools.
- The unrighteous penny corrupts the righteous pound. *Ger.*
- The unsonsy fish gets the unlucky bait, 257.
- The used key is always bright.
- The usefulest truths are the plainest.
- The usual forms of civility oblige no man.
- The Vale of Holms-dale was never won, never shall, 221.
- The venom of a viperous tongue may be converted into treacle
- The very best men stand in need of pardon.
- The very falling of leaves frightens hares.
- The vicar of Bray will be vicar of Bray still, 197.
- The vicar of fools is his ghostly father, 160.
- The vicious obey their passions, as slaves do their masters.  
*Diogenes.*
- The virtue of the mouth healeth all it toucheth, 14.
- The visible church ; or Harrow-on-the-Hill.
- The vulgar keep no account of your hits, but of your misses.
- The world is bound to nae man, 257.
- The worst world that ere was, some man wan, 259.
- The water that comes from the same spring cannot be both fresh and salt.
- The way of a fool is right in his own eyes. *Solomon.*
- The way to avoid great faults is to beware of small ones.
- The way to Babylon will never bring you to Jerusalem.
- The way to be gone is not to stay here, 53.

- The way to be safe is never to feel secure.  
 The way to heaven is by Weeping-Cross. *Ger.*  
 The way to live much, is to live well betimes.  
 The way to make ourselves admired, is to be what we affect to be thought. *Socrates.*  
 The way to see Divine light, is to put out thine own candle.  
 The weakest goes to the wall, 259.  
 The wearer best knows where the shoe wrings him, 131.  
 The weaver's beef of Colchester, 203.  
 The weeds o'ergrow the corn, 259.  
 The Welshman had rather see his dam on the bier, than to see a fair Februeer, 32.  
 The Welshman keeps nothing till he has lost it, 269.  
 The whole ocean is made up of single drops.  
 The wholesomest meat is at another man's cost, 1.  
 The wicked even hate vice in others.  
 The wicked grow worse, and good men better for trouble.  
 The wicked heart never fears God, but when it thunders.  
 The wicked man lives to eat and drink, but the good eats and drinks to live. *Plutarch.*  
 The wife is the key of the house, 22.  
 The wife that expects to have a good name, is always at home as if she were lame; and the maid that is honest, her chiefest delight, is still to be doing from morning to night, 43.  
 The wind is not in your debt, though it fills not your sail.  
 The wind keeps not always in one quarter, 142.  
 The wind that blows out candles kindles the fire.  
 The wine is drawn, it must be drunk. *Fr.*  
 The wine is the master's, but the goodness of it is the butler's, 274.  
 The wise and the fool have their fellows, 267.  
 The wise hand doth not all the foolish tongue speaketh, 10.  
 The wise make jests, and fools repeat them, 260.  
 The wise man draws more advantage from his enemies, than a fool from his friends.  
 The wise man, even when he holds his tongue, says more than the fool when he speaks.  
 The wise man is born to rule the fool.  
 The wise man knows he knows nothing, the fool thinks he knows all. *Ital.*

- The wise man knows the fool, but the fool doth not know the wise man, 271.
- The wit of you, and the wool of a blue dog, will make a good medley, 61.
- The wolf and fox are both privateers.
- The wolf doth something every week, that keeps him from church on Sunday.
- The wolf is always said to be more terrible than he is. *Ital.*
- The wolf never wants a pretence against the lamb.
- The woman who has a bad husband makes a confidant of her maid. *Span.*
- The wooing was a day after the wedding.
- The word impossible is not in my Dictionary. *Used by Napoleon.*
- The word of a king ought to be as binding as the oath of a subject. *Ital.*
- The world is a great book, of which they that never stir from home read only a page. *St. Austin.*
- The world is a ladder for some to go up, and some down.
- The world is a net; the more we stir in it, the more we are entangled.
- The world is so much knave, that it holds honesty to be a vice and a folly.
- The world is too narrow for two fools a quarrelling.
- The world is well amended with him, 184.
- The world was never so dull, as if one won't another will, 145.
- The world would perish were all men learned.
- The world's busy man is the grand impertinent.
- The worse for the rider, the better for the bider, 35.
- The worse luck now, the better another time.
- The worse the passage, the more welcome the port.
- The worst of law is, that one suit breeds twenty, 12.
- The worst part of poverty is to bear it impatiently.
- The worst pig often gets the best pear.
- The worst spoke in a cart breaks first, 134.
- The worst store is a maid unbestowed, 268.
- The worst wheel of a cart creaks most, 22.
- The worth of a thing is best known by the want of it, 145, 257
- The worth of a thing is what it will bring.
- The wound that bleedeth inwardly is most dangerous.
- The wrath of brothers is fierce and devilish.

- The young are not always with their bow bent, 145.  
 The young cock crows as he heard the old one.  
 The young pig grunts like the old sow, 120.  
 The younger brother hath the more wit, 61.  
 The younger brother is the ancients gentleman, 61.  
 Then I'll thatch Groby Pool with pancakes, 210.  
 Then the town-bull is a bachelor, *i. e.* as soon as such an one,  
 149.  
 Their power and their will are the measures princes take of  
 right and wrong.  
 There are mae married than gude house-hauders, 258.  
 There are many rare abilities in the world, which fortune never  
 brings to light.  
 There are meikle atween word an' deed, 260.  
 There are mony fair words i' the marriage-making, but few i'  
 the tocher-gude paying, 260.  
 There are mony sooth words spoken in bourding, 259.  
 There are more maids than Maukin, and more men than Mi-  
 chael, 114.  
 There are more mares in the wood than Grisell, 114.  
 There are more mockers than well-meaners, and more foolish  
 quips than good precepts.  
 There are more threatened than struck, 20.  
 There are more ways to kill a dog than hanging, 87.  
 There are more ways to the wood than one, 141, 260.  
 There are more whores in Hose than honest women in Long  
 Clawton, 211.  
 There are never the fewer maids for her, 170.  
 There are no fans in hell. *Arab.*  
 There are no gains without pains; then help hands, for I have  
 no lands.  
 There are no gains without pains; then plough deep, while  
 sluggards sleep.  
 There are none so deaf as those that won't hear, 259.  
 There belongs more than whistling to going to plough, 125.  
 There came ne'er a hearty fart out of a wren's a—, 258.  
 There came nothing out of the sack but what was in it, 16.  
 There can be no affinity nearer than our country. *Plate.*  
 There can be no friendship where there is no freedom.  
 There cannot be a more intolerable thing than a fortunate fool.  
 There could be no great ones, were there no little ones.  
 There goes the wedge, where the beetle drives it, 141.

- There grows nae grass at the cross, 258.  
 There I caught a knave in a purse-net, 54.  
 There is a bone for you to pick, 150.  
 There is abundance of money spent to be laughed at.  
 There is a critical minute for all things.  
 There is a devil in every berry of the grape, 271.  
 There is a different fame goes about of every man.  
 There is a falsehood in fellowship, 91.  
 There is a fault in the house, but would you have it built without any ?  
 There is a great difference atween market days, 258.  
 There is a knack of shewing we understand the matter, when we hold our peace.  
 There is a measure in all things, 257.  
 There is a medium betwixt all fool and all philosopher.  
 There is a remedy for everything, could we but hit upon it.  
 There is a scarcity of friendship, but none of friends.  
 There is a snake in the grass.  
 There is a special providence in the fall of a sparrow.  
 There is a tide in the affairs of men, which, taken at the flood, leads on to fortune.  
 There is a time for all things.  
 There is a time to wink, as well as to see, 258.  
 There is a witness everywhere.  
 There is an act i' the laird o' Grant's court, that no aboon eleven speak at anes, 258.  
 There is an end o' an auld sang, 258.  
 There is as much greatness in owning a good turn, as in doing it.  
 There is as much hold of his words as of a wet eel by the tail, 158.  
 There is ay life for a living man, 258.  
 There is but bad choice, where the whole stock is bad.  
 There is chance in the cock's spur, 77.  
 There is difference between living long and suffering long.  
 There is difference between staring and stark blind, 85.  
 There is fey blude i' your head, 258.  
 There is God's poor, and the devil's poor ; the first from Providence, the other from vice.  
 There is life in a mussel, 110, 258.  
 There is little due to pleasure, but much to health.



- There is little for the rake after the besom, 259.  
 There is little sap in dry pea-hools, 260.  
 There is little to sew when tailors are true, 258.  
 There is luck in leisure.  
 There is many a good wife that can't sing and dance well.  
 There is many a true tale told in jest, 257.  
 There is mony a fair thing fu' fa'ae, 259.  
 There is more hope of a fool, than of him that is wise in his own conceit. *Solomon.*  
 There is more money got by ill means than by good acts.  
 There is more pleasure in loving, than in being beloved.  
 There is more than one yew-bow in Chester, 269.  
 There is more trouble in having nothing to do, than in having much to do. *Ital.*  
 There is much more learning than knowledge in the world.  
 There is nae thief without a resetter, 259.  
 There is no accord where every man would be a lord, 66.  
 There is no adding to fundamentals.  
 There is no art that can make a fool wise.  
 There is no banquet, but some dislike something in it.  
 There is no better looking-glass than an old friend.  
 There is no cake, but there is the like of the same make, 3.  
 There is no companion like the penny.  
 There is no condition, but what sits well upon a wise man.  
 There is no deceit in a brimmer, 3, 64.  
 There is no difference of bloods in a bason.  
 There is no disputing of tastes, appetites, and fancies.  
 There is no fence against a panic.  
 There is no fire without some smoke, 93.  
 There is no general rule without some exception, 129.  
 There is no going to heaven in a sedan.  
 There is no grace in a benefit that sticks to the fingers.  
 There is no hair so small but hath its shadow.  
 There is no honour where there is no shame. *Ital.*  
 There is no man so bad, but has a secret respect for the good.  
 There is no medicine against death. *Ital.*  
 There is no mischief done, but a woman is one, 45.  
 There is no more hold of a new friend, than of a new fashion.  
 There is no need of a ferret to catch a harlot.  
 There is no piety in keeping an unjust promise.  
 There is no pot so ugly, but a cover may be found for it.

- There is no quenching of fire with tow, 127.  
 There is no redemption from hell, 216.  
 There is no relying on a starry sky.  
 There is no remedy for all evils but death.  
 There is no reputation so clear but a slanderer may stain it.  
 There is no short cut of a way, without some ill way.  
 There is no such flatterer as a man's self.  
 There is no sufficient recompense for an unjust slander.  
 There is no true holiness without humility.  
 There is no woe like to want.  
 There is no wool so white, but a dyer can make it black.  
 There is no worse robber than a bad book. *Ital.*  
 There is none deceived but he that trusteth.  
 There is none so simple, but can give counsel.  
 There is not always good cheer where the chimney smokes.  
 There is not so much comfort in having children, as there is  
 sorrow in parting with them.  
 There is not the thickness of a sixpence between good and evil.  
 There is nothing ill said that's not ill taken, 257.  
 There is nothing more precious than time, and nothing more  
 prodigally wasted.  
 There is nothing so bad in which there is not something of  
 good, 277.  
 There is one good wife in the country, and every man thinks  
 he hath her, 43.  
 There is reason in the roasting of eggs, 127.  
 There is seldom a cake but there's more of the make, 3.  
 There is skill in gruel making, 257.  
 There is small choice in rotten apples.  
 There is small difference (to the eye of the world) in being  
 nought, and being thought so.  
 There is some difference between Peter and Peter.  
 There is some virtue or other to be exercised, whatever happens.  
 There is winter enough for the snipe and woodcock too.  
 There may be blue, and better blue.  
 There may be such things as old fools and young counsellors.  
 There needs a long apprenticeship to understand the mystery  
 of the world's trade, 24.  
 There needs a long time to know the world's pulse, 24.  
 There ne'er came ill after gude advisement, 258.  
 There ne'er was a fair word in flying, 259.

- There never was a Paston poor, a Heyden a coward, nor a Cornwallis a fool, 216.
- There was a wife that kept her supper for her breakfast, an' she was dead or day, 257.
- There was ne'er a cake but it had a make, 258.
- There was ne'er enough whar naething was left, 257.
- There were no ill language were it not ill taken, 11.
- There will be sleeping enough in the grave.
- There would be no great, were there no little ones.
- There's a craft in daubing ; or, There is more craft in daubing than in throwing dirt on the wall, 83.
- There's a daily cost, and all of it lost.
- There's a dog i' the well, 260.
- There's a glimmer in the touch-box, 162.
- There's a pad in the straw, 57.
- There's a salve for every sore, 129.
- There's a thing in't, quoth the fellow, when he drank the dish-clout, 180.
- There's but an hour in a day between a good housewife and a bad, 54.
- There's great stirring in the North when old wives ride scout.
- There's lightning lightly before thunder, 110.
- There's love in a budget, 169.
- There's mair maidens nor maukins, 259.
- There's many a slip 'twixt the cup and the lip, 250.
- There's meat in a goose's eye, 99.
- There's meikle hid meat in a goose ee, 260.
- There's nae freend to a freend in mister, 259.
- There's nae medicine for fear, 259.
- There's nane without a faut, 259.
- There's naething mair precious nor time, 260.
- There's naething sae crouse as a new washen louse, 260.
- There's ne'er a beast among them, as the fellow said by the fox cubs, 150.
- There's never a why but there's a wherefore, 142.
- There's never enough where nought leaves, 89.
- There's no compassion like the penny.
- There's no deceit in a bag pudding, 126.
- There's no fool like an old fool, 259.
- There's no joy without alloy.
- There's no mischief in the world done, but a woman is always one, 45.

- There's no rule without an exception.
- There's no tree but bears some fruit, 137.
- There's not a t—d to choose, quoth the good wife, by her two pounds of butter, 60.
- There's not so bad a Jill, but there's as bad a Will, 97.
- There's nothing agrees worse, than a proud mind and a beggar's purse, 126.
- There's remeid for a' things but stark death, 259.
- There's struction (*i. e.* destruction) of honey, quoth Dunkinly, when he lick'd up the hen t—d, 62.
- They agree like bells; they want nothing but hanging, 147.
- They agree like cats and dogs, 147.
- They agree like harp and harrow, 147.
- They agree like the clocks of London, 215.
- They agree like pickpockets in a fair, 147.
- They are as wise as speir na, 260.
- They are ay gude that are far awa', 258.
- They are eith hindered that are na furdersome, 258.
- They are finger and thumb.
- They are gude wily o' their horse that hae nane, 260.
- They are lightly herried that hae a' their ain, 259.
- They are like a ha'p'orth of soap in a wash tub.
- They are like bells; every one in a several note.
- They are little to be feared, whose tongues are their swords.
- They are not all saints that use holy water, 258.
- They are not cater-cousins, 153.
- They are rich who have true friends.
- They are scarce of horseflesh, where two ride on a dog, 104.
- They are so like, that they are the worse for it, 111.
- They are welcome that bring, 259.
- They both put their hands in one glove.
- They buy gude cheap that bring naething hame, 259.
- They can find money for mischief, when they can find none to buy corn, 278.
- They cannot set their horses together, 166.
- They complain wrongfully of Neptune, that twice suffer shipwreck.
- They follow each other like ducks in a gutter.
- They gae near my a— that steal my hippen, 260.
- They had ne'er an ill day that had a gude e'en, 260.
- They had thought to have put others into a sleeve, and they are put in themselves, 274.

- They hang together like burs, or like pebbles in a halter, 164.  
 They have a short Lent, who owe money to be paid at Easter.  
 They have begun a dispute, which the devil will not let them end.
- They have need of a besom that sweep the house with a turf, 71.  
 They have need of a blessing who kneel to a thistle, 73.  
 They hold together, as the men of Marsham when they lost their common, 212.
- They hurt themselves, that wrong others.  
 They laugh ay that win, 259.  
 They love dancing well, that dance among thorns, 84.  
 They love me for little that hate me for naught, 258.  
 They love most who are least valued, 13.  
 They love too much that die for love, 13.  
 They may cast their caps at him, 152.  
 They may claim the flitch at Dunmow.  
 They may know the workman by his work. *Ital.*  
 They may sit in the chair that have malt to sell, 77.  
 They mense little the mou' that bite aff the head, 260.  
 They must hunger in frost, that will not work in heat, 24, 105.
- They need much, whom nothing will content, 118.  
 They put at the cart that's ay ga'en, 260.  
 They say so, is half a lie.  
 They seldom live well, who think they shall live long.  
 They shall have no more of our prayers than we of their pies, quoth the vicar of Layton, 125.
- They take a long day that never pay, 123.  
 They talk of Christmas so long, that it comes, 20.  
 They that are bound must obey, 74.  
 They that be in hell think there's no other heaven, 102.  
 They that bourd wi' cats maun count upo' scarts, 258.  
 They that burn you for a witch, will lose all their coals, 258.  
 They that buy an office, must sell something.  
 They that can cobble and clout, shall have work when others go without, 80.
- They that command the most, enjoy themselves the least.  
 They that desire but few things, can be crossed but in few.  
 They that do nothing, learn to do ill.  
 They that drink langest live langest, 258.  
 They that fear an overthrow, are half beaten.

- They that gie you hinder you to buy, 258.
- They that have good store of butter may lay it thick on their bread, 75.
- They that have no other meat, bread and butter are glad to eat, 75.
- They that hide, can find, 92.
- They that know one another, salute afar off, 109.
- They that lie down for love shou'd rise for hunger, 258.
- They that live longest must die at last, 113.
- They that live longest must fetch fire farthest, 113.
- They that live longest must go farthest for wood, 112.
- They that make laws must not break them, 109.
- They that see you by day, will not break in upon you at night.
- They that sell kids, and have no goats, how came they by them ?
- They that speir meikle will get wot o' part, 260.
- They that value not praise, will never do anything worthy of it.
- They that walk much in the sun, will be tanned at last, 135.
- They that will not be counselled, cannot be helped.
- They two are hand and glove, 164.
- They were both equally bad, so the devil put them together.
- They were ne'er fain that fidg'd, nor fu' that lick'd dishes, 259.
- They were scant o' bairns that brought you up, 258.
- They whip the cat if the mistress does not spin. *Span.*
- They who boast most, generally fail most ; for deeds are silent.
- They who cannot as they would, must do as they can, 142.
- They who educate children well, are more to be honoured than they who produce them ; for these only gave them life, those the art of living well. *Aristotle.*
- They who have much business, must have much pardon.
- They who live in glass houses should not throw stones.
- They who live longest will see most.
- They who make the best use of their time, have none to spare.
- They who play with edge tools must expect to be cut.
- They who seek only for faults, see nothing else.
- They who slander the dead are like envious dogs, that bark and bite at bones. *Zeno.*
- They who would be young when they are old, must be old when they are young. The Spaniards say, If thou wilt be healthful make thyself old betimes, 26.
- They who worship God merely for fear, would worship the devil should he appear.

- They will ken by a bawbee if a priest will tak offering, 259.  
 They wist as well that dinna speer, 258.  
 They'll come again, as Goodyer's pigs did, 154.  
 Thieves and rogues have the best luck if they do but escape hanging, 113.  
 Things above thy height are to be looked at, not reached at.  
 Things at the worst will sometimes mend.  
 Things hardly attained are the longer retained, 10.  
 Things ill got have ever bad success.  
 Things in motion sooner catch the eye than what move not.  
 Things not understood are admired.  
 Things past may be repented, but not recalled. *Livy.*  
 Things unreasonable are never durable. *Ital.*  
 Think much, speak little, and write less, 20.  
 Think no labour slavery that brings in penny saverly, 36.  
 Think of ease, but work on, 6.  
 Think of thy deliverance, as well as of thy danger.  
 Think to-day and speak to-morrow.  
 Thinking is very far from knowing.  
 This and better may do, but this and worse will never do.  
 This bolt came ne'er out o' your bag, 260.  
 This buying of bread undoes us, 50.  
 This day there is no trust, come to-morrow.  
 This grewed by night, 53.  
 This is the way to Beggar's bush, 206.  
 This is the world, and the other is the country, 61.  
 This maid was born odd, 56.  
 This must be if we brew, 63.  
 This rule in gardening never forget, to sow dry and set wet, 36.  
 This world winna last ay, 260.  
 This was a hill in King Harry's days, 54.  
 This world is nothing, except it tend to another, 24.  
 Thistles are a salad for asses, 258.  
 Thither as I would go, I can go late ; thither as I would not go,  
 I know not the gate, 196.  
 Thole weel is gude for burning, 258.  
 Thorns make the greatest crackling.  
 Those that eat cherries with great persons, shall have their  
 eyes squirted out with the stones, 78.  
 Those that eat best and drink best, often do worst.  
 Thou art a bitter bird, said the raven to the starling, 127.

Thou art as like to obtain thy wish, as the wolf is to eat the moon.

Thou canst not serve God, unless thy mammon serve thee.

Thou hast dived deep into the water, and hast brought up a potsherd, 277.

Thou shalt have moonshine in the mustard pot for it, 56.

Thou singest like a bird called a swine, 177.

Thou wilt get nae mair o' the cat but the skin, 259.

Thou'lt lie all manner of colours but blue, and that is gone to the litting, *i. e.* dying, 55.

Thou'lt strip it, as Stack stripp'd the cat when he pull'd her out of the churn, 191.

Though a coat be ever so fine that a fool wears, yet 'tis but a fool's coat.

Though good be good, yet better is better, (or better carries it,) 98.

Though he says nothing, he pays it with thinking, like the Welchman's jackdaw, 60.

Though I am bitten, I am not all eaten, 150.

Though love is blind, yet 'tis not for want of eyes.

Though malice may darken truth, it cannot put it out.

Though modesty be a virtue, bashfulness is a vice.

Though old and wise, yet still advise, 1.

Though one grain fills not the sack, it helps.

Though poverty may bring sorrow, riches create inquietude, 270.

Though the cat winks a while, yet sure she is not blind, 76.

Though the fox runs, the chicken hath wings, 4.

Though the heavens be glorious, yet they are not all stars.

Though the mastiff be gentle, yet bite him not by the lip, 14.

Though the sauce be good, yet you need not forsake the meat for it.

Though the sore be healed, yet a scar may remain.

Though the sun shines leave not your cloak at home, 20.

Though the wolf may lose his teeth, he never loses his inclinations.

Though thou hast never so many counsellors, yet do not forsake the counsel of thy own soul, 280.

Though thy enemy seem a mouse, yet watch him like a lion.

Though you are bound to love your enemy, you are not bound to put your sword in his hand.

M M



Though you stroke the nettle ever so kindly, yet it will sti  
you.

Thought lay in bed and besh—t himself, 136

Throw the wand while it's green, 259.

Threatened folks live long, 136.

Three are too many to keep a secret, and too few to be me

Three dear years will raise a baker's daughter to a portion,  
Three great evils come out of the North; a cold wind, a c  
ning knave, and a shrinking cloth.

Three may keep counsel, if two be away, 136, 260.

Three removes are as bad as a fire.

Three things cost dear: the caresses of a dog, the love  
mistress, and the invasion of a host.

Three things only are well done in haste: flying from the pl  
escaping quarrels, and catching fleas.

Three women and a goose make a market, 44.

Thrift and he are at a fray, 180.

Thrift is good revenue.

Thrift is the philosopher's stone.

Throw not stones at thine own window.

Throw the rope in after the bucket.

Throwing your cap at a bird is not the way to catch it.  
Thus it is we are ruined, husband; you are good for litt  
I for less. *Span.*

Thy child that is no child leave upon the waters, and  
swim, 279.

Thy hand is never the worse for doing thy own work,  
Thy secret is thy prisoner; if thou let it go, thou ar  
soner to it, 278.

Thy tongue is nae scandal, 260.

Thy thumb is under my belt, 260.

Tickle my throat with a feather and make a fool of my  
137.

Tidings make either glad or sad, 137.

Till ither tinkler's ill mawt ye 'gree, 258.

Till St. James's day be come and gone, you may hav  
you may have none, 36.

Time and straw make medlars ripe, 137.

Time and thinking tame the strongest grief, 253.

Time and tide tarry (or wait) for no man, 137, 258.

Time and words can never be recalled.

- Time devours all things.  
 Time fleeth away without delay, 137.  
 Time is a file that wears and makes no noise.  
 Time is an inaudible file. *Ital.*  
 Time is the herald of truth. *Cicero.*  
 Time is the rider that breaks youth, 20.  
 Time stays not the fool's leisure.  
 Time tint is ne'er to be found, 258.  
 Time tries a', 258.  
 Timely blossom, timely ripe, 137.  
 Tine heart an' a's gane, 258.  
 Tine thimble, tine thrift, 258.  
 'Tis a bad cloth indeed that will take no colour, 80.  
 'Tis a bad stake will not stand one year in the hedge, 134.  
 'Tis a folly to fret, grief's no comfort, 160.  
 'Tis a good dog can catch anything, 52.  
 'Tis a good horse that never stumbles, and a good wife that never grumbles, 104.  
 'Tis a good ill that comes alone.  
 'Tis a good knife, it will cut butter when 'tis melted, 168.  
 'Tis a great journey to the world's end, 145.  
 'Tis a great way to the bottom of the sea, 141.  
 'Tis a hard winter when one wolf eats another, 142.  
 'Tis a lightning before death, 55.  
 'Tis a long run that never turns, 113.  
 'Tis a sign of an ill cause to rail at your adversary.  
 'Tis a sweet sorrow to bury a termagant wife.  
 'Tis a wicked world, and we make part of it.  
 'Tis a wise child knows his own father, 78.  
 'Tis along with your eyes, the crows might have helped it when you were young, 52.  
 'Tis altogether vain to learn wisdom, and yet live foolishly.  
 'Tis an ill horse can neither winny nor wag his tail, 104.  
 'Tis an ill horse that will not carry his own provender, 104.  
 'Tis an ill procession where the devil carries the cross, 126.  
 'Tis an unhappy wit that stirs up enemies against itself.  
 'Tis as bad as cheating the devil in the dark, and two farthing candles for a halfpenny, 270.  
 'Tis as natural for women to pride themselves in fine clothes as 'tis for a peacock to spread his tail, 190.  
 'Tis best to take half in hand, and the rest by and by, 149.

- 'Tis better to be happy than wise, 100.  
 'Tis better to cry over your goods than after them.  
 'Tis better to suffer wrong than do it.  
 'Tis brave scrambling at the rich man's dole.  
 'Tis clemency that makes the absolute conquest.  
 'Tis comparison that makes men happy or miserable.  
 'Tis dangerous marrying a widow, because she hath cast her rider, 43,  
 'Tis day still while the sun shines, 84.  
 'Tis easy to fall into a trap, but hard to get out again.  
 'Tis easier to avoid a fault than acquire perfection.  
 'Tis easier to bear unkindness than affronts.  
 'Tis easier to know how to speak, than how to be silent.  
 'Tis easier to preserve a friend, than to recover him when lost.  
 'Tis either a hare or a brake-bush, 164.  
 'Tis fortune chiefly that makes heroes.  
 'Tis generous to bear an injury, but dangerous to requite it.  
 'Tis God's blessing that makes the pot boil.  
 'Tis good beating proud folks, for they'll not complain, 126.  
 'Tis good christening a man's own child first, 122.  
 'Tis good farting before one's own fire, 92.  
 'Tis good grafting on a good stock, 162.  
 'Tis good riding in a safe harbour.  
 'Tis good to fear the worst, the best will save itself, 92.  
 'Tis good to go a-foot with a horse in hand.  
 'Tis good to walk till the blood appears on the cheek, but not the sweat on the brow, 31.  
 'Tis hard to sail over the sea in an egg shell, 129.  
 'Tis harder to unlearn than learn.  
 'Tis height makes Grantham steeple stand awry.  
 'Tis ill fishing before the net, 93.  
 'Tis ill jesting with edg'd tools.  
 'Tis ill shaving against the wool, 131.  
 'Tis in vain to kick after you have once put on fetters.  
 'Tis in vain to speak reason where 'twill not be heard.  
 'Tis killing a crow with an empty sling, 83.  
 'Tis late ere an old man comes to know he is old.  
 'Tis liberty that every one loves.  
 'Tis merry in the hall when beards wag all, 115.  
 'Tis midsummer moon with you, 56.  
 'Tis money that begets money.  
 'Tis more your goodness than my desert.

- 'Tis never too late to repent, 109.
- 'Tis not a basket of hay, but a basket of flesh, which will make a lion roar, 278.
- 'Tis not all saved that's put i' th' purse.
- 'Tis not clean linen only that makes the feast.
- 'Tis not every question that deserves an answer.
- 'Tis not for every one to catch a salmon.
- 'Tis not good praising a ford till a man be over, 95.
- 'Tis not good to be happy too young.
- 'Tis not good to wake a sleeping dog or lion, 140.
- 'Tis not knowing much, but what is useful, that makes a wise man.
- 'Tis not others' apprehensions, but your own liking, that should please you.
- 'Tis not prating, but working, that brings in the harvest.
- 'Tis not the action, but the intention, that is good or bad.
- 'Tis not the beard that makes the philosopher.
- 'Tis not the habit that makes the monk.
- 'Tis not the matter, but the mind.
- 'Tis not your posterity, but your actions, that will perpetuate your memory.
- 'Tis novelty that sets the people a-gaping.
- 'Tis one beggar's woe to see another by the door go, 70.
- 'Tis perseverance that prevails.
- 'Tis pity fair weather should do any harm, 35.
- 'Tis pity thou art not a little more tongue-tied.
- 'Tis plenty that makes you dainty.
- 'Tis pride, and not nature, that craves much.
- 'Tis pride in fashion that puts humility out of countenance.
- 'Tis rare to find a fish that will not bite some time or other.
- 'Tis safe riding in a good haven, 10.
- 'Tis said from the twelfth of May to the twelfth of July all is day.
- 'Tis self-conceit that makes opinion obstinate.
- 'Tis skill, not strength, that governs a ship.
- 'Tis sooner said than done.
- 'Tis the abilities of a horse that occasions his slavery.
- 'Tis the fairest flower in his crown, 160.
- 'Tis the farmer's care that makes the field bear.
- 'Tis the last straw that breaks the horse's back.
- 'Tis the nature of the beast, 56.
- 'Tis the place that shews the man.

- 'Tis the riches of the mind only, that make a man rich and happy.
- 'Tis time, conversation, and business, that discover what a man is.
- 'Tis time to fear when tyrants seem to kiss.
- 'Tis time to yoke when the cart comes to the caples, 43.
- 'Tis too late to spare when the bottom is bare (or all is spent), 133.
- 'Tis useless to kick against the bricks.
- 'Tis wisdom sometimes to seem a fool.
- 'Tis year'd, 184.
- Tithe, and yet be rich, 271.
- Tittle-tattle, give the goose more hay, 60.
- To a bad character, good doctrine avails nothing. *Ital.*
- To a child, all weather is cold, 4.
- To a cow's thumb, 51.
- To a crazy ship all winds are contrary, 5.
- To a foolish woman, a violin is more pleasing than a distaff. *Ital.*
- To a full belly all meat is bad. *Ital.*
- To a good spender God is a treasurer, 19.
- To a man full of questions make no answer at all. *Plato.*
- To a mortal man no evil is immortal.
- To add fuel to the fire, 160.
- To angle with a silver hook, 148.
- To answer one in his own language, 148.
- To as much purpose as the geese slur upon the ice, 175.
- To as much purpose as to give a goose hay, 175.
- To bang the pitcher, 64.
- To be a fool or knave in print, doth but bring the truth to light.
- To be beside the cushion, 155.
- To be born with a silver spoon in his mouth, 177.
- To be bought and sold in a company, 151.
- To be bout; *i. e.* without, as Barrow was, 49.
- To be cheek by jowl, 51, 153.
- To be commended by those who might blame without fear, gives great pleasures. *Agesilaus.*
- To be conquer'd by an hero is an honour.
- To be employ'd in useless things, is to be half idle.
- To be every one's friend is to be every one's fool. *German.*
- To be hail, fellow, well met, with one, 163.
- To be hide-bound, 54.

- To be high in the instep, 165.  
 To be in a merry pin, 174.  
 To be in a peck of troubles, 174.  
 To be in a quandary, 175.  
 To be in a wood, 183.  
 To be in the same predicament, 175.  
 To be Jack on both sides, 166.  
 To be loose in the hilts, 54, 169.  
 To be nursed in cotton, 172.  
 To be of noble parentage, and not to be endowed with noble qualities, is rather a defamation than a glory.  
 To be on the high ropes, 165.  
 To be out of harm's way, 164.  
 To be tied to the sour apple tree, 178.  
 To be tost from post to pillory, 175.  
 To be up the queer apple tree, 182.  
 To be virtuous, is to do good, and to do it well.  
 To bear away the bell, 149.  
 To believe a business impossible, is the way to make it so.  
 To bite upon a bridle, 150.  
 To blow hot and cold with the same breath.  
 To blush at vice, shews the world you are ashamed of it.  
 To blush like a black dog, 185.  
 To borrow on usance brings on a nuisance.  
 To borrow on usury brings sudden beggary, 140.  
 To brag of many good morrows, 162.  
 To break the ice, 167.  
 To brew in a bottle and bake in a bag, 65.  
 To bring a noble to ninepence, and ninepence to nothing, 172.  
 To bring an abbey to a grange, 147.  
 To bring an old house on one's head, 173.  
 To bring meat in its mouth, 170.  
 To bring one's hogs to a fair market, 166.  
 To build castles in the air, 151.  
 To burn daylight, 156.  
 To burst at the broadside, 50.  
 To buy a pig in a poke.  
 To buy and sell, and live by the loss, 152.  
 To buy dear is not bounty, 3.  
 To call a spade a spade, 178.  
 To call one sir, and something else ; *i. e.* Sirrah, 177.

- To carry coals to Newcastle, 154.  
 To carry two faces under one hood, 151.  
 To cast a sheep's eye at one, 177.  
 To cast an old shoe after one, 177.  
 To cast oil into the fire is not the way to quench it, 120.  
 To cast up old scores, 173.  
 To cast water into the Thames, 182.  
 To catch a hare with a tabret, 164.  
 To catch a Tartar.  
 To catch two pigeons with one bean, 174.  
 To chew the cud upon a thing, 153.  
 To clip one's wings, 153.  
 To comb one's head with a joint stool, 165.  
 To come a day after the fair, 159.  
 To come bluely off, 150.  
 To come from little good to stark nought, 162.  
 To come home by Weeping-Cross, 182.  
 To come home like the parson's cow, with a calf at her foot,  
 192.  
 To come in pudding time, 175.  
 To come sailing in a sow's ear, 177.  
 To come to fetch fire, 160.  
 To command many, will cost much.  
 To commit as many absurdities as a clown in eating an egg,  
 147.  
 To complain of ease, 154.  
 To contemn a just condemnation, is to kick at a kindness.  
 To contemn the poor because of his poverty, is to affront God's  
 providence.  
 To cool one's courage, 154.  
 To correct, or mend, the Magnificat, 170.  
 To cry with one eye and laugh with the other, 158.  
 To curse with bell, book, and candle, 155.  
 To cut down an oak, and plant a thistle, 172.  
 To cut down an oak, and set up a strawberry, 172.  
 To cut large shives of another man's loaf, 148.  
 To cut large thongs of another man's leather, 148.  
 To cut one's coat according to one's cloth, 155.  
 To cut one's comb, 154.  
 To cut the hair, 164.  
 To dance to every man's pipe or whistle, 156.

- To-day a man, to-morrow a mouse, 84.  
 To-day gold, to-morrow dust, 270.  
 To-day is yesterday's pupil.  
 To-day me, to-morrow thee, 84.  
 To deal fools' dole, 156.  
 To Devonshire or Denshire land, 201.  
 To dine with Duke Humphrey; *i. e.* to go without dinner.  
 To dive deep and bring up a potsherd.  
 To do good to the ungrateful is to throw rose-water into the sea.  
 To dote more on it than a fool on his bauble, 157.  
 To draw the worm out of the root.  
 To dream of a dry summer, 157.  
 To drink like a funnel, 157.  
 To drive snails; a snail's gallop, 178.  
 To eat one's words, 157.  
 To eat the calf in the cow's belly.  
 To eat the cheese in the trap, 153.  
 To err, is human; to forgive, divine.  
 To escape Cluyd, and be drowned in Conway, 269.  
 To escape the rocks and perish in the sands.  
 To expect, to expect, is worth four hundred drachms, 278.  
 To expose one's self to great dangers for trivial advantages,  
 is to fish with a golden hook, where more may be lost  
 than gained. *Augustus Cesar.*  
 To fall away from a horse-load to a cart-load, 159.  
 To fall together by the ears, 157.  
 To favour the ill, is to injure the good.  
 To feather one's nest well, 159.  
 To feed like a farmer, or freeholder, 185, 199.  
 To feed like a freeholder of Macclesfield, who hath neither corn  
 nor hay at Michaelmas, 188.  
 To fight with one's own shadow, 159.  
 To fill the mouth with empty spoons, 159.  
 To find a mare's nest, 56.  
 To fish for a herring, and catch a sprat, 165.  
 To fly at all game, 160.  
 To follow one like a St. Anthony's pig, 188.  
 To follow one's nose, 172.  
 To forget a wrong is the best revenge, 95.  
 To foul one's fingers with, 159.  
 To fright a bird is not the way to catch her, 96.



- To fry in his own grease, 161.  
 To gape for a benefice, 161.  
 To get by a thing, as Dickson did by his distress, 156.  
 To get out of one mire to run into another.  
 To get over the shoulders, 161.  
 To give a reason for fancy, were to weigh the fire, and measure the wind.  
 To give a Rowland for an Oliver, 176.  
 To give and keep, there is need of wit, 9.  
 To give and to have, doth a wise brain crave.  
 To give him the basket to hold; *i. e.* jilting him. *Ger.*  
 To give one a cast of his office, 173.  
 To give one a Cornish hug, 200.  
 To give one a flap with a fox's tail, 160.  
 To give one a mouthful of moonshine, 171.  
 To give one as good as he brings, 162.  
 To give one the dog to hold; *i. e.* to serve one a dog trick, 52.  
 To give one the go-by, 53.  
 To go as fast as a friar that is invited to dinner.  
 To go as if dead lice dropped out of him, 55.  
 To go cheek by jowl with one, 153, 51.  
 To go down the wind, 183.  
 To go like a bear to the stake, 149.  
 To go like a cat round hot milk.  
 To go like a cat upon a hot bake-stone, 188.  
 To go out like a candle, in a snuff, 188.  
 To go rabbit hunting with a dead ferret, 175.  
 To go the whole hog; *i. e.* to stick at nothing in pursuance of an object.  
 To go through fire and water to serve one, 160.  
 To go through-stitch with a business, 179.  
 To go to heaven in a feather-bed, 159.  
 To go to pot, 175.  
 To grease a fat sow on the a—, 163.  
 To grease a man in the fist, 163.  
 To grease one's boots, 163.  
 To grow like a cow's tail, 163.  
 To handle without mittens, 56.  
 To hang one's ears, 164.  
 To harp upon the same string, 164.  
 To have a breeze in his breech, 151.

- To have a finger in the pie, 159.  
 To have a month's mind to a thing, 171.  
 To have a soft place in his head, 178.  
 To have a thing at his fingers' ends, 160.  
 To have a thing at one's tongue's end, or, at the tip of one's tongue, 180.  
 To have a two-legged tympany; *i. e.* to be with child, 60.  
 To have a wolf by the ears, 183.  
 To have an aching tooth at one, 180.  
 To have an oar in every man's boat, 173.  
 To have crotchets in one's crown, 155.  
 To have his hands full, 164.  
 To have his head full of proclamations, 175.  
 To have his head under one's girdle, 165.  
 To have January chicks, 166.  
 To have nothing but one's labour for one's pains, 168.  
 To have one in the wind, 183.  
 To have rods in pickle for one, 176.  
 To have the bent of one's bow, 149.  
 To have the better end of the staff, 158.  
 To have the law in one's own hand, 168.  
 To have the length of one's foot, 168.  
 To have the world in a string, 184.  
 To have thwitten a mill-post to a pudding-prick, 181.  
 To have two strings to one's bow, 181.  
 To have windmills in his head, 183.  
 To hear as dogs do in harvest, or with your harvest ears, 165.  
 To help at a dead lift, 165.  
 To him that hath lost his taste, sweet is sour, 20.  
 To him that wills, ways are not wanting, 22.  
 To him that you tell your secret, you resign your liberty.  
 To hit over the thumbs, 165.  
 To hit the bird on the eye, 165.  
 To hit the nail on the head, 165.  
 To hold by the apron-strings, 148.  
 To hold one's nose to the grind-stone, 172.  
 To hold with the hare, and run with the hound, 166.  
 To hug one, as the devil hugs a witch, 189.  
 To it again, nobody comes, 180.  
 To jest is tolerable, but to do harm by jest is insufferable.  
 To jump at it like a cock at a gooseberry.

- To kick the bucket.  
To kick the wind, 167.  
To kill a man with a cushion, 51.  
To kill two birds with one stone, 181.  
To kill two flies with one flap, 181.  
To kill with kindness, 167.  
To kiss a man's wife, or wipe his knife, is but a thankless office, 108.  
To know one as well as a beggar knows his dish, 168.  
To know one from a black sheep, 168.  
To know one no more than he does the pope of Rome, 168.  
To lather an ass's head is only wasting soap. *Span.*  
To laugh in one's face, and cut his throat, 168.  
To laugh in one's sleeve, 168.  
To lay a thing in one's dish, 156.  
To lay down the cudgels, 155.  
To lay the key under the threshold, 167.  
To lead one by the nose, 172.  
To leap like a cock at a blackberry, 189.  
To leap over the hedge before you come at the stile, 168.  
To leave all at sixes and sevens.  
To leave boys' play, and go to blow-point, 50.  
To leave no stone unturned.  
To leave one in the briers or suds, 151.  
To leave one in the lurch, 170.  
To let leap a whiting, 182.  
To lick honey through a cleft stick, 169.  
To lick it up like Lim hay, 189.  
To lick one's self whole again, 169.  
To lie as fast as a dog can lick a dish, 169.  
To lie at rack and manger, 175.  
To lie in bed and forecast, 55.  
To live from hand to mouth, 164.  
To look a strained hair in a can, 189.  
To look as if he had eaten his bed straw, 189.  
To look like a dog that has lost his tail, 189.  
To look like a drowned mouse, 189.  
To look like an owl in an ivy bush, 57.  
To look like the picture of ill luck, 189.  
To look on one as the devil looks over Lincoln, 189.  
To look to one's water, 182.

- To lose a ship for want of a halfpenny-worth of tar, 169.  
 To lose one's longing, 169.  
 To love at the door, and leave at the hatch, 169.  
 To love it as a dog loves a whip, 190.  
 To love it as the cat loves mustard, 190.  
 To love it as the devil loves holy water, 190.  
 To make a bolt or a shaft of it, 150.  
 To make a bridge of one's nose, 151.  
 To make a fair show in a country church, 177.  
 To make a hand of a thing, 164.  
 To make a hog or dog of a thing, 166.  
 To make a hole in the water, 166.  
 To make a long harvest of a little corn, 164.  
 To make a man valiant, abuse him lustily.  
 To make a mountain of a mole-hill, 171.  
 To make a panada for the devil, 173.  
 To make an empire durable, the magistrates must obey the laws, and the people the magistrates. *Solon.*  
 To make both ends meet, 158.  
 To make one a stalking horse, 179.  
 To make orts of good hay, 173.  
 To make two friends with one gift, 181.  
 To make woof or warp of any business, 183.  
 To measure his cloth by another's yard, 170.  
 To measure the meat by the man, 170.  
 To mend as sour ale does in summer, 171.  
 To miss his mark, 170.  
 To-morrow comes never, 180.  
 To-morrow morning I found a horse-shoe, 53.  
 To no more purpose than to beat your heels against the ground, or wind, 175.  
 To nourish a viper in one's bosom, 181.  
 To order without a constable, 51.  
 To out-run the constable, 154.  
 To outshoot a man in his own bow, 173.  
 To pay one in his own coin, 174.  
 To pass the pikes, 174.  
 To pick a hole in a man's coat, 174.  
 To pick a quarrel, 175.  
 To p— in the same quill, 175.  
 To p— down one's back ; *i. e.* to flatter, 57.

- To play fast and loose, 174.  
 To play least in sight, 55.  
 To play the devil in the bulmong, 156.  
 To play the dog in the manger, 156.  
 To play the Jack with one, 166.  
 To plough with the ass and the ox, 175.  
 To pocket an injury, 58.  
 To pour water into a sieve, 177.  
 To prate like a parrot, 175.  
 To preserve a friend three things are required ; to honour him present, praise him absent, and assist him in his necessities  
*Ital.*  
 To promise, and give nothing, is to comfort a fool, 17.  
 To put a spoke in his wheel, 179.  
 To put one to his trumps, 181.  
 To put one's finger in the fire, 160.  
 To put one's nose out of joint, 172.  
 To put our sickle into another man's corn.  
 To put out the miller's thumb, 171.  
 To put (or set) the cart before the horse, 152.  
 To quake at work, and sweat at meals.  
 To quake like an aspen leaf, 190.  
 To quake like an oven, 190.  
 To reckon without one's host.  
 To ride post for a pudding, 58.  
 To rip up old sores, and cast up old scores, 173.  
 To rob Peter to pay Paul, 176.  
 To rob the spittle, 176.  
 To rock the cradle in one's spectacles, 51.  
 To row one way and look another, 177.  
 To run the wild goose-chase, 176.  
 To run through thick and thin, 176.  
 To say his prayers backward, 175.  
 To scold like a cut-purse ; like a wych waller, 191.  
 To scorn a thing as a dog scorns tripe, 191.  
 To see it rain is better than to be in it, 130.  
 To seem, and not to be, is throwing the shuttle without weaving  
 To send by Tom Long the carrier, 169.  
 To send him for a yard-wide pack thread, 184.  
 To send one away with a flea in his ear, 160.  
 To serve one a dog-trick, 156, 52.

- To set a good face on a thing, 158.  
 To set a spoke in one's cart, 152.  
 To set all at sixes and sevens, 178.  
 To set cock on hoop, 154.  
 To set the best foot forward, 160.  
 To set the fox to keep the geese. *Ital.*  
 To set up his sail to every wind, 177.  
 To set up one's staff, 177.  
 To shoot at a pigeon, and kill a crow, 174.  
 To shoot wide of the mark, 61.  
 To show the gallows before they show the town. *Span.*  
 To sing the same song, 177.  
 To sit in tight boots; i. e. ill at ease with your host.  
 To sit like a frog on a chopping block, 191.  
 To sit like a wire-drawer under his work, 61.  
 To sit upon one's skirts, 178.  
 To slander with a matter of truth, 178.  
 To sleep a dog's sleep, 178.  
 To slip one's neck out of the collar, 172.  
 To smell of elbow grease, 158.  
 To sow his wild oats, 178.  
 To spare at the spigot, and let run out at the bung-hole.  
 To speak as though he would creep into one's mouth, 155.  
 To speak like a mouse in a cheese, 171.  
 To spin a fair thread, 59.  
 To stand for cipher, 155.  
 To stand in one's own light, 169.  
 To stand upon one's pantoufles, 173.  
 To stand upon thorns, 180.  
 To stay a pi—g while, 174.  
 To stick by the ribs, 179.  
 To stink like a pole-cat, 191.  
 To stop two mouths with one morsel, 181.  
 To stop two gaps with one bush, 181.  
 To strain at a gnat and swallow a camel, 179.  
 To stroke with one hand, and stab with the other.  
 To strut like a crow in a gutter, 191.  
 To stumble at a straw, and leap over a block, 179.  
 To stumble at the truckle-bed, 59.  
 To swallow an ox, and be choked with the tail, 179  
 To take a Burford bait, 218.

- To take a dagger, and drown one's self, 155.  
 To take a hair of the same dog, 164.  
 To take a thing in snuff, 178.  
 To take a wrong sow by the ear, 178.  
 To take counsel of one's pillow, 154.  
 To take from one's right side, to give to the left, 179.  
 To take heart of grace, 54.  
 To take Hector's cloak. *Northumberland.*  
 To take one a peg lower, 174.  
 To take one up before he is down, 180.  
 To take out of one pocket to put in the other.  
 To take physic before one is sick, 174.  
 To take the bird by the feet, 180.  
 To take things in dudgeon, or to wear a dudgeon-dagger by his side, 157.  
 To talk like an apothecary, 180.  
 To talk without thinking is to shoot without aiming.  
 To tell a man a lie, and give him a reason for it, 169.  
 To tell tales out of school, 180.  
 To the grave with the dead, they who live to the bread.  
 To the wise, a word may suffice.  
 To throw pearls before swine.  
 To throw snot about; *i. e.* to weep, 60.  
 To throw the helve after the hatchet (giving up a thing in despair), 165.  
 To throw the house out of the windows, 156.  
 To throw the rope after the bucket, 165.  
 To throw the stone, and hide the hand.  
 To thrust his feet under another man's table, 179. . .  
 To touch the quick, or to the quick, 175.  
 To travel safely through the world, a man must have a falcon's eye, an ass's ears, an ape's face, a merchant's words, a camel's back, a hog's mouth, and a hart's legs, 196.  
 To trot like a doe, 60.  
 To turn cat-in-pan, 181.  
 To turn over a new leaf, 181.  
 To turn the canes into lances, 50.  
 To turn with the wind, or tide, 181.  
 To twist a rope of sand, 176.  
 To use one like a Jew, 192.  
 To walk by cw' light, 57.

- To wash a blackmoor white, 150.**  
**To water a stake, 182.**  
**To weep overmuch for the dead, is to affront the living.**  
**To what place can the ox go, where he must not plough? *Sp.m.***  
**To whisper proclamations is ridiculous.**  
**To whom you betray your secret, you give your liberty. *Ital.***  
**To wind one up, 183.**  
**To woo is a pleasure in young men, a fault in old, 23.**  
**To work for a dead horse, or goose, 156.**  
**To wrap it up in clean linen, 61.**  
**Toasted cheese hath no master, 60.**  
**Tobacco-hic, if a man be well, 'twill make him sick, 196.**  
**Tobacco-hic will make a man well if he be sick, 196.**  
**Toll it again, quoth the miller, 65.**  
**Too free to be fat, 161.**  
**Too great and sudden changes, though for the better, are not easily borne.**  
**Too hasty to be a parish clerk, 165.**  
**Too hot to hold, 166.**  
**Too late to grieve, when the chance is past.**  
**Too light winning makes the prize light.**  
**Too many cooks spoil the broth.**  
**Too much asseveration is a good ground of suspicion.**  
**Too much breaks the bag, 21.**  
**Too much care may be as bad as downright negligence.**  
**Too much consulting confounds.**  
**Too much cordial will destroy.**  
**Too much courtesy, too much craft.**  
**Too much cunning undoes, 267.**  
**Too much familiarity breeds contempt, 91.**  
**Too much fear cuts all the nerves asunder.**  
**Too much fear is an enemy to good deliberation.**  
**Too much is stark naught, 269.**  
**Too much of one thing is good for nothing, 137.**  
**Too much praise is a burthen.**  
**Too much scratching, pains; too much talking, plagues, 21**  
**Too much spoileth, too little is nothing.**  
**Too too will in two, 137.**  
**Toom bags rattle, 258.**  
**Topsy-turvy, 180.**  
**Tooth and nail, 180.**



- Tottenham is turned French, 212.  
 Touch a gall'd horse on the back, and he'll kick, 97, 259.  
 Touch me na on the sair heel.  
 Touch pitch, and you'll be defiled.  
 Trade is the mother of money, 21.  
 Trade knows neither friends nor kindred, 21.  
 Train up a child in the way he should go.  
 Tramp on a snail an' she'll shoot out her horns, 259.  
 Trash and trumpery is the high-way to beggary, 137.  
 Trash and trumpery is the way to Duke Humphrey.  
 Travel makes a wise man better, but a fool worse.  
 Travellers should correct the vice of one country by the virtue of another.  
 Tread on a worm and it will turn, 145.  
 Trick for trick, and a stone in thy foot besides, quoth one, pulling a stone out of his mare's foot when she bit him on the back, and he hit her on the buttock, 60.  
 Trim tram ; like master, like man, 111.  
 Tripe broth is better than no porridge.  
 Tripe is good meat if it be well cleaned, 37.  
 Trot father, trot mither, how can foal amble, 259.  
 Troy was not taken in a day.  
 True blue will never stain, 258.  
 True jests breed bad blood.  
 True luv's kythe in time o' need, 260.  
 True praise takes root and spreads, 17.  
 True sincerity sends for no witness.  
 True valour is fire ; bullying, is smoke.  
 True valour knows as well how to suffer as to act.  
 Trust him no further than you can see him.  
 Trust makes way for treachery.  
 Trust me, but look to thyself.  
 Trust no secrets to a friend which, if reported, would bring infamy. *Thales.*  
 Trust nor contend, nor lay wagers, or lend, and you'll have peace to your end.  
 Trust not a great weight to a slender thread.  
 Trust not a horse's heel, nor a dog's tooth, 104.  
 Trust not a new friend nor an old enemy.  
 Trust not the praise of a friend, nor the contempt of an enemy. *Ital.*

- Trust not to a broken staff.  
 Trust thyself only, and another shall not betray thee.  
 Trusting often, makes fidelity.  
 Trusting too much to others is the ruin of many.  
 Truth an' honesty keep the crown o' the causey, 258.  
 Truth and honesty have no need of loud protestations.  
 Truth and oil are ever above, 21.  
 Truth fears no colours, 138.  
 Truth finds foes, where it makes none, 138.  
 Truth hath a good face, but bad clothes, 21.  
 Truth hath always a fast bottom, 138.  
 Truth is a means, not an end.  
 Truth is God's daughter, 138.  
 Truth is green, 138.  
 Truth is the best buckler, 269.  
 Truth is the daughter of Time.  
 Truth makes the devil blush.  
 Truth may be blamed, but shall never be shamed, 138.  
 Truth may languish, but can never perish. *Ital.*  
 Truth may sometimes come out of the devil's mouth.  
 Truth needs not many words ; but a false tale a large preamble.  
 Truth never grows old.  
 Truth seeks no corners.  
 Truth should not always be revealed.  
 Truth is truth to the end of the reckoning.  
 Truth will sometimes break out unlooked for.  
 Truths and roses have thorns about them.  
 Truth's best ornament is nakedness.  
 Truths too fine spun, are subtle fooleries.  
 Try the ice before you venture upon it.  
 Try to tame a mad horse, but knock him not at head.  
 Try your freend ere you need him, 258.  
 Try your friend ere you trust him.  
 Try your friend with a falsehood, and if he keep it a secret,  
 tell him the truth. *Ital.*  
 Try your skill in gilt first, and then in gold, 97.  
 Turnspits are dry, 60.  
 Twa bits are better nor ane, 259.  
 Twa wits are better than ane, 258.  
 Twa wolves may worry ae sheep, 258.  
 Twa words maun gang to that bargain, 258.

- 'Twas fear that first put on arms  
 'Twas got out of the fire.  
 'Twas surely the devil that taught women to dance, and asses  
 to bray.  
 'Twere better my enemy envy me, than I him.  
 'Twill not be why for thy, 180.  
 Twittle twattle, drink up your posset-drink, 198.  
 Two anons and a by-and-by, are an hour and a half, 67.  
 Two blacks make no white. *Scotch.*  
 Two cats and a mouse, two wives in one house, two dogs and a  
 bone, never agree in one.  
 Two cunning knaves need no broker, 108.  
 Two daughters and a back door are three arrant thieves, 45,  
 258.  
 Two dogs strive for a bone, and a third runs away with it, 139.  
 Two dry sticks will kindle a green one, 135.  
 Two eyes see more than one, 138.  
 Two faces under one hood.  
 Two fools in a house are too many by a couple, 259.  
 Two good things are better than one, 138.  
 Two hands in a dish, and one in a purse, 181.  
 Two heads are better than one, 138.  
 Two heads are better than one, quoth the woman, when she  
 had her dog with her to the market, 138.  
 Two ill meals make the third a glutton, 115, 260.  
 Two in distress makes sorrow less.  
 Two may keep counsel, putting one away.  
 Two of a trade seldom agree, 139.  
 Two Sir Positives can scarce meet without a skirmish.  
 Two slips for a tester, 60.  
 Two sparrows upon one ear of wheat cannot agree.  
 Two things a man should never be angry at ; what he can help,  
 and what he cannot help.  
 Two things ought to be the object of our fear, the envy of  
 friends, and the hatred of enemies. *Bias.*  
 Two to one in all things against the angry man.  
 Two to one is odds, (some add, at foot ball), 139.  
 Two whores in a house will never agree, 141.  
 'Twould make a horse break his bridle, or a dog his halter, 151.  
 'Twould make even a fly laugh.  
 'Twould make one scratch where it doth not itch, 177.

## U.

- Ugly women, finely dressed, are the uglier for it.  
 Ulcers cannot be cured that are concealed.  
 Unbidden guests are welcomest when they are gone.  
 Under the blanket, the black one is as good as the white.  
 Under the furze, is hunger and cold ; under the broom, is silver and gold, 38.  
 Under the rose, *i. e.* secretly.  
 Under water, famine ; under snow, bread, 21.  
 Undone, as a man would undo an oyster, 193.  
 Ungirt, unblest, 140.  
 Unkindness has no remedy at law, 140.  
 Unknown, unkiss'd, 21.  
 Unless a fool knows Latin, he is never a great fool. *Span.*  
 Unminded, unmoaned, 21, 140.  
 Unprofitable eloquence is like the cypress, which is great and tall, but bears no fruit. *Anon.*  
 Unreasonable silence is folly.  
 Up hill spare me, down hill forbear me ; plain way, spare me not, nor let me drink when I'm hot. (A horse.)  
 Up the hill favour me, down the hill beware thee, 103.  
 Up with it, if it be but a gallon ; it will ease your stomach, 61.  
 Upbraiding turns a benefit into an injury, 140.  
 Upon St. David's day, put oats and barley in the clay, 38.  
 Use legs, and have legs, 140.  
 Use makes perfectness, 140, 261.  
 Use pastime, so as not to lose time.  
 Use soft words and hard arguments.  
 Use the means, and trust to God for the blessing, 14.  
 Use your wit as a buckler, not as a sword.

## V.

- Vain glory blossoms, but never bears.  
 Valour can do little without discretion, 21.  
 Valour that parleys, is near yielding, 21.  
 Valour would cease to be a virtue, if there were no injustice. *Agessilaus.*  
 Valour would fight, but discretion would run away, 129.  
 Vanity will prove vexation.  
 Varnishing hides a crack.

- Veal will be cheap : calves fall, 60.  
 Venture a small fish to catch a great one, 139.  
 Venture not all in one bottom, 139.  
 Venture thy opinion, but not thyself for thy opinion.  
 Venus smiles not in a house of tears.  
 Very like a whale. (Said of a thing incredible.)  
 Vessels large may venture more, but little boats should keep  
 near shore.  
 Vice is its own punishment, and sometimes its own cure.  
 Vice is the most dangerous, when it puts on the garb of virtue.  
*Publius Syrus.*  
 Vice makes virtue shine.  
 Vice often rides triumphant in virtue's chariot.  
 Vice ruleth where God reigneth, 139.  
 Vilify not your parish priest, 268.  
 Virtue and happiness are mother and daughter.  
 Virtue dwells not in the tongue, but in the heart.  
 Virtue is a jewel of great price.  
 Virtue is its own reward.  
 Virtue is more persecuted by the wicked, than encouraged by  
 the good.  
 Virtue is of noble birth, but riches take the wall of her.  
 Virtue is the only true nobility.  
 Virtue is tied to no degrees of men.  
 Virtue itself 'scapes not calumnious strokes.  
 Virtue itself turns vice, being misapplied.  
 Virtue maketh men on the earth famous, in their graves illus-  
 trious, in the heavens immortal. *Chilo.*  
 Virtue may be over-clouded for a while, but will shine at last.  
 Virtue, though momentarily shamed, cannot be extinguished.  
*Publius Syrus.*  
 Virtue which parleys, is near a surrender.  
 Virtue would not go far, if a little vanity walked not with it.  
 Virtues all agree, but vices fight one another.  
 Vows made in storms are forgotten in calms.

## W.

- Wait time and place to act thy revenge, for it is never well  
 done in a hurry. *Span.*  
 Wake not a sleeping lion.  
 Walls have ears.

- Waltham calves, 203.**  
**Want goes by such an one's door, 182.**  
**Want is the mother of industry.**  
**Want makes strife 'twixt man and wife.**  
**Want of care admits despair.**  
**Want o' wit is war than want o' wealth, 261.**  
**Wanton kittens may make sober cats.**  
**War, hunting, and law, are as full of trouble as pleasure, 21.**  
**War is death's feast, 21, 140.**  
**War makes thieves, and peace hangs them, 21.**  
**War must be waged by waking men, 140.**  
**War with the world, and peace with England. *Span.***  
**Ware and Wades-mill are worth all London, 205.**  
**Ware skins, quoth Grubber, when he flung the louse into the fire, 169.**  
**Wark bears witness wha weel does, 263.**  
**Wars bring scars, 140.**  
**Wash your hands often, your feet seldom, and your head never, 29.**  
**Wasps haunt the honey-pot.**  
**Waste makes want.**  
**Waste not, want not.**  
**Water bewitched, *i. e.* very thin beer, 61.**  
**Water breeds frogs in the belly, but wine kills worms, 141.**  
**Water run by, will not turn a mill. *Span.***  
**Wauken na sleeping dogs, 263.**  
**Weak men had need be witty, 141.**  
**We are all Adam's children, but silk makes the difference.**  
**We are apt to believe what we wish for.**  
**We are ay to learn as lang as we live, 261.**  
**We are born crying, live complaining, and die disappointed.**  
**We are bound to be honest, but not to be rich, 261.**  
**We are ever young enough to sin ; never old enough to repent.**  
**We are more mindful of injuries than benefits.**  
**We are never so happy or unfortunate as we think ourselves.**  
**We are usually the best men when in the worst health.**  
**We can live without our friends, but not without our neighbours.**  
**We can poind (distrain) for debt, but no for unkindness, 261.**  
**We can shape their wylie coat, but no their weird, 261.**  
**We canna baith sup an' blaw, 261.**

We cannot control the tongues of others, but a good life enables us to despise calumnies. *Cato.*

We carry our greatest enemies within us.

We carry our neighbour's failings in sight; we throw our own crimes over our shoulders.

We desire but one feather out of your goose.

We do nothing but in the presence of two great witnesses—  
God and our own conscience.

We dogs worried the hare, 156.

We easily forget our faults when nobody knows them.

We hae a crow to pluck, 263.

We hate delay; yet it makes us wise.

We have all forgotten more than we remember.

We hounds kill'd the hare, quoth the lap-dog, 263.

We know not which stone the scorpion lurks under.

We lessen our wants by lessening our desires. *Laberius.*

We maun live by the living, an' no by the dead, 261, 127.

We may give advice, but we cannot give conduct.

We may not expect a good whelp from an ill dog, 273.

We must fall down before a fox in season, 276.

We must live by the quick, and not by the dead, 127, 261.

We must not contradict, but instruct him that contradicts us;  
for a madman is not cured by another running mad also.

*Antisthenes.*

We must not lie down, and cry, God help us!

We must not look for a golden life in an iron age, 12.

We never find that a fox dies in the dirt of his own ditch, 276.

We never know the worth of water till the well is dry, 261.

We ought either to be silent, or to speak things that are better  
than silence. *Pythagoras.*

We ought not to forget that our slaves are our fellow-men.  
*D. Cato.*

We ought to weigh well what we can only once decide. *Pub-  
lius Syrus.*

We perfectly know what is good, and what is evil; and may  
be as certain in morals as in mathematics.

We see not what is in the wallet behind.

We seldom find out that we are flattered.

We shall all be bald an hundred years hence. *Span.*

We shall lie all alike in our graves, 67.

We shall never have friends if we expect to find them with-  
out fault.

- We** should never remember the benefits we have conferred, nor forget the favours received. *Chilo.*  
**We** should play to live, not live to play.  
**We** should publish our joys, and conceal our griefs.  
**We** will not lose a Scot, 217.  
**We'll** bark ourselves, ere we buy dogs sae dear, 261.  
**We'll** bear with the stink, if it brings in the chink.  
**We'll** do as they do at Quern; what we do not to-day, we must do in the morn, 58.  
**We'll** ne'er big sandy bourrocks thegither, 261.  
**We'll** ne'er ken the worth o' the water till the well gae dry, 261.  
**Weak** things united become strong.  
**Weal** and women cannot pan, but woe and women can, 182.  
**Wealth** and content do not always live together.  
**Wealth** and honours can never cure a wounded conscience.  
**Wealth** breeds a pleurisy, ambition a fever, liberty a vertigo, and poverty is a dead palsy. *Gaelic.*  
**Wealth** gars wit waver, 263.  
**Wealth** is best known by want, 141.  
**Wealth** is not his who gets it, but his who enjoys it.  
**Wealth** i' the widow's house, kail but saut, 261.  
**Wealth**, like rheum, falls on the weakest parts, 22.  
**Wealth** makes worship, 141.  
**Weapons** bode peace, 262.  
**Wear** a horn and blow it not, 182.  
**Wedding** and ill wintering tame both man and beast, 42.  
**Wedlock's** a padlock, 42.  
**Wee** things fley cowards, 262.  
**Weeds** want no sowing.  
**Weel** bides, weel betides, 263.  
**Weel** gude mither daughter, 263.  
**Weel** is, that weel does, 261.  
**Weel** kens the mouse when the cat's out o' the house, 263.  
**Weel**, quoth Willy, when his wife dang him, 261.  
**Weel** war a' that gars the plough draw, 263.  
**Weels** him and waes him that has a bishop in his kin, 263.  
**Weigh** right, and sell dear, 141.  
**Weight** and measure take away strife, 22.  
**Welcome** as the best dish in the kitchen.  
**Welcome** death, quoth the rat, when the trap fell, 22.



- Welcome is the best cheer, 141, 261.  
 Welcome, mischief, if thou comest alone, 141.  
 Well begun, is half done, 70.  
 Well goes the case where wisdom counsels, 269.  
 Well lathered, is half shaven.  
 Well may he smell of fire whose gown burneth, 7.  
 Well may he stumble that chooses a stony way.  
 Well might the cat wink when both her eyes were out, 76.  
 Well rhymed, tutor, brains and stairs, 50.  
 Well sees the mouse that the cat's out of the house, 263.  
 Well to judge, depends on well to hear. *Ital.*  
 Well to work and make a fire, doth both care and skill require,  
 22.  
 Well, well, is a word of malice, 141.  
 Were I in my castle of Bungay, upon the river of Waveney, I  
 would ne care for the king of Cockney, 213.  
 Were it not for hope, the heart would break. *Scotch.* 261.  
 Were things done twice, then all were wise.  
 Wha can haud what will awa? 261.  
 Wha can help misluck? 261.  
 Wha comes oftener, and brings less? 261.  
 Wha invited you to the roast? 261.  
 Wham God will help, none can hender, 262.  
 Whar stands your great horse? 262.  
 Whar the buck's bound there he maun bleet, 262.  
 Whar the pig's broken let the sherds lie, 262.  
 What a bishop's wife! eat and drink in your gloves? 150.  
 What a day may bring, a day may take away.  
 What a deal of smoke! 178.  
 What a dust have I raised! quoth the fly upon the coach.  
 What a man desires, he easily believes.  
 What! are you afraid of him that died last year?  
 What are you good for? To stop bottles? 162.  
 What avails it me to draw one foot out of the mire, and stick  
 the other in?  
 What belongs to the public belongs to nobody.  
 What better is the house for a sluggard's rising early?  
 What better is the house that the daw rises soon? 262.  
 What can the virtues of our ancestors profit us, if we do not  
 imitate them?  
 What can you expect of a hog but his bristles? 166.

- What cannot be altered must be borne, not blamed, 262.  
 What cannot be cured must be endured, 83.  
 What can't be done by might may be done by slight (or sleight).  
 What carlins hain, cats eat, 261.  
 What children hear at home soon flies abroad, 4.  
 What Christ takes not, the exchequer carries away. *Span.*  
 What cometh by kind costeth nothing.  
 What costs little is little esteemed.  
 What does not float is rotten, 160.  
 What enjoyment! to have little to eat, and keep a servant.  
*Span.*  
 What God made, he never mars, 268.  
 What God will, no frost can kill, 98.  
 What good can it do an ass to be called a lion?  
 What greater crime than loss of time?  
 What has been, may be.  
 What have I to do with Bradshaw's windmill? 62, 210.  
 What he gets, he gets out of the fire, 161.  
 What is a great estate good for, if it brings melancholy?  
 What is a pound of butter among a kennel of hounds? 75.  
 What is a workman without his tools? 24.  
 What is bought is cheaper than a gift, 3.  
 What is bred in the bone won't out of the flesh.  
 What is done by night appears by day.  
 What is done cannot be undone. *Fr.*  
 What is every man's business is no man's business.  
 What is got in the county is lost in the hundred, 155.  
 What is gotten over the devil's back is spent under his belly,  
 86.  
 What! is it nothing but up and ride?  
 What is not wisdom is danger, 269.  
 What is one man's meat is another man's poison, 121, 230.  
 What is sauce for the goose is sauce for the gander.  
 What is worse than ill luck? 113.  
 What! keep a dog, and bark myself? 87.  
 What maintains one vice would bring up two children.  
 What matters it to a blind man that his father could see?  
 What may be done at any time will be done at no time.  
 What need a rich man be a thief? 262.  
 What one knows, it is useful sometimes to forget. *Publiva*  
*Syrus.*

- What pretty things men will make for money, quoth the old woman, when she saw a monkey.
- What raging rashly is begun, challengeth shame before half done.
- What reason and endeavour cannot bring about, time often will.
- What she wants in up and down, she hath in round about, 140.
- What should a cow do with a nutmeg ?
- What soberness conceals, drunkenness reveals, 88.
- What ! starve in a cook's shop ? 179.
- What the eye sees not, the heart rues not, 90, 261.
- What the fool does in the end, the wise man does in the beginning. *Span.*
- What the good wife spares, the cat eats, 133.
- What the heart thinketh, the tongue speaketh, 10.
- What tutor shall we find for a child of sixty years old ?
- What was good the friar never loved ? 96.
- What we cannot help is our misfortune, not our fault.
- What we first lear we best ken, 261.
- What we have in us of the image of God, is the love of truth and justice. *Demosthenes.*
- What wind blew you hither ? 183.
- What would you have ? a butter'd faggot ?
- What, would you have an ass chop logic ?
- What ye win at that, ye may lick aff a hat girdle, 261.
- What you do when you are drunk, you must pay for when you are sober. *Scotch.*
- What you would not have done to yourselves, never do unto others. *Alexander Severus.*
- What your glass tells you, will not be told by counsel, 9.
- What's a crab in a cow's mouth ?
- What's a gentleman but his pleasure ? 97.
- What's an army without a general ?
- What's an estate good for, if it cannot buy content ?
- What's freer than a gift ? 95.
- What's good in the mouth, may be bad in the maw.
- What's my turn to-day, may be thine to-morrow, 261.
- What's my wife's is mine ; what's mine, is my own.
- What's none of my profit shall be none of my peril.
- What's the good of a sun-dial in the shade ?
- What's war than ill luck ? 261.
- Whatever is given to the poor, is laid out of the reach of fortune.

- Whatever is given to the poor, is laid up in heaven.  
 Wheat is not gather'd in the blade, but in the ear.  
 Wheat will not have two praises (Summer and Winter), 39.  
 When a couple are newly married, the first month is honey-moon, or smick-smack; the second is hither and thither; the third is thwick-thwack; the fourth, the devil take them that brought thee and I together, 47.  
 When a dog is drowning, every one offers him water, 6.  
 When a ewe's drown'd, she's dead, 261  
 When a fool finds a horse-shoe, he thinks ay the like to do, 263.  
 When a fool hath bethought himself, the market's over.  
 When a' freets fail, fire's gude for the fearcy, 261.  
 When a friend asketh, there is no to-morrow, 8.  
 When a goose dances, and a fool versifies, there is sport.  
 When a man goes out, let him consider what he is to do; when he returns, what he has done. *Cleobulus*.  
 When a man grows angry, his reason rides out.  
 When a man is not liked, whatever he doth is amiss.  
 When a man repeats a promise again and again, he means to fail you.  
 When a man's coat is thread-bare, it is an easy thing to pick a hole in it.  
 When a man's house burns, it is not good playing at chess, 105.  
 When a' men speak, nae man hears, 262.  
 When a musician hath forgot his note, he makes as though a crumb stuck in his throat, 118.  
 When a proud man hears another praised, he thinks himself injured.  
 When a thing is done, advice comes too late, 1.  
 When a wise man errs, he errs with a vengeance, 271.  
 When Adam delv'd, and Eve span, where was then the gentleman? Up start a churl, and gathered good, and thence did spring his gentle blood, 194.  
 When ae door steeks, anither opens, 261.  
 When April blows his horn, 'tis good for hay and corn, 33.  
 When all fruit fails, welcome haws.  
 When all is consumed, repentance comes too late, 17.  
 When all is gone, and nothing left, what avails the dagger with dudgeon-heft? 5.

- When all men say you are an ass, it is time to bray, 2.  
 When all the world shall be aloft, then Hallamshire shall be God's croft, 224.  
 When an ass climbs a ladder, we may find wisdom in women, 274.  
 When an old man will not drink, go to see him in another world, 15.  
 When bale is hext, boot is next, 68.  
 When bees are old, they yield no honey, 15.  
 When bread is wanting, oaten cakes are excellent. *Span.*  
 When Candlemas-day is come and gone, the snow lies on a hot stone, 32.  
 When candles are out, all cats are grey, 77.  
 When children stand quiet, they have done some harm, 4.  
 When Dighton is pulled down, Hull shall become a great town, 224.  
 When Dudman and Ramhead (or Dover and Calais) meet, 200.  
 When either side grows warm with argument, the wisest man gives over first.  
 When elder is white, brew and bake a peck; when elder is black, brew and bake a sack, 39.  
 When every one gets his own, you'll get the gallows, 262.  
 When every one takes care of himself, care is taken of all.  
 When flatterers meet, the devil goes to dinner, 93.  
 When fortune fawneth, she biteth; when she is angry, she woundeth.  
 When fortune smiles, take the advantage, 8.  
 When friends meet, hearts warm, 262.  
 When God pleases, it rains with every wind, 9.  
 When God wills, all winds bring rain, 98.  
 When gold speaks, you may hold your tongue.  
 When good cheer is lacking, our friends will be packing, 78.  
 When Good Friday falls in a lady's lap, to England will hap pen some mishap.  
 When gorse is out of blossom, kissing's out of fashion.  
 When he dies for age, ye may quake for fear, 262.  
 When he should work, every finger is a thumb, 183.  
 When honour grew mercenary, money grew honourable.  
 When I am dead, make me a caudle, 262.  
 When I did well, I heard it never; when I did ill, I heard it ever.

- When I had thatched his house, he would have hurled me from the roof.
- When I have thatched his house, he would throw me down, 136.
- When ill luck falls asleep, let nobody wake her, 107.
- When it pleaseth not God, the saint can do little, 18.
- When it rains pottage, you must hold up your dish.
- When it thunders, the thief becomes honest, 20.
- When knaves fall out, honest men come by their own, 108, 128.
- When love is in the case, the doctor's an ass.
- When maidens sue, men live like gods.
- When many strike on an anvil, they must strike by measure, 13.
- When mastiffs fight, little curs will bark.
- When men speak ill of thee, live so as nobody may believe them. *Plato.*
- When my head's down, my house is theekit, 261.
- When old age is evil, youth can learn no good, 15.
- When one will not, two cannot quarrel. *Span.*
- When passion entereth at the foregate, wisdom goeth out of the postern.
- When poverty comes in at the doors, love leaps out at the windows, 125, 261.
- When pride rides, shame lacqueys.
- When riches increase, the body decreaseth, 18.
- When rogues (or thieves) fall out, honest men come by their own.
- When Roseberry oppinge wears a cappe, let Cleveland then beware of clap, 224.
- When sharpers prey upon one another, there's no game abroad.
- When Sheffield Park is ploughed and sown, then little England hold thine own, 224.
- When sorrow is asleep, wake it not, 19.
- When the barn's full, you may thresh before the door.
- When the belly is full, the bones are at rest, 71, 262.
- When the bow is too much bent, it breaks. *Ital.*
- When the cap's fu', carry it even, 262.
- When the cat is away, the mice will play, 77.
- When the cat winketh, little wots the mouse what the cat thinketh, 76.
- When the cat's gone, the mice grow saucy.
- When the christening is over, you may have godfathers enough.
- When the clouds are on the hills, they'll come down by the mills, 36.

- When the cow's in a clout, she's soon picked out, 261.
- When the crow flees, her tail follows, 262.
- When the cuckoo comes to the bare thorn, sell your cow and buy your corn : but when she comes to the full bit, sell your corn and buy you sheep, 35.
- When the cup is full, carry it even.
- When the curate licks the knife, it must be bad for the clerk.
- Span.*
- When the daughter is stolen, shut Pepper gate, 199.
- When the demand is a jest, the fittest answer is a scoff, 107.
- When the devil is blind, 52.
- When the devil prays, he has a booty in his eye.
- When the devil's a hog, you shall eat bacon, 52.
- When the devil's a vicar, thou shalt be his clerk.
- When the devil's dead, there is a wife for Humphrey, 61.
- When the dog is beaten out of the room, where will they lay their stink ?
- When the edge is low, men soonest leap over.
- When the fern begins to look red, then milk is good with brown bread, 26.
- When the fern is as high as a ladle, you may sleep as long as you're able, 26.
- When the fern is as high as a spoon, you may sleep an hour at noon, 26.
- When the flatterer pipes, the devil dances.
- When the fox is asleep, nothing falls into his mouth, 8.
- When the fox preaches, beware of your geese, 95.
- When the frog and mouse would take up the quarrel, the kite decided it.
- When the friar's beaten, then comes James, 96.
- When the good man is from home, the good wife's table is soon spread, 46, 262.
- When the gude wife's awa', the keys are tint, 262.
- When the head acheth, all the body is the worse, 10.
- When the heart is a-fire, some sparks will fly out of the mouth, 262.
- When the heart's fu' o' lust, the mou's fu o' leasing, 262.
- When the horse is starved, you bring him oats.
- When the house is burnt down, you bring water.
- When the husband drinks to the wife, all wou'd be well ; when the wife drinks to the husband, all is well, 47.

- When the husband is fire, and the wife tow, the devil easily sets them in a flame.
- When the iron is hot, it's time to strike, 262.
- When the maggot bites.
- When the maid leaves the door open, the cat's in fault.
- When the mare hath a bald face, the filly will have a blaze, 13.
- When the mutton's going, it is good to take a slice, 118.
- When the next house is on fire, it is high time to look to your own.
- When the night's darkest the dawn is nearest.
- When the old dog barks, he giveth counsel.
- When the ox falls, there are many that will help to kill him, 276.
- When the pig is proffered, hold up the poke, 124.
- When the pot boils over, it cooleth itself.
- When the pirate prays, there is great danger.
- When the sand doth feed the clay, England woe and well a day ; but when the clay doth feed the sand, then it's well with old England, 35.
- When the shepherd is angry with his sheep, he sends them a blind guide, 275.
- When the sky falls, we shall catch larks.
- When the sloe-tree is as white as a sheet, sow your barley whether it be dry or wet, 35.
- When the steed is stolen, you shut the stable door, 262.
- When the sun is highest, he casts the least shadow.
- When the sun rises, the disease will abate, 273.
- When the tod preaches, beware o' the hens, 262.
- When the tree is fallen, every one goeth to it with his hatchet, 21.
- When the wares are gone, shut up the shop-windows, 140.
- When the weasel and the cat make a marriage, it is a very ill presage, 277.
- When the well is dry, we know the worth of water.
- When the well's fu', it will rin o'er, 262.
- When the wind's in the east, it's neither good for man nor beast, 34.
- When the wind's in the south, it blows the bait into the fishes' mouth, 34.
- When the wind's in the south, it's in the rain's mouth, 34.
- When the wiud's in the west, the weather's at the best.



- When the wine is in, the wit is out, 142, 262.
- When the wine is run out, you'd stop the leak.
- When thieves reckon, leal (honest) fowk come to their gear, 262.
- When thou dost hear a toll or knell, then think upon thy passing bell, 195.
- When thrift's in the field, he's in town, 180.
- When thy neighbour's house is on fire, beware of thine own, 105, 262.
- When Tom's pitcher is broken I shall have the sheards, 60.
- When Tottenham wood is all on fire, then Tottenham street is but mire, 212.
- When two friends have a common purse, one sings and the other weeps.
- When two Sundays meet, 179.
- When we do ill, the devil tempteth us ; when we do nothing, we tempt him.
- When we have gold, we are in fear ; when we have none, we are in danger, 10.
- When wine sinks, words swim, 142.
- When ye're gaen an' coming, the gate's na toom, 261.
- When you are all agreed upon the time, quoth the vicar, I'll make it rain.
- When you are an anvil, hold you still ; when you are a hammer, strike your fill, 1.
- When you are at Rome, do as Rome does.
- When you are in vicious company, you are among your enemies.
- When you are serv'd, a' the geese are water'd, 261.
- When you are weel, haud yourself sae, 262.
- When you die, your trumpeter will be buried.
- When you give others ill words, you rail at yourself.
- When you go to dance, take heed whom you take by the hand, 84.
- When you have bought one fine thing you must buy ten more, that your appearance may be all of a piece.
- When you have counted your cards, you'll find you have gained but little, 50.
- When you have given me roast meat, you beat me with the spit.
- When you have made me shuffle the cards, then forsooth you'll not play.
- When you have no observers, be afraid of yourself.
- Wher you obey your superior, you instruct your interior.

When you ride a young colt, see your saddle be well girt, 4.  
 When your companions get drunk and fight, take up your hat  
 and wish them good night.

When your name is up, you may lie a-bed till noon.

Where a chest lies open, a reputed honest man may sin.

Where a man is not known when he speaks, he is not believed.

*Ital.*

Where bad's the best, naught must be the choice, 68.

Where bees are, there is honey, 70.

Where coin's not common, common must be scant, 82.

Where content is, there is a feast.

Where curiosity is not the purveyor, detraction will soon be  
 starved.

Where drums speak out, laws hold their tongues, 262.

Where every hand fleeceth, the sheep goes naked, 93.

Where God hath his church, the devil will have his chapel, 75.

Where honour ceases, knowledge decreases, 103.

Where ignorance is bliss, 'tis folly to be wise.

Where it's weakest, there the thread breaketh, 21.

Where love fails, we espy all faults, 13.

Where men are well used, they will resort, 22.

Where necessity pinches, boldness is prudence.

Where no fault is, there needs no pardon, 92.

Where none else will, the devil himself must bear the cross.

Where nothing is, a little doth ease, 119.

Where nothing is, nothing can be had.

Where nothing's to be had, the king must lose his right, 119.

Where one door shuts, another opens. *Span.*

Where one is wise, two are happy.

Where passion is high, there reason is low.

Where reason rules, appetite obeys.

Where saddles do lack, better ride on a pad than the bare  
 horse-back, 129.

Where shall a man have a worse friend than he brings from  
 home? 96.

Where shall the ox go, but he must labour? 10.

Where something is found, there look again.

Where the bee sucks honey, the spider sucks poison.

Where the carcass is, the ravens will gather.

Where the dam leaps over, the kid follows.

Where the deer is slain, there will some of his blood lie, 262.

Where the heart is past hope, the face is past shame.

- Where the hedge is lowest, commonly men leap over, 102.  
 Where the horse lieth down, there some hairs will be found, 104,  
 196.  
 Where the knot is loose, the string slippeth, 108.  
 Where the love of the people are assured, the designs of the  
 seditious are thwarted. *Bias*.  
 Where the river is deepest, it runneth quietest.  
 Where the Turk's horse once treads, the grass never grows, 138  
 Where the water is shallow, no vessel will ride, 140.  
 Where the will is ready, the feet are light, 22.  
 Where there are many laws, there are many enormities.  
 Where there are reeds, there is water.  
 Where there are women and geese, there wants no noise, -17.  
 Where there is a man, there do not thou show thyself a man,  
 272.  
 Where there is much love, there is much mistake.  
 Where there is no love, all are faults.  
 Where there is store of oat-meal, you may put enough in  
 the crock-pot, 37.  
 Where there is whispering, there is lying, 141 .  
 Where there's a will, there's a way.  
 Where there's muck, there's money.  
 Where there's smoke, there's fire.  
 Where two faithful friends meet, God makes up a third.  
 Where two fools meet, the bargain goes off.  
 Where vain-glory reigns, folly is prime counsellor.  
 Where vice is, vengeance follows, 139.  
 Where villany goes before, vengeance follows after.  
 Where we least think, there goeth the hare away, 101.  
 Where wealth, there friends.  
 Where you are Jack, there I am Jill.  
 Where you see a jester, a fool is not far off.  
 Wheresoever we live well, that is our country.  
 Wheresoever you see your kindred, make much of your friends.  
 Wherever a man dwells, he shall be sure to have a thorn-bush  
 near his door, 136.  
 Wherever an ass falleth, there will he never fall again.  
 Wherever we meet misery, we owe pity.  
 Wherever you see your friend, trust yourself, 96.  
 Wherries must not put out to sea.  
 Whether you boil snow or pound it, you will have but water  
 from it, 19.

- While the dust is on your feet, sell what you have bought, 274.
- While the grass grows, the steed starves, 99.
- While the leg warmeth, the boot harmeth, 110.
- While the tall maid is stooping, the little one hath swept the house.
- While there is life, there is hope, 110.
- While thy shoe is on thy foot, tread upon the thorns, 275.
- While you trust to the dog, the wolf slips into the sheep-fold.
- Whiles you, whiles I, sae gangs the bailliary, 262.
- Whist, and catch a mouse, 182.
- Whist, whist! I smell a bird's nest, 182.
- White hands cannot hurt. *Span.*
- White silver draws black lines, 132.
- White walls are fools' writing paper.
- Who always buys and sells, feels not what he spends.
- Who are you for? I am for him whom I get most by.
- Who asks after the pedigree of a swine he is to kill?
- Who boils his pot with chips, makes his broth smell of smoke, 17.
- Who bulls the cow, must keep the calf, 75.
- Who buys had need of eyes, but one's enough to sell the stuff.
- Who can help sickness? quoth the drunken wife, when she lay in the gutter.
- Who can hold what they have not in their hand? *i. e.* a f—t, 103.
- Who dainties love, shall beggars prove.
- Who dangles after the great, is the last at table, and the first at blows. *Ital.*
- Who depends upon another man's table, often dines late, 135.
- Who doth sing so merry a note, as he that cannot change a groat? 132.
- Who draws his sword against his prince, must throw away the scabbard, 17.
- Who draws others into ill courses, is the devil's factor.
- Who drives an ass and leads a whore, hath pain and sorrow evermore, 46.
- Who eats, and leaves, has another meal good.
- Who eats his dinner alone, must saddle his horse alone, 6.
- Who feels love in his breast, feels a spur in his limbs. *Ital.*
- Who follow not virtue in youth, cannot fly sin in old age. *Ital.*
- Who gives away his goods before he is dead, take a beetle and knock him on the head, 85.

- Who gives thee a capon, give him the leg and wings, 9.  
Who goes more bare than the shoemaker's wife or the smith's mare? 131.  
Who goes to bed supperless, all night tumbles and tosses, 28.  
Who goes to Westminster for a wife, to Paul's for a man, and to Smithfield for a horse, may meet with a whore, a knave, and a jade, 215.  
Who has land, has war.  
Who has not a good tongue, ought to have good hands, 137.  
Who has not understanding, let him have legs, 21.  
Who hath a fair wife, needs more than two eyes, 7.  
Who hath a good trade, through all waters may wade.  
Who hath a scold, hath sorrow to his sops, 18.  
Who hath a wolf for his mate, needs a dog for his man, 23.  
Who hath aching teeth, hath ill tenants, 20.  
Who hath bitter in his mouth, spits not all sweet, 3.  
Who hath glass windows, must take heed how he throws stones, 9.  
Who hath God, hath all; who hath him not, hath less than nothing, 267.  
Who hath horns in his bosom, let him not put them on his head, 104.  
Who hath none to still him, may weep out his eyes, 20.  
Who hath skirts of straw, needs fear the fire, 20.  
Who hath spice enough, may season his meat as he pleaseth, 19.  
Who hunts two hares, leaves one, and loses the other. *Ital.*  
Who in Janiveer sows oats, gets gold and groats; who sows in May, gets little that way, 32.  
Who is a cuckold, and conceals it, carries coals in his bosom, 5.  
Who is bad to his own, is bad to himself. *Ital.*  
Who keeps company with a wolf, will learn to howl, 23.  
Who knows not how to dissemble, knows not how to reign.  
Who knows nothing, doubts nothing. *Fr.*  
Who knows who's a good maid? 114.  
Who lives well, sees afar off, 13.  
Who looks not before, finds himself behind, 2.  
Who loseth his due, getteth no thanks, 6.  
Who marries between the sickle and the scythe, will never thrive, 42.  
Who marries for love without money, hath good nights and sorry days, 14.  
Who more busy than they that have least to do? 75.

- Who more ready to call her neighbour scold, than the arrantest scold in the parish? 130.
- Who more than he is worth doth spend, e'en makes a rope his life to end.
- Who never climb'd, never fell, 4.
- Who nothing have, shall nothing save.
- Who pardons the bad, injures the good. *Ital.*
- Who perisheth in needless danger, is the devil's martyr, 15.
- Who removeth land-mark stones, bruises his fingers, 20.
- Who repairs not his gutter, repairs his whole house. *Span.*
- Who robs a scholar, robs the public. *Span.*
- Who robs a scholar, robs twenty men, 118.
- Who serves at court, dies on straw. *Ital.*
- Who shall bell the cat? 261.
- Who shall hang the bell about the cat's neck? 77.
- Who shall keep the keepers?
- Who so blind as he that will not see? 73.
- Who so bold as blind Bayard? 73.
- Who so deaf as they that will not hear? 142.
- Who sows his corn in the field, trusts in God, 19.
- Who spends before he thrives, will beg before he thinks.
- Who spends more than he should, hath not to spend when he would.
- Who spits against heaven, it falls in his face, 10.
- Who spits against the wind, spits in his own face.
- Who steals an old man's supper, does him no harm.
- Who swims in sin, shall sink in sorrow.
- Who takes an eel by the tail and a woman by her word, may say, that he holds nothing. *Ital.*
- Who teaches often, learns himself. *Ital.*
- Who thinks often of death, does things worthy of life. *Ital.*
- Who was killed by a cannon bullet, was cursed in his mother's belly, 108.
- Who weds ere he be wise, shall die ere he thrive, 42.
- Who will not keep a penny, shall never have many, 124.
- Who won't when he may; when he will, shall have nay.
- Who would be a gentleman, let him storm a town, 9.
- Who would borrow when he hath not, let him borrow when he hath.
- Who'd keep a cow, when he may have a pottle of milk for a penny? 82.

- Whoever hath a divided beard, the whole world will not prevail against him, 274.
- Whoever is the fox's servant, must bear up his tail. *Gaelic.*
- Wholesome and poisonous herbs grow in the same garden.
- Whom a serpent has bitten, a lizard alarms. *Span.*
- Whom God loves, his bitch brings forth pigs, 39.
- Whom God loves, his house is savoury to him.
- Whom great men wrong, they hate.
- Whom we love best, to them we can say least, 41.
- Whoredom and grace ne'er dwelt in one place, 263.
- Whores affect not you, but your money, 22.
- Whores and thieves go by the clock, 51.
- Whoring and bawdry do often end in beggary, 22.
- Whoso doth no evil, is apt to suspect none.
- Whoso hath but a mouth, shall ne'er in England suffer drought, 35, 89.
- Whoso lacketh a stock, his gain's not worth a chip, 134.
- Whosoever is king, thou'lt be his man, 167.
- Whosoever values not his own life, may be master of another's.
- Why should a rich man steal? 128.
- Wicked men cannot be friends, either among themselves or with the good. *Socrates.*
- Wickedness with beauty, is the devil's hook baited.
- Wide, quoth Wilson, 61.
- Wide will wear, but narrow will tear, 142.
- Wider ears and a short tongue, 6.
- Widows are always rich, 43.
- Wife and children are bills of charges, 22.
- Wife and children are hostages given to fortune.
- Wi' empty hand nae man shou'd hawks allure, 263.
- Wild and stout never want a staff, 268.
- Wiles help weak fowk, 263.
- Wilful faults have no excuse, and deserve no pardon.
- Wilful waste brings woeful want, 262.
- Will a fool's feather i' my cap gar my pat play? 262.
- Will an' wit strive wi' ye, 262.
- Will any, but an Irishman, hang a wooden kettle over the fire?
- Will is power. *Ger.*
- Will is the cause of woe, 142.
- Will will have wilt, though will woe win, 22.
- Will, without reason, is blind; and against reason, is mad.

- Will you snap (or bite) off my nose ? 178.  
 Willing minds take up with poor exercises.  
 Willows are weak, yet they bind other wood 22.  
 Wiltshire moonrakers, 223.  
 Win at first, and lose at last, 142.  
 Win it and wear it, 183.  
 Wind and weather, do thy worst, 183.  
 Wind puffs up empty bladders ; opinion, fools. *Socrates.*  
 Wind up your bottom, 63.  
 Windbank and Temple-brough will buy all England through  
 and through, 224.  
 Wine and wenches empty men's purses, 46.  
 Wine hath drowned more men than the sea.  
 Wine in the bottle doth not quench the thirst, 23.  
 Wine is a turn-coat ; first a friend, then an enemy, 23.  
 Wine is the master's, but the goodness is the drawer's, 53.  
 Wine neither keeps secrets, nor fulfils promises.  
 Wine that costs nothing, is digested ere it be drank, 23.  
 Wine washeth off the daub.  
 Wine wears no breeches ; *i. e.* shows what a man is, 23.  
 Wink at small faults, 142.  
 Wink at wee fauts, your ain are meikle, 262.  
 Winter finds out what summer lays up, 143.  
 Winter is summer's heir, 142.  
 Winter never rots in the sky, 35.  
 Winter thunder makes summer wonder.  
 Winter weather and women's thoughts often change, 44.  
 Winter's thunder and summer's flood, never boded Englishman  
 good, 37.  
 Wisdom don't always speak in Greek and Latin.  
 Wisdom goes not always by years.  
 Wisdom in a poor man is a diamond set in lead.  
 Wisdom is a good purchase, though we pay dear for it.  
 Wisdom is more to be envied than riches.  
 Wisdom is neither inheritance nor legacy.  
 Wisdom prefers an unjust peace to a just war.  
 Wisdom provides things necessary, not superfluous. *Solom.*  
 Wisdom rides upon the ruins of folly, 143.  
 Wisdom sometimes walks in clouted shoes.  
 Wise and good is better than rich and great.  
 Wise fear begets care.



- Wise men are caught in wiles, 143, 262.
- Wise men are instructed by reason ; men of less understanding by experience ; the most ignorant by necessity ; and beasts by nature. *Cicero*.
- Wise men care not for what they cannot have, 23.
- Wise men change their mind, fools never.
- Wise men have their mouth in their heart, fools their heart in their mouth.
- Wise men in the world are like timber trees in a hedge, here and there one.
- Wise men learn by other men's mistakes ; fools by their own.
- Wise men, though all laws were abolished, would lead the same lives. *Aristophanes*.
- Wise words and great seldom agree, 269.
- Wish in one hand, and sh—t in the other, and see which will be full first, 143.
- Wishers and woulders are never good householders, 143.
- Wishes never can fill a sack.
- Wit bought is better than wit sought.
- Wit ill applied is a dangerous weapon, 143.
- Wit in a poor man's head an' moss on a mountain avails naething, 263.
- Wit is folly, unless a wise man hath the keeping of it, 143.
- Wit may be bought too dear.
- Wit once bought is worth twice taught, 143, 262.
- Wit without wisdom cuts other men's meat, and its own fingers.
- With a fool and a knave, there's no conclusion.
- With a red man read thy read ; with a brown man break thy bread ; at a pale man draw thy knife ; from a black man keep thy wife, 194.
- With a wet finger, 182.
- With as good a will as ever I came from school, 22.
- With cost, one may make good pottage of a footstool, 52.
- With foxes we must play the fox.
- With Latin, a horse, and money, thou wilt pass through the world. *Span*.
- With respect to the gout, the physician is but a lout, 31.
- With the king and the Inquisition, hush ! *Span*.
- Withhold not thine hand from showing to the poor, 280.
- Without a friend, the world is a wilderness.
- Without danger, danger cannot be surmounted. *Publius Syrus*.

- Without favour, art is like a windmill without wind, 270.  
 Without pains, no gains, 122.  
 Without welt or guard, 182.  
 Wives must be had, be they good or bad, 44.  
 Woe be to him whose advocate becomes his accuser, 275.  
 Woe be to the wicked, and woe be to them that cleave to them;  
     or, to their neighbours that live near them, 279.  
 Woe to the house where there is no chiding, 4.  
 Woe to the mule that sees not her master, 267.  
 Wolves lose their teeth, but not their memory, 23.  
 Wolves may lose their teeth, but not their nature.  
 Women an' bairns lein what they ken na, 263.  
 Women and dogs set men together by the ears, 44.  
 Women and hens, through too much gadding, are lost, 28.  
 Women and wine, game and deceit, make the wealth small, and  
     the wants great, 195.  
 Women and wine intoxicate the young and old. *Ital.*  
 Women commend a modest man, but like him not.  
 Women conceal all that they know not, 44.  
 Women in mischief are wiser than men.  
 Women laugh when they can, and weep when they will, 44.  
 Women must have their wills while they live, because they make  
     none when they die, 47.  
 Women, priests, and poultry, never have enough, 23.  
 Women think place a sweet fish, 44.  
 Women, wind, and fortune, are ever changing.  
 Women's jars breed men's wars.  
 Wonder is the daughter of ignorance.  
 Wonder lasts but nine nights in a town, 263.  
 Won't beguil'd the lady, 263.  
 Wood half-burnt is easily kindled, 23.  
 Wood in wilderness, an' strength in a fool, 263.  
 Words and feathers are tossed by the wind, 23.  
 Words are but sands, 'tis money buys lands, 144.  
 Words are but wind, but blows unkind, 144.  
 Words are but wind, but seeing is believing, 263.  
 Words are for women; actions, for men.  
 Words have long tails, and have no tails, 144.  
 Words may pass, but blows fall heavy, 183.  
 Words shew the wit of a man, but actions his meaning.  
 Words spoken in an evening, the wind carrieth away; in the

- heat of conviviality men are apt to utter that which should be little regarded, 24.
- Work for nought maks fowk dead sweer, 262.
- Works, and not words, are the proof of love. *Span.*
- Worth begets inbase minds, envy; but in brave souls, emulation.
- Worth without wealth is a good servant out of place.
- Wotton under Weaver, where God came never, 220.
- 'Would, No, I thank you, had never been made, 56.
- Would you be thanked for feeding your own swine?
- Would you cut down Falkland-wood with a pen-knife?
- Would you dye a raven black?
- Would you draw oil out of sand?
- Would you have better bread than is made of wheat? 3.
- Would you have potatoes grow by the pot-side?
- Would you know secrets, search for them in grief or pleasure, 18.
- Would you know the value of money, go and borrow some, 14.
- Would you live an angel's days, be honest, just, and wise always.
- Would you thatch your house with pancakes?
- Wounds may heal, but not those that are made by ill words.
- Wrang has nae warrant, 262.
- Wranglers are never in the wrong.
- Wranglers never want words, though they may matter, 24.
- Wrens may prey where eagles dare not perch.
- Wrinkled purses make wrinkled faces, 145.
- Write down the advice of him who loves you, though you like it not at present.
- Write with the learned, but speak with the vulgar, 145
- Wrong count is no payment, 262.

## Y.

- Years know more than books, 24.
- Yellow bellies, 211.
- Yelping curs may anger mastiffs at last.
- Yielding is sometimes the best way of succeeding. *Ital.*
- Ye breed o' few of the laird's tenants, o'er hat, 263.
- Ye breed o' foul weather, ye come unsent for, 263.
- Ye breed o' gude mawt, ye're lang a-coming, 263.
- Ye breed o' the cat, you wa'd fain hae fish, but you hae nae will to weet your feet, 266, 76.

- Ye breed o' the chapman, ye're ay to hanel, 263.  
 Ye breed o' the cow's tail, ye grow backward, 263.  
 Ye breed o' the gowk, ye hae ne'er a rhyme but ane, 266.  
 Ye breed o' the miller's dog, ye lick your lips ere the pock be  
 opened, 266.  
 Ye came a clipping time, 263.  
 Ye canna do but ye o'er do, 263.  
 Ye canna mak a silk purse o' a sow's lug, 263.  
 Ye canna preach out o' your ain poupit, 263.  
 Ye canna see the wood for trees, 263, 183.  
 Ye come to the gait's house to thig woo, 263.  
 Ye crack crouslly wi' your bannet on, 263.  
 Ye cut afore the point, 263.  
 Ye dinna ken whar a blessing may light, 263.  
 Ye drew na sae weel when my mare was i' the mire, 263.  
 Ye drive a snail to Rome, 266.  
 Ye drive the plough afore the owsen, 263.  
 Ye fand it whar the highlant man fand the tangs, 264.  
 Ye gae far about seeking the neerest, 264.  
 Ye glowr like a wild cat out o' a whin bush, 264.  
 Ye glowr'd at the moon, an fell on the midden, 264.  
 Ye hae a face to God an' anither to the de'il, 266.  
 Ye hae a ready mou' for a ripe cherry, 266.  
 Ye hae fasted lang, an' worried on a midge, 264.  
 Ye hae gotten a ravel'd hasp o't, 264.  
 Ye hae naething to do, but suck an' wag your tail, 264.  
 Ye hae o'er foul feet to come sae far ben, 263.  
 Ye hae o'er meikle loose leather about your chafts, 264.  
 Ye hae put a toom spoon i' my mou', 264.  
 Ye hae ran lang on little ground, 263.  
 Ye hae staid lang, an' brought little wi' ye, 264.  
 Ye hae ta'en the measure o' his fit, 264.  
 Ye hae ta'en upo' you as the wife did the dancing, 264.  
 Ye hae the wrang sow by the lug, 264.  
 Ye hae tint the tongue o' the trump, 264.  
 Ye ken na wha may cool your kail yet, 264.  
 Ye ken what drinkers dree, 264.  
 Ye learn your father to get bairns, 266.  
 Ye let little gae by you, unless it be the swallow, 264.  
 Ye live at the lug o' the law, 264.  
 Ye look liker a thief than a bishop, 264.

- Ye maun tak the will for the deed, 264.  
 Ye may be heard whar ye're na' seen, 264.  
 Ye may dight your neb, and flee up, 264.  
 Ye may drink o' the burn but no bite o' the brae, 265.  
 Ye may gang farther and fare war, 264.  
 Ye may tak the head for the washing, 264.  
 Ye mete my pease by your ain peck, 264.  
 Ye ne'er coft the cat's saut yet, 264.  
 Ye ride a bootless errand, 266.  
 Ye seek grace at a graceless face, 266.  
 Ye shape my shoon by your ain shackled feet, 265.  
 Ye shou'd be a king o' your word, 266.  
 Ye soon weary o' weel-doing, 265.  
 Ye strive against the stream, 265.  
 Ye wa'd na mak meikle o' me if I were yours, 265.  
 Ye was na born at that time o' the year, 265.  
 Ye'll beguile nane but them that lippen to you, 264.  
 Ye'll brak your neck as soon as your fast i' his house, 265.  
 Ye'll drink afore me, 264.  
 Ye'll find him whar ye left him, 264.  
 Ye'll get the cat wi' the twa tails, 264.  
 Ye'll get war bodes e'er Belton, 266.  
 Ye'll mend when ye grow better, 264.  
 Ye'll na herry yoursel wi' your ain hands, 264.  
 Ye'll na sell your hen in a rainy day, 264.  
 Ye'll ne'er be sae auld wi' so meikle honesty, 264.  
 Ye'll ne'er cast saut on his tail, 264.  
 Ye'll ne'er die on your ain assize, 264.  
 Ye're a gude seeker, but an ill finder, 265.  
 Ye're as daft as ye're days auld, 265.  
 Ye're best when ye're sleeping, 265.  
 Ye're busy seeking the thing that's na tint, 265.  
 Ye're come o' the house o' Harletillim, 265.  
 Ye're Davy do a' thing, an' gude at naething, 265.  
 Ye're fley'd o' the day ye ne'er saw, 265.  
 Ye're gude enough, but ye're na braw new, 265.  
 Ye're hat yet, an' your belt's hale, 265.  
 Ye're like Macky's mare, ye brak fairly aff, 265.  
 Ye're like the hens, ye rin ay to the heap, 265.  
 Ye're na fed wi' deaf nuts, 265.  
 Ye're na light whar ye lean a', 265.

- Ye're na sae poor as ye peep, 265.  
 Ye're nae chicken for a' your cheeping, 265.  
 Ye're o' sae mony minds ye'll ne'er be marry'd, 265.  
 Ye're sair fash'd hauding naething thegither, 265.  
 Ye're sick, but no sair handled, 265.  
 Ye're unco gude, an' ye'll grow fair, 265.  
 Ye're weel awa', if you bide, an we're well quat, 265.  
 Ye'se get brose out o' the lee side o' the pat, 265.  
 You and I draw in the same yoke.  
 You are a fine fellow, to fetch the devil a priest.  
 You are a fool to steal, if you can't conceal.  
 You are a good hand to help a lame dog **over** a stile.  
 You are a good seeker, but a very bad finder.  
 You are a man among the geese when the gander is away, 161.  
 You are a man of Duresley, 204.  
 You are a pretty fellow to ride a goose a gallop through a dirty lane, 162.  
 You are a sweet nut if you were well cracked, 265.  
 You are all for the Hoistings, or Hustings, 215.  
 You are always best when asleep.  
 You are an honest man, and I am your uncle ; and that's two lies.  
 You are as busy as a hen with one chick.  
 You are in the high-way to Needham, 221.  
 You are in your roast-meat, while others are in their sod, 176.  
 You are like a cuckoo, you have but one song.  
 You are like a hog, never good while living.  
 You are like fig-tree fuel, much smoke and little fire.  
 You are like foul weather, you come unsent for, and troublesome when come.  
 You are mope-eyed, by living so long a maid, 117.  
 You are never well, full nor fasting, 161, 265.  
 You are not good, if you are only so for the sake of praise.  
 You are one of those lawyers that never heard of Littleton.  
 You are right for the first — miles, 176.  
 You are so cunning, you know not what weather it is when it rains.  
 You are very free of another man's pottage.  
 You ask an elm tree for pears.  
 You been like Smithwick, either clemed or boasten, 193.  
 You break my head, then give me a plaister.

- You bring a bit of wire, and take away a bar.  
You bring owls to Athens.  
You cackle often, but never lay an egg.  
You came as seasonably as snow in summer.  
You came for wool, but shall return shorn yourself.  
You can have no more of a cat than her skin, 76.  
You canna fare weel but you cry roast meat, 92, 263.  
You cannot catch old birds with chaff, 120.  
You cannot drive a windmill with a pair of bellows, 23.  
You cannot hide an eel in a sack, 6.  
You cannot judge of a man till you know his whole story.  
You cannot know wine by the barrel, 23.  
You cannot make a silk purse of a sow's ear, 263.  
You cannot make velvet of a sow's ear, 104.  
You cannot say black is his eye (or nail), 150.  
You cannot see wood for trees, 183, 263.  
You cannot spell Yarmouth steeple right, 216.  
You can't eat your cake, and have it too, 88.  
You can't judge of the horse by the harness.  
You can't make a horn of a pig's tail, 104.  
You can't see green cheese, but your teeth must water, 182, 264.  
You can't sell the cow, and have her milk too.  
You can't whistle and drink at the same time.  
You carry fire in one hand, and water in the other.  
You cast your net, but nothing was caught.  
You come a day after the fair, 263.  
You come of good blood, and so does a black-pudding.  
You come with your five eggs a penny, and four of them are rotten, 158.  
You cry hem! where there is no echo.  
You cry out before you are hurt, 155.  
You cut large thongs out of another's hide.  
You dance in a net, and think nobody sees you, 5.  
You dare as well take a bear by the tooth, 149.  
You dig your grave with your teeth.  
You do but water a dead stake.  
You drink out of the broad end of the funnel, and hold the little one to me.  
You drink vinegar when you have wine at your elbow.  
You eat above the tongue, like a calf, 157.  
You eat and eat, but you do not drink to fill you, 25.

- You eat up that grass which I meant to make hay of.  
You find fault with a fat goose, 163.  
You fish fair, and catch a frog, 160.  
You found it where the fireman found the tongs, 264.  
You gather a rod for your own breech, 176.  
You gazed at the moon, and fell in the gutter.  
You get as good as you bring, 161.  
You give notable counsel ; but he's a fool that takes it.  
You give the wolf the wether to keep, 183.  
You go as if nine men held you, 162.  
You go to a goat to buy wool.  
You had as good eat your nails, 157.  
You had rather go to mill than to mass.  
You had your name for nothing, 171.  
You halt before you're lame, 164.  
You have a barn for all grain.  
You have a handsome head of hair ; pray give me a tester, 53.  
You have a little wit, and it doth you good sometimes, 23.  
You have a tangled skein of it to wind off.  
You have always a ready mouth for a ripe cherry.  
You have brought your pigs to a fine market.  
You have crept up his sleeve.  
You have daily to do with the devil, and pretend to be frightened at a mouse.  
You have done your day's work ; you may unyoke.  
You have eaten some Hull cheese, 224.  
You have found what was never lost.  
You have good manners, but never carry them about you, 170.  
You have got the measure of his foot, 264.  
You have got the wrong sow by the ear, 264.  
You have lost your own stomach, and found a dog's, 264.  
You have made a hand of it like a foot.  
You have no goats, and yet you sell kids.  
You have no more sheep to shear, 177.  
You have no need to borrow confidence.  
You have taken a bite out of your own arm.  
You have wit enough to drown ships in, 183.  
You hide yourself in a net, and think nobody sees you.  
You keep Easter when I keep Lent.  
You know good manners, but you use but few, 170.  
You know not what ladle your dish may come under.



- You lay it on with a trowel.  
You licked not your lips since you lied last.  
You look as if you were crow-trodden, 155.  
You look as if you'd make the crow a pudding ere long, 155  
You look at what I drink, not at my thirst. *Span.*  
You look for hot water under the ice, 265.  
You look like a runner, quoth the devil to the crab.  
You know not where a blessing may light.  
You love to make much of naught, 118.  
You make a muck-hill on my trencher, quoth the bride, 56.  
You make his nose warp, 172.  
You make me scratch where it doth not itch, 177.  
You make the better side the worse, 150.  
You may as soon shape (or make) a coat for the moon, 171.  
You may as well sip up the Severn, and swallow Mavern, 223.  
You may as well tell me the moon is made of green cheese, 171.  
You may be a wise man, though you cannot make a watch, 23.  
You may be godly, but you'll never be cleanly.  
You may beat a horse till he be sad, and a cow till she be mad,  
70.  
You may beat the de'il into your wife, but you'll never bang  
him out again.  
You may believe any thing that is good of a grateful man.  
You may break a colt, but not an old horse.  
You may dance on the ropes without reading Euclid.  
You may follow him long ere a shilling drop from him.  
You may gape long enough ere a bird fall into your mouth, 97.  
You may go and shake your ears, 177.  
You may have worse offers before May-day.  
You may if you list; but do if you dare, 169.  
You may keep wool till it is dirt, and flax till it is silk.  
You may know a foolish woman by her finery, 48.  
You may know by a handful the whole sack.  
You may know by a penny how a shilling spends, 57.  
You may know by the market folks how the market goes, 114  
You may know the horse by his harness, 104.  
You may know the master by the man, 111.  
You may lose a fly to catch a trout.  
You may love your neighbour, and yet not hold his stirrup.  
You may make as good music on a wheelbarrow, 182.  
You may offer a bribe without fear of having your throat cut.

- You may pay more for your schooling than your learning is worth, 18.  
 You may row your heart out, if the wind and tide set against you.  
 You may speak with your gold, and make other tongues dumb, 9.  
 You may tell an idle fellow if you but see him at dinner.  
 You may thank God that your father was born before you.  
 You may truss up all his wit in an egg-shell, 61.  
 You may trust him with untold gold, 181.  
 You may wink and choose, 183.  
 You measure every man's honesty by your own.  
 You measure every one's corn by your own bushel, 170.  
 You meet a danger half way.  
 You might be a constable for your wit, 154.  
 You must ask your neighbours if you shall live in peace, 110.  
 You must be content sometimes with rough roads.  
 You must cut your coat according to your cloth, 80.  
 You must drink as much after an egg as after an ox, 28.  
 You must go into the country to hear what news at London, 81.  
 You must kiss the hare's foot or the cook, 164.  
 You must learn to creep before you go, 83.  
 You must let your phlegm subdue your choler, if you would not spoil your business.  
 You must look at the horse, and not at the mare. *Span.*  
 You must look for grass on the top of an oak tree, 37.  
 You must look where it is not, as well as where it is.  
 You must not cut and deal too.  
 You must not let your mousetrap smell of cheese, 14.  
 You must not pledge your own health, 102.  
 You must not throw pearls before swine, 137.  
 You must plough with such oxen as you have.  
 You must sell as markets go.  
 You must spoil before you spin, 134.  
 You must take the fat with the lean, 179.  
 You must take the will for the deed.  
 You need not be so crusty, you are not so hard baked, 155.  
 You need not doubt, you are no doctor, 157.  
 You need not get a golden pen to write upon dirt.  
 You need not marry; you have troubles enough without it.  
 You never do it without overdoing it.  
 You never speak but your mouth opens, 178.

- You ought to untie that knot which you knit yourself.  
 You owed me a sheep, but paid me a lamb.  
 You plead after sentence is given.  
 You plough with an ox that will not miss a furrow.  
 You pour water into a sieve.  
 You pretend the public, but intend yourself.  
 You pretend to be a visitor, but are really a spy.  
 You put it together with a hot needle and burnt thread, 175.  
 You ride as if you went to fetch a midwife, 176.  
 You ride on a horse that was foaled of an acorn, 166.  
 You run like Teague, before your errand.  
 You saddle to-day, and ride out to-morrow.  
 You say true; will you swallow my knife? 168.  
 You scatter meal, and gather ashes.  
 You scorn it, as a dog does tripe.  
 You see what we must all come to, if we live, 49.  
 You seek a brack where the nedge is whole, 151.  
 You seek breeches of a bare-a—d man, 151.  
 You set saffron, and there came up wolfsbane.  
 You shall have as much favour at Billingsgate for a box on the ear, 49.  
 You shall have that the cat left in the malt-heap, 153.  
 You shall have the basket, 149.  
 You shall have the whetstone, 182.  
 You shall never beat the fly from the candle, though she buru for it.  
 You shall never clap a padlock upon my tongue.  
 You shall ride an inch behind the tail, 176.  
 You shew bread in one hand, and a stone in the other.  
 You should never touch your eye with your elbow, 29.  
 You shut your budget before it is full.  
 You sift night and day, and get nothing but bran.  
 You sit upon thorns (or in tight boots).  
 You smile and bite.  
 You speak in clusters; you were got in nutting, 133.  
 You spoil a good dish with ill sauce.  
 You stout and I stout, who shall carry the dirt out? 179.  
 You take every bush for a bugbear.  
 You take me up before I'm down.  
 You take more care of your shoe than your foot.  
 You tell your money over a gridiron.

- You to the cabbage, and I to the beef.  
 You trust a great weight to a slender thread.  
 You two are finger and thumb, 52.  
 You want to taste the broth as soon as the meat is in.  
 You were born at Hogs-Norton, 218.  
 You were born when wit was scant, 183.  
 You were bred in Brazen-nose college.  
 You will find it out when you want to fry the eggs. *Span.*  
 You will have the red cap, 175.  
 You will neither dance nor hold the candle, 264.  
 You will never have a friend if you must have one without fault.  
 You will never repent of being patient and sober.  
 You will tell another tale when you are tried, 180.  
 You would be little for God if the devil were dead.  
 You would kiss my a— before my breeches are down, 167.  
 You would persuade me the moon's made of green cheese.  
 You would spy faults if your eyes were out, 179.  
 You'd do well in Lubberland, where they have half-a-crown a day for sleeping, 56.  
 You'd find knots in a bulrush.  
 You'd marry a midden for muck, 171.  
 You'd wash a blackamoor white.  
 You'll be good when the goose pisseth, 163.  
 You'll beguile none but those that trust you.  
 You'll bring your noble to nine-pence.  
 You'll dance at the end of a rope without teaching.  
 You'll go up the ladder to bed, 168.  
 You'll have his muck for his meat, 171.  
 You'll keep it no longer than you can a cat in a wheelbarrow.  
 You'll make an end of your whistle, though the cart overthrow, 182.  
 You'll make honey of a dog's-t—d, 54.  
 You'll never be mad, you are of so many minds, 114.  
 You'll never be master of gold enough to break your back.  
 You'll not believe a man is dead till you see his brains out, 50.  
 You'll not believe he is bald till you see his brains, 149.  
 You'll ride a horse that was foaled of an ass.  
 You'll scratch a beggar before you die, 149.  
 You'll sit till you sweat, and work till you freeze.  
 You'll soon learn to shape Idle a coat, 167.

- Your money burns a hole in your pocket.  
Young cocks love no coops, 145.  
Young ducks may be auld geese, 265.  
Young flesh and old fish are best, 30.  
Young is the goose that will not eat oats.  
Young men are made wise ; old men become so.  
Young men may die ; old men must, 265.  
Young men should be learners when old men are actors.  
Young men think old men fools, and old men know young men to be so, 145.  
Young men's knocks old men feel, 29.  
Young prodigal in a coach will be old beggar barefoot.  
Young wenches make old wrenches, 45.  
Your belly chimes, it is time to go to dinner, 49.  
Your belly will never let your back be warm.  
Your bread is buttered on both sides.  
Your cake is dough, 265.  
Your dirty shoes are not welcome in my parlour.  
Your father's honour is to you but a second-hand honour.  
Your gear will near o'er-gang you, 265.  
Your head will never fill your father's bonnet, 265.  
Your head will never fill your pocket.  
Your head's so hot that your brains bubble over.  
Your horns hang in your eyes.  
Your horse cast a shoe, 166.  
Your key fits not that lock.  
Your looking-glass will tell you what none of your friends will.  
Your main fault is, that you are good for nothing.  
Your mamma's milk is scarce out of your nose yet.  
Your minnie's milk is na out o' your nose yet, 265.  
Your mouth had beguiled your hands, 171.  
Your purse was steekit when that was paid for, 265.  
Your surety wants a surety, 276.  
Your teeth are longer than your beard.  
Your thrift's as gude as the profit o' a yeeld hen, 265.  
Your tongue is made of very loose leather.  
Your tongue runs before your wit, 180, 265.  
Your trumpeter's dead, and so you trumpet yourself.  
Your wame thinks your wizen's cut, 265.  
Your windmill dwindles into a nut-crack, 182.  
Your winning is na my tinsel, 266.

Your wits are gone a wool-gathering, 183.  
Youth and white paper take any impression, 24.  
Youth ne'er casts for peril, 265.  
Youth will have its swing, 24.  
You've bred a knot with your tongue that you cannot loosen  
with your teeth.  
Yule is good on yule even, 37.

## Z.

Zeal is fit only for wise men, but is found mostly in fools.  
Zeal without knowledge is fire without light, 146.  
Zeal without knowledge is frenzy, 146.  
Zeal without knowledge is the sister of folly, 24.

THE END.



AN  
ALPHABETICAL LIST  
OF BOOKS CONTAINED IN  
BOHN'S LIBRARIES.

---

*Detailed Catalogue, arranged according to the various  
Libraries, will be sent on application.*

---

- ADDISON'S Works.** With the Notes of Bishop Hurd, Portrait, and 8 Plates of Medals and Coins. Edited by H. G. Bohn. 6 vols. 3s. 6d. each.
- ÆSCHYLUS, The Dramas of.** Translated into English Verse by Anna Swanwick. 4th Edition, revised. 5s.
- **The Tragedies of.** Translated into Prose by T. A. Buckley, B.A. 3s. 6d.
- AGASSIZ and GOULD'S Outline of Comparative Physiology.** Enlarged by Dr. Wright. With 390 Woodcuts. 5s.
- ALFIERI'S Tragedies.** Translated into English Verse by Edgar A. Bowring, C.B. 2 vols. 3s. 6d. each.
- ALLEN'S (Joseph, R. N.) Battles of the British Navy.** Revised Edition, with 57 Steel Engravings. 2 vols. 5s. each.
- AMMIANUS MARCELLINUS.** History of Rome during the Reigns of Constantius, Julian, Jovianus, Valentinian, and Valens. Translated by Prof. C. D. Yonge, M.A. 7s. 6d.
- ANDERSEN'S Danish Legends and Fairy Tales.** Translated by Caroline Peachey. With 120 Wood Engravings. 5s.
- ANTONINUS (M. Aurelius), The Thoughts of.** Trans. literally, with Notes and Introduction by George Long, M.A. 3s. 6d.
- APOLLONIUS RHODIUS.** 'The Argonautica.' Translated by E. P. Coleridge, B.A. 5s.
- APPIAN'S Roman History.** Translated by Horace White, M.A., LL.D. With Maps and Illustrations. 2 vols. 6s. each.
- APULEIUS, The Works of,** Comprising the Golden Ass, God of Socrates, Florida, and Discourse of Magic. 5s.
- ARIOSTO'S Orlando Furioso.** Translated into English Verse by W. S. Rose. With Portrait, and 24 Steel Engravings. 2 vols. 5s. each.
- ARISTOPHANES' Comedies.** Translated by W. J. Hickie. 2 vols. 5s. each.



- ARISTOTLE'S** *Nicomachean Ethics*. Translated, with Introduction and Notes, by the Venerable Archdeacon Browne. 5s.
- *Politics and Economics*. Translated by E. Walford, M.A., with Introduction by Dr. Gillies. 5s.
- *Metaphysics*. Translated by the Rev. John H. M'Mahon, M.A. 5s.
- *History of Animals*. Trans. by Richard Cresswell, M.A. 5s.
- *Organon; or, Logical Treatises, and the Introduction of Porphyry*. Translated by the Rev. O. F. Owen, M.A. 2 vols. 3s. 6d. each.
- *Rhetoric and Poetics*. Trans. by T. Buckley, B.A. 5s.
- ARRIAN'S** *Anabasis of Alexander*, together with the *Indica*. Translated by E. J. Chinnock, M.A., LL.D. With Maps and Plans. 5s.
- ATHENÆUS**. *The Delpnosophists; or, the Banquet of the Learned*. Trans. by Prof. C. D. Yonge, M.A. 3 vols. 5s. each.
- BACON'S** *Moral and Historical Works*, including the *Essays*, *Apophtegms*, *Wisdom of the Ancients*, *New Atlantis*, *Henry VII.*, *Henry VIII.*, *Elizabeth*, *Henry Prince of Wales*, *History of Great Britain*, *Julius Cæsar*, and *Augustus Cæsar*. Edited by J. Devey, M.A. 3s. 6d.
- *Novum Organum and Advancement of Learning*. Edited by J. Devey, M.A. 5s.
- BALLADS AND SONGS** of the *Peasantry of England*. Edited by Robert Bell. 3s. 6d.
- BASS'S** *Lexicon to the Greek Testament*. 2s.
- BAX'S** *Manual of the History of Philosophy*, for the use of Students. By E. Belfort Bax. 5s.
- BEAUMONT and FLETCHER**, their finest *Scenes, Lyrics*, and other Beauties, selected from the whole of their works, and edited by Leigh Hunt. 3s. 6d.
- BECHSTEIN'S** *Cage and Chamber Birds*, their *Natural History, Habits, Food, Diseases, and Modes of Capture*. Translated, with considerable additions on *Structure, Migration, and Economy*, by H. G. Adams. Together with *SWEET BRITISH WARBLERS*. With 43 coloured Plates and Woodcut Illustrations. 5s.
- BECKMANN (J.)** *History of Inventions, Discoveries, and Origins*. 4th edition, revised by W. Francis and J. W. Griffith. 2 vols. 3s. 6d. each.
- BEDE'S (Venerable)** *Ecclesiastical History of England*. Together with the *ANGLO-SAXON CHRONICLE*. Edited by J. A. Giles, D.C.L. With Map. 5s.
- BELL (Sir Charles)**. *The Anatomy and Philosophy of Expression*, as connected with the *Fine Arts*. By Sir Charles Bell, K.H. 7th edition, revised. 5s.
- BERKELEY (George)**, *Bishop of Cloyne, The Works of*. Edited by George Sampson. With *Biographical Introduction* by the Right Hon. A. J. Balfour, M.P. 3 vols. 5s. each.
- BION**. See *THEOCRITUS*.
- BJÖRNSSON'S** *Arne and the Fisher Lassie*. Translated by W. H. Low, M.A. 3s. 6d.
- BLAIR'S** *Chronological Tables* Revised and Enlarged. Comprehending the *Chronology and His-*

tory of the World, from the Earliest Times to the Russian Treaty of Peace, April 1856. By J. Willoughby Rosse. Double vol. 10s.

**BLAIR'S Index of Dates.** Comprehending the principal Facts in the Chronology and History of the World, alphabetically arranged; being a complete Index to Blair's Chronological Tables. By J. W. Rosse. 2 vols. 5s. each.

**BLEEK, Introduction to the Old Testament.** By Friedrich Bleek. Edited by Johann Bleek and Adolf Kamphausen. Translated by G. H. Venables, under the supervision of the Rev. Canon Venables. 2 vols. 5s. each.

**BOETHIUS'S Consolation of Philosophy.** King Alfred's Anglo-Saxon Version of. With a literal English Translation on opposite pages, Notes, Introduction, and Glossary, by Rev. S. Fox, M.A. 5s.

**BOHN'S Dictionary of Poetical Quotations.** 4th edition. 6s.

— **Handbooks of Athletic Sports.** In 8 vols., each containing numerous Illustrations. 3s. 6d. each.

I.—Cricket, Lawn Tennis, Tennis, Rackets, Fives, Golf.

II.—Rowing and Sculling, Sailing, Swimming.

III.—Boxing, Broadsword, Single Stick, &c., Wrestling, Fencing.

IV.—Rugby Football, Association Football, Baseball, Rounders, Fieldball, Quoits, Skittles, Bowls, Curling.

V.—Cycling, Athletics, Skating.

VI.—Practical Horsemanship, including Riding for Ladies.

VII.—Camping Out, Canoeing.

VIII.—Gymnastics, Indian Clubs.

**BOHN'S Handbooks of Games.** New edition. In 2 vols., with numerous Illustrations 3s. 6d. each.

Vol. I.—**TABLE GAMES:**—Billiards, Chess, Draughts, Backgammon, Dominoes, Solitaire, Reversi, Go-Bang, Rouge et Noir, Roulette, E.O., Hazard, Faro.

Vol. II.—**CARD GAMES:**—Whist, Solo Whist, Poker, Piquet, Ecarté, Euchre, Bézique, Cribbage, Loo, Vingt-et-un, Napoleon, Newmarket, Pope Joan, Speculation, &c., &c.

**BOND'S A Handy Book of Rules and Tables** for verifying Dates with the Christian Era, &c. Giving an account of the Chief Eras and Systems used by various Nations; with the easy Methods for determining the Corresponding Dates. By J. J. Bond. 5s.

**BONOMI'S Nineveh and its Palaces.** 7 Plates and 294 Woodcut Illustrations. 5s.

**BOSWELL'S Life of Johnson,** with the TOUR IN THE HEBRIDES and JOHNSONIANA. Edited by the Rev. A. Napier, M.A. With Frontispiece to each vol. 6 vols. 3s. 6d. each.

**BRAND'S Popular Antiquities of England, Scotland, and Ireland.** Arranged, revised, and greatly enlarged, by Sir Henry Ellis, K.H., F.R.S., &c., &c. 3 vols. 5s. each.

**BREMER'S (Frederika) Works.** Translated by Mary Howitt. 4 vols. 3s. 6d. each.

**BRIDGWATER TREATISES.** Bell (Sir Charles) on the Hand. With numerous Woodcuts. 5s.

Kirby on the History, Habits, and Instincts of Animals. Edited by T. Rymer Jones. With upwards of 100 Woodcuts. 2 vols. 5s. each.

BRIDGWATER TREATISES *continued.*

Kidd on the Adaptation of External Nature to the Physical Condition of Man. 3s. 6d.

Chalmers on the Adaptation of External Nature to the Moral and Intellectual Constitution of Man. 5s.

BRINK (B. ten). Early English Literature. By Bernhard ten Brink. Vol. I. To Wyclif. Translated by Horace M. Kennedy. 3s. 6d.

— Vol. II. Wyclif, Chaucer, Earliest Drama, Renaissance. Translated by W. Clarke Robinson. Ph.D. 3s. 6d.

— Vol. III. From the Fourteenth Century to the Death of Surrey. Edited by Dr. Alois Brandl. Trans. by L. Dora Schmitz. 3s. 6d.

— Five Lectures on Shakespeare. Trans. by Julia Franklin. 3s. 6d.

BROWNE'S (Sir Thomas) Works Edited by Simon Wilkin. 3 vols. 3s. 6d. each.

BUCHANAN'S Dictionary of Science and Technical Terms used in Philosophy, Literature, Professions, Commerce, Arts, and Trades. 6s.

BURKE'S Works. 6 vols. 3s. 6d. each.

I.—Vindication of Natural Society—Essay on the Sublime and Beautiful, and various Political Miscellanies.

II.—Reflections on the French Revolution—Letters relating to the Bristol Election—Speech on Fox's East India Bill, &c.

BURKE'S WORKS *continued.*

III.—Appeal from the New to the Old Whigs—On the Nabob of Arcot's Debts—The Catholic Claims, &c.

IV.—Report on the Affairs of India, and Articles of Charge against Warren Hastings.

V.—Conclusion of the Articles of Charge against Warren Hastings—Political Letters on the American War, on a Regicide Peace, to the Empress of Russia.

VI.—Miscellaneous Speeches—Letters and Fragments—Abridgments of English History, &c. With a General Index.

— Speeches on the Impeachment of Warren Hastings; and Letters. With Index. 2 vols. 3s. 6d. each.

— Life. By Sir J. Prior. 3s. 6d. each.

BURNEY'S *Evelina*. By Frances Burney (Mme. D'Arbly). With an Introduction and Notes by A. R. Ellis. 3s. 6d.

— *Cecilia*. With an Introduction and Notes by A. R. Ellis. 2 vols. 3s. 6d. each.

BURN (R.) *Ancient Rome and its Neighbourhood*. An Illustrated Handbook to the Ruins in the City and the Campagna, for the use of Travellers. By Robert Burn, M.A. With numerous Illustrations, Maps, and Plans. 7s. 6d.

BURNS (Robert), *Life of*. By J. G. Lockhart, D.C.L. A new and enlarged Edition. Revised by William Scott Douglas. 2s. 6d.

**BURTON'S** (Robert) *Anatomy of Melancholy*. Edited by the Rev. A. R. Shilleto, M.A. With Introduction by A. H. Bullen, and full Index. 3 vols. 3s. 6d. each.

**BURTON** (Sir R. F.) *Personal Narrative of a Pilgrimage to Al-Madinah and Meccah*. By Captain Sir Richard F. Burton, K.C.M.G. With an Introduction by Stanley Lane-Poole, and all the original Illustrations. 2 vols. 3s. 6d. each.

\* \* This is the copyright edition, containing the author's latest notes.

**BUTLER'S** (Bishop) *Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*; together with two Dissertations on Personal Identity and on the Nature of Virtue, and Fifteen Sermons. 3s. 6d.

**BUTLER'S** (Samuel) *Hudibras*. With Variorum Notes, a Biography, Portrait, and 28 Illustrations. 5s.

— or, further Illustrated with 60 Outline Portraits. 2 vols. 5s. each.

**CÆSAR**. *Commentaries on the Gallic and Civil Wars*. Translated by W. A. McDevitte, B.A. 5s.

**CAMOENS'** *Luslad*; or, the Discovery of India. An Epic Poem. Translated by W. J. Mickle. 5th Edition, revised by E. R. Hodges, M.C.P. 3s. 6d.

**CARAFAS** (The) of Maddaloni. Naples under Spanish Dominion. Translated from the German of Alfred de Reumont. 3s. 6d.

**CARLYLE'S** *Sartor Resartus*. With 75 Illustrations by Edmund J. Sullivan. 5s.

**CARPENTER'S** (Dr. W. B.) *Zoology*. Revised Edition, by W. S. Dallas, F.L.S. With very numerous Woodcuts. Vol. I. 6s. [Vol. II. out of print.]

**CARPENTER'S** *Mechanical Philosophy, Astronomy, and Horology*. 181 Woodcuts. 5s.

— *Vegetable Physiology and Systematic Botany*. Revised Edition, by E. Lankester, M.D., &c. With very numerous Woodcuts. 6s.

— *Animal Physiology*. Revised Edition. With upwards of 300 Woodcuts. 6s.

**CARREL**. *History of the Counter-Revolution in England for the Re-establishment of Popery under Charles II. and James II.*, by Armand Carrel; together with Fox's History of the Reign of James II. and Lord Lonsdale's Memoir of the Reign of James II. 3s. 6d.

**CASTLE** (E.) *Schools and Masters of Fence, from the Middle Ages to the End of the Eighteenth Century*. By Egerton Castle, M.A., F.S.A. With a Complete Bibliography. Illustrated with 140 Reproductions of Old Engravings and 6 Plates of Swords, showing 114 Examples. 6s.

**CATTERMOLE'S** *Evenings at Haddon Hall*. With 24 Engravings on Steel from designs by Cattermole, the Letterpress by the Baroness de Carabella. 5s.

**CATULLUS**, Tibullus, and the *Vigil of Venus*. A Literal Prose Translation. 5s.

**CELLINI** (Benvenuto). *Memoirs of*, written by Himself. Translated by Thomas Roscoe. 3s. 6d.

**CERVANTES'** *Don Quixote de la Mancha*. Motteux's Translation revised. 2 vols. 3s. 6d. each.

— *Galatea*. A Pastoral Romance. Translated by G. W. J. Gyll. 3s. 6d.

- CERVANTES' Exemplary Novels.** Translated by Walter K. Kelly. 3s. 6d.
- CHAUCER'S Poetical Works.** Edited by Robert Bell. Revised Edition, with a Preliminary Essay by Prof. W. W. Skeat, M.A. 4 vols. 3s. 6d. each.
- CHESS CONGRESS of 1862.** A Collection of the Games played. Edited by J. Löwenthal. 5s.
- CHEVREUL on Colour.** Translated from the French by Charles Martel. Third Edition, with Plates, 5s.; or with an additional series of 16 Plates in Colours, 7s. 6d.
- CHILLINGWORTH'S Religion of Protestants.** A Safe Way to Salvation. 3s. 6d.
- CHINA, Pictorial, Descriptive, and Historical.** With Map and nearly 100 Illustrations. 5s.
- CHRONICLES OF THE CRUSADES.** Contemporary Narratives of the Crusade of Richard Cœur de Lion, by Richard of Devizes and Geoffrey de Vinsauf; and of the Crusade at St. Louis, by Lord John de Joinville. 5s.
- CICERO'S Orations.** Translated by Prof. C. D. Yonge, M.A. 4 vols. 5s. each.
- **Letters.** Translated by Evelyn S. Shuckburgh. 4 vols. 5s. each.
- **On Oratory and Orators.** With Letters to Quintus and Brutus. Translated by the Rev. J. S. Watson, M.A. 5s.
- **On the Nature of the Gods, Divination, Fate, Laws, a Republic, Consulship.** Translated by Prof. C. D. Yonge, M.A., and Francis Barham. 5s.
- **Academios, De Finibus, and Tusculan Questions.** By Prof. C. D. Yonge, M.A. 5s.
- CICERO'S Offices; or, Moral Duties.** Cato Major, an Essay on Old Age; Lælius, an Essay on Friendship; Scipio's Dream; Paradoxes; Letter to Quintus on Magistrates. Translated by C. R. Edmonds. 3s. 6d.
- CORNELIUS NEPOS.**—*See* JUSTIN.
- CLARK'S (Hugh) Introduction to Heraldry.** 18th Edition, Revised and Enlarged by J. R. Planché, Rouge Croix. With nearly 1000 Illustrations. 5s. Or with the Illustrations Coloured, 15s.
- CLASSIC TALES,** containing *Rasselas, Vicar of Wakefield, Gulliver's Travels, and The Sentimental Journey.* 3s. 6d.
- COLERIDGE'S (S. T.) Friend.** A Series of Essays on Morals, Politics, and Religion. 3s. 6d.
- **Aids to Reflection, and the CONFESSIONS OF AN INQUIRING SPIRIT,** to which are added the **ESSAYS ON FAITH** and the **BOOK OF COMMON PRAYER.** 3s. 6d.
- **Lectures and Notes on Shakespeare and other English Poets.** Edited by T. Ashe 3s. 6d.
- **Biographia Literaria;** together with **Two Lay Sermons.** 3s. 6d.
- **Table-Talk and Omniana.** Edited by T. Ashe, B.A. 3s. 6d.
- **Miscellanies, Æsthetic and Literary;** to which is added, **THE THEORY OF LIFE.** Collected and arranged by T. Ashe, B.A. 3s. 6d.
- COMTE'S Positive Philosophy.** Translated and condensed by Harriet Martineau. With Introduction by Frederic Harrison. 3 vols. 5s. each.

**COMTE'S Philosophy of the Sciences**, being an Exposition of the Principles of the *Cours de Philosophie Positive*. By G. H. Lewes. 5s.

**CONDÉ'S History of the Dominion of the Arabs in Spain**. Translated by Mrs. Foster. 3 vols. 3s. 6d. each.

**COOPER'S Biographical Dictionary**. Containing Concise Notices (upwards of 15,000) of Eminent Persons of all Ages and Countries. By Thompson Cooper, F.S.A. With a Supplement, bringing the work down to 1883. 2 vols. 5s. each.

**COXE'S Memoirs of the Duke of Marlborough**. With his original Correspondence. By W. Coxe, M.A., F.R.S. Revised edition by John Wade. 3 vols. 3s. 6d. each.

\* \* \* An Atlas of the plans of Marlborough's campaigns, 4to. 10s. 6d.

— **History of the House of Austria (1218-1792)**. With a Continuation from the Accession of Francis I. to the Revolution of 1848. 4 vols. 3s. 6d. each.

**CRAIK'S (G. L.) Pursuit of Knowledge under Difficulties**. Illustrated by Anecdotes and Memoirs. Revised edition, with numerous Woodcut Portraits and Plates. 5s.

**CRUIKSHANK'S Three Courses and a Dessert**; comprising three Sets of Tales, West Country, Irish, and Legal; and a *Mélange*. With 50 humorous Illustrations by George Cruikshank. 5s.

**CRUIKSHANK'S Punch and Judy**. The Dialogue of the Puppet Show; an Account of its Origin, &c. With 24 Illustrations,

and Coloured Plates, designed and engraved by G. Cruikshank. 5s.

**CUNNINGHAM'S Lives of the Most Eminent British Painters**. A New Edition, with Notes and Sixteen fresh Lives. By Mrs. Heaton. 3 vols. 3s. 6d. each.

**DANTE. Divine Comedy**. Translated by the Rev. H. F. Cary, M.A. 3s. 6d.

— Translated into English Verse by I. C. Wright, M.A. 3rd Edition, revised. With Portrait, and 34 Illustrations on Steel, after Flaxman.

— **The Inferno**. A Literal Prose Translation, with the Text of the Original printed on the same page. By John A. Carlyle, M.D. 5s.

— **The Purgatorio**. A Literal Prose Translation, with the Text printed on the same page. By W. S. Dugdale. 5s.

**DE COMMINES (Philip), Memoirs of**. Containing the Histories of Louis XI. and Charles VIII., Kings of France, and Charles the Bold, Duke of Burgundy. Together with the Scandalous Chronicle, or Secret History of Louis XI., by Jean de Troyes. Translated by Andrew R. Scoble. With Portraits. 2 vols. 3s. 6d. each.

**DEFOE'S Novels and Miscellaneous Works**. With Prefaces and Notes, including those attributed to Sir W. Scott. 7 vols. 3s. 6d. each.

I.—Captain Singleton, an Colonel Jack.

II.—Memoirs of a Cavalier, Captain Carleton, Dickory Cronke, &c.

**DEFOE'S NOVELS &c., continued.**

III.—Moll Flanders, and the History of the Devil.

IV.—Roxana, and Life of Mrs. Christian Davies.

V.—History of the Great Plague of London, 1665; The Storm (1703); and the True-born Englishman.

VI.—Duncan Campbell, New Voyage round the World, and Political Tracts.

VII.—Robinson Crusoe.

**DE LOLME on the Constitution of England.** Edited by John Macgregor. 3s. 6d.

**DEMMIN'S History of Arms and Armour,** from the Earliest Period. By Auguste Demmin. Translated by C. C. Black, M.A. With nearly 2000 Illustrations. 7s. 6d.

**DEMOSTHENES' Oration.** Translated by C. Rann Kennedy. 5 vols. Vol. I., 3s. 6d.; Vols. II.—V., 5s. each.

**DE STAËL'S Corinne or Italy.** By Madame de Staël. Translated by Emily Baldwin and Paulina Driver. 3s. 6d.

**DEVEY'S Logic, or the Science of Inference.** A Popular Manual. By J. Devey. 5s.

**DICTIONARY of Latin and Greek Quotations;** including Proverbs, Maxims, Mottoes, Law Terms and Phrases. With all the Quantities marked, and English Translations. With Index Verborum (622 pages). 5s.

**DICTIONARY of Obsolete and Provincial English.** Compiled by Thomas Wright, M.A., F.S.A., &c. 2 vols. 5s. each.

**DIDRON'S Christian Iconography:** a History of Christian Art in the Middle Ages. Translated by E. J. Millington and completed by Margaret Stokes. With 240 Illustrations. 2 vols. 5s. each.

**DIOGENES LAERTIUS. Lives and Opinions of the Ancient Philosophers.** Translated by Prof. C. D. Yonge, M.A. 5s.

**DOBREE'S Adversaria.** Edited by the late Prof. Wagner. 2 vols. 5s. each.

**DODD'S Epigrammatists. A Selection from the Epigrammatic Literature of Ancient, Mediæval, and Modern Times.** By the Rev. Henry Philip Dodd, M.A. Oxford. 2nd Edition, revised and enlarged. 6s.

**DONALDSON'S The Theatre of the Greeks.** A Treatise on the History and Exhibition of the Greek Drama. With numerous Illustrations and 3 Plans. By John William Donaldson, D.D. 5s.

**DRAPER'S History of the Intellectual Development of Europe.** By John William Draper, M.D., LL.D. 2 vols. 5s. each.

**DUNLOP'S History of Fiction.** A new Edition. Revised by Henry Wilson. 2 vols. 5s. each.

**DYER (Dr. T. H.). Pompeii: its Buildings and Antiquities.** By T. H. Dyer, LL.D. With nearly 300 Wood Engravings, a large Map, and a Plan of the Forum. 7s. 6d.

— **The City of Rome: its History and Monuments.** With Illustrations. 5s.

**DYER (T. F. T.) British Popular Customs, Present and Past.** An Account of the various Games and Customs associated with Different Days of the Year in the

- British Isles, arranged according to the Calendar. By the Rev. T. F. Thiselton Dyer, M.A. 5s.
- EARLY TRAVELS IN PALESTINE.** Edited by Thomas Wright, M.A. With Map of Jerusalem. 5s.
- EBERS' Egyptian Princess.** An Historical Novel. By George Ebers. Translated by E. S. Buchheim. 3s. 6d.
- EDGEWORTH'S Stories for Children.** With 8 Illustrations by L. Speed. 3s. 6d.
- ELZE'S William Shakespeare.**  
—See SHAKESPEARE.
- EMERSON'S Works.** 3 vols. 3s. 6d. each.
- I.—Essays, Lectures, and Poems.
- II.—English Traits, Nature, and Conduct of Life.
- III.—Society and Solitude—Letters and Social Aims—Miscellaneous Papers (hitherto uncollected)—May Day, and other Poems.
- ELLIS (G.) Specimens of Early English Metrical Romances.** With an Historical Introduction on the Rise and Progress of Romantic Composition in France and England. Revised Edition. By J. O. Halliwell, F.R.S. 5s.
- ENNEMOSER'S History of Magic.** Translated by William Howitt. 2 vols. 5s. each.
- EPICTETUS, The Discourses of.** With the ENCHIRIDION and Fragments. Translated by George Long, M.A. 5s.
- EURIPIDES.** A New Literal Translation in Prose. By E. P. Coleridge, M.A. 2 vols. 5s. each.
- EUTROPIUS.**—See JUSTIN.
- EUSEBIUS PAMPHILUS, Ecclesiastical History of.** Translated by Rev. C. F. Cruise, M.A. 5s.
- EVELYN'S Diary and Correspondence.** Edited from the Original MSS. by W. Bray, F.A.S. With 45 Engravings. 4 vols. 5s. each.
- FAIRHOLT'S Costume in England.** A History of Dress to the end of the Eighteenth Century. 3rd Edition, revised, by Viscount Dillon, V.P.S.A. Illustrated with above 700 Engravings. 2 vols. 5s. each.
- FIELDING'S Adventures of Joseph Andrews and his Friend Mr. Abraham Adams.** With Cruikshank's Illustrations. 3s. 6d.
- **History of Tom Jones, a Foundling.** With Cruikshank's Illustrations. 2 vols. 3s. 6d. each.
- **Amelia.** With Cruikshank's Illustrations. 5s.
- FLAXMAN'S Lectures on Sculpture.** By John Flaxman, R.A. With Portrait and 53 Plates. 6s.
- FLORENCE of WORCESTER'S Chronicle,** with the Two Continuations: comprising Annals of English History, from the Departure of the Romans to the Reign of Edward I. Translated by Thomas Forester, M.A. 5s.
- FOSTER'S (John) Life and Correspondence.** Edited by J. E. Ryland. 2 vols. 3s. 6d. each.
- **Critical Essays.** Edited by J. E. Ryland. 2 vols. 3s. 6d. each.
- **Essays:** on Decision of Character; on a Man's writing Memoirs of Himself; on the epithet Romantic; on the aversion of Men of Taste to Evangelical Religion. 3s. 6d.
- **Essays on the Evils of Popular Ignorance;** to which is added, a Discourse on the Propagation of Christianity in India. 3s. 6d.



**FOSTER'S** *Essays on the Improvement of Time. With NOTES OF SERMONS and other Pieces.* 3s. 6d.

— **Fosteriana.** Selected and Edited by Henry G. Bohn. 3s. 6d.

**GASPARY'S** *History of Italian Literature.* Translated by Hermann Oelsner, M.A., Ph.D. Vol. I. 3s. 6d.

**GEOFFREY OF MONMOUTH,** *Chronicle of.*—See *Six O. E. Chronicles.*

**GESTA ROMANORUM,** or Entertaining Moral Stories invented by the Monks. Translated by the Rev. Charles Swan. Revised Edition, by Wynnard Hooper, B.A. 5s.

**GILDAS,** *Chronicles of.*—See *Six O. E. Chronicles.*

**GIBBON'S** *Decline and Fall of the Roman Empire.* Complete and Unabridged, with Variorum Notes. Edited by an English Churchman. With 2 Maps and Portrait. 7 vols. 3s. 6d. each.

**GILBART'S** *History, Principles, and Practice of Banking.* By the late J. W. Gilbart, F.R.S. New Edition, revised by A. S. Michie. 2 vols. 10s.

**GIL BLAS,** *The Adventures of.* Translated from the French of Lesage by Smollett. With 24 Engravings on Steel, after Smirke, and 10 Etchings by George Cruikshank. 6s.

**GIRALDUS CAMBRENSIS'** *Historical Works.* Translated by Th. Forester, M.A., and Sir R. Colt Hoare. Revised Edition, Edited by Thomas Wright, M.A., F.S.A. 5s.

**GOETHE'S** *Faust.* Part I. German Text with Hayward's Prose Translation and Notes. Revised by C. A. Buchheim, Ph.D. 5s.

**GOETHE'S** *Works* Translated into English by various hands. 14 vols. 3s. 6d. each.

I. and II.—*Autobiography and Annals.*

III.—*Faust.* Two Parts, complete. (Swanwick.)

IV.—*Novels and Tales.*

V.—*Wilhelm Meister's Apprenticeship.*

VI.—*Conversations with Eckermann and Soret.*

VIII.—*Dramatic Works.*

IX.—*Wilhelm Meister's Travels.*

X.—*Tour in Italy, and Second Residence in Rome.*

XI.—*Miscellaneous Travels.*

XII.—*Early and Miscellaneous Letters.*

XIII.—*Correspondence with Zelter.*

XIV.—*Reineke Fox, West-Eastern Divan and Achilleid.*

**GOLDSMITH'S** *Works.* A new Edition, by J. W. M. Gibbs. 5 vols. 3s. 6d. each.

**GRAMMONT'S** *Memoirs of the Court of Charles II* Edited by Sir Walter Scott. Together with the BOSCOBEL TRACTS, including two not before published, &c. New Edition. 5s.

**GRAY'S** *Letters.* Including the Correspondence of Gray and Mason. Edited by the Rev. D. C. Tovey, M.A. Vol. I. 3s. 6d.

**GREEK ANTHOLOGY.** Translated by George Burges, M.A. 5s.

**GREEK ROMANCES of Heliodorus, Longus, and Achilles Tatius**—viz., *The Adventures of Theagenes & Chariclea; Amours of Daphnis and Chloe; and Loves of Clitopho and Leucippe.* Translated by Rev. R. Smith, M.A. 5s.

**GREGORY'S** Letters on the Evidences, Doctrines, & Duties of the Christian Religion. By Dr. Olinthus Gregory. 3s. 6d.

**GREENE, MARLOWE, and BEN JONSON.** Poems of. Edited by Robert Bell. 3s. 6d.

**GRIMM'S TALES.** With the Notes of the Original. Translated by Mrs. A. Hunt. With Introduction by Andrew Lang, M.A. 2 vols. 3s. 6d. each.

— **Gammer Grethel**; or, German Fairy Tales and Popular Stories. Containing 42 Fairy Tales. Trans. by Edgar Taylor. With numerous Woodcuts after George Cruikshank and Ludwig Grimm. 3s. 6d.

**GROSSI'S** Marco Visconti. Translated by A. F. D. The Ballads rendered into English Verse by C. M. P. 3s. 6d.

**GUIZOT'S** History of the English Revolution of 1640. From the Accession of Charles I. to his Death. Translated by William Hazlitt. 3s. 6d.

— **History of Civilisation**, from the Fall of the Roman Empire to the French Revolution. Translated by William Hazlitt. 3 vols. 3s. 6d. each.

**HALL'S** (Rev. Robert) Miscellaneous Works and Remains. 3s. 6d.

**HAMPTON COURT: A Short History** of the Manor and Palace. By Ernest Law, B.A. With numerous Illustrations. 5s.

**HARDWICK'S** History of the Articles of Religion. By the late C. Hardwick. Revised by the Rev. Francis Procter, M.A. 5s.

**HAUFF'S** Tales. The Caravan—The Sheik of Alexandria—The Inn in the Spessart. Trans. from the German by S. Mendel. 3s. 6d.

**HAWTHORNE'S** Tales. 4 vols. 3s. 6d. each.

I.—Twice-told Tales, and the Snow Image.

II.—Scarlet Letter, and the House with the Seven Gables.

III.—Transformation [The Marble Faun], and Blithedale Romance.

IV.—Mosses from an Old Manse.

**HAZLITT'S** Table-talk. Essays on Men and Manners. By W. Hazlitt. 3s. 6d.

— **Lectures on the Literature of the Age of Elizabeth** and on Characters of Shakespeare's Plays 3s. 6d.

— **Lectures on the English Poets**, and on the English Comic Writers. 3s. 6d.

— **The Plain Speaker.** Opinions on Books, Men, and Things. 3s. 6d.

— **Round Table.** 3s. 6d.

— **Sketches and Essays.** 3s. 6d.

— **The Spirit of the Age**; or, Contemporary Portraits. Edited by W. Carew Hazlitt. 3s. 6d.

**HEATON'S** Concise History of Painting. New Edition, revised by Cosmo Monkhouse. 5s.

**HEGEL'S** Lectures on the Philosophy of History. Translated by J. Sibree, M.A.

**HEINE'S** Poems, Complete. Translated by Edgar A. Bowring, C.B. 3s. 6d.

— **Travel-Pictures**, including the Tour in the Harz, Norderney, and Book of Ideas, together with the Romantic School. Translated by Francis Storr. A New Edition, revised throughout. With Appendices and Maps. 3s. 6d.

**HELP'S** Life of Christopher Columbus, the Discoverer of America. By Sir Arthur Helps, K.C.B. 3s. 6d.

- HELP'S** *Life of Hernando Cortes, and the Conquest of Mexico.* 2 vols. 3s. 6d. each.
- *Life of Pizarro.* 3s. 6d.
- *Life of Las Casas the Apostle of the Indies.* 3s. 6d.
- HENDERSON (E.)** *Select Historical Documents of the Middle Ages*, including the most famous Charters relating to England, the Empire, the Church, &c., from the 6th to the 14th Centuries. Translated from the Latin and edited by Ernest F. Henderson, A.B., A.M., Ph.D. 5s.
- HENFREY'S** *Guide to English Coins*, from the Conquest to the present time. New and revised Edition by C. F. Keary, M.A., F.S.A. 6s.
- HENRY OF HUNTINGDON'S** *History of the English.* Translated by T. Forester, M.A. 5s.
- HENRY'S (Matthew)** *Exposition of the Book of the Psalms.* 5s.
- HELIODORUS.** *Theagenes and Chariclea.* — See GREEK ROMANCES.
- HERODOTUS.** Translated by the Rev. Henry Cary, M.A. 3s. 6d.
- *Notes on.* Original and Selected from the best Commentators. By D. W. Turner, M.A. With Coloured Map. 5s.
- *Analysis and Summary of.* By J. T. Wheeler. 5s.
- HESIOD, CALLIMACHUS, and THEOGNIS.** Translated by the Rev. J. Banks, M.A. 5s.
- HOFFMANN'S (E. T. W.)** *The Serapion Brethren.* Translated from the German by Lt.-Col. Alex. Ewing. 2 vols. 3s. 6d. each.
- HOGG'S (Jabez)** *Elements of Experimental and Natural Philosophy.* With 400 Woodcuts. 5s.
- HOLBEIN'S** *Dance of Death and Bible Cuts.* Upwards of 150 Subjects, engraved in facsimile, with Introduction and Descriptions by Francis Douce and Dr. Thomas Frognall Dibden. 5s.
- HOMER'S** *Iliad.* Translated into English Prose by T. A. Buckley, B.A. 5s.
- *Odyssey.* Hymns, Epigrams, and Battle of the Frogs and Mice. Translated into English Prose by T. A. Buckley, B.A. 5s.
- See also POPE.
- HOOPER'S (G.)** *Waterloo: The Downfall of the First Napoleon: a History of the Campaign of 1815.* By George Hooper. With Maps and Plans. 3s. 6d.
- *The Campaign of Sedan: The Downfall of the Second Empire, August - September, 1870.* With General Map and Six Plans of Battle. 3s. 6d.
- HORACE.** A new literal Prose translation, by A. Hamilton Bryce, LL.D. 3s. 6d.
- HUGO'S (Victor)** *Dramatic Works.* Hernani — Ruy Blas — The King's Diversion. Translated by Mrs. Newton Crosland and F. L. Slous. 3s. 6d.
- *Poems*, chiefly Lyrical. Translated by various Writers, now first collected by J. H. L. Williams. 3s. 6d.
- HUMBOLDT'S** *Cosmos.* Translated by E. C. Otté, B. H. Paul, and W. S. Dallas, F.L.S. 5 vols. 3s. 6d. each, excepting Vol. V. 5s.
- *Personal Narrative of his Travels to the Equinoctial Regions of America during the years 1799-1804.* Translated by T. Ross. 3 vols. 5s. each.
- *Views of Nature.* Translated by E. C. Otté and H. G. Bohn. 5s.

**HUMPHREYS' Coin Collectors' Manual.** By H. N. Humphreys. With upwards of 140 Illustrations on Wood and Steel. 2 vols. 5s. each.

**HUNGARY:** its History and Revolution, together with a copious Memoir of Kossuth 3s. 6d.

**HUTCHINSON (Colonel).** Memoirs of the Life of. By his Widow, Lucy: together with her Autobiography, and an Account of the Siege of Lathom House. 3s. 6d.

**HUNT'S Poetry of Science.** By Richard Hunt. 3rd Edition, revised and enlarged. 5s.

**INDIA BEFORE THE SEPOY MUTINY.** A Pictorial, Descriptive, and Historical Account, from the Earliest Times to the Annexation of the Punjab. With upwards of 100 Engravings on Wood, and a Map. 5s.

**INGULPH'S Chronicles of the Abbey of Croyland,** with the CONTINUATION by Peter of Blois and other Writers. Translated by H. T. Riley, M.A. 5s.

**IRVING'S (Washington) Complete Works.** 15 vols. With Portraits, &c. 3s. 6d. each.

I.—Salmagundi, Knickerbocker's History of New York.

II.—The Sketch-Book, and the Life of Oliver Goldsmith.

III.—Bracebridge Hall, Abbotsford and Newstead Abbey.

IV.—The Alhambra, Tales of a Traveller.

V.—Chronicle of the Conquest of Granada, Legends of the Conquest of Spain.

VI. & VII.—Life and Voyages of Columbus, together with the Voyages of his Companions.

VIII.—Astoria, A Tour on the Prairies.

**IRVING'S WORKS continued.**

XI.—Life of Mahomet, Lives of the Successors of Mahomet.

X.—Adventures of Captain Bonnevillle, U.S.A., Wolfert's Roost.

XI.—Biographies and Miscellaneous Papers.

XII.—XV.—Life of George Washington. 4 vols.

— Life and Letters. By his Nephew, Pierre E. Irving. 2 vols. 3s. 6d. each.

**ISOCRATES, The Orations of.** Translated by J. H. Freese, M.A. Vol. I. 5s.

**JAMES'S (G. P. R.) Life of Richard Cœur de Lion.** 2 vols. 3s. 6d. each.

— The Life and Times of Louis XIV. 2 vols. 3s. 6d. each.

**JAMESON'S (Mrs.) Shakespeare's Heroines.** Characteristics of Women: Moral, Poetical, and Historical. By Mrs. Jameson. 3s. 6d.

**JESSE'S (E.) Anecdotes of Dogs.** With 40 Woodcuts and 34 Steel Engravings. 5s.

**JESSE'S (J. H.) Memoirs of the Court of England during the Reign of the Stuarts,** including the Protectorate. 3 vols. With 42 Portraits. 5s. each.

— Memoirs of the Pretenders and their Adherents. With 6 Portraits. 5s.

**JOHNSON'S Lives of the Poets.** Edited by Mrs. Alexander Napier, with Introduction by Professor Hales. 3 vols. 3s. 6d. each.

**JOSEPHUS (Flavius), The Works of.** Whiston's Translation, revised by Rev. A. R. Shilleto, M.A. With Topographical and Geographical Notes by Colonel Sir C. W. Wilson, K.C.B. 5 vols. 3s. 6d. each.

- JOYCE'S Scientific Dialogues.** With numerous Woodcuts. 5s.
- JUKES-BROWNE (A. J.), The Building of the British Isles:** a Study in Geographical Evolution. Illustrated by numerous Maps and Woodcuts. 2nd Edition, revised, 7s. 6d.
- **Student's Handbook of Physical Geology.** With numerous Diagrams and Illustrations. 2nd Edition, much enlarged, 7s. 6d.
- **The Student's Handbook of Historical Geology.** With numerous Diagrams and Illustrations. 6s.
- JULIAN, the Emperor.** Containing Gregory Nazianzen's Two Invectives and Libanus' Monody, with Julian's extant Theosophical Works. Translated by C. W. King, M.A. 5s.
- JUSTIN, CORNELIUS NEPOS, and EUTROPIUS.** Translated by the Rev. J. S. Watson, M.A. 5s.
- JUVENAL, PERSIUS, SULPICIA and LUCILIUS.** Translated by L. Evans, M.A. 5s.
- JUNIUS'S Letters.** With all the Notes of Woodfall's Edition, and important Additions. 2 vols. 3s. 6d. each.
- KANT'S Critique of Pure Reason.** Translated by J. M. D. Meiklejohn. 5s.
- **Prolegomena and Metaphysical Foundations of Natural Science.** Translated by E. Belfort Bax. 5s.
- KEIGHTLEY'S (Thomas) Mythology of Ancient Greece and Italy.** 4th Edition, revised by Leonard Schmitz, Ph.D., LL.D. With 12 Plates from the Antique 5s.
- KEIGHTLEY'S Fairy Mythology,** illustrative of the Romance and Superstition of Various Countries. Revised Edition, with Frontispiece by Cruikshank. 5s.
- LA FONTAINE'S Fables.** Translated into English Verse by Elizur Wright. New Edition, with Notes by J. W. M. Gibbs. 3s. 6d.
- LAMARTINE'S History of the Girondists.** Translated by H. T. Ryde. 3 vols. 3s. 6d. each.
- **History of the Restoration of Monarchy in France** (a Sequel to the History of the Girondists). 4 vols. 3s. 6d. each.
- **History of the French Revolution of 1848.** 3s. 6d.
- LAMB'S (Charles) Essays of Elia and Elhana.** Complete Edition. 3s. 6d.
- **Specimens of English Dramatic Poets of the Time of Elizabeth.** 3s. 6d.
- **Memorials and Letters of Charles Lamb.** By Serjeant Talfourd. New Edition, revised, by W. Carew Hazlitt. 2 vols. 3s. 6d. each.
- LANZI'S History of Painting in Italy,** from the Period of the Revival of the Fine Arts to the End of the Eighteenth Century. Translated by Thomas Roscoe. 3 vols. 3s. 6d. each.
- LAPPENBERG'S History of England under the Anglo-Saxon Kings.** Translated by B. Thorpe, F.S.A. New edition, revised by E. C. Otté. 2 vols. 3s. 6d. each.
- LECTURES ON PAINTING,** by Barry, Opie, Fuseli. Edited by R. Wornum. 5s.
- LEONARDO DA VINCI'S Treatise on Painting.** Trans-

lated by J. F. Rigaud, R.A.  
With a Life of Leonardo by John  
William Brown. With numerous  
Plates. 5s.

**LELAND'S Itinerary.** Edited by  
Laurence Gomme, F.S.A. Vol. I.  
[*In the Press.*]

**LEPSIUS'S Letters from Egypt,  
Ethiopia, and the Peninsula of  
Sinai** Translated by L. and  
J. B. Horner. With Maps. 5s.

**LESSING'S Dramatic Works,**  
Complete. Edited by Ernest Bell,  
M.A. With Memoir of Lessing  
by Helen Zimmern. 2 vols.  
3s. 6d. each.

— **Laokoon, Dramatic Notes,  
and the Representation of  
Death by the Ancients.** Trans-  
lated by E. C. Beasley and Helen  
Zimmern. Edited by Edward  
Bell, M.A. With a Frontispiece  
of the Laokoon group. 3s. 6d.

**LILLY'S Introduction to Astro-  
logy.** With a GRAMMAR OF  
ASTROLOGY and Tables for Cal-  
culating Nativities, by Zadkiel. 5s.

**LIVY'S History of Rome.** Trans-  
lated by Dr. Spillan, C. Edmonds,  
and others. 4 vols. 5s. each.

**LOCKE'S Philosophical Works.**  
Edited by J. A. St. John. 2 vols.  
3s. 6d. each.

— **Life and Letters:** By Lord  
King. 3s. 6d.

**LOCKHART (J. G.)—See BURNS.**

**LODGE'S Portraits of Illustrious  
Personages of Great Britain,  
with Biographical and Historical  
Memoirs.** 240 Portraits engraved  
on Steel, with the respective Bi-  
ographies unabridged. 8 vols. 5s.  
each.

**LONGFELLOW'S Prose  
Works.** With 16 full-page Wood  
Engravings. 5s.

**LOUDON'S (Mrs.) Natural  
History.** Revised edition, by  
W. S. Dallas, F.L.S. With  
numerous Woodcut Illus. 5s.

**LOWNDES' Bibliographer's  
Manual of English Literature.**  
Enlarged Edition. By H. G.  
Bohn. 6 vols. cloth, 5s. each.  
Or 4 vols. half morocco, 2l. 2s.

**LONGUS.** *Daphnis and Chloe.*  
— See GREEK ROMANCES.

**LUCAN'S Pharsalia.** Translated  
by H. T. Riley, M.A. 5s.

**LUCIAN'S Dialogues of the  
Gods, of the Sea Gods, and  
of the Dead.** Translated by  
Howard Williams, M.A. 5s.

**LUCRETIVS.** Translated by the  
Rev. J. S. Watson, M.A. 5s.

**LUTHER'S Table-Talk.** Trans-  
lated and Edited by William  
Hazlitt. 3s. 6d.

— **Autobiography.** — See  
MICHELET.

**MACHIAVELLI'S History of  
Florence,** together with the  
Prince, Savonarola, various His-  
torical Tracts, and a Memoir of  
Machiavelli. 3s. 6d.

**MALLET'S Northern Antiqui-  
ties,** or an Historical Account of  
the Manners, Customs, Religions  
and Laws, Maritime Expeditions  
and Discoveries, Language and  
Literature, of the Ancient Scandi-  
navians. Translated by Bishop  
Percy. Revised and Enlarged  
Edition, with a Translation of the  
PROSE EDDA, by J. A. Black-  
well. 5s.

**MANTELL'S (Dr.) Petrifications  
and their Teachings.** With nu-  
merous illustrative Woodcuts. 6s.

— **Wonders of Geology.** 8th  
Edition, revised by T. Rupert  
Jones, F.G.S. With a coloured  
Geological Map of England,  
Plates, and upwards of 200  
Woodcuts. 2 vols. 7s. 6d. each.

- MANZONI.** *The Betrothed*: being a Translation of 'I Promessi Sposi.' By Alessandro Manzoni. With numerous Woodcuts. 5s.
- MARCO POLO'S Travels**; the Translation of Marsden revised by T. Wright, M.A., F.S.A. 5s.
- MARRYAT'S (Capt. R.N.) Masterman Ready.** With 93 Woodcuts 3s. 6d.
- *Mission*; or, *Scenes in Africa.* Illustrated by Gilbert and Dalziel. 3s. 6d.
- *Pirate and Three Cutters.* With 8 Steel Engravings, from Drawings by Clarkson Stanfield, R.A. 3s. 6d.
- *Privateersman.* 8 Engravings on Steel. 3s. 6d.
- *Settlers in Canada.* 10 Engravings by Gilbert and Dalziel. 3s. 6d.
- *Poor Jack.* With 16 Illustrations after Clarkson Stanfield, R.A. 3s. 6d.
- *Peter Simple* With 8 full-page Illustrations. 3s. 6d.
- *Midshipman Easy.* With 8 full page Illustrations. 3s. 6d.
- MARTIAL'S Epigrams,** complete. Translated into Prose, each accompanied by one or more Verse Translations selected from the Works of English Poets, and other sources. 7s. 6d.
- MARTINEAU'S (Harriet) History of England,** from 1800-1815. 3s. 6d.
- *History of the Thirty Years' Peace,* A.D. 1815-46. 4 vols. 3s. 6d. each.
- *See Comte's Positive Philosophy.*
- MATTHEW PARIS'S English History,** from the Year 1235 to 1273. Translated by Rev. J. A. Giles, D.C.L. 3 vols. 5s. each.
- MATTHEW OF WESTMINSTER'S Flowers of History,** from the beginning of the World to A.D. 1307. Translated by C. D. Yonge, M.A. 2 vols. 5s. each.
- MAXWELL'S Victories of Wellington and the British Armies.** Frontispiece and 5 Portraits. 5s.
- MENZEL'S History of Germany,** from the Earliest Period to 1842. 3 vols. 3s. 6d. each.
- MICHAEL ANGELO AND RAPHAEL,** their Lives and Works. By Duppa and Quatremerre de Quincy. With Portraits, and Engravings on Steel. 5s.
- MICHELET'S Luther's Autobiography.** Trans. by William Hazlitt. With an Appendix (110 pages) of Notes. 3s. 6d.
- *History of the French Revolution* from its earliest indications to the flight of the King in 1791. 3s. 6d.
- MIGNET'S History of the French Revolution,** from 1789 to 1814. 3s. 6d.
- MILL (J. S.). Early Essays** by John Stuart Mill. Collected from various sources by J. W. M. Gibbs. 3s. 6d.
- MILLER (Professor). History Philosophically Illustrated,** from the Fall of the Roman Empire to the French Revolution. 4 vols. 3s. 6d. each.
- MILTON'S Prose Works.** Edited by J. A. St. John. 5 vols. 3s. 6d. each.
- *Poetical Works,* with a Memoir and Critical Remarks by James Montgomery, an Index to *Paradise Lost,* Todd's Verbal Index to all the Poems, and a Selection of Explanatory Notes by Henry G. Bohn. Illustrated with 120 Wood Engravings from Drawings by W. Harvey. 2 vols. 3s. 6d. each.

**MITFORD'S** (Miss) *Our Village Sketches of Rural Character and Scenery.* With 2 Engravings on Steel. 2 vols. 3s. 6d. each.

**MOLIERE'S** *Dramatic Works.* A new Translation in English Prose, by C. H. Wall. 3 vols. 3s. 6d. each.

**MONTAGU.** *The Letters and Works of Lady Mary Wortley Montagu.* Edited by her great-grandson, Lord Wharncliffe's Edition, and revised by W. Moy Thomas. New Edition, revised, with 5 Portraits. 2 vols. 5s. each.

**MONTAIGNE'S** *Essays.* Cotton's Translation, revised by W. C. Hazlitt. New Edition. 3 vols. 3s. 6d. each.

**MONTESQUIEU'S** *Spirit of Laws.* New Edition, revised and corrected. By J. V. Pritchard, A.M. 2 vols. 3s. 6d. each.

**MOTLEY (J. L.).** *The Rise of the Dutch Republic. A History.* By John Lothrop Motley. New Edition, with Biographical Introduction by Moncure D. Conway. 3 vols. 3s. 6d. each.

**MORPHY'S** *Games of Chess.* Being the Matches and best Games played by the American Champion, with Explanatory and Analytical Notes by J. Löwenthal. 5s.

**MUDIE'S** *British Birds; or, History of the Feathered Tribes of the British Islands.* Revised by W. C. L. Martin. With 52 Figures of Birds and 7 Coloured Plates of Eggs. 2 vols.

**NEANDER (Dr. A.).** *History of the Christian Religion and Church.* Trans. from the German by J. Torrey. 10 vols. 3s. 6d. each.

— *Life of Jesus Christ.* Translated by J. McClintock and C. Blumenthal. 3s. 6d.

**NEANDER (Dr. A.).** *History of the Planting and Training of the Christian Church by the Apostles.* Translated by J. E. Ryland. 2 vols. 3s. 6d. each.

— *Lectures on the History of Christian Dogmas.* Edited by Dr. Jacobi. Translated by J. E. Ryland. 2 vols. 3s. 6d. each.

— *Memorials of Christian Life in the Early and Middle Ages; including Light in Dark Places.* Trans. by J. E. Ryland. 3s. 6d.

**NIBELUNGEN LIED.** *The Lay of the Nibelungs,* metrically translated from the old German text by Alice Horton, and edited by Edward Bell, M.A. To which is prefixed the *Essay on the Nibelungen Lied* by Thomas Carlyle. 5s.

**NEW TESTAMENT (The) in Greek.** Griesbach's Text, with various Readings at the foot of the page, and Parallel References in the margin; also a Critical Introduction and Chronological Tables. By an eminent Scholar, with a Greek and English Lexicon. 3rd Edition, revised and corrected. Two Facsimiles of Greek Manuscripts. 900 pages. 5s.

The Lexicon may be had separately, price 2s.

**NICOLINI'S** *History of the Jesuits: their Origin, Progress, Doctrines, and Designs.* With 8 Portraits. 5s.

**NORTH (R.)** *Lives of the Right Hon. Francis North, Baron Guildford, the Hon. Sir Dudley North, and the Hon. and Rev. Dr. John North.* By the Hon. Roger North. Together with the Autobiography of the Author. Edited by Augustus Jessopp, D.D. 3 vols. 3s. 6d. each.

**NUGENT'S** (Lord) *Memorials of Hampden, his Party and*



- Times.** With a Memoir of the Author, an Autograph Letter, and Portrait. 5s.
- OCKLEY (S.)** *History of the Saracens and their Conquests in Syria, Persia, and Egypt.* By Simon Ockley, B.D., Professor of Arabic in the University of Cambridge. 3s. 6d.
- OMAN (J. C.)** *The Great Indian Epics: the Stories of the RAMAYANA and the MAHABHARATA.* By John Campbell Oman, Principal of Khalsa College, Amritsar. With Notes, Appendices, and Illustrations. 3s. 6d.
- ORDERICUS VITALIS'** *Ecclesiastical History of England and Normandy.* Translated by T. Forester, M.A. To which is added the *CHRONICLE OF ST. EVROULT.* 4 vols. 5s. each.
- OVID'S** Works, complete. Literally translated into Prose. 3 vols. 5s. each.
- PASCAL'S** Thoughts. Translated from the Text of M. Auguste Molinier by C. Kegan Paul. 3rd Edition. 3s. 6d.
- PAULI'S (Dr. R.)** *Life of Alfred the Great.* Translated from the German. To which is appended Alfred's *ANGLO-SAXON VERSION OF OROSIUS.* With a literal Translation interperaged, Notes, and an *ANGLO-SAXON GRAMMAR* and *GLOSSARY,* by B. Thorpe. 5s.
- PAUSANIAS'** Description of Greece. Newly translated by A. R. Shilleto, M.A. 2 vols. 5s. each.
- PEARSON'S** Exposition of the Creed. Edited by E. Walford, M.A. 5s.
- PEPYS'** Diary and Correspondence. Deciphered by the Rev. J. Smith, M.A., from the original Shorthand MS. in the Pepysian Library. Edited by Lord Braybrooke. 4 vols. With 31 Engravings. 5s. each.
- PERCY'S** Reliques of Ancient English Poetry. With an Essay on Ancient Minstrels and a Glossary. Edited by J. V. Pritchard, A.M. 2 vols. 3s. 6d. each.
- PERSIUS.**—See *JUVENAL.*
- PETRARCH'S** Sonnets, Triumphs and other Poems. Translated into English Verse by various Hands. With a Life of the Poet by Thomas Campbell. With Portrait and 15 Steel Engravings. 5s.
- PHILO-JUDÆUS,** Works of. Translated by Prof. C. D. Yonge, M.A. 4 vols. 5s. each.
- PICKERING'S** History of the Races of Man, and their Geographical Distribution. With AN ANALYTICAL SYNOPSIS OF THE NATURAL HISTORY OF MAN by Dr. Hall. With a Map of the World and 12 coloured Plates. 5s.
- PINDAR.** Translated into Prose by Dawson W. Turner. To which is added the Metrical Version by Abraham Moore. 5s.
- PLANCHE.** History of British Costume, from the Earliest Time to the Close of the Eighteenth Century. By J. R. Planché, Somerset Herald. With upwards of 400 Illustrations. 5s.
- PLATO'S** Works. Literally translated, with Introduction and Notes. 6 vols. 5s. each.
- I.—The Apology of Socrates, Crito, Phædo, Gorgias, Protagoras, Phædrus, Theætetus, Euthyphron, Lysis. Translated by the Rev. H. Carey.
- II.—The Republic, Timæus, and Critias. Translated by Henry Davis.

PLATO'S WORKS *continued.*

III.—Meno, Euthydemus, The Sophist, Statesman, Cratylus, Parmenides, and the Banquet. Translated by G. Burges.

IV.—Philebus, Charmides, Laches, Menexenus, Hippias, Ion, The Two Alcibiades, Theages, Rivals, Hipparchus, Minos, Clitopho, Epistles. Translated by G. Burges.

V.—The Laws. Translated by G. Burges.

VI.—The Doubtful Works. Translated by G. Burges.

— **Summary and Analysis of the Dialogues.** With Analytical Index. By A. Day, LL.D. 5s.

PLAUTUS'S Comedies. Translated by H. T. Riley, M.A. 2 vols. 5s. each.

PLINY'S Natural History. Translated by the late John Bostock, M.D., F.R.S., and H. T. Riley, M.A. 6 vols. 5s. each.

PLINY. The Letters of Pliny the Younger. Melmoth's translation, revised by the Rev. F. C. T. Bosanquet, M.A. 5s.

PLOTINUS, Select Works of. Translated by Thomas Taylor. With an Introduction containing the substance of Porphyry's Plotinus. Edited by G. R. S. Mead, B.A., M.R.A.S. 5s.

PLUTARCH'S Lives. Translated by A. Stewart, M.A., and George Long, M.A. 4 vols. 3s. 6d. each.

— **Morals.** Theosophical Essays. Translated by C. W. King, M.A. 5s.

— **Morals.** Ethical Essays. Translated by the Rev. A. R. Shilleto, M.A. 5s.

POETRY OF AMERICA. Selections from One Hundred

American Poets, from 1776 to 1876. By W. J. Linton. 3s 6d.

POLITICAL CYCLOPÆDIA.

A Dictionary of Political, Constitutional, Statistical, and Forensic Knowledge; forming a Work of Reference on subjects of Civil Administration, Political Economy, Finance, Commerce, Laws, and Social Relations. 4 vols. 3s. 6d. each.

POPE'S Poetical Works. Edited, with copious Notes, by Robert Carruthers. With numerous Illustrations. 2 vols. 5s. each.

— **Homer's Iliad.** Edited by the Rev. J. S. Watson, M.A. Illustrated by the entire Series of Flaxman's Designs. 5s.

— **Homer's Odyssey,** with the Battle of Frogs and Mice, Hymns, &c., by other translators. Edited by the Rev. J. S. Watson, M.A. With the entire Series of Flaxman's Designs. 5s.

— **Life,** including many of his Letters. By Robert Carruthers. With numerous Illustrations. 5s.

POUSHKIN'S Prose Tales: The Captain's Daughter—Doubrovsky — The Queen of Spades — An Amateur Peasant Girl—The Shot — The Snow Storm—The Postmaster — The Coffin Maker — Kirdjali—The Egyptian Nights—Peter the Great's Negro. Translated by T. Keane. 3s. 6d.

PROPERTIUS. Translated by Rev P. J. F. Gantillon, M.A., and accompanied by Poetical Versions, from various sources. 3s. 6d.

PROVERBS, Handbook of. Containing an entire Republication of Ray's Collection of English Proverbs, with his additions from Foreign Languages and a complete Alphabetical Index; in which

are introduced large additions as well of Proverbs as of Sayings, Sentences, Maxims, and Phrases, collected by H. G. Bohn. 5s.

**PROVERBS, A Polyglot of Foreign.** Comprising French, Italian, German, Dutch, Spanish, Portuguese, and Danish. With English Translations and a General Index by H. G. Bohn. 5s.

**POTTERY AND PORCELAIN,** and other Objects of Vertu. Comprising an Illustrated Catalogue of the Bernal Collection of Works of Art, with the prices at which they were sold by auction, and names of the possessors. To which are added, an Introductory Lecture on Pottery and Porcelain, and an Engraved List of all the known Marks and Monograms. By Henry G. Bohn. With numerous Wood Engravings, 5s.; or with Coloured Illustrations, 10s. 6d.

**PROUT'S (Father) Reliques.** Collected and arranged by Rev. F. Mahony. Copyright edition with the Author's last corrections and additions. New issue, with 21 Etchings by D. Maclise, R.A. Nearly 600 pages. 5s.

**QUINTILIAN'S Institutes of Oratory, or Education of an Orator.** Translated by the Rev. S. Watson, M.A. 2 vols. 5s. each.

**RACINE'S (Jean) Dramatic Works.** A metrical English version. By R. Bruce Boswell, M.A. Oxon. 2 vols. 3s. 6d. each.

**RANKE'S History of the Popes,** their Church and State, and especially of their Conflicts with Protestantism in the 16th and 17th centuries. Translated by E. Foster. 3 vols. 3s. 6d. each.

— **History of Servia and the Servian Revolution.** With an

Account of the Insurrection in Bosnia. Translated by Mrs. Kerr. 3s. 6d.

**REUMONT (Alfred de).** See CARAFAS.

**RECREATIONS in SHOOTING.** By 'Craven.' With 62 Engravings on Wood after Harvey, and 9 Engravings on Steel, chiefly after A. Cooper, R.A. 5s.

**RENNIE'S Insect Architecture.** Revised and enlarged by Rev. J. G. Wood, M.A. With 186 Woodcut Illustrations. 5s.

**REYNOLD'S (Sir J.) Literary Works.** Edited by H. W. Beechy. 2 vols. 3s. 6d. each.

**RICARDO on the Principles of Political Economy and Taxation.** Edited by E. C. K. Gonner, M.A. 5s.

**RICHTER (Jean Paul Friedrich).** *Levana*, a Treatise on Education: together with the Autobiography (a Fragment), and a short Prefatory Memoir. 3s. 6d.

— **Flower, Fruit, and Thorn Pieces, or the Wedded Life, Death, and Marriage of Firmian Stanislaus Siebenkaes, Parish Advocate in the Parish of Kuhschnappel.** Newly translated by Lt.-Col. Alex. Ewing. 3s. 6d.

**ROGER DE HOVEDEN'S Annals of English History,** comprising the History of England and of other Countries of Europe from A. D. 732 to A. D. 1201. Translated by H. T. Riley, M.A. 2 vols. 5s. each.

**ROGER OF WENDOVER'S Flowers of History,** comprising the History of England from the Descent of the Saxons to A. D. 1235, formerly ascribed to Matthew Paris. Translated by J. A. Giles, D.C.L. 2 vols. 5s. each.

**ROME** in the **NINETEENTH CENTURY**. Containing a complete Account of the Ruins of the Ancient City, the Remains of the Middle Ages, and the Monuments of Modern Times. By C. A. Eaton. With 34 Steel Engravings. 2 vols. 5s. each.

— See **BURN** and **DYER**.

**ROSCOE'S (W.)** *Life and Pontificate of Leo X.* Final edition, revised by Thomas Roscoe. 2 vols. 3s. 6d. each.

— *Life of Lorenzo de' Medici, called 'the Magnificent.'* With his poems, letters, &c. 10th Edition, revised, with Memoir of Roscoe by his Son. 3s. 6d.

**RUSSIA.** History of, from the earliest Period, compiled from the most authentic sources by Walter K. Kelly. With Portraits. 2 vols. 3s. 6d. each.

**SALLUST, FLORUS, and VEL-LEIUS PATERCULUS.** Translated by J. S. Watson, M.A. 5s.

**SCHILLER'S** Works. Translated by various hands. 7 vols. 3s. 6d. each:—

I.—History of the Thirty Years' War.

II.—History of the Revolt in the Netherlands, the Trials of Counts Egmont and Horn, the Siege of Antwerp, and the Disturbances in France preceding the Reign of Henry IV.

III.—Don Carlos, Mary Stuart, Maid of Orleans, Bride of Messina, together with the Use of the Chorus in Tragedy (a short Essay).

These Dramas are all translated in metre.

**SCHILLER'S** WORKS *continued.*

IV.—Robbers (with Schiller's original Preface), Fiesco, Love and Intrigue, Demetrius, Ghost Seer, Sport of Divinity.

The Dramas in this volume are translated into Prose.

V.—Poems.

VI.—Essays, *Æsthetical* and *Philosophical*.

VII.—Wallenstein's Camp, Piccolomini and Death of Wallenstein, William Tell.

**SCHILLER** and **GOETHE.** *Correspondence between,* from A.D. 1794–1805. Translated by L. Dora Schmitz. 2 vols. 3s. 6d. each.

**SCHLEGEL'S (F.)** *Lectures on the Philosophy of Life and the Philosophy of Language.* Translated by the Rev. A. J. W. Morrison, M.A. 3s. 6d.

— *Lectures on the History of Literature, Ancient and Modern.* Translated from the German. 3s. 6d.

— *Lectures on the Philosophy of History.* Translated by J. B. Robertson. 3s. 6d.

— *Lectures on Modern History,* together with the Lectures entitled *Cæsar and Alexander, and The Beginning of our History.* Translated by L. Purcell and R. H. Whittock. 3s. 6d.

— *Æsthetic and Miscellaneous Works.* Translated by E. J. Millington. 3s. 6d.

**SCHLEGEL (A. W.)** *Lectures on Dramatic Art and Literature.* Translated by J. Black. Revised Edition, by the Rev. A. J. W. Morrison, M.A. 3s. 6d.

- SCHOPENHAUER** on the Four-fold Root of the Principle of Sufficient Reason, and On the Will in Nature. Translated by Madame Hillebrand. 5s.
- **Essays.** Selected and Translated. With a Biographical Introduction and Sketch of his Philosophy, by E. Belfort Bax. 5s.
- SCHOUW'S** Earth, Plants, and Man. Translated by A. Henfrey. With coloured Map of the Geography of Plants. 5s.
- SCHUMANN** (Robert). His Life and Works, by August Reissmann. Translated by A. L. Alger. 3s. 6d.
- **Early Letters.** Originally published by his Wife. Translated by May Herbert. With a Preface by Sir George Grove, D.C.L. 3s. 6d.
- SENECA** on Benefits. Newly translated by A. Stewart, M.A. 3s. 6d.
- **Minor Essays and On Clemency.** Translated by A. Stewart, M.A. 5s.
- SHAKESPEARE'S** Dramatic Art. The History and Character of Shakespeare's Plays. By Dr. Hermann Ulrici. Translated by L. Dora Schmitz. 2 vols. 3s. 6d. each.
- SHAKESPEARE** (William). A Literary Biography by Karl Elze, Ph.D., LL.D. Translated by L. Dora Schmitz. 5s.
- SHARPE** (S.) The History of Egypt, from the Earliest Times till the Conquest by the Arabs, A.D. 640. By Samuel Sharpe. 2 Maps and upwards of 400 Illustrative Woodcuts. 2 vols. 5s. each.
- SHERIDAN'S** Dramatic Works, Complete. With Life by G. G. S. 3s. 6d.
- SISMONDI'S** History of the Literature of the South of Europe. Translated by Thomas Roscoe. 2 vols. 3s. 6d. each.
- SIX OLD ENGLISH CHRONICLES:** viz., ASSER'S LIFE OF ALFRED AND THE CHRONICLES OF ETHELWERD, GILDAS, NENNIUS, GEOFFREY OF MONMOUTH, AND RICHARD OF CIRENCESTER. Edited by J. A. Giles, D.C.L. 5s.
- SYNONYMS and ANTONYMS,** or Kinored Words and their Opposites, Collected and Contrasted by Ven. C. J. Smith, M.A. Revised Edition. 5s.
- SMITH'S** (Adam) The Wealth of Nations. Edited by E. Belfort Bax. 2 vols. 3s. 6d. each.
- **Theory of Moral Sentiments;** with his Essay on the First Formation of Languages; to which is added a Memoir of the Author by Dugald Stewart. 3s. 6d.
- SMYTH'S** (Professor) Lectures on Modern History; from the Irruption of the Northern Nations to the close of the American Revolution. 2 vols. 3s. 6d. each.
- **Lectures on the French Revolution.** 2 vols. 3s. 6d. each.
- SMITH'S** (Pye) Geology and Scripture. 2nd Edition. 5s.
- SMOLLETT'S** Adventures of Roderick Random. With short Memoir and Bibliography, and Cruikshank's Illustrations. 3s. 6d.
- **Adventures of Peregrine Pickle,** in which are included the Memoirs of a Lady of Quality. With Bibliography and Cruikshank's Illustrations. 2 vols. 3s. 6d. each.

**SMOLLETT'S** *The Expedition of Humphry Clinker*. With Bibliography and Cruikshank's Illustrations. 3s. 6d.

**SOCRATES** (surnamed 'Scholasticus'). *The Ecclesiastical History of (A. D. 305-445)*. Translated from the Greek. 5s.

**SOPHOCLES**, *The Tragedies of*. A New Prose Translation, with Memoir, Notes, &c., by E. P. Coleridge. 5s.

— *The Oxford Translation*. 5s.

**SOUTHEY'S** *Life of Nelson*. With Facsimiles of Nelson's writing, Portraits, Plans, and upwards of 50 Engravings on Steel and Wood. 5s.

— *Life of Wesley, and the Rise and Progress of Methodism*. 5s.

— *Robert Southey*. The Story of his Life written in his Letters. With an Introduction. Edited by John Dennis. 3s. 6d.

**SOZOMEN'S** *Ecclesiastical History*. Comprising a History of the Church from A. D. 324-440. Translated from the Greek. Together with the **ECCLESIASTICAL HISTORY OF PHILOSTORGIUS**, as epitomised by Photius. Translated from the Greek by Rev. E. Walford, M. A. 5s.

**SPINOZA'S** *Chief Works*. Translated, with Introduction, by R. H. M. Elwes. 2 vols. 5s. each.

**STANLEY'S** *Classified Synopsis of the Principal Painters of the Dutch and Flemish Schools*. By George Stanley. 5s.

**STARLING'S** (Miss) *Noble Deeds of Women; or, Examples of Female Courage, Fortitude, and Virtue*. With 14 Steel Engravings. 5s.

**STAUNTON'S** *Chess-Player's Handbook*. A Popular and Scientific Introduction to the Game. With numerous Diagrams. 5s.

— *Chess Praxis*. A Supplement to the Chess-player's Handbook. Containing the most important modern improvements in the Openings; Code of Chess Laws; and a Selection of Morphy's Games. Annotated. 5s.

— *Chess-player's Companion*. Comprising a Treatise on Odds, Collection of Match Games, and a Selection of Original Problems. 5s.

— *Chess Tournament of 1851*. A Collection of Games played at this celebrated assemblage. With Introduction and Notes. 5s.

**STÖCKHARDT'S** *Experimental Chemistry*. A Handbook for the Study of the Science by simple experiments. Edited by C. W. Heaton, F. C. S. With numerous Woodcuts. New Edition, revised throughout. 5s.

**STRABO'S** *Geography*. Translated by W. Falconer, M. A., and H. C. Hamilton. 3 vols. 5s. each.

**STRICKLAND'S** (Agnes) *Lives of the Queens of England, from the Norman Conquest*. Revised Edition. With 6 Portraits. 6 vols. 5s. each.

— *Life of Mary Queen of Scots*. 2 vols. 5s. each.

— *Lives of the Tudor and Stuart Princesses*. With Portraits. 5s.

**STUART and REVETT'S** *Antiquities of Athens, and other Monuments of Greece; to which is added, a Glossary of Terms used in Grecian Architecture*. With 71 Plates engraved on Steel, and numerous Woodcut Capitals. 5s.

- SUETONIUS' Lives of the Twelve Cæsars and Lives of the Grammarians.** The translation of Thomson, revised by T. Forester. 5s.
- SULLY.** *Memoirs of the Duke of, Prime Minister to Henry the Great.* Translated from the French. With 4 Portraits. 4 vols. 3s. 6d. each.
- SWIFT'S Prose Works.** Edited by Temple Scott. With a Biographical Introduction by the Right Hon. W. E. H. Lecky, M.P. With Portraits and Facsimiles. 11 vols. 3s. 6d. each.  
[*Vols. I.-IV. & VIII. ready.*]
- I.—Edited by Temple Scott. With a Biographical Introduction by the Right Hon. W. E. H. Lecky, M.P. Containing:—A Tale of a Tub, The Battle of the Books, and other early works.
- II.—The Journal to Stella. Edited by Frederick Ryland, M.A. With 2 Portraits of Stella, and a Facsimile of one of the Letters.
- III. & IV.—Writings on Religion and the Church. Edited by Temple Scott.
- V.—Historical and Political Tracts (English). Edited by Temple Scott
- VIII.—Gulliver's Travels. Edited by G. R. Dennis. With Portrait and Maps.
- The order and contents of the remaining volumes will probably be as follows:—
- VI. & VII.—Historical and Political Tracts (Irish).
- IX.—Contributions to the 'Examiner,' 'Tatler,' 'Spectator,' &c.
- X.—Historical Writings.
- XI.—Literary Essays and Bibliography.
- STOWE (Mrs. H. B.) Uncle Tom's Cabin, or Life among the Lowly.** With Introductory Remarks by Rev. J. Sherman. With 8 full-page Illustrations. 3s. 6d.
- TACITUS.** *The Works of.* Literally translated. 2 vols. 5s. each.
- TALES OF THE GENII; or, the Delightful Lessons of Horam, the Son of Asmar. Translated from the Persian by Sir Charles Morell. Numerous Woodcuts and 12 Steel Engravings. 5s.**
- TASSO'S Jerusalem Delivered.** Translated into English Spenserian Verse by J. H. Wiffen. With 8 Engravings on Steel and 24 Woodcuts by Thurston. 5s.
- TAYLOR'S (Bishop Jeremy) Holy Living and Dying,** with Prayers containing the Whole Duty of a Christian and the parts of Devotion fitted to all Occasions and furnished for all Necessities. 3s. 6d.
- TEN BRINK.**—See BRINK.
- TERENCE and PHÆDRUS.** Literally translated by H. T. Riley, M.A. To which is added, SMART'S METRICAL VERSION OF PHÆDRUS. 5s.
- THEOCRITUS, BION, MOSCHUS, and TYRTÆUS.** Literally translated by the Rev. J. Banks, M.A. To which are appended the Metrical Versions of Chapman. 5s.
- THEODORET and EVAGRIUS.** Histories of the Church from A. D. 332 to A. D. 427; and from A. D. 431 to A. D. 544. Translated from the Greek. 5s.
- THIERRY'S History of the Conquest of England by the Normans; its Causes, and its Consequences in England, Scotland, Ireland, and the Continent.** Translated by William Hazlitt. 2 vols. 3s. 6d. each.

**THUCYDIDES.** The Peloponnesian War. Literally translated by the Rev. H. Dale. 2 vols. 3s. 6d. each.

— **An Analysis and Summary of.** With Chronological Table of Events, &c. By J. T. Wheeler. 5s.

**THUDICHUM (J. L. W.)** A Treatise on Wines: their Origin, Nature, and Varieties. With Practical Directions for Viticulture and Vinification. By J. L. W. Thudichum, M.D., F.R.C.P. (Lond.). Illustrated. 5s.

**URE'S (Dr. A.)** Cotton Manufacture of Great Britain, systematically investigated. Revised Edit. by P. L. Simmonds. With 150 original Illustrations. 2 vols. 5s. each.

— **Philosophy of Manufactures.** Revised Edition, by P. L. Simmonds. With numerous Figures. Double volume. 7s. 6d.

**VASARI'S** Lives of the most Eminent Painters, Sculptors, and Architects. Translated by Mrs. J. Foster, with a Commentary by J. P. Richter, Ph.D. 6 vols. 3s. 6d. each.

**VIRGIL.** A Literal Prose Translation by A. Hamilton Bryce, LL.D., F.R.S.E. With Portrait. 3s. 6d.

**VOLTAIRE'S** Tales. Translated by R. B. Boswell. Vol. I, containing *Bebouc*, *Memnon*, *Candide*, *L'Ingénu*, and other Tales. 3s. 6d.

**WALTON'S** Complete Angler, or the Contemplative Man's Recreation, by Izaak Walton and Charles Cotton. Edited by Edward Jesse. To which is added an account of Fishing Stations,

*Tackle*, &c., by Henry G. Bohn. With Portrait and 203 Engravings on Wood and 26 Engravings on Steel. 5s.

— **Lives of Donne, Hooker, &c.** New Edition revised by A. H. Bullen, with a Memoir of Izaak Walton by Wm. Dowling. With numerous Illustrations. 5s.

**WELLINGTON, Life of.** By 'An Old Soldier.' From the materials of Maxwell. With Index and 18 Steel Engravings. 5s.

— **Victories of.** See MAXWELL.

**WERNER'S** Templars in Cyprus. Translated by E. A. M. Lewis. 3s. 6d.

**WESTROPP (H. M.)** A Handbook of Archæology, Egyptian, Greek, Etruscan, Roman. By H. M. Westropp. 2nd Edition, revised. With very numerous Illustrations. 5s.

**WHITE'S** Natural History of Selborne, with Observations on various Parts of Nature, and the Naturalists' Calendar. With Notes by Sir William Jardine. Edited by Edward Jesse. With 40 Portraits and coloured Plates. 5s.

**WHEATLEY'S** A Rational Illustration of the Book of Common Prayer. 3s. 6d.

**WHEELER'S** Noted Names of Fiction, Dictionary of. Including also Familiar Pseudonyms, Surnames bestowed on Eminent Men, and Analogous Popular Appellations often referred to in Literature and Conversation. By W. A. Wheeler, M.A. 5s.

**WIESELER'S** Chronological Synopsis of the Four Gospels. Translated by the Rev. Canon Venables. 3s. 6d.



**WILLIAM of MALMESBURY'S** Chronicle of the Kings of England, from the Earliest Period to the Reign of King Stephen. Translated by the Rev. J. Sharpe. Edited by J. A. Giles, D.C.L. 5s.

**XENOPHON'S** Works. Translated by the Rev. J. S. Watson, M.A., and the Rev. H. Dale. In 3 vols. 5s. each.

**YOUNG (Arthur).** Travels in France during the years 1787, 1788. and 1789. Edited by M. Betham Edwards. 3s. 6d.

**YOUNG (Arthur).** Tour in Ireland, with General Observations on the state of the country during the years 1776-79. Edited by A. W. Hutton. With Complete Bibliography by J. P. Anderson, and Map. 2 vols. 3s. 6d. each.

**YULE-TIDE STORIES.** A Collection of Scandinavian and North-German Popular Tales and Traditions, from the Swedish, Danish and German. Edited by B. Thorpe. 5s.

---

NEW AND FORTHCOMING VOLUMES OF  
*BOHN'S LIBRARIES.*

---

**THE PROSE WORKS OF JONATHAN SWIFT.** Edited by Temple Scott. With an Introduction by the Right Hon. W. E. H. Lecky, M.P. In 11 volumes, 3s. 6d. each.

Vol. I.—‘A Tale of a Tub,’ ‘The Battle of the Books,’ and other early works. Edited by Temple Scott. With Introduction by the Right Hon. W. E. H. Lecky, M.P. Portrait and Facsimiles.

Vol. II.—‘The Journal to Stella.’ Edited by F. Ryland, M.A. With a Facsimile Letter and two Portraits of Stella.

Vols. III. and IV.—Writings on Religion and the Church. Edited by Temple Scott. With portraits and facsimiles of title pages.

Vol. V.—Historical and Political Tracts (English). Edited by Temple Scott. With Portrait and Facsimiles. [*In the Press.*]

Vol. VIII.—Gulliver’s Travels. Edited by G. R. Dennis. With the original Maps and Illustrations.

**CARLYLE’S SARTOR RESARTUS.** With 75 Illustrations. By Edmund J. Sullivan. 5s.

**HAMPTON COURT: A SHORT HISTORY OF THE MANOR AND PALACE.** By Ernest Law, B.A. Illustrated. 5s.

**GRAY’S LETTERS.** Edited by Duncan C. Tovey, M.A., Editor of ‘Gray and his Friends,’ &c., late Clark Lecturer at Trinity College, Cambridge. Vol. I. 3s. 6d.

**CICERO’S LETTERS.** The whole extant Correspondence. Translated by Evelyn S. Shuckburgh, M.A. In 4 vols. 5s. each.

**THE ROMAN HISTORY OF APPIAN OF ALEXANDRIA.** Translated by Horace White, M.A., LL.D. With Maps and Illustrations. 2 vols. 6s. each.

**GASPARY’S HISTORY OF ITALIAN LITERATURE.** Translated by Hermann Oelsner, M.A., Ph.D. Vol. I.

**LELAND’S ITINERARY.** Edited by Laurence Gomme, F.S.A. In several volumes. [*Preparing*]

BELL'S HANDBOOKS  
OF  
THE GREAT MASTERS  
IN PAINTING AND SCULPTURE.

EDITED BY G. C. WILLIAMSON, Litt.D.

Post 8vo. With 40 Illustrations and Photogravure Frontispiece. 5s. net each.

*The following Volumes have been issued :*

- BERNADINO LUINI. By GEORGE C. WILLIAMSON, Litt.D., Editor of the Series.  
VELASQUEZ. By R. A. M. STEVENSON.  
ANDREA DEL SARTO. By H. GUINNESS.  
LUCA SIGNORELLI. By MAUD CRUTTWELL.  
RAPHAEL. By H. STRACHEY.  
CARLO CRIVELLI. By G. MCNEIL RUSHFORTH, M.A., Classical Lecturer, Oriel College, Oxford.  
CORREGGIO. By SELWYN BRINTON, M.A., Author of 'The Renaissance in Italian Art.'  
DONATELLO. By HOPE REA, Author of 'Tuscan Artists.'  
PERUGINO. By G. C. WILLIAMSON, Litt.D.  
SODOMA. By the CONTESSA LORENZO PRIULI-BON.  
LUCA DELLA ROBBIA. By the MARCHESA BURLAMACCHI.  
GIORGIONE. By HERBERT COOK, M.A.

*In preparation.*

- MEMLINC. By W. H. JAMES WEALE, late Keeper of the National Art Library.  
EL GRECO. By MANUEL B. COSSIO, Litt.D., Ph.D., Director of the Musée Pédagogique, Madrid.  
MICHAEL ANGELO. By CHARLES HOLROYD, Keeper of the National Gallery of British Art.  
THE BROTHERS BELLINI. By S. ARTHUR STRONG, M.A., Librarian to the House of Lords.  
DÜRER. By HANS W. SINGER, M.A., Ph.D., Assistant Director of the Royal Print Room, Dresden.  
PIERO DELLA FRANCESCA. By W. G. WATERS, M.A.  
WILKIE. By Lord RONALD SUTHERLAND-GOWER, M.A., F.S.A., Trustee of the National Portrait Gallery.  
TINTORETTO. By J. B. STOUGHTON HOLBORN, M.A., of Merton College, Oxford.  
MANTEGNA. By MAUD CRUTTWELL.  
PINTURICCHIO. By E. MARCH-PHILLIPS.  
GIOTTO. By F. MASON PERKINS.  
FRANCIA. By GEORGE C. WILLIAMSON, Litt.D., Editor of the Series.

*Others to follow.*

New Editions, fcap. 8vo. 2s. 6d. each net.

# THE ALDINE EDITION

OF THE

## BRITISH POETS.

'This excellent edition of the English classics, with their complete texts and scholarly introductions, are something very different from the cheap volumes of extracts which are just now so much too common.'—*St. James's Gazette*.

'An excellent series. Small, handy, and complete.'—*Saturday Review*.

- |  |   |
|--|---|
| <p><b>Akenside.</b> Edited by Rev. A. Dyce.</p> <p><b>Beattie.</b> Edited by Rev. A. Dyce.</p> <p>*<b>Blake.</b> Edited by W. M. Rossetti.</p> <p>*<b>Burns.</b> Edited by G. A. Aitken. 3 vols.</p> <p><b>Butler.</b> Edited by R. B. Johnson. 2 vols.</p> <p><b>Campbell.</b> Edited by His Son-in-law, the Rev. A. W. Hill. With Memoir by W. Allingham.</p> <p><b>Chatterton.</b> Edited by the Rev. W. W. Skeat, M.A. 2 vols.</p> <p><b>Chaucer.</b> Edited by Dr. R. Morris, with Memoir by Sir H. Nicolas. 6 vols.</p> <p><b>Churchill.</b> Edited by Jas. Hannay. 2 vols.</p> <p>*<b>Coleridge.</b> Edited by T. Ashe, B.A. 2 vols.</p> <p><b>Collins.</b> Edited by W. Moy Thomas.</p> <p><b>Cowper.</b> Edited by John Bruce, F.S.A. 3 vols.</p> <p><b>Dryden.</b> Edited by the Rev. R. Hooper, M.A. 5 vols.</p> <p><b>Falconer.</b> Edited by the Rev. J. Mitford.</p> <p><b>Goldsmith.</b> Revised Edition by Austin Dobson. With Portrait.</p> <p>*<b>Gray.</b> Edited by J. Bradshaw, LL.D.</p> <p><b>Herbert.</b> Edited by the Rev. A. B. Grosart.</p> <p>*<b>Herrick.</b> Edited by George Saintsbury. 2 vols.</p> <p>*<b>Keats.</b> Edited by the late Lord Houghton.</p> | <p><b>Kirke White.</b> Edited, with a Memoir, by Sir H. Nicolas.</p> <p><b>Milton.</b> Edited by Dr. Bradshaw. 2 vols.</p> <p><b>Parnell.</b> Edited by G. A. Aitken.</p> <p><b>Pope.</b> Edited by G. R. Dennis. With Memoir by John Dennis. 3 vols.</p> <p><b>Prior.</b> Edited by R. B. Johnson. 2 vols.</p> <p><b>Raleigh and Wotton.</b> With Selections from the Writings of other COURTLY POETS from 1540 to 1650. Edited by Ven. Archdeacon Hannab, D.O.L.</p> <p><b>Rogers.</b> Edited by Edward Bell, M.A.</p> <p><b>Scott.</b> Edited by John Dennis. 5 vols.</p> <p><b>Shakespeare's Poems.</b> Edited by Rev. A. Dyce.</p> <p><b>Shelley.</b> Edited by H. Buxton Forman. 5 vols.</p> <p><b>Spenser.</b> Edited by J. Payne Collier. 5 vols.</p> <p><b>Surrey.</b> Edited by J. Yeowell.</p> <p><b>Swift.</b> Edited by the Rev. J. Mitford. 3 vols.</p> <p><b>Thomson.</b> Edited by the Rev. D. O. Tovey. 2 vols.</p> <p><b>Vaughan.</b> Sacred Poems and Pious Ejaculations. Edited by the Rev. H. Lyte.</p> <p><b>Wordsworth.</b> Edited by Prof. Dowden. 7 vols.</p> <p><b>Wyatt.</b> Edited by J. Yeowell.</p> <p><b>Young.</b> 2 vols. Edited by the Rev. J. Mitford.</p> |
|--|---|

\* These volumes may also be had bound in Irish linen, with design in gold on side and back by Gleeson White, and gilt top, 3s. 6d. each net.

# THE ALL-ENGLAND SERIES.

## HANDBOOKS OF ATHLETIC GAMES.

The only Series issued at a moderate price, by Writers who are in the first rank in their respective departments.

'The best instruction on games and sports by the best authorities, at the lowest prices.'—*Oxford Magazine*.

Small 8vo. cloth, Illustrated. Price 1s. each.

- Cricket.** By the Hon. and Rev. E. LYTTELTON.
- Croquet.** By Lieut.-Col. the Hon. H. C. NEEDHAM.
- Lawn Tennis.** By H. W. W. WILBERFORCE. With a Chapter for Ladies, by Mrs. HILLYARD.
- Croquet.** By Lieut. the Hon. H. C. NEEDHAM.
- Tennis and Rackets and Fives.** By JULIAN MARSHALL, Major J. SPENS, and Rev. J. A. ARNAN TAIT.
- Golf.** By H. S. C. EVERARD. Double vol. 2s.
- Rowing and Sculling.** By W. B. WOODGATE.
- Sailing.** By E. F. KNIGHT, dbl. vol. 2s.
- Swimming.** By MARTIN and J. RACSTER COBBETT.
- Camping out.** By A. A. MACDON-ELL. Double vol. 2s.
- Canoing.** By Dr. J. D. HAYWARD. Double vol. 2s.
- Mountaineering.** By Dr. CLAUDE WILSON. Double vol. 2s.
- Athletics.** By H. H. GRIFFIN.
- Riding.** By W. A. KERR, V.C. Double vol. 2s.
- Ladies' Riding.** By W. A. KERR, V.C.
- Boxing.** By R. G. ALLANSON-WINN. With Prefatory Note by Bat Mullins.
- Fencing.** By H. A. COLMORE DUNN.
- Cycling.** By H. H. GRIFFIN, L.A.C., N.C.U., C.T.C. With a Chapter for Ladies, by Miss AGNES WOOD.
- Wrestling.** By WALTER ARM-STRONG ('Cross-buttock').
- Broadsword and Singlestick.** By R. G. ALLANSON-WINN and C. PHIL-IPPS-WOLLEY.
- Gymnastics.** By A. F. JENKIN. Double vol. 2s.
- Gymnastic Competition and Display Exercises.** Compiled by F. GRAF.
- Indian Clubs.** By G. T. B. COB-BETT and A. F. JENKIN.
- Dumb-bells.** By F. GRAF.
- Football—Rugby Game.** By HARRY VASSALL.
- Football—Association Game.** By C. W. ALCOCK. Revised Edition.
- Hockey.** By F. S. CRESWELL. New Edition.
- Skating.** By DOUGLAS ADAMS. With a Chapter for Ladies, by Miss L. CHEETHAM, and a Chapter on Speed Skating, by a Fen Skater. Dbl. vol. 2s.
- Baseball.** By NEWTON CRANE.
- Rounders, Fieldball, Bowls, Quoits, Curling, Skittles, &c.** By J. M. WALKER and C. C. MOTT.
- Dancing.** By EDWARD SCOTT. Double vol. 2s.

## THE CLUB SERIES OF CARD AND TABLE GAMES.

'No well-regulated club or country house should be without this useful series of books. Small 8vo. cloth, Illustrated. Price 1s. each. *Globe*.

- Whist.** By Dr. WM. POLE, F.R.S.
- Solo Whist.** By ROBERT F. GREEN.
- Bridge.** By Robert F. GREEN. *[In the press.]*
- Billiards.** By Major-Gen. A. W. DRAYSON, F.R.A.S. With a Preface by W. J. Peall.
- Chess.** By ROBERT F. GREEN.
- The Two-Move Chess Problem.** By B. G. LAWS.
- Chess Openings.** By I. GUNSBURG.
- Draughts and Backgammon.** By 'BERKELEY.'
- Reversi and Go Bang.** By 'BERKELEY.'
- Dominoes and Solitaire.** By 'BERKELEY.'
- Bélique and Cribbage.** By 'BERKELEY.'
- Écarté and Euchre.** By 'BERKELEY.'
- Piquet and Rubicon Piquet.** By 'BERKELEY.'
- Skat.** By LOUIS DIEHL. \*\* A Skat Scoring-book. 1s.
- Round Games, including Poker, Napoleon, Loo, Vingt-et-un, &c.** By BAXTER-WREAT.
- Parlour and Playground Games.** By Mrs. LAURENCE GOMME.

# BELL'S CATHEDRAL SERIES.

Illustrated Monographs in Handy Size.

EDITED BY

GLEESON WHITE AND E. F. STRANGE.

*Profusely Illustrated, cloth, crown 8vo. 1s. 6d. net each.*

*Now Ready.*

- CANTERBURY. By HARTLEY WITHERS. 3rd Edition, revised.  
CARLISLE. By C. KING ELEY.  
CHESTER. By CHARLES HIATT. 2nd Edition, revised.  
DURHAM By J. E. BYGATE, A.R.C.A. 2nd Edition, revised.  
EXETER By PERCY ADDLESHAW, B.A. 2nd Edition, revised.  
GLOUCESTER. By H. J. L. J. MASSÉ, M.A. 2nd Edition.  
HEREFORD. By A. HUGH FISHER, A.R.E.  
LICHFIELD By A. B. CLIFTON. 2nd Edition.  
LINCOLN. By A. F. KENDRICK, B.A. 2nd Edition, revised.  
NORWICH. By C. H. B. QUENNELL. 2nd Edition.  
OXFORD. By Rev. PERCY DEARMER, M.A. 2nd Edition, revised.  
PETERBOROUGH. By Rev. W. D. SWEETING. 2nd Edition, revised.  
ROCHESTER. By G. H. PALMER, B.A. 2nd Edition, revised.  
ST. PAUL'S. By Rev. ARTHUR DIMOCK, M.A. 2nd Edition, revised.  
SALISBURY. By GLEESON WHITE. 2nd Edition, revised.  
SOUTHWELL By Rev. ARTHUR DIMOCK, M.A.  
WELLS. By Rev. PERCY DEARMER, M.A. 2nd Edition.  
WINCHESTER. By P. W. SERGEANT. 2nd Edition, revised.  
WORCESTER. By E. F. STRANGE.  
YORK. By A. CLUTTON-BROCK, M.A. 2nd Edition.

*Preparing.*

- |   |   |
|---|---|
| RIPON. By CECIL HALLETT, B.A.             | CHICHESTER. By H. C. CORLETTE, A.R.I.B.A.               |
| ST. DAVID'S. By PHILIP ROBSON, A.R.I.B.A. | ST. ASAPH and BANGOR. By P. B. IRONSIDE BAX.            |
| ELY. By Rev. W. D. SWEETING, M.A.         | GLASGOW. By P. MACGREGOR CHALMERS, I.A., F.S.A.(Scot.). |
| BRISTOL. By H. J. L. J. MASSÉ, M.A.       | LLANDAFF. By HERBERT PRIOR.                             |

*Uniform with above Series. Now ready.*

- ST. MARTIN'S CHURCH, CANTERBURY. By the Rev. CANON ROUTLEDGE, M.A., F.S.A.  
BEVERLEY MINSTER. By CHARLES HIATT.  
WIMBORNE MINSTER and CHRISTCHURCH PRIORY. By the Rev. T. PERKINS, M.A.  
TEWKESBURY ABBEY AND DEERHURST PRIORY. By H. J. L. J. MASSÉ, M.A.  
WESTMINSTER ABBEY. By CHARLES HIATT. [*Preparing.*]

'The volumes are handy in size, moderate in price, well illustrated, and written in a scholarly spirit. The history of cathedral and city is intelligently set forth and accompanied by a descriptive survey of the building in all its detail. The illustrations are copious and well selected, and the series bids fair to become an indispensable companion to the cathedral tourist in England.'—*Times*.

'We have so frequently in these columns urged the want of cheap, well-illustrated and well-written handbooks to our cathedrals, to take the place of the out-of-date publications of local booksellers, that we are glad to hear that they have been taken in hand by Messrs. George Bell & Sons.'—*St. James's Gazette*.

# WEBSTER'S INTERNATIONAL DICTIONARY OF THE ENGLISH LANGUAGE.

2118 Pages. 3500 Illustrations. 17

## PRICES:

Cloth, 1*l.* 11*s.* 6*d.*; half calf, 2*l.* 2*s.*; half russia, 2*l.* 5*s.*; full calf, 2*l.* 8*s.*; full russia, 2*l.* 12*s.*; half morocco, with Patent Marginal Index, 2*l.* 8*s.*; full calf, with Marginal Index, 2*l.* 12*s.* Also bound in 2 vols., cloth, 1*l.* 14*s.*; half calf, 2*l.* 12*s.*; half russia, 2*l.* 18*s.*; full calf, 3*l.* 3*s.*; full russia, 3*l.* 15*s.*

The Appendices comprise a Pronouncing Gazetteer of the World, Vocabularies of Scripture, Greek, Latin, and English Proper Names, a Dictionary of the Noted Names of Fiction, a Brief History of the English Language, a Dictionary of Foreign Quotations, Words, Phrases, Proverbs, &c., a Biographical Dictionary with 10,000 names, &c., &c.

'We believe that, all things considered, this will be found to be the best existing English dictionary in one volume. We do not know of any work similar in size and price which can approach it in completeness of a vocabulary, variety of information, and general usefulness.'—*Guardian*.

'The most comprehensive and the most useful of its kind.'

*National Observer.*

'We recommend the New Webster to every man of business, every father of a family, every teacher, and almost every student—to everybody, in fact, who is likely to be posed at an unfamiliar at half-understood word or phrase.'—*St. James's Gazette*.

*Prospectuses, with Specimen Pages, on Application.*

**THE ONLY AUTHORISED AND COMPLETE EDITION.**

LONDON: GEORGE BELL & SONS, YORK STREET,  
COVENT GARDEN





**DO NOT CIRCULATE**

**THE UNIVERSITY OF MICHIGAN  
GRADUATE LIBRARY**

**DATE DUE**

~~NOV 21 1978~~

OCT 5 - 1978

UNIVERSITY OF MICHIGAN



3 9015 01377 1244

**DO NOT REMOVE  
OR  
MUTILATE CARD**

**NOT CIRCULATE**

**THE UNIVERSITY OF MICHIGAN  
GRADUATE LIBRARY**

**DATE DUE**

~~OCT 21 1978~~

OCT 5 - 1978

**DO NOT CIRCULATE**

**THE UNIVERSITY OF MICHIGAN  
GRADUATE LIBRARY**

**DATE DUE**

~~NOV 21 1978~~

OCT 5 - 1978

