

THE

# Scots Piper's Queries,

OR,

# John Falkirk's Cariches.

TO WHICH ARE ADDED,

His Comical and Witty Jokes,

When in Courtship with an old Fidler's  
Widow, who wanted all the Teeth.

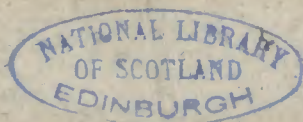
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*Old John Piper, if you desire  
To read at leasure by the fire ;  
'Twill please the bairns, and keep them laughing,  
And mind the Auld Goodwife o' her daffing.*

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*Entered according to Order.*



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John Falkirk's

CARICHES.

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*This Catechism deserves no Creed,  
It's only for Boys who will not read  
On wiser books, them to instruct:  
Let droll John their fancy cook.*

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Q. **W**HAT is the wisest behaviour  
of ignorant persons?

A. To speak of nothing but what they  
know, and to give their opinion of nothing  
but what they understand.

Q. What time is a scolding wife at  
the best?

A. When she is fast asleep.

Q. What time is a scolding wife at  
the worst?

A. When she is that wicked as to tear  
the hair out of her own head, when she  
can't get at her neighbours, and through

perfect spite bites her own tongue with her own teeth; my hearty wish is that all such wicked vipers may ever do so.

Q. What is the effectual cure and infallible remedy for a scolding wife?

A. The only cure is to get out of the hearing of her; but the infallible remedy is to nail her tongue to a growing tree, in the beginning of a cold winter night, and so let it stand till sun-rising next morning; then she'll become one of the peaceablest women that ever lay by a man's side.

Q. What time of the year is it that there are most holes open?

A. In harvest, when there are stubbles.

Q. At what time is the cow heaviest?

A. When the bull is on her back.

Q. Who was the goodman's muckle cow's calf's mother?

A. The muckle cow herself.

Q. What is the likest thing to a man and a horse?

A. A taylor and a mare.

Q. What is the hardest dinner that ever a taylor laid his teeth to?

A. His own goose, though ever so well boil'd or roasted.

Q. How many toad's tails will it take to reach up to the moon?

A. One if it be long enough.

Q. How many sticks gangs to the bigging of a crow's nest?

A. None, for they are all carried.

Q. How many whites will a well-made pudding prick need?

A. If it be well made, it needs no more.

Q. Who was the father of Zebedee's children?

A. Zebedee himself.

Q. Where did Moses go when he was full fifteen years old?

A. Into his sixteenth.

Q. How near related is your aunty's goodbr ther to you?

A. He is my father.

Q. How many holes are there in a hen's doup?

A. Two.

Q. How prove you that?

A. There is one for the dung, and another for the egg.

Q. What is the best method of catching rogues?

A. There is none so fit as a rogue himself.

Q. Where was the uselesslest fair in Scotland kept?

( 5 )  
A. At Mullgay.

Q. What sort of commodities were sold there?

A. Nothing but ale and wicked wives.

Q. How was it abolished?

A. Because those who went to it once would go to it no more.

Q. For what reason?

A. Because there was no money to be got for them, but fair barter, wife for wife; and he who put away a wife for one fault, got a wife with two as bad.

Q. What was the reason that in those days a man could put away his wife for pissing the bed, and not for sh—g it?

A. Because he could shute it away with his foot and ly down.

Q. What is the reason now a-days that men court, cast, marry, and remarry so many wives, and keep only but one in public at last?

A. Because private marriage is become as common as smuggling, and cuckolding the kirk no more thought of than a man to ride a mile or two upon his neighbour's mare! Men get will and wale of wives; the best portien and

properest person is preferred, the first left, the weak to the worst; and she whom he does not love he puts away, and lies down with whom he pleases.

Q. How will one know the bairns of our town by all others in the kingdom?

A. By their ill breeding, and bad manners.

Q. What is their behaviour?

A. If you ask them a question in civility, if it were but the road to the next town, they'll tell you to follow your nose, and if ye go wrong curse the guide.

Q. Are young and old of them alike?

A. All the odds lies in the difference; for if you ask a child to whom he belongs, or who is his father, he'll bid you kiss his father's a——.

Q. What sort of creatures is kindest when they meet?

A. None can exceed the kindness of dogs, when they meet in a market.

Q. And what is Collie's conduct there?

A. First they kiss other's mouths and noses, smell all about, and last of all, they are so kind, as to kiss other below the tail.

Q. What is the coldest part of a dog?

A. His nose.

Q. What is the coldest part of a man?

A. His knees.

Q. What is the coldest part of a woman?

A. The back part of her body.

Q. What is the reason that these three parts of men, women, and dogs, are coldest?

A. Fabulous historians say, that there was three little holes in Noah's ark; and that the dog stoop'd his nose in one, and another the man put his knee in it; and the third and biggest hole, the woman bang'd her backside into it; and these parts being expos'd to the cold blast, makes them always cold ever since.

Q. What remedy does the man take, for warming his cold knees?

A. He holds them towards the fire; and when in bed, draws his shirt down over them.

Q. What does the women do, to warm their cold parts?

A. The married women turn their backside about to the goodman's belly: Virgins, and those going mad for mar-

riage, the heat of their maidenhead keeps them warm: old matrons, whirl'd o'er maidens, widows, and widows bewitch'd, hold up their coldest parts to the fire.

Q. And what remedy does the poor dog take for his cold nose?

A. He flaps it below his tail, the hottest bit in his body.

Q. What is the reason the dogs are worse on chapmen than on other strange people?

A. It is said, the dogs have three accusations against the chapmen, handed down from father to son, or from one generation of dogs to another: The first is as old as Æsop, the great wit of Babylon; the dog having a law-suit against the cat, gained the plea, and coming trudging home with the decret below his tail, a wicked chapman throwing his elwan at him, he let it fall, and so lost his great privileges thereby: The second is, because in old times the chapmen used to buy dogs and kill them for their skins. The third, when a chapman was quartered in a farmer's house, that night the dog lost his right of licking the pot.



Q. What creature resembles most a drunken piper?

A. A cat, when she sips milk, she always sings; and so does a piper, when he drinks good ale.

Q. What is the reason a dog runs twice round about before he ly down?

A. Because he does not know the head of his bed from the foot of it.

Q. What creature resembles most a long, lean, ill-looking, greasy-fac'd lady, for pride?

A. None so much as the cat, who is continually spitting in her lufe and rubbing her face, as many of such ladies do the brown leather of their wrinkled chafis.

Q. Amongst what sort of creatures will you observe most of a natural law?

A. The hart and the hind meet at one certain day in the year; the broad goose lays her first egg on Fasterns-Even, old stile; the crows begin to build their nest the first of March, old stile; the swans observe matrimony, and if the female die, the male dares not take up with another, or the rest will put him to death; all the birds, in general, join in pairs, and keep so; but the dove re-

seemles the adulterer, when the she one  
turn old, he pays her away, and takes  
another; the locusts observe military  
order, and march in bands; the frogs  
resemole pipers and pedlars, for the young  
ride the old to death.

Q. Who are the merriest and heartiest  
people in the world?

A. The Sailors, for they'll be singing,  
cursing, and damning one-another, when  
the waves, their graves, are going over  
their heads.

Q. Which are the disorderliest creatures  
in battle?

A. Cows and dogs, for they all fall  
upon them that are neathmost.

Q. Who are the vainest sort of people  
in the world?

A. A barber, a taylor, a young soldier,  
and a poor dominie.

Q. What is the great cause of the  
barber's vanity?

A. His being admitted to trim noble-  
men's chafts, thyke their sculls, take  
kings by the nose, and hold a razor to his  
very throat, which no subject else dare  
presume to do.

Q. What is the great cause of the taylor's pride?

A. His making of people's new clothes, of which every person young and old is proud; then who can walk in a vainer shew, than a taylor, carrying home a gentleman's clothes.

Q. What is the cause of a young foldier's pride?

A. When he lifts, he thinks he is free of his mother's correction, the hard usage of a bad master; has liberty to curse, swear, whore, and do every thing; until he be convinced by four halberts and the drummer's whip, that he has now got both a military and civil law above his head, and perhaps worse matters than ever.

Q. What is the cause of the poor dominie's pride?

A. As he is the teacher of the young and ignorant, he supposes no man knows what he knows; the boys call him master, therefore he thinks himself a great man.

Q. What sort of a song is it, that is sung without a tongue, and its notes are understood by people of all nations?

A. It is a fart, which every person knows to be wind.

Q. What is the reason that young people are vain, giddy-headed and airy, and not so humble as the children of former years?

A. Because they are brought up and educated after a more haughty strain, by reading fables, plays, novels and romances; gospel-books, such as the psalm-book, proverbs, and catechisms, are like old almanacks; nothing in vogue but fiddle, flute, Troy and Babylonish tunes; our plain English speech corrupted with beautiful cants, don't, won't, nen, and ken, a jargon worse than the Yorkire dialect.

Q. Why is swearing become so common amongst Scotch people?

A. Because so many lofty teachers come from the south amongst us, where swearing is practised in its true grammatical perfection, hot oaths, new struck, with as bright a lustre as a new quarter guinea, just come from the mint.

Q. How will you know the bones of a mason's mare at the back of a dyke, amongst the bones of a hundred dead horses lying in the same place?

A. Because it is made of wood.

Q. Which are the two things not to be spared, and not to be abused?

A. A soldier's coat, and a hired horse.

Q. How is a man in debt, like a nobleman?

A. Because he has many to wait and call for him?

Q. How is swearing like a shabby coat?

A. Because it is a bad habit.

Q. How is a bad pen like a wicked and profligate man?

A. Because it wants mending.

Q. Why is a church-bell like a story that is handed about?

A. Because it is often toll'd.

Q. What is a man like, that is in the midst of a river, and cannot swim?

A. Like to be drowned.

Q. Why is a drawn tooth like a thing that is forgot?

A. Because it is out of one's head.

Q. Why is a book like a tree?

A. Because it is full of leaves.

Q. Why is a good sermon like a plumb-pudding?

A. Because there is reasons in it.

Q. How a whorish woman like a charitable person?

A. Soldiers and butchers are bloody near relations. For they both live by killing and slaughtering.

Q. What is the two hardest things to be found, and yet they are both good in their kind?

A. Good women, and good small beer.

Q. Who is likest to a waterman in his boat?

A. An hypocrite; for he also, like the boatman, looks one way, and rows another in all his transactions.

Q. What are the five greatest rarities to be found in the world?

A. A black Swan, a Phœnix, an Unicorn, the Philosopher's Stone, and a maid at sixteen.

Q. What is the greatest folly that sensible people can be guilty of?

A. To go to law about trifles, when their families have scarce food to eat.

Q. Who has the honestest trade in the world?

A. Ballad-singers; for they always deal with ready-money. — And it is as ancient as the Siege of Troy, for Homer was a ballad-singer.

A. Because she brings her husband to a piece of bread?

Q. How is a Lawyer like a contentious woman?

A. Because they breed wrangling and jangling.

Q. Who is the greatest fool in the world?

A. A whore; for she hazards both soul and body for a miserable livelihood.

Q. Who are the two greatest thieves in Great-Britain?

A. Tea and Tobaccō, for they pick the pockets of the whole nation.

Q. What is the difference between ale-draper and linen-draper?

A. Only this, The one cheats you with froth, and the other with cloath.

Q. If extortioners cannot enter the kingdom of Heaven, where will usurers, tallymen and Pawn-brokers go?

A. The same road with extortioners.

Q. What is the consequence of gaming?

A. By cards and dice, a man is ruined in a trice; for gaming and whoring often hang together?

Q. What employments are likest to one-another?

THE  
 COMICAL AND WITTY JOKES  
 OF  
 JOHN FALKIRK.

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**A**N old gentleman and his two sons, being in a company, his eldest son sitting next to him, spoke a word which highly displeas'd his father; for which his father gave him a hearty blow on the side of the head. A well, said he, I will not lift my hand to strike my parents, but he gives his other brother, that sat by him, a blow on the ear, saying, give that about by the way of a drink, till it comes to my father again.

A Sailor being travelling between Edinburgh and Linlithgow, which is twelve long computed miles; and as he was setting out in the morning about



eight o'clock, he saw a vain-like young spark go running past him, which he never minded, but kept jogging on at his own leisure: and as he was going into Linlithgow, about twelve o'clock, up comes the young spark, and asked the Sailor what o'clock it was? Why, says the Sailor, I see you have a watch, and I have none; what is it? Out he pulls his watch, ho! said he, it's directly twelve; and what do you think, it was half an hour after ten or I came out of Edinburgh, I have walked it in an hour and an half; it is pretty well tript, says the Sailor, but pray, Sir, what man of business are you? O! said he, I am a watch-maker. I was thinking so, said the Sailor, for you have made your watch to answer your feet, for these cannot answer a right watch, and I suppose your tongue can't keep time with either of them; do you remember where you went past me this morning about eight o'clock? O yes, said he; and off he went.

A certain old reverend priest being one night at supper in a gentleman's house, and for one article having eggs, the server

of the table, as usual, laid the cloth on every one's knee, wherewith to hold their egg in when hot; when supper was over; the priest looked down between his legs, and seeing the white cloth, thought it was his own shirt-tail, and very slyly flaps it into his breeches oit and bit, which the lady and her maid observed, but was ashamed to challenge him: So home he went, with the fervet in his breeches, and knew nothing of it till going to bed, when it fell from him; his wife enquired how he came by it? but he could not tell, and was surpris'd how he came to have more bulk in his breeches than formerly! but perceiving the name, they sent it back again. The priest pleaded to be excused, and owned himself only a thief through ignorance.

As two maids were coming from the milking of their cows, one of them stepping over a stile, fell and spilled the whole pail-full of milk from her head. O, said she, what will I do! what will I do! O, said the other maid, let it go, who can help it now, you can't make it up again, it is not your maiden-head. — My maiden-head!

said she; if it were but my maiden-head, I would think nothing of it; many, many a time I have lost my maiden-head with great pleasure, and got it ay again, it ay came back to its ain place again, but I'll never gather up my milk again.

A great Drover, who frequented a public Inn in the north of England, as he passed and repassed, agreed with the servant maid of the house, for a touch of love; for which he gave her a Six-and-thirty-shilling Piece: On the next morning he mounted his horse, without asking a bill, or what was to pay; but, Sir, said the Landlord, you have forgot to pay your reckoning: Well minded, Sir, said he, I want my change, I gave your maid a Six-and-thirty to change: The poor maid was called on in all haste, and examined if it was so? O yes, said she, I got it, but it was not for his reckoning, throws it down, and off she goes: Her mistress understood the matter, and asked her if it was so? She acknowledged the whole, but swore she should be up-sides with him.—In twelve months thereafter, he came that way again with a drove,

and put up at the same inn, as formerly : Then the girl goes to a woman in the neighbourhood, who had a young child, about three months old, takes the child in her arms, and comes into the company where he was, and lays it on the table, saying, Sir, there's the change of your Six-and-thirty ; and away she comes. — Then the child fell a-crying, the bell was rung, and the Landlord was ready enough to answer. — O Sir, said he, call back the girl, for this will ruin my family, and crack my credit. — But, Sir, said the girl, you thought it nothing to ruin my character, and crack my maiden-head. Peace, peace, said he, my dear, here's one hundred and fifty pounds, and take away the child and trouble me no more. Well, said she, I'll take it, and you will make more of buying cows than maiden-heads. So away she came with the money, and then returned the borrowed child to its own mother.

THREE merry companions having met on a Saturday-night at an ale-house, (a hatter, a shoe-maker, and a taylor,) where they drank heartily all that night,

and to-morrow until mid-day; and their beats were, who had the lovingest wife: So they agreed, for a trial of their good nature, that every man should do whatever his wife bade him do, as soon as ever he went home; or he who did not as she ordered him, was to pay all the reckoning, which was Seven & Sixpence; or, if all did as their wives bade them, then they were to pay all alike: So, on this agreement, they all came away, and went first to the hatter's house, and in he goes like a madman, dancing and jumping round the floor; his wife, at the very time, was taking off the pot, and setting it on the floor, he still dancing about. Now, says the wife, ding over the pot with thy madness: So he gives it a kick, and over it went, and that saved him.—Then away they went to the taylor's house, and he goes dancing likewise; but his wife fell a-scolding him: O, says he, my dear, give me a kiss: Kiss my arse, you drunken rogue, said she: Then to her he flies, and whips her in over the bed, up with her petticoats, and then kisses her arse before them all, and that saved him.—Then they went to the shoemaker's, and in he goes

very merrily, and dancing about, as he saw the other two do, saying. Come, my dear heart, and give me a kiss? Go hang yourself, you drunken dog, said she: So he was either obliged to go and hang himself directly, or pay the whole of the reckoning:

An honest Highlandman, not long since, not much acquainted with the law, fell out with one of his neighbours, and to the law they went; he employed one advocate, and his opposite another; and as they were debating it in Court before the Judges, the Highlandman being there present, a friend on his side, asked him how he thought it would go, or who would gain the day? Indeed, says the Highlandman, his law-man speaks well, and my law-man speaks well, I think we'll both win, and the Judges will lose, for they speak but a word now and then.

A young woman by the old accident having got herself with child, was called to the Sessions for so doing; and after one elder another, examining her how she got it, and where she got it, and what

tempted her to get it; and no doubt the  
 deil wad get her for the getting it; last  
 of all the minister he fell a enquiring  
 how she got it, which run the poor lass  
 out of all patience about the getting of it;  
 says the priest, Tell me plainly where it  
 was gotten? I tell you, said she, that it  
 was gotten in the byre, at a cow's stake,  
 and what other place do you want to ken  
 about? But, said he, he did not tie you  
 to the cow's stake? No, said she, I did  
 not need any tying. And how far was it  
 between the byre and the house? Just  
 but and ben, up and down two staps of  
 a stane stair. Then, says the priest, why  
 did you not cry to the folks in the house?  
 Indeed, Sir, said she, I could not get cried  
 for laughing at it.

An old Soldier being on a furlough  
 from the north of Scotland, having got no  
 breakfast, fell very hungry by the way,  
 and no ale-house being near, came to  
 a farmer's house, and ask'd if they would  
 sell him some bread, or any kind of  
 victuals? To which the surly goodwife  
 reply'd, She never sold any bread, and  
 she was not going to begin with him, he

had but three miles and a bittock to an ale-house, and he might march on; and she did well enough when she gied bits of bread for naething to beggars, tho' she gied nane to idle Sodgers, he had naething to do there-awa'. Hout, said the goodman, gie him a ladle-fu' o' our kail, he's been ay somebody's bairn before he was a sodger. What! said she, there's not a drop in the pot, they're a' in the plate before you. Then, said the goodman, gie him a spoon, and let him sup wi' us. The Soldier gets a spoon, and thinking he could sup all he saw himself, the first soup he put in his mouth, he spouted it back again in the plate, and cries out, O my fore mouth! the hide's all off it yet, since I had the clap: Then every one threw down his spoon, and the Soldier got all to sup himself: The wife stood cursing and scolding all the while, and when he was done, burnt both plate and spoon in the fire, to prevent the clap.— So the Soldier came off with a full belly, leaving the wife dressing the goodman's rigging with a four-footed stool, for bidding him sup with them.

*F I N I S.*