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H.M. 90(1-2)

Sypo. p. 230

~~Walt~~

The first and second editions  
are here bound together.

The 2<sup>nd</sup> edition is corrected  
for the press for a proposed  
new edition by "S. M. H." \*

X X Sheriff Maclean had this  
book when editing his edition.

See his preface to his  
first edition.

\* Simon Macdonald (1773-1822),  
judging by the hand. R.B. 25.9.1992  
No. E Maclean - R.B. 5.1.07.











James T. A. Stewart

COLLECTION  
OF  
GAELIC PROVERBS,  
AND  
FAMILIAR PHRASES;

Accompanied with

AN ENGLISH TRANSLATION,

Intended to facilitate the Study of the LANGUAGE;

ILLUSTRATED WITH NOTES.

TO WHICH IS ADDED,

THE WAY TO WEALTH,

BY DR. FRANKLIN,

TRANSLATED INTO GAELIC.

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BY DONALD MACINTOSH.

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*Ge d' db' ùignichear an sean-fhocal, cha bhreugaichear e.*

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EDINBURGH:

Printed for the AUTHOR, and sold by Messrs. DONALDSON,  
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all the Booksellers in Town and Country.

M,DCC,LXXXV.



**LAURISTON CASTLE  
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1432

ERRATA.—In some copies of the impression, page 11. proverb 55. “ Bithidh ’n luairagan luadha na “ ualachan gille,” is wanting on the Gaelic side, and twice repeated in some other copies.



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T O  
THE RIGHT HONOURABLE  
DAVID EARL OF BUCHAN,

LORD CARDROSS, FOUNDER AND PRESIDENT OF  
THE SOCIETY OF SCOTS ANTIQUARIES, &c.

MY LORD,

THE Monarch whose wisdom was divinely inspired, gives us a distinguished mark by which we may know those who are so happy as to be possessed of that valuable treasure. “The WISE will hear and increase learning; and a man of understanding shall attain unto wise counsels: to understand a PROVERB, and the interpretation; the words of the WISE, and their dark sayings\*.” A collection of such Proverbs, I now do myself the honour of presenting to your Lordship, and in that language which was spoken by the first inhabitants of the British Isles. It was the manner of the wise men of old, to deliver their instructions, not with the ostentatious pomp of eloquence and erudition, but in short sayings and simple terms; not glittering:

\* Proverbs of Solomon, chap. i. verse 5, 6.

tering with the gaudy ornaments of the courtesan, but modestly arrayed in the sober garb of mild philosophy. By those means they easily sunk into the heart, and remained fixed in the memory. Of this the sayings of the seven celebrated Wise Men of Greece, inscribed in the Temple of Apollo at Delphi, afford us a striking instance; than each of which it would be hard to find any thing more simple, more solid, and more sensible. They have, most evidently, that character which Horace points out as the highest proof of merit,

*Ut sibi quisquis*

*Speret idem; sudet multum, multumque laboret*  
*Aufus idem.*

The SIMPLE ONES may perhaps despise them for the unadorned plainness of the expression, but the WISE will ponder them in their hearts, and grow wiser by the instruction they convey. In effect, many large and elaborate Treatises are employed only in lengthening out, or confirming the moral, or prudential precepts, the substance of which is given us in these short texts.

In the present collection are several sayings that allude to circumstances not generally known; but as they frequently occur in common discourse, it seemed proper that they should be inserted, and the reader is led to their meaning by short notes. But many of these PROVERBS are the lessons that, many ages ago, were given to the people by the DRUIDS, who, as we are taught by Diogenes Laertius, had made considerable advances



ces in philosophy, before that study was known to the Greeks. Without being engrav'd on brass or marble, their just and solid sense hath preserved them in the memories of men, and handed them down, as a valuable treasure, to succeeding generations. They have long survived the extinction of the Druids, and have escaped safe from the wreck of ages. Of these I have gathered as many as I could: and it appeared to me, that a collection of the *WISSE SAYINGS* of *CELTIC SAGES*, could not so properly be presented to any person, as to that worthy Peer, who has deserved so well of his country, by inciting men of learning to preserve the ancient monuments of that nation, to which he does honour, and whose honour he seeks. The venerable Father of History says, he wrote with a view †, “that neither the memory of the past might be obliterated by time, nor great and admirable things lose their due praise.” Animated by the same genius, the Earl of Buchan’s patriotic spirit has called forth a numerous body, to recover, preserve, and continue those national monuments that were ready to be swallowed up in the gulph of oblivion. Much of what they may afterwards produce may therefore be justly attributed to that warning voice which roused them from their careless slumber, as Ulysses claimed

† See Herodotus in Clio. chap. i. *ως μητε τα γενομενα εξ ανθρωπων τη χρονω εκιτηλα γειηται, μητε τα μεγαλα τε και θαυμασα ακλεα γειηται.*

claimed merit from the deeds of the hero he had brought into the field.

*Injecique manum, fortemque ad fortia misi,  
Ergo opera illius mea sunt.*

Happy would that nation be, where every person of distinguished rank would endeavour to distinguish himself still more essentially, by being beneficial to the public, and thereby confirm our old Gaelic saying, “ Bithidh meas is fearr air a mheangan is airde † ”

Independent of the vicissitudes of courts, and the cheerful fashions of the gay and giddy, your Lordship has chalked out a path of honour to yourself. That its memory may continue to the latest ages, and that many may be incited to emulate so bright an example, is the earnest and sincere wish of the Compiler.

I am,

MY LORD,

(With the greatest respect,)

Your LORDSHIP'S most obliged,

And most obedient humble servant,

DONALD MACINTOSH.

† The fairest fruit is on the highest bough.

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## ADVERTISEMENT.

THE author's design in making the following collection, was to preserve the language, and a few remains of the ancient customs of Scotland, by bringing so many of the proverbial sayings of the people into one point of view. Having intimated to several gentlemen his wish to that purpose, they were pleased to encourage him; and though many of them were better qualified for the task than himself, yet they excused themselves on account of other engagements, promising what assistance they could afford. Under this encouragement, he therefore set about it; but he soon found that he, by himself, was not sufficiently able for the business, and therefore was obliged to have recourse to several gentlemen well versed in Gaelic antiquities, who kindly furnished him with materials; without which, he should not have been able to proceed. The following gentlemen, to whom he has laid himself under particular obligations, it is hoped, will not take it amiss that he mention them on this occasion.

To that worthy Baronet Sir James Foulis of Colinton, he returns his warmest thanks, not only for the perusal of some valuable Gaelic manuscripts, but for the patronage and encouragement he has afforded him in the conduct of the work. He has received particular obligations from Professor Ferguson, a gentleman to whom this country is much indebted, and from Neil Ferguson, Esq; of Pitcullo, the kind attention of both which gentlemen have considerably forwarded this work. His thanks are likewise due to the Reverend Mr. John Stewart, of Luss;—the Reverend Mr. James Maclagan, Blair of Athole;—the Reverend Mr. Joseph Macgregor, of Edinburgh;—Mr. William Morrison, writer in Edinburgh and Mr. Robert Macfarlane, schoolmaster, all of whom were particularly obliging, having procured him the perusal of many curious manuscripts, which considerably augmented this collection.

He

He must not omit returning thanks to John Macintosh from Lochaber, formerly a tenant under Macdonald of Kepoch, a worthy honest man, well versed in old Gaelic sayings.

With respect to the execution, the Compiler has to observe, that, dissident of his own abilities, he has sought for assistance wherever he could find it, and is sensible, that, in rendering the sense of proverbial expressions in a language so difficult to translate literally, he has much occasion to bespeak the indulgence of the Reader.

The proverbs in this collection have, in their own native language, a peculiar elegance and strength, which cannot be so well transfused into another tongue; nevertheless, the mere English reader, it is hoped, will see them pregnant with the strongest features of masculine good sense, and the noblest maxims of prudence and of virtue.

The remains of descriptive poetry produced by the same people, which have been transmitted down to our times, have already procured the admiration of men of taste all over Europe, and obtained a degree of celebrity altogether unknown to any other literary production, either in ancient, or in modern times; and it is hoped, that their lessons of virtue and morality, and the maxims of prudence inculcated in their proverbial sayings, will be likewise found worthy of the same admiration.

One principal object the Compiler had in view, was to account for some ancient practices still continued in the Highlands, which are evidently derived from a very remote antiquity, for which reason he has accompanied many of the proverbs with explanatory notes, tending to illustrate what might otherwise seem to be obscure. If his conjectures on those particulars seem probable, they may perhaps induce Gentlemen of greater abilities, more thoroughly to investigate the subject, and thereby enable their countrymen the better to understand and to relish the works of Ossian, and the later Bards.

*Edinburgh, 25th May, 1785.*

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A  
COLLECTION

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OF

GAELIC PROVERBS.

ECCLESIASTICUS, viii. 8. Despise not the discourse of the wife, but acquaint thyself with their proverbs; for of them thou shalt receive instruction—.

Verse 9. Mifs not the discourse of the elders; for they also learned of their fathers.

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CO'-CHRUINNEACHADH

D O

GHNA-FHOCAIL

GHAELICH.

---

**A**M fear a luigheas 'fa pholl, togaidh e 'n làthach.  
An leanabh nach foghlam thu re do ghlùn,  
cha' n fhoghlam thu re do chluais. (a)

Am fear leis am fuar fuaidheadh e. (b)

Am fear leis nach lèir a leas, 's mor do chèil a chail-  
leas e.

5 Ai'nichear fear doimeag air na fràidibh.

Am fear aig am bi ìm gheibh e im. (c)

Am fear a ghoideas an t ìnàthad ghoideadh e 'm  
mèuran na 'm faodadh e. (d)

An dall air muin a chrùbaich.

An ni chuir na maoir a dh' ifrinn :

Faraid a ni b' fharr a b' aithne dhoibh.

(a) Similar to "Betwixt three and thirteen, bend the  
twig while it is green."

(b) Similar to "Let him that is cold, blow up the coal."

†

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A

COLLECTION

OF

GAELIC PROVERBS.

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**H**E who lies down in the puddle, will rise up  
in dirt.

The child whom you neglect to tutor at  
your knee, you will not tutor when he comes to  
your ear. (*a*)

He who feels cold, let him cloath. (*b*)

He who does not see his good, has missed the pur-  
pose of being wise.

5 The slut's husband is known in the streets.

He who has much will get more. (*c*)

He who steals the needle, would steal the thimble  
if he could. (*d*)

The blind mounted on the lame.

The thing that sent the messengers to hell :

Was asking what they knew full well.

(*c*) Or, literally, " He who has butter, will get more."

(*d*) Like the English proverb, " He who would steal  
an egg, would steal an ox."

A 2

10 A leith-sgèul sin doibh fein.

Am fear aig am bheil cumadh e, 's am fear o'm bi tarruingeadh e.

Am fear a theid fan dreoghan damh, thèid mi fan dris da.

Am fear a cheanglas 's e fhiubhlais.

An taobh chuir thu 'n gruth, cuir na shruth am meoig.

15 A' nìchear an leoghan ar scrib da iongann.

Am fear is faide bha beo riamh, fhuair e bàs.

Am fear a bhios ann, nìthear clann ris.

An ordag an aghaidh na glaic'.

As a choire, ann fan teine.

20 An ramh is faisg' iomair.

A' nìchidh ba' baghail, no, fàilt a' chruidh. (e)

A ni gheal Dia, cha mheall duine. (f)

An ni nach 'eil cailte gheibhear e.

An neach nach cinn na chodal, cha chinn e na fhaireach.

25 An uair a theid bior fan lofgann ni e scrèach. (g)

Air a mhèud 's gu 'm faidh thu gu maith, 's ludhaid a gheibh thu gu h-olc.

Am fear is fhuiche rachadh e 'n ald.

An car a bhios fan t sean mhaide 's duilich a thoirt as. (h)

Is duilich camag a thoirt a darach, ann fan fhailein ann d'fhàs e.

30 An toil do na 'h-uile duine, fan toil uile do na mna-thaibh.

Am fear a theid fan dris, imridh e thidhinn as magh' fhaodas e.

Adharc na chliathaich.

(e) When a strange beast comes to the herd, every one attacks him.

(f) Like "What God will, no frost can kill."



- 10 Their own affair be it.  
 He who has, let him hold; he who wants let him pull.  
 If one pass through the thorn for me; I'll pass through the briar for him.  
 He who ties his bundle fast, walks on without a stop.  
 Where you have put the curds, you may likewise pour the whey.
- 15 The lion is known by the scratch of his claw.  
 He who liv'd longest, died at last.  
 Such a husband as I have I get children by.  
 The thumb at strife with the palm.  
 Out of the kettle into the fire.
- 20 Pull the nighest oar.  
 The cattle's salute, or, The strange cow's welcome. (e)  
 What God has promised, man cannot withhold. (f)  
 What is not lost will be found.  
 He who grows not in his sleep, will not grow when awake.
- 25 When the toad is flaked he screams. (g)  
 The more your time is taken up with good, the less you'll have to spare for ill.  
 Let the wettest go to the well.  
 The crookedness of the old tree cannot be removed.
- It is difficult to straight in the oak, the bend that grew in the twig. (b)
- 30 Let every man have his will, and every woman have her fill.  
 He who gets among the briars, must come out as he can.  
 The horn in the side.

(g) Analogous to "Tread on a worm, and it will turn."

(b) Similar to "What is bred in the bone, is ill to take out of the flesh."

An neach is tàir' a bhios a stigh 's ann leis 's aird a-  
mbuinn-tir. (i)

An ni nach cluinn thu 'n diu, cha 'n aithris thu mai-  
reach.

35 An ni a thig leis a ghaoith, falbhaidh e leis an uisge.  
A ni chĩ na big, 's e ni na big.

A ni chluineas na big, 's e channas na big. (k)

Air fhad 's gu'n d' theid thu 'm muigh, na toir droch-  
fgèul dachaidh ort fèin.

Am fear a dh' imich an cruine, cha d' fhios co-  
dhiubh b' fheart, luathas no maille.

40 Am fear nach teich, teichir roimhe.

Am fear a bhios fad aig an aifig gheibh e thairis  
uair-eigin.

Am port is fearr a sheinn Ruadh-rìgh riamb, ghabhta  
feirbh dheth. (l)

Am fear nach gabh nar a gheibh, cha 'n fhaidh nar is  
àil.

Am fear a ghleitheas a theangaidh, gleidhidh e charaid.

45 Am fear nach bi olc na aire, cha smuainich e olc  
fir eile.

Am fear a bhios bèudach e fein, cha fcuir e  
dh'èigneach chàich.

Saolaidh bradaich nam bruach g'ar gadaichin uile càch.

A bho is meas' a th'ann sa bhuaile is i 's airde gèum.

Aon inghean caillich aon èun teallaich.

50 Am fear is faide saoghal 's e 's mo chi.

Am fear nach treabh air muir, cha treabh e air tir.

Adhaircibh fad air a chrodh tha fada uainn.

Am fear nach feall roimh feallaidh e na dhèigh.

Air dha bhi reamhar no caol, 'f maig nach beatha-  
icheadh laogh dha fein.

(i) Like "We hounds killed the hare, quoth the blear-  
ey'd messen."

He who does least, boasts most of the service. (*i*)

What you do not hear to-day, you will not repeat to-morrow.

35 What comes by the wind, goes by the rain.

That which the little one sees, is that which the little one does.

That which they hear, is that they repeat. (*k*)

However far you travel abroad, bring home no bad report of yourself.

He who has travelled over the globe, cannot yet tell which helped him forward most, deliberation or speed.

40 He who does not fly, will be fled from.

He who waits at the ferry, will some time get over.

The sweetest tune that ever Rory played, may be played till it grow harsh. (*l*)

He who will not when he may; when he will he shall have nay.

He who holds his tongue, holds his friend.

45 He who intends no evil, dreads no evil.

He who is conscious of guilt himself, will endeavour to involve others.

The rogue thinks every one else a thief.

The sorry cow has the loudest low.

An only daughter, an only chick at the fire-side.

50 He who lives longest sees most.

Who will not work at sea, will not work on land.

The far cow has long horns.

He who will not look before him, will have occasion to look behind him.

Be he fat or lean, woe to him who will not rear a calf for himself.

(*k*) Similar to "As the old cock crows, the young cock learns."

(*l*) Rory was a famous harper.

55 Am fear a theid do 'n tigh mhor gun ghnothach,  
gheibh e gnothach as.

Am fear nach dean cur-re la fuar, cha dean e buain-  
re la teath.

An ni nach gabh nigheadh, cha gabh e fàsgadh.

Am fear nach fregair athair no mhrathair, fregair-  
eadh e ni 's tàire, craicion an laoigh. (m)

Am fear nach do thàr gu bhogha, thàr gu chloidheamh. (n)

60 Am fear nach do chleachd chloidheamh, fagaidh e  
na dheigh e.

Am fear nach guth a ghuth, cha rath a rath.

Am fear d' an dàn a chroich, cha d'theid gu brath a  
bhathadh.

Am fear nach toigh leam, tilgidh mi mo spideag air.

An luigh nach faighear, cha'n i chobhrais.

65 As an dris ann fan dreoghann.

Am fear nach èisd ris n'as olc leis, cha'n fhaic e n'as-  
ait leis.

Am fear nach mèudaich an carn g'a mèudaich e  
chroich. (o)

Am fear a bhios carrach fa bhaille so, bidh e carrach  
fa bhail' ud thall (p).

Am fear a ni obair na am, biodh e na leath thamh.

70 Am fear is luath lamh, 's e is fearr cuid.

An uair a luighis a ghaoth, 's maol gach fian. (q)

An ni a thug an eaghan o na gabhraibh. (r)

Am fear nach cunnda rium, cha chunndain ris. (s)

(m) A modern proverb, alluding to profligates enlisting  
for soldiers:

(n) Said of those who make a precipitate flight.

(o) The custom of throwing a stone into every carn  
they come to, is very antient, and still kept up by the coun-  
try people, out of respect to their deceased friends.

(p) The same as, "An cleachd a bhios aig duin' ag an  
tigh biodh e aig air cheilidh," *i. e.* "The manners a man  
has at home, he carries abroad."

(q) Like, "No weather is ill, if the wind be still."

55 He who goes to the hall without an errand, will find an errand there.

He who will not sow on a cold day, will not reap in a warm one.

What will not wash will not wring.

He who will neither obey father or mother, must obey the calf's skin. (*m*)

He who did not reach his bow, reach'd his sword. (*n*)

60 He who is not used to a sword, will leave it behind.

He whose word is not a word, will find his lot sink to nought.

Who is born to be hanged, will never be drowned.

The man I do not like, must bear my blame.

The herb which cannot be found, will heal no wound.

65 Out of the briar into the thorns.

He who will not listen to what he dislikes, will not see what he likes.

Who will not add to the cairn, may he add to the gibbet (*o*).

Whoever is a mangy here, will be a mangy there. (*p*)

Who does his work in season, will be half idle.

70 The quickest hand has the best share.

When the wind is still, the shower is blunt (*q*).

What kept the goats from the ivy? (*r*).

The man who keeps no account of his good acts to me, I'll repay without measure (*s*).

(*r*) The steep rock.

(*s*) Said by Henry Wynd at the conflict betwixt the Macphersons and Davidsons on the north Inch of Perth.

I cannot forbear taking this opportunity of pointing out a mistake of the Scottish historians, (though briefly related in Shaw's History of Moray) a mistake they have been led into, by their ignorance of the Gaelic language, and the simila-

An uair a tharruingeas gach duin' a chuid thuige,  
 's mairg a bhiodh gun chuid aige.

rity of the two names Clan Mhic Dhai', *i. e.* the Davidsons, and Clan Mhic Aoi', *i. e.* the Mackays. I must crave the indulgence of relating at length the story which gave rise to the above saying.

In the year 1291, Macdonald King of the Isles (which title he acquired in virtue of an invitation from the other chiefs to lead them against the Danes, and afterwards by a marriage with the heiress of the Danish monarchy in Sky,) sent his nephew, Angus Macintosh of that ilk, to Dougall Dall Macgillicattan, chief of the Clan Chattan, to acquaint him that the King intended to visit him. At this time it was a custom when the King or Lord paid a visit to any of his vassals, that he was presented with the daughter, or failing a daughter, the wife of the vassal, for his companion for the night, if required. This barbarous custom, though seldom practised, Macgillicattan knew would not be dispensed with upon this occasion; and having an only daughter, in order to prevent the bad consequence he foresaw would happen, he offered this daughter in marriage to Macintosh, together with his estate, and the chieftainship of the Clan Chattan. This event accordingly took place, and Macintosh by this means became captain or leader of the Clan Chattan.

The greatest part of Macintoshes estate thus acquired being a considerable time let to the Camerons, and they having often refused to pay the stipulated rent, Macintosh was often obliged to seize their cattle, in consequence of which, several conflicts ensued betwixt them, with various success, but as that of Innernahavon in Badenoch gave rise to the one on the north Inch of Perth, I shall briefly relate both.

About the year 1296, the Camerons convened their numerous clan and dependents, together with such others as they could prevail upon to assist them, as the Campbells, Macdonalds, &c. to make reprisals on Macintosh, who knowing their intention, soon collected an equal force, consisting also of several clans, under the general name of Clan Chattan, to oppose them; but when the two armies came

When every one draws to him his own, it is bad with him who has nothing.

in fight, an unseasonable difference arose betwixt two of these Clans, viz. the Macphersons and Davidsons; though they both agreed that Macintosh should command the whole, as Captain of the Clan Chattan, yet they could not agree who should have the right of the other; Macpherson of Cluny contended for it, as chief of the Clan Chattan, and Davidson of Innernahavon, as being head of another branch equally ancient. The dispute was at length referred to Macintosh the captain, who imprudently decided in favour of Davidson of Innernahavon, which gave such offence to Macpherson of Cluny, that he drew off his men, who stood idle spectators, while the Macintoshs and Davidsons, overpowered by numbers, were defeated. Macintosh being irritated and disappointed by this behaviour of the Macphersons, on the night following, sent his own-bard to the camp of the Macphersons, as if he had come from the Camerons to provoke them to fight, which he accomplished by repeating the following satyrical lines :

Tha luchd na foilleadh air an tom,  
Is am Balg-Shuilich donn na dhraip ;  
Cha b' e bhur cairdeas ruinn a bh' ann  
Ach bhur lamh a bhi tais.

*i. e.* The false party are on the field, beholding the chief in danger, it was not your love to us, that made you abstain from fighting, but merely your own cowardice.

This reproach so stung Macpherson, that calling up his men, he attacked the Camerons that same night in their camp, and made a dreadful slaughter of them, pursued them to the foot of Binn-imhais, and killed their chief Charles Macgilony, at a place called Coire Thearlaich, *i. e.* Charles's Valley.

Though the above conflict put an end to the dispute with the Camerons at that time, yet it created another equally dangerous betwixt the Macphersons and Davidsons, these were perpetually plundering and killing each other; insomuch, that the King sent Lindsay Earl of Crawford, and Dunbar Earl of Moray, two of the greatest no-



75 An uair a theid na meirlich a throd, thig daoin'  
canraig gu'n cuid.

An uair a scuireas a meur do shileadh, scuiridh  
'm beul do mholadh.

blemens in the kingdom, to compromise matters and reconcile them. This being found impossible to do without bloodshed, gave rise to the celebrated trial of valour on the north Inch of Perth, which happened on Monday before the feast of St. Michael, in the time of King Robert the Third, in the year 1396.

The Scottish historians say that it was fought betwixt the Clan Chattan and Clan Kay, the last they supposed to be the Mackays, instead of the Clan Cay or Davidsons, which occasioned their mistake, the Mackays not even inhabiting near, but at a great distance from the Clan Chattan.

It was agreed that the Macphersons and Davidsons should each chuse thirty men from their several clans, who were to fight before the King and court, and the conquerors were ever after to be the superior.

The north Inch of Perth was chosen as the field of battle, and the combatants were allowed no other weapons but broad swords.

The day appointed being come, both parties appeared, but upon mustering the combatants, the Macphersons wanted one of their number, he having fallen sick; it was proposed to balance the difference, by withdrawing one of the Davidsons, but so resolved were they upon conquering their opponents, that not one would be prevailed upon to quit the danger. In this emergency, one Henry Wynd, a foundling, brought up in an hospital at Perth, commonly called an Gobh Crom, *i. e.* the Crooked Smith, offered to supply the sick man's place for a French crown of gold, about three half crown's sterling money, a great sum in those days.

Every thing being now settled, the combatants began with incredible fury, and the Crooked Smith being an able swordsman contributed much to the honour of the day, victory declaring for the Macphersons, of whom only ten besides the Gobh Crom were left alive, and all dangerously



75 When thieves fall out, true men come at their own.

When the finger ceaseth to drop, the mouth ceaseth to praise.

wounded. The Davidsons were all cut off except one man, who, remaining unhurt, threw himself into the Tay, and escaped.

Henry Wynd set out from Perth after the battle with a horse load of his effects, and swore he would not take up his habitation till his load fell, which happened in Strathdone, in Aberdeenshire, where he took up his residence. The place is still called, *Leac 'ic à Ghobhain, i. e.* The Smith's Dwelling. The Smiths, or Gows, and Macglashans are commonly called, *Sliochd a Ghobh Chruim, i. e.* The descendents of the Crooked Smith; but all agree that he had no posterity, though he had many followers of the first rank, to the number of twelve, who were proud of being reputed the children of so valiant a man; and the more to ingratiate themselves in his favour, they generally learned to make swords as well as to use them, which occasioned their being called Gow, *i. e.* Smith. His twelve apprentices spread themselves all over the kingdom. Most of them took the name of Macintosh; those who write otherwise, own their descent from them, though many of them are Macphersons, &c.

Smith of Balharry's motto, "*Caraid an am feum,*" *i. e.* "A friend in need," seems to allude to the Gobh Croms assisting the Macphersons on the above occasion.

As soon as the Gobh Crom had killed a man, he sat down to rest, and being perceived by the captain, he demanded the reason; the other answered, that he had performed his engagement, and done enough for his wages; the captain replied, that no wages would be counted to him, he should have an equivalent for his valour; upon which he immediately got up to fight, and repeated the above saying.—*Pen. Macin. Pen. Macph. Buchan. Abercrom. Hist. of Moray, &c. &c.*

Am fear nach cluinn gu maith, cha toir e ach droch fhreagairt.

An uair a bhios ni aig a chat ni i dùrdan (t).

Am fear is faide chuaidh riamh o' n tigh, b' e ceol bu bhinne chual e riamh dol dachaidh.

80 A chlach nach tachir re m' chois, cha chiùr i mi.

Am fear a bhios na thamh cuiridh e'n cat 's teine.

A nì ni fubhach an darna h-Abba, ni e dubhach an t-Abb' eile. (u)

An fear aig am bi maighistir, biodh feis aige.

Am fear is faide chaidh riamh o' n tigh, bha co fad aige re thidhinn da-thigh.

85 Am focal a thig o Ifrinn 's e gheibh, ma 'fe 'f mo bheir.

Am fear nach fosgail a sporan, fosgailidh e 'bhèul.

Amharaic romhad, ma'n toir thu do leum.

An cron a bhios 'san aodan, cha'n fhaodar fholach.

Am fear gu'n d'ân an donas, 'fann da 'bheanas.

90 Am fear nach gabh coinhairle, gabhaidh e camalorg.

Am fear air am bi an t amhrath, cha'n ann is t-Samhr'as fhufadh e.

An uair a bhios an copan làn cuiridh e thairis.

Am fear a bhios fearg air a ghna, 's cosmhuil a ghne ris an dris :

A bheirt sin mach faighear ach cearr, 's foi 'din is fearr a dheanamh ris.

An nì a chuir an earb air an loch.

95 Aighear an fhileair dhuibh an taobh tuath. (x)

Am fear nach dean bail air beul a bhuilg, nì iochdar bail air fèin.

Am fear a theid a ghna' mach le lian, gheibh e coin uaireigin.

An t ainm gun an tairbhe.

Am fear nach teagaisg Dia cha teagaisg duine.

(t) Applied to such mean persons as are too noisy and insufferable when they once become rich.

He who hears ill, will give but a forry answer.

When the cat has hold, she purrs (*t*).

To him that travelleth farthest abroad, the sweetest  
found he hears, is still go home.

80 The stone that meets not with my foot, will not hurt me.  
An idle man will put the cat in the fire.

What makes one Abbot glad, will make another sad.

He who has a master, has found his match (*u*).

The farther a man goes from home, the farther will  
be his way back.

85 A word from Hell will get the thing if it bid most.  
A man who does not open his purse, should open his  
mouth *with fair words*.

Look before you leap.

A blot in the forehead cannot be hid.

The man for whom the ill was destined, is him it  
strikes.

90 The man who will not be advised on his way, must  
go astray.

The man who is doomed to misfortune, will find no  
relief even in summer.

When the cup is full, it runs over.

The fretful temper is like the thorn :

What cannot be helped must be borne.

What made the roe take the water ?

95 The black Musician's nearest way to the north. (*x*)  
If you do not spare the top of the sack, the bottom  
will spare itself.

He who spreads his net every day, will catch birds  
sometimes.

The name without the thing.

Whom God hath not taught, man cannot.

(*u*) Or, "What is joy to one, is grief to another."

(*x*) Something like, "You go far about to seek the nearest."

100 An fear a mharbhadh a mhathair a chianabh,  
bheireadh e beo 'nìos i. (y)

An fear a bhios san fhèighe, cuiridh na h-uile fear a  
chas air.

An fear nach cuir a fhnam, caillidh e cheud  
ghream. (z)

An tobar nach traogh.

An fear nach treabh aig baile, cha treabh e as.

## B

**B**I g'a subhach, geinmnich, moch-thrathach san  
t-famhra. (a)

Bi g'a curraigeach, brógach brochanach 'fa gheamhra.

Biodh 'n t-ubhal is fearr air a mheangan is arde.

Bheir duine beath air éigin, ach cha toir e rath air  
eigin.

5 Biodh mìr a ghil' easgaidh air gach mèis.

Biodh cuid an amadain am beul a bhuilg.

Bheir aon fhear each gu uisg, ach cha toir a dha  
dheug air ol.

Biodh dùil re fear feachd, ach chà bhì dùil re fear lic.

Buinigear buaigh le foidhidin. (b)

10 Bean tighe ghanntair, 's is luath chailtear.

Buille 's gach aon chraoibh, 's gun chraobh idir a  
leagadh.

(y) When a good day appears after a heavy storm.

(z) A cunning taylor made his apprentice (who had  
served out his time,) believe that he still wanted the prin-  
cipal part of his craft, which he was under no obligation  
to give him without a good sum of money; the young

- 100 The man who killed his mother a little while ago,  
would bring her alive now. (y)  
When a man once falls into the mire, every one  
treads on him.  
He who will not knot his thread, must lose the first  
stitch. (z)  
The fountain that never dries up.  
He who will not work at home, will not work abroad.

## B

**I**N summer be chearful, continent and early. (a)

In winter be well hooded, well shod, and well fed  
with gruel.

The fairest apple is on the highest bough.

A man may force a livelihood, but cannot force good  
luck.

5 The industrious man's morsel is on every man's  
table.

The fool's portion is at the mouth of the sack.

One man may lead a horse to the water, but twelve  
cannot make him drink.

There is hope that a man may return from the wars,  
but not from the grave.

Victory is to be got by patience. (b)

10 The mistress of a starving family is soonest lost.

A stroke at every tree, yet none is felled.

man, in order to be master of the business, agreed to the  
proposal, and only received the above advice for his money.

(a) An advice of the Druids, See Smith's Gaelic Antiquities.

(b) "Vincenda omnis fortuna ferendo est."

• Bir a' d' dheirn fein na fáisg; re d'namhad t-easb-  
haidh na rùisg; Rinn scineadh re t-fheoil na èisd;  
• bèisd nìmh re d' bheo, na dùisg.

Breac a linne, flat a coille, 's fiadh a fireach, mèir-  
leadh nach do ghabh duine riamh nàir as. (c)

Buille gach aon fhir an ceann an fhir charraich.

15 Bathaidh uisge teath teine.

Breitich a bhaird ris a chaisiail.

Bha rud-eigin a dh' uisg far am batht' an gamhain.

B' ufadh Eoghan a chiur air each.

Bha thu' d' shlainte nuair chaidh do chot' a dheanamh.

20 Bu mhaith impidh choilich ma fhiol a thoirt do na  
cearean.

Bi d' thofd 's bi d' chom.

Bu cleanach leam t-ubh air do ghloc.

B' e im a chuir a thigh àirich e.

Biodh bean mhuinte aig an fheannaig' san fhogh-  
'ar. (d)

25 Bheir foid a bhreith 'sa bháis, duin' air atha 's air  
éigin.

Beiridh caor dhubh uan geal.

Bu mhath 'n teachdair thu fhìre 'n aoig.

Bu fhaide bhiodh donas air droch mhnai, na bhiodh-  
ainse deanamh sin.

Beus na tuath air am bithear 's e 'nìthear.

30 Beannachd dhut fein is mallach'd do d' bheul eann-  
faich.

Beathaich thusa mis' an diu, is beathaichidh mis'  
thus' a maireach.

(c) Because these grew spontaneously, without the least  
trouble to the owners, it was thought a hardship to debar  
the commonality from using freedom with them.

Squeeze not the sharp point in your hand; discover not your wants to an enemy; when the dagger is at your breast, let nothing else divert your attention; or never arouse a venomous creature.

A fish from the river, a tree from the forest, and a deer from the mountain, are thefts no man was ever ashamed of. (c)

Every man's stroke is at the mangy man's head.

15 Hot water will quench fire.

The bard foreswore the castle.

There was some water where the stirk was drown'd.

It were easier to set Owen on horseback.

You was in health when your coat was made.

20 Well pleaded the cock for corn to the hens.

Be silent, but attentive.

Dear bought egg with so much cackling.

That were sending butter to the grazier's house.

The rook has her servant in harvest. (d)

25 The spot where a man is doomed to be born and to die, will force him thither.

A black ewe will have a white lamb.

You would be a good messenger to send for death.

Evil will possess a bad woman, longer than this may be done.

The way of the folk you live with, is what you must follow.

30 My blessing to you, but curse to your teacher.

Feed me to-day, and I'll feed you to-morrow.

(d) Said of those who employ servants without having occasion for them.

Beath' Chonain a measg nan Deomhanaibh, " Ma's  
ole dhamh, cha'n f'hearr dhaibh." (e)

Balach is balgair' tighearna, dithis nach bu choir leig  
leo :

Buail am balach air a charbad, is buail am balgair air  
an t-sròin.

35 B' e íafd an Deomhan do n' mhuilin e. (f)

Biodh fonas an lorg na caitheadh

Biodh teine maith 'n fín nuair ghabhas e

Bu mhor am bèud do bheul binn a dhol gu brath fo'  
thalamh. (g)

B' f'hearr a bhi samhach, no droch dhàn a ghabhail.

40 Beiridh bean mac, ach 's e Dia' nì an t oighre.

Bheir duine glic breith bliadhna, air neach ann 'n ùin'  
aon oidhche.

Bhuail iad a ceann air an amraidh. (h)

Beannachd nan fiubhal a's nan im'eachd! 's e 'n  
diugh di h-aoin, cha chluinn iad sinne. (i)

Bhìodh fonas air dràig, na' m faigheadh e mar'  
dhortadh e.

(e) Conan was one of Fingal's heroes; a rash, turbulent, but brave youth; an account of several imprudent actions of his, are often to be met with in antient poems, tales, proverbs, &c. He, with some others, went to hell in pursuit of some of their companions who could not be found elsewhere, and as they were going out a devil gave Conan a stroke, which he immediately returned; meantime the gate was shut, and Conan left fighting with the devils, who all came to revenge their neighbour's quarrel. This is called Conan's Life in Hell. Hell was thought to be a cold island at that time, as the Iurna, the Gaelic name thereof, signifies.

(f) *i. e.* To lend any thing to one who will not return it.

(g) Said of those who have a bad voice for singing.

(h) Said of a servant who looks like her meat.



'The life of Conan among the Devils—"If they bring ill to me, they get no better." (e)

A surly clown, and a Lord's dog, are two that ought not to be spared :

Knock the clown upon the ear, and the dog on the nose.

35 Lending the Devil a miln. (f)

Happiness keeps the tract of the generous.

It will be a good fire when it burns.

What a pity it is, that that sweet voice of your's should ever go to the grave. (g)

Better be silent, than receive an affront.

40 A woman may bear a son, but God makes him an heir.

The wise man will judge in one night, what you are to be for the year.

They have struck her head against the pantry. (h)

My blessing attend them ! this is Friday, they will not hear us. (i)

It would be well with the spendthrift, if he got as he spent.

(i) An expression commonly used by superstitious people as a counter charm against the power of fairies, which they repeat always whenever they have occasion to mention their names, and which they believe will prevent them from having their children and women in childbed carried off, &c. What gave rise to these extravagancies, was the great opinion they entertained of the antient Druids, who were perhaps the greatest philosophers the world ever produced, and who by their profound knowledge in natural causes, performed such surprising things as could not fail raising the wonder and terror of the people, which kept them greatly in awe, and rendered them subservient in all things to the will of their governors. These sages were considered as acting by a divine mission ; hence the many wonderful stories of fairies, enchantments, ghosts, &c. constantly handed about. Magic is justly called Druidhead in

45. Bu gheanaich a cheud tè chuir a meur 'do bheul.  
 Biodh cron duine cho mor re beinn, ma'n lèur dha  
 feineie.  
 Bathadh mor aig oir thir.  
 Biodh na gabhair boghar san fhoghar.

Bo mhaol am buaile choimhich.

50. Brisidh an teangaidh bhog an cneath.  
 Buil' an doill ma'n dabhaich, no mar thilg an dall a  
 phloc.  
 Be sin am màm air muin an t faic.  
 B' fhearr fuidh laimh re fear air chuthach, no fear lom  
 nochdadh.

55. Biodh di h-aion an aghaidh na seachdain.

55. *Bi' an laireagan buathia na uallachan*

Gaelic, (though Tolland objects to it), for Druidh signifies wise, penetrating, &c. hence, Druidheachd, or profound wisdom. The wise men who came to see our Saviour, are called Druids in the Gaelic New Testament.

By this means the Druids had the whole management of the nation in their own hands, they were statesmen, lawyers, physicians, as well as divines, and took care to have the children of the nobility always under their tuition, which made them always incline to their interest, and gave them an uncontrollable authority.

Not to commit any of the secrets of their religion to writing, (though they had the use of letters,) was part of their policy, which they thought too sacred to be exposed to the laity, as it might happen if written, and would also lessen their authority, and tend to overturn their order; it is therefore to be regretted, that several arts and other secrets have died with them, owing to the above reason.

They usually held their courts on round hills, termed Sithain, from Sith, Peace, and Dùn, Hill, Hills of Peace; the judges were called Sichin, *i. e.* Peace-makers, the very name still given to fairies by the Highlanders.

After the introduction of Christianity, they fled to woods, caves, remote islands, and other sequestered places, for the

45 She was sharp set who first put finger in thy mouth.  
A man's fault will be as big as a mountain, before he  
himself can see it.

Wrecks are most frequent near the shore.

The goat is deaf while she plucks the ripe ear in har-  
vest.

A hornless cow in a strange fold.

50 A smooth tongue will blunt wrath.

As the blind struck the tub, or as the blind threw  
his club.

That were the handful over and above the sack.

Better be near the mad than the needy.

Friday is contrary, be the week foul or fair.

55 The child that tumbled in the ashes, may rise to be  
a proud man.

free exercise of their religion, and continued even for ages little heeded by the Christian world; here they waited patiently, like the Jews, subjecting themselves to many hardships in expectation of a deliverance on account of their sanctity. The Danes and Norwegians, who continued under their yoke, made many efforts to restore them to their former state. It was principally by the instigation of the exiled Druids that these northern nations so often infested this island, even after Christianity was firmly established, in order to be revenged on the authors of their calamity.

The vulgar still believe that they inhabit their ancient abodes, though invisible to them, and are possessed of great power.

There is no doubt of their carrying off women and children while they remained, as well as other necessaries to their secret abodes, and their having no communication with the rest of the world, has given rise to the absurd opinion of their existing to this day, and in the same practice: the vulgar imagine that every round hill, or law in the country, are full of the Sithchin, or fairies, and it would be in vain to persuade them of the contrary.

- Biodh chnuidh dhearanach cràiteach.  
 Biodh earlas meirlich agad air gach neach, ach na  
 dean mearlach do neach idir.  
 Biodh gach nì mar is àill le Dia.  
 Ba mhigheach sin na'm bitheadh e 'n dán.  
 60 Bheirin cuid oidhche dha, ge' d bhiodh ceann fir fodh  
 achlais.  
 Bàr an fhithich orra. (k)  
 Bu dubh a dhiol.  
 Bha n uair ga' rith.  
 Buaire circ gun cheann.  
 65 Bheir na h-uile di domhnaich feachdain leis.  
 Bha iafd riamh feadh an t-saoghail.  
 Bheireadh e sniosnach air croidh' na cloich.  
 B'olc an airidh ga'n deanadh aimfir thirim dolaidh.  
 Bagair 's na buail.  
 70 Buille fa cheann, no dha fan amhaich.  
 Bha la eil'ann.  
 Bu dual da fin.  
 B'fhear a leith 'n dè nò gu, leir an diu.

(k) It is commonly thought that the young ravens kill the old.

The last sufferings will be grievous.

Watch that you be not robbed, but treat no man as a thief.

Every thing must be as God will have it.

It is come in time, if so ordained.

60 I would lodge him a night, though he had a man's head under his arm.

The ravens lot befall them. (k)

Black was his fate.

His hour was chasing him.

As the hen rages without the head.

65 Every Sunday brings on a week.

Borrowing and lending was always in fashion.

It would move the heart of a stone

It is a pity fair weather should do harm.

Threaten, but strike not.

70 It can be but one blow on the head, or two on the neck.

I have seen another day.

He has it of kind, or it runs in his blood.

The half yesterday, would have been better than the whole, to-day.

## C

- CHA'N e na h-uile la' bhios mòid aig Macantòisich. (a)  
 Cha'n e na huile la theid Macnèil air each. (b)  
 Cha'n e ceud fgeul an t-sagairt bu choir a chroidfin.  
 Cha tig am bàs gun leath fgeul.  
 5 Cha dean a ghloir bhoidheach, an t-amadan fàth-  
 ach. (c)  
 Cha cheol do dhuin' a bhron uì' aithris.  
 Cha toir muir no mon' a chuid o dhuine sona, 's  
 cha ghlè duine don' an t-ald.  
 Cha d' bhrios deadh uram ceann duine riamh.  
 Cha d' theid fabhal thair tigh mar bi gaoth ro mhor  
 ann.

(a) Tòshach or Macintosh of Monyvaird, Chamberlain to the Earl of Perth, held a regality court at Monyvaird; it is commonly reported, that he caused one to be hanged each court day, in order to make himself famous, and to strike terror into the thieves, which severity occasioned the above saying.

The place where the gibbet stood, is still known by the name of the Gallow-know; he, at a certain time of the year, used to make his vassals wade into a lake near that place, and he who waded farthest, was under the necessity of paying a cow, as a particular mark of the chief's regard. This was, by the bye, an odd method of paying a compliment.

By a genealogy of the family found in the Countess of Caithness's Bible in the library of Taymouth, of which I have seen a copy, they are descended of Edward, a son of Macintosh of that Ilk, though they always denied this, and differed both in surname and armorial bearing from the other Macintoshes, calling themselves Tòshach, *i. e.* Thane, first, or chief, whereas the other Macintoshes call themselves Macantòisich or Macintosh, *i. e.* Thane's son; both designations alludes to their descent from the

## C

IT is not every day Macintosh holds a court. (a)  
 It is not every day Macniel mounts his horse. (b)  
 It is not the first word of a priest, you are to believe.  
 Death never came without an excuse.  
 5 Fair words fill not the fool's belly. (c)

It is not prudent for a man to publish all his sorrows.  
 Neither seas nor mountains can bar the lucky, but the  
 naughty cannot even find his way to the brook.  
 Civility never got a man a broken head.  
 The barn will not be blown over the house without  
 a great wind.

famous Macduff Thane of Fife. The last Toshach of  
 Monyvaird went to Carolina forty or fifty years ago.  
 ACHMAR'S *Inquiry*.

(b) There is an ingenious sarcastical description of setting  
 Macniel on horseback, in Gaelic, in my hands, full of  
 wit and humour, (too long to be here inserted), setting  
 forth the grandeur, antiquity, and valour of Macniel of  
 Bara.

Toland in his letters upon the Druids, says, that the then  
 Macniel was the 18th Lord of Bara, (Achmar says, the  
 36th,) he wrote in the time of Queen Anne. From the an-  
 tiquity of this great family, Toland argues, that the fa-  
 mous Hyperborean Philosopher of the Greeks, from his  
 habit and manners, must have been a Celtic Druid, and  
 a native of our western isles, and that the islands of Sky,  
 Lewis, and Uist, (once joined together), was the Hyper-  
 borean island; he further illustrates this, by explaining the  
 word Borr, which signifies great, magnificent, chief, &c.

The island of Bara lies at the south point of Uist, and  
 signifies a point or top: The difficulty of setting Macniel  
 on horseback, with all his grandeur, gave rise to this saying:

(c) Like, "Fair words butter no parsnips."

10 Cha'n fhaodar a bho' reic is a bain òl.

Cha chuirear gad air gealladh.

Cha robh duine riamb gun da laeth.

Chan 'eil fealladh ann, is mo no 'n gealladh gun a cho-  
ghealladh.

Cha teid fèich air beul duinte.

15 Cuiridh an teangaidh snaim, nach fuafgail an fhia-  
cail.

Cha ghiulain foitheach ach a làn.

Cha'n ann leis a chèud bhuill' a thuitis a chraobh.

Cha d' èug duine riamb gun dilibich.

Cha robh caraid riamb aig duine bochd.

20 Cluinnidh 'm boghar fuaim an airgiod.

Cha'n fhearr fèud no luach.

Cha dean croidh mìosgach brèug.

Co b' fhearr a b' aithn' an cat a thoirt as a mhuigh  
no 'm fear a chuir ann e? (d)

Cha 'n ann air chnothan falamh a tha sud uile.

25 Cha d' fhuiling fuachd nach d' fhuair teas.

Cha robh fgeuiach nach robh breugach.

Cha tig a nuas an ni nach 'eil shuas.

Cha'n 'eil ann do fhean amadan.

Cha 'n uailse duine no cheird.

30 Cha 'n fhiach sagart gun chlàireach.

Cha d' mbeall e ach na dh' carb as.

Cha truath cù is marag ma amhaich.

Cuiridh an-beart as gu lom, do dhuine 's gun a chonn-  
fo' chèil, is cuiridh beart eil' e ann, ach a gabhail  
na h-am fèin.

Cha 'n 'eil e pifearlach.

35 Cha mhair an seannach 're shìr rith.

Cha deach car do theaghair ma phreas. (e)

(d) Analagous to "He who hides best, finds best."



- 10 We cannot sell our cow and drink her milk.  
 A promise is not a hand-cuff.  
 Every man has two days, *i. e.* a day of prosperity,  
 and a day of adversity.  
 There is no greater treachery, than to promise with-  
 out performing.  
 The close mouth incurs no scores.
- 15 The tongue may cast a knot, which the teeth cannot  
 untie.  
 A vessel will carry no more than its full.  
 It is not by the first stroke that the tree is felled.  
 The rich man never died without an heir.  
 The poor man has no friend.
- 20 The deaf will hear the chink of money.  
 A jewel is no better than its worth.  
 The drunken soul speaks out the truth.  
 Who knows better how to take the cat out of the  
 churn, than he who put her in? (*d*)  
 It is not from empty nuts all this comes.
- 25 None ever suffered cold but got into heat.  
 He who tells many tales must tell some lies.  
 What is not *butt*, will not be brought *benri*.  
 No fool like an old fool.  
 No man is more gentle than his trade.
- 30 What is a priest without a clerk.  
 He deceived only those who trusted him.  
 The dog is not to be pitied who has a sausage about  
 his neck.  
 A bad step will undo the man who is not aware, and  
 another will replace him again, if taken in proper  
 time.  
 He is no conjurerer.
- 35 The fox cannot hold out a chace for ever.  
 Your tether has not turned round a bush. (*e*)

(*e*) Said commonly of a man who looks well, as much  
 as to say, he has not been disappointed of his victuals.

Cha 'n eil ann ach na h-uil' uan na 's duibh na mhathair.

Cha tig an cota glas co math do na h-uile fear. (*f*)

Cha d' thainig ubh mor riamh o'n dreathain.

40 Cha dean mi da chliamhain do m' aon inghinn.

Cha 'n 'eil tuil air nach tig traogha (tràigh).

Cha dean tuirse ach truaghan, 's cha 'n fhaigh fear an lag mhiosnaich bean ghlic gu la luan.

Cha ruig am beagan fuilt air cùl a chinn 's air clar na h-aodain.

Cha b' uail gun fhèum e.

45 Cha ghruagaichibh g'a leir air am bi 'm falt fein. (*g*)

Cumaidh a mhuc a foil fhèin gian.

Co dhiubh 'n strath no 'n gleann 'sann as a ceann a bhlighear a bho. (*b*)

Cha 'n 'eil ach rabha gun fhuafgal ann am brудар na h-oidhche.

Cnuafach uirceain, buain is ithe.

50 Cial a dh' fhad as teine, Rian a chumas baile, cha mhair fliochd fir foilleadh, no iochd math chum na cloinne.

Cha da thaifg nach d' imir.

Cha robh dias fada teine nach do las eatorra.

Cha n aithne dhuit dol air t-each gun dol thairis. (*i*)

Cha bhi dùchas aig mnai no aig sagart.

55 Cha dean sinn' oran deth.

Cha d' chuir a ghual ris, nach do chuir tuar thairis.

Cha dean bodach breug 's a chlann a 's tigh.

Cha toill iartas achmhafan.

(*f*) King James the Vth's wearing a grey coat when in disguise, might probably give rise to this saying; he often travelled through his dominions to know the manners of his subjects, whereby he discovered many things which most sovereigns are ignorant of; he was a severe justiciary, punishing the guilty and rewarding merit; he granted many charters to honest indigent people in different parts of the kingdom.

Every lamb is blacker than its mother.

The grey coat becomes not every man alike. (*f*)

The wren never laid a large egg.

40 I cannot make out two sons-in-law from one daughter.

There is no flood without an ebb.

None but the simple despair, and the faint-hearted  
can never obtain the favour of a wise woman.

A few hairs will not cover the whole head.

What is necessary, cannot be said to proceed from  
vanity.

45 All are not virgins who wear their own hair. (*g*)

Even the sow will keep its own sty clean.

Whether in strath or glen, the cow's milk comes from  
her chops. (*h*)

It is but a riddle unsolved, the dream of the night.

The pigs delight, pluck and eat.

50 Good sense makes the fire light. Good order up-  
holds a city. The race of the false is soon extinct.

Neither are they well seen to.

No man ever laid up any thing, but found a use for it.

No two ever blew fire, but it burnt between them.

You cannot mount your horse without leaping over (*i*).

Women and priests are natives no where.

55 We will not make a song of it.

No man put his shoulder to, but pushed it through.

The fellow will not lie before his children.

Request bears no blame.

(*g*) Young women in the Highlands never used to wear  
linen upon their heads till after they were married, or had  
connection with men; hence the above saying.

(*h*) Or, "The cow gives milk in proportion to her  
food."

(*i*) Said of a man who over-reaches his purpose.

Cha'n 'eil fios ciod an cloidheamh a bhios, san truaif  
gus an tarruingear e.

60 Ceanfaighidh na h uile fear an droch bhean, ach am  
fear aig an bi i.

Cha'n 'eil greim re ghabhail a dh' uifg no da theine. (k)

Cha bhi fuachd air ualach air fuairid an la (l)

Cha b' ann mar fhuair Macrùsgail na mnaibh.

Cha mhiest fgeul math aithris da uair

65 Cha robh math no olc riamh gun mhnai uime.

Cha'n 'eil mo theangai fo' d' chrios.

Cha luaith duine gu leas, no gu aimhleas.

Cha leig an leifg da dedin, duin' air flighe chòir am  
feast.

Cha dean corag mhilis im, no glucamoirre càis.

70 Cha lugha uchdaich no leodhaid.

Ceist bradaig air brèugaig.

Cha'n aithnich thu 'n t-each breac mar fhaic thu e.

Ciod a b' àill leat fhaighinn ann nead an fhithich ach  
am fithich fein.

Cha'n fhad uat a chuir thu'n athais.

75 Cha'n e goga nan ceann a nì 'n t-iomram.

Cha chuirin mo thuagh bheirneach ann do choile  
chrionaich.

Cha seal cu roimh chnaidh.

Co air bith an caoireach, 's mis, an-cneathalach.

Cha mho air e, no air sean each athair.

80 Cha lugha air Dia deir 'n la no thoifich.

Co fgiath dheth 's a bha'n losgann riamh do na chliath  
chliat.

(l) Equal to the proverb. "Fire and water are good  
servants, but bad masters."

It is not known what sword is in the sheath, until it  
be drawn.

50 Every man can manage an ill wife, but he who has her.

No hold can be taken of water or of fire. (k)

The proud despise to seem cold, on the coldest day.

I did not get it as Macrusgal got the women. (l)

A good tale is not the worse of being twice told.

65 There never was good or ill without a woman concerned.

My tongue is not under your girdle.

Man goes not faster to his good than to his ill.

Laziness will scarce ever permit a man to do a good  
turn.

Sweet finger will never make butter, neither will a  
glutton make cheese.

70 Up hill is no longer than down hill.

“ Ask Jock Thief if I be a liar.”

You cannot know a pye balled horse, unless you see  
him.

What could you expect to find in the raven's nest,  
but a raven.

You have not put the reproach far from your own  
door.

75 It is not the nodding of heads that makes the boat  
row.

I would not put my chopped ax in their rotten wood.

A dog howls not when struck with a bone.

Whoever is guilty, I am the sufferer.

He is no more to him than his father to an old horse.

80 Not less to God is the end, than the beginning of the  
day.

As glad to be rid of it, as the toad of the harrow.

(l) When one asketh a compliment of any thing he had  
a desire for, he is answered as above, meaning that he  
did not get it for nothing, as Macrusgal got the women.

- Cuid an t-fearraich do na chliatha. (*m*)  
 Cha 'n ionan tagradh do dhuine, faighinn mna 's ga  
 trèige. (*n*)  
 Cha'n 'eil deathach an tigh na h-uifiaig.
- 85 Ceannaich mar t-fhèum, is reic mar t àillis. (*o*)  
 Cha'n e cheannach a roinn e.  
 Cha leannan oifich i.  
 Chi dithis barrachd air aon fhear (tuille.)  
 Cha 'neil a dh' uail air an t-fid' ach am fear a dh'  
 fhaodas a cheannach.
- 90 Cha robh thu riamh gun do bhiadh 'fa mhuilinn.  
 Cha' n' eil ann ach bo mhaol oghar, is bo oghar  
 mhaol. (*p*)  
 Comhairle caraid gun a h-iarruidh, cha d' fhuair i  
 riamh meas bu choir dhi.  
 Cha' faothair bo laoigh do shaothair, no deadh  
 ghamhnaich.
- Cha robh thu stigh nar cha chiall a roinn.
- 95 Cha'n fhiach duine gun neart gun innleachd.  
 Cha' tuit caoireag a cliabh falamh.  
 Co mhear re ceann siamain re la gaoithe.  
 Cha sean do m' shean, 's cha'n og do m' oig thu. (*q*)
- Chan fhacas riamh a mhuc gun deiphir oirre (drip.)
- 100 Cha' n'eil re dheanamh air an dàn, ach an comb-  
 radh charamh gu caoin,  
 Cha tuig an sàthach an seang, 'smairg a bhiodh na  
 thràil do bhròinn.  
 Coram na Feine dhoibh. (*r*)
- Cha ruig fuachd argiod aimbeart (iomairt).

(*m*) Meaning a person doing nothing, as the foal only accompanies its mother while working.

(*n*) "Mony a bra word at marriage-making."

(*o*) Oportet patrem familias esse vendacem non emacem.  
*Cato.*

But the foal's share of the draught. (*m*)  
 There is a wide difference betwixt a man's stile at  
 courting a wife, and forsaking her. (*n*)

There is no smoak in the lark's house.

85 Buy only what you need, but sell what you please. (*o*)

He bought it not, *i. e.* He has it of kind.

She is not a fool's choice.

Two fees more than one.

Rich dress ennobles no man, since it is equally the  
 slave of every one whom chance has enabled to  
 purchase it.

90 You was never without your corn at the miln.

It is but a cow without horns that is dun, and a dun  
 cow without horns. (*p*)

A friend's advice unasked is undervalued.

Your journey is not like that of a cow with calf.

You was not at home when wisdom was dealt out.

95 He is little worth, who has neither force nor art.

Nothing can fall from an empty basket.

As wanton as a straw rope's end in a windy day.

You are neither old with my old, nor young with my  
 young (*q*).

You never see a sow but in a hurry.

100 There is nothing done in rhyme, but using speech  
 that's sweet and choice.

The fed understands not the state of the hungry; woe  
 to him that is a slave to his belly.

May they be matched with the *Feine*, or tribes of  
 Fingal. (*r*)

The poor man's money does not take cold.

(*p*) Said when a person thinks himself more unfortunate  
 than his neighbour.

(*q*) *i. e.* As you are none of my relations, I have no bu-  
 siness with you.

(*r*) *i. e.* To give them fair play, as Fingal's men gave  
 each other.

Cha bhuidheach gach ro dhìlis, 's mairg a threabhas  
air aon dhlis.

105 Cha bhi mian dithis air aon leistir (bord).

Cha bhi nair aig caol gortach.

Cha'n fhacas riamh meaghairn mhor, nach robh na  
dhèidh dubh-bhròn.

Cha chroider fear fial gu's an ruigear a chùl.

Cuidich fein leat, is cuidichidh Dia leat.

110 Cha deanar leas caraid gun faothair.

Cha mhac an ait an athar thu.

Caitheadh criontaig air a cualaig.

Cleas gileadh nan cual, cual bheag is tidhinn tric.

Cha d' chuir Fionn riamh blàr gun chumhadh.

115 Cha daor am biadh ma gheabhar e.

Cha ghille mar umhailt.

Cha bheir gad air aireachas.

Cha d' thèid anam a mac bodaich le mùfuig.

Cha tig fuachd gu h-earrach, cruas no droch cean-  
nach.

120 Cha robh fo, riamh gun mhàoidh.

'S fearr a mhaoidh no dhìbire.

Cha chìn barag air cuid cait.

Cha' n'eil agams, ach ofan gearr dheth, ach tha triub-  
has fad agad dheth.

Cha do chuir Dia riamh beul chum an t faoghail, gun  
a chuid ma chomhair.

Cogar na bann-ghrudair.

125 Chailleadh tu do chluasan mar bhiodh iad ceangailt  
riut.

Cum an fhèil air an laeth.

Cha'n 'eil uail an aghaidh na tairbhe.

Cha luath a feuireas an tinn diot, no thoifichis an  
tachas ort.

Cha deanar beanas tighe air na fraitheamh falamh.



Every relation is not a friend; unhappy is he whose trust is in his relations.

105 Two persons find not their favourite dish at the same table.

The needy must not be bashful.

There is seldom much joy, without some grief at hand.

It is not believed the liberal can be drained till his pocket is turned inside out.

Do your best, and God will help.

110 The service of a friend is not done without trouble.

You'll never fill your father's footsteps.

The meanly parsimonious spends his means without satisfaction.

The carrier's motto, Little at a time, and often.

Fingal never gave battle without having cause to lament.

115 Victuals are never dear, if to be had.

He is not a servant that will not obey.

One may repent, but he cannot recall.

Threats never kill.

Cold and dearth come not till spring.

120 If you have, it will be grudged.

Better grudged, than not had.

There will rise no cream on the cat's milk dish.

I have but short hose of the web, but you have long trousers of it.

God never sent the mouth without the meat.

The ale-wife's whisper soon turns loud.

125 You would lose your ears, if they were not fixed to your head.

Keep the fair on the fair day.

Pride does not spurn profit.

No sooner sickness leaves you, than itching attacks you.

It is hard to make good house-keeping from empty presses.

- 130 Cnaidh mor do dhuine gionaich.  
 Cha deach ceann fir math tigh'e riamh air an otrach  
 (aoilich.)  
 Cha suaitheantas corr air cladach.  
 Céad na caillich d' an laogh mhear.  
 Cha'n 'eil tuile feum ann gliocas an duine bhochd,  
 no caisteal am fàsaich.
- 135 Cha'n 'eil di-cuimhne ann, is boich' no 'n di-  
 chuimhne ghlèighteach.  
 Cha' n'eil airc ann gu airc na h-áinis.  
 Cha chuir thusa toll, nach cuir mise tarag.  
 Cha'n e mhèad a bhuaicheas, is cha'n e ghile  
 ghràdhaichis.  
 Cha ghileadh ghradhaicheas, cha bhuidh bhuaigh-  
 icheas.
- Cailear bo an droch mhuthaich, a feachd bliadhna  
 roimh mhighich.
- 140 Cha tabhair duine rath air eigin, 's gheibhear e gun  
 eigini dir.  
 Cha deanar buanachd gun chall;  
 Cha ghlè an dall an rathad mor.  
 Clach an ait an uibh, is,  
 Corc an ionad cuinnfair.
- 145 Cha 'n 'eil ann ach comhad a gheoidh bhric is a  
 mhathar.  
 Cha 'n e fealbh na feadalach a faotain.  
 Cha'n ionadh duine dall a dhol le h-ald no le craig,  
 Ach fear do 'n aithne a choir, is nach dean do  
 dhèidin ach ro bheag.  
 Cha 'n 'eil do dhuine fona ach a bhreith, is biodh  
 duine dona na lom rith.  
 Ceann goimh air madain earraich is maireg a  
 chailleadh a choamh cahraid.
- 150 Ceann goimh air madain earraich; is ceann coin  
 air mada balaich (mac na caillich).

130 The great bone to the greedy man.

The head of a good landlord was never laid in the dirt.

It is no wonder to see the heron at the water side.

Quitting hold, as the old wife did the wanton calf.

The wisdom of the poor man is like a palace in a desert.

135 No forgetfulness is more commendable than a careful laying up.

No poverty like entire want.

You shall not bore a hole, but I'll find a nail for it.

Bulk is not beauty, nor white the most lovely.

Yellow is not the most victorious.

The ill herded cow is lost seven years before the time.

140 A man cannot force good luck, but will meet with it unforced.

There is no gain without loss;

Neither can the blind make his way without a leader.

A stone in place of an egg, and a knife in place of a sword.

145 It is but the comparison of the spotted goose and its mother.

The luck of a treasure, does not always consist in the getting of it.

It is no wonder to see the blind fall over a rock, or into a river, but woe to him who follows not the right when his eyes are open.

A lucky man needs only to be born, but the naughty struggles in vain.

Woe to him who would lose his friend for the stormy appearance of a spring morning.

150 A spring morning has a surly beginning, and the appearance of a fool is like a mastiff.

Cha 'n 'eil ann ach fear re caomhna 's fear re eithe.

Cho teomadh re Coibhi Druidh.

Cha d' fhuair Conan riamh dorn gun dorn a thoirt  
g'a cheann. (r)

Cha bhi tom no tulaich,

No cnocan buidhe fèurach ;

Nach bi feal g'a fubhach,

Is feal ga dubhach dèurach.

155 Cinnidh a chriantachd 's theid an ro-chriantachd a  
dholaidh.

Cha tig air a choluin nach fhaodar fhuing.

Cha d' dhùin doras nach d' fhoisgail doras da.

Cha bhi mo ruin g'a m' losga.

Cairdeas Chonain ris na deonabh.

160 Cha bhi cuimhne air a mhath a bha, ach cuimh-  
neachar gu brath, a math a bhios.

Cha bhinn teanga leam leat,

Cha bhiodhain la uat, is la agad,

Cha ruigin grinneal mo ghraidh,

'S cha chagainin cùl mo chompaniach.

Clacha dubh an aghaidh fruthabh.

Cha'n thaigh fear mabaidh mobh.

Cleachd a nì teomadh.

165 Cordadh a rèabas lagh.

Ceilichidh feirc aineamh.

Comhaltas gu cèud, is càirdeas gu fichid.

Comhalt nach dearbh ait, 's mairg a dh' àraich  
duine riamh.

(r) Conan was under a vow not to receive a blow from  
any without returning the compliment, which obliged him to

There is but one man gathering and another spending:  
As dextrous as the Arch Druid.

Conan never got a stroke but he returned a stroke. (r)

There is no place whatever, without its share of mirth  
and woe.

155 The saving will increase his store, but the too saving  
will destroy it.

Nothing will come on your carcase that you may not  
bear.

No door ever shut, but another door opened.

I will not suffer my desire to burn me.

The kindness of Conan to the devils.

160 No one minds the good that was, but every one  
minds what is to come.

I would not be of a deceitful tongue,

I will not be one day for you, and another against  
you ;

Neither would I torment my love,

Nor would I backbite my companion.

Striving against the stream.

He who has an impediment in his speech, will not be  
respected.

Practice makes perfection.

165 Concord bereaves the law.

Charity concealeth faults.

The relation of fostering connects with a hundred,  
that of blood only to twenty.

Woe to him who trains up a foster son, who standeth  
not his part.

fight the devils, *i. e.* to give them as bad as they brought,  
on stroke about.

- 'S caomh le fear a charaid, ach 's e smior a chroidh a chomhalt. (s)
- 170 Cha bhi donas toirteach (dòrtach).  
Chaillear na b' fhearr leam, 's cha b' fhearr beo e.
- Cha chinn fear air an rathad mhor ;  
No coineach air a chloich a bhios g'a sìr ghluaise.  
Cha chreid thu' n t-aog gu's am faic thu' n t-adhlac.
- 175 Chuala mi chuag gun bhiadh am bhroinn ; chunnaic mi 'n fearrach is a chul rium ; chunnaic mi 'n t-feilchog air an lic luim ; dh' 'ainich mi nach rachadh a bhliadhn' ud leam. (t)
- Cha d' theid plàid air bagairt.  
Cha 'n 'eil maith gun mhileadh.  
Cha d' òil an sagart ach na bh' aige.  
Cha bhi báil air aran fuint', no air fodar buailt'.
- 180 Cha d' thainig èun glan riamh a' neid a chlamhain.  
Cha d' thug leis an truail, nach d'fhuair leis a chloidheamh.  
Cha d' thug sàr nach d' fhuailing sàr.  
Cha 'n 'eil ann n'as measa no deire ghreinein chorc\* (fiolman).  
Cha 'n oil leam cneid mo leas mhathair.
- 185 Cha tabhair thu 'n aire gus an d' theid am bior 'fan t-sùil.  
Cha chuir e neach air bith air falbh le croidh goirt.  
Cho chuimfeach lamh re Conloch.  
Cha 'n iad' na rò chleirich is fearr.  
Cha bhi luathas agus grinneas.
- 190 Cha 'n 'eil eidir an t amadan 's an duine glic, ach tairgfe mhaith ghabhail nar gheibh e i.

(s) These proverbs express a peculiarity of manners in the Highlands of Scotland; chieftains in Scotland were in use to foster their heir with poor people that had a promising son, who would be a fast friend to the young chieftain at all times.

- A man's kinsman is dear, but his foster brother is a part of his heart. (s)
- 170 The sorry fellow is never ready to give.  
I have lost whom I would have preserved, but who would not have been better alive.  
Grass cannot grow on the high way ;  
Neither will a rolling stone gather moss.  
You will not believe death till you see the burial.
- 175 I have heard the cuckow with a fasting stomach ;  
I have seen the foal from behind ; I have seen the snail upon the bare stone ; I knew that the year was not to be favourable. (t)
- No plaister is applied to a threat.  
There is no good that may not be marred.  
The priest drank no more than he had.  
Bread when baked, and straw when threshed, are little spared.
- 180 A clean bird comes not from the kite's nest.  
They never provoked with the scabbard, who did not receive with the sword.  
None gives provocation but gets with a return.  
No refuse is worse than that of the corn pickle \*.
- I pity not the sigh of my step-mother.
- 185 Ye do not take heed till the prick is in the eye.  
He will let none go with a sorrowful heart.  
As unerring as the hand of Conloch.  
The greatest clerk is not the wisest man.  
Good and quickly seldom meet.
- 190 There is no difference between a wise man and a fool, but take the good when it is offered.

(t) These are bad omens among the superstitious ; many ridiculous observations, still held by them, had their rise in time of Heathenism ; those who cannot otherwise account for them, fatter them upon the Roman Catholics.

\* Said of mean gentry.

- Cha 'n ann do n' ghuin an gàire.  
 Cha tuig oig aimbeart, 's cha tuig amadan aimhleas.  
 Cha bhi uail gun dragh, a's cha bhi sin dragh ris.
- Cha 'n 'eil eidir duin' is tuile fhaotain, ach na th' aig a chaitheadh.
- 195 Cuir ceann na muic re tar an uircean.  
 Cha 'n ionan iùl do dhithis, no shlighe do thrùir.  
 Coidhlidh duin' air gach cneadh, ach a' chneadh fein.  
 Cloidheamh an laimh amadain, is flacan an laimh oifich.  
 Chuid nach eil air an t flinneag, tha e air a cliathaich.
- 200 Codal a mhuilear is an t-uisge dol feach.  
 Cha'n ann an uchd a' mhathar a' bha e.  
 Cha chuir e bhuinig air a bhrògan.  
 Cha cheil cèaraich a dhìsten.  
 Cha'n oic a chreach as an gleithear a leath.
- 205 C'àit am biodh na puirt, nach faidheadh na clàrfairin iad.  
 Cha dean cas laidir nach ith bru mhor.  
 Cha dean aon fmeorach samhra.  
 Cha d' thilg le 'leath laimh, nach do thionail le dha laimh.  
 Ciod is misd duin' a chreach', mar lughaid' a phor e??
- 210 Chuir e bhàt air acar.  
 Cha d' fhag e clach gun tionda.  
 Co eolach 's a tha 'n ladar air a phoit.  
 Cha'n e mo charaid a ni m' aimheas.  
 Cleamhnas am fogasg is goisdeachd am fad.
- 215 Cha d' rinn theab riamh fealg.  
 Ceist an fhithich air an fhionaig.  
 Cha bhi braitheachas gu mnai no gu fearann.  
 Cha'n abair mi mo bhrathair, ach ris a' mhac a rugadh  
 o m' mathair.  
 Cha bhi seasamh aig droch bheart.



Smiles are not companions of pain.  
 The young do not foresee want, nor fools danger.  
 Pride has its trouble, and we will not be troubled  
 with it.

Nothing hinders a man from getting more, but the  
 spending of what he has.

195 Set the sow's head to the pig's tail.

Two are not of one mind, neither are their geniuses  
 alike.

A man will sleep upon every disaster except his own.  
 A sword in the hand of a fool, and a staff in a foolish  
 woman's.

What does not cover the shoulders may cover the ribs.

200 As the miller sleeps while the water goes past.

He was not in the arms of his mother.

It will not put a sole on his shoe.

A dextrous gamester will not conceal his dice.

The plunder is not so bad, from which the half is  
 recovered.

205 Where was the music, that the harpers could not  
 find it.

The strong foot will not find more than the big  
 belly will devour.

One swallow will not make summer.

They never threw away with one hand, who had  
 not occasion to gather with both.

What harm in the robbery, if we are not the poorer?

210 He has brought his boat to an anchor.

He left no stone unturned.

As intimate as the pot and the ladle.

He is not my friend who does me harm.

Marriage at hand, and gossiping afar off.

215 Almost never killed the game.

The raven's appeal to the crow.

There is no copartnery in women or land.

I shall not call him my brother, but a son born of  
 my mother.

There is no stability in evil deeds.

220 Cha d' thèid an feannach na 's faide na bheir a chafan e.

Cha' n'eil beart an aghaidh na h'èiginn.

Cha'n fhiach fgeul gun urrain.

Cha toir a bho do 'n laogh ach 'na th' aice.

Cha bhrios mallachd cnaidh.

225 Cha lian beannachd brù.

Cha d' fhuair neach riamh a thuarasdal, gus na choisìn e, e.

Cinnidh mac o mhi altram, ach cha chinn e o'n aog.

Cha d' òrdaich Dia do 'n duine bhochd an da la cho òc.

Cha mheall an t uisg a chroich.

230 Cha d' fhaltair neach air a phiosfach.

Cha chaoir muc sheafg àl.

Cha robh bru mhor riamh na feis 'naith do neach eile.

Cha'n uradh mi ulag ith' is an tein a fhèid.

Cosmhuil re mo sheana bhrògan, fìr dhol a meas.

235 Cha'n fhacas air neach eile, nach bu choir dhuinn' a ghabhail thugain fèin.

Cha duine glic theid gu tric na bhail mhor.

Cha' choir an t-each glan a chuir thuige.

Cha'n 'eil an cuid 's an onair aca.

Cha d' theid àrdan na 'm ban fo 'n ùir.

240 Cha mhìst cùil ghlan a rannfachadh.

Cha d'rinn uisge glan riamh leann maith.

Codal na 'n con 'fa mhuilìn 's na mhnaibh a cìaradh.

Cha'n e cruadhach na atha fealltuinn fuidh.

Cha' n'eil dearbha gun d' fhèuchain.

245 Cha fàsamh a bhreug ach air leath-chois.

Cum do chu re leagadh.

Cha lugha na foill no na freacadain.

Chad' fhuair seathadh nach d' fhuiling nàire

220 The fox will run no farther than his feet will carry him.

There is no fence against necessity.

A tale that is not vouched, is not to be minded.

The cow will not give to the calf but what she has.

Curfes break no bones.

225 Blessings do not fill the belly.

No man gets his wages till he earn it.

A child may grow under bad nursing, but cannot escape death.

God never ordered the poor man to have two days alike ill.

The water cannot bereave the gibbet.

230 None ever prevented his fate.

A barren sow is never kind to pigs.

The big belly was never liberal to others.

I cannot swallow meal while I blow the fire.

Like my old shoes, always growing worse.

235 We never saw befall another, what we may not expect may befall ourselves.

He is not a wise man that goes too often to the hall.

It is not fit to drive the willing horse.

They have not got their means and honour too.

The pride of a woman will not be smothered.

240 A clean corner is not the worse of being searched.

Pure water does not become ale.

The sleep of the dog in the mill when the women sifts meal.

What makes the kiln dry the corn, is not looking below it.

There is no certainty without trial.

245 A lie standeth but upon one leg.

Keep up your dog till the game starts.

The enemies are no fewer than the guard.

They never met with loss, who did not suffer blame.

177 Tha' n an-fhocair is an t an-fhocal aige.

250 Cnuasach na crainiaig.

Cha'n ann gun fhios c'ar fon a ni 'n clamhan féid.

Cuir innt' a's cuiridh 'n saoghal uimpe. (w)

Cho mhaith 's fhiach a meirleach a chroich:

Cha dubhairt Dia na thuirt thu.

255 Cha'n fhac thu bo do d' chrodh fein an diu.

Cha'n 'eil e beag boidhich no mor granda.

Cha ghleidhe tu clach 'sa chladach.

Cath ceann an teallaech. (x)

Cha robh am bolg falamh riamh fàthach.

260 Cha d' fhuair fuil ghionnaich riamh cunarach  
maith.

Cho chorrach re ubh airh droll.

Cha d' thig on' mhuic ach uirciain.

Cha leig duine da dheoin 'a chòir le duine beo 'sam  
bith.

Cha teich earb le faicfin.

265 'Chailleach an gabh thu 'n righ?

" Cha ghabh, 's nach gabh e mì."

Cha'n fhaidh tu fo, ge b, e 'n righ brathair do mha-  
thar.

Cha robh do chuid riamh air chall.

Cho gheal re sneachd na h' aon oiche.

Cha'n eil ach a leath-taobh ris.

270 Cno o uachdar a mhogail.

(w) The back will trust, but the belly still will be cra-  
ving.

(x) The famous Hay, who turned the chace upon the  
Danes, at the black battle of Luncarty, in the time of  
King Kenneth the Third, was brought before the king,  
and being asked if ever he was in a hotter battle, to which  
he answered, that he had a worse one every day at home,  
viz. " The fire-side battle," a scolding wife, crying chil-  
dren, and little or nothing to give them: the king told

They have both the skaith and the scorn.

250 The store of the hedge-hog.

It is not for nothing the glede whistles.

Feed, and let the world clothe. (*w*)

As well as the thief is worth the gallows.

God has not said what you say.

255 You have not seen a cow of your own to-day.

He is neither little nor handsome, neither ugly nor great.

You would not find a stone among the gravel.

The fire-side battle. (*x*)

The barren womb was never satisfied. \*

260 A covetous eye never got a good pennyworth.

As tottering as an egg on a staff.

There comes not from the fow but a pig.

No man, if he can, will give his birth-right to any man alive.

A roe will not take flight for being in sight.

Old woman, will you marry the king?

265 "No, for he will not marry me."

You should not get this, if the king was your uncle.

Your share was never lost.

As white as the snow of one night.

He has but one side to the cause.

270 Take a nut from the top of the cluster.

him, that, as a reward of his valour, he would give him his choice of a hound's race, or a hawk's flight of ground. He chose the latter, which was let fly from Balthyock, *i. e.* the hawk's town, and encompassed eight miles of the best land in Scotland, round Errol, formerly possessed by the illustrious family of Hay, descended from the brave Hay, who defeated the Danes with his yoke, which is the arms of the family. *Buchan, Abercromb. &c.*

\* Solomon.

Cha bhi.ath-sgeul air an droch sgeul.

Ciuidh tu air a chluais is buidhre e.

Cha dean sinn cruit chiùil deth.

Ceart na cleire r'a cheile.

275 Cadal a chlàrfair feachd ràighin gun f haireach.

Cha chluinn e 'n ni nach binn leis.

Cha mi thar lus.

Cha 'n 'eil doras gun laib, is cuid aig am bheil a dha.

Cha tuit guidhe air clach no air crann.

280 Cha 'n f haighear an diu air ais an dè.

Chuir iad am balganfuain fo cheann. (y)

Cinnidh scuit faor am fineadh.

Mar breug an f hàisdin.

Far am faighear an lia fàil,

Dlighe flaitheas do ghabhail. (z)

Cha d' thugadh i dèirc do 'n dall air muin a chrù-  
baich.

Cha 'n 'eil fèil no faighidhir, air nach faighir Maol  
Ruanaidh. (aa)

285 Cha bu laogh air bheul-thaobh maofaig e. (bb)

Cha d' theid e timchiol a phris leis.

Cha chreach e dùthaich.

Cha d' thig a faoghach le goc, ach an deoch a bhios  
ann.

Ciod a dh' iarradh tu air be ach gnòsd?

(y) The changes a caterpillar undergoes till it becomes a butterfly are well known. The above proverb, said of a person who indulges himself in too much sleep, alludes to the quiescent state of that animal, when it is inclosed in something like a bag, here called the *sleepy bag*.

(z) The prophecy of the Scots marble chair carried from Scoon by Edward Longshanks to Westminster.

I never remember to have heard the word *Scot* in the Gaelic language, except in these lines; it must there-

Ill news will not bear twice telling.

You will hear it in the deafest ear.

We need not make a sounding harp of it.

The redress which the clergy give against each other.

275 The sleep of the harper, a year and three quarters  
without wakening.

He hears not what he likes not.

I stepped over a weed.

[ There is no door without a puddle, and some have two ]

Curse fall not upon stones or sticks.

280 You cannot to-day recall yesterday.

They have put the sleepy bag below his head. (y)

The Scots shall brook that realm as native ground,

If weirds fail not where'er this chair is found. (z)

*Ni falat fatum, Scoti quocunque locatum,*

*Irvenient lapidem, regnare ibidem.*

She would not give alms to the blind on the cripple's  
back.

There is neither market nor fair, but Maolruani will  
be there. (a a)

285 Her child will not be like a calf before a heifer  
when it comes. (b b)

He would not go about the bush with it.

He will not plunder a country.

There comes not from a bad cask, but such drink as  
is there.

What could you expect from a cow, but her low?

fore be a name given us by strangers, probably in opprobrium. If allowed to be Gaelic, it would appear to come from the word *Scòd*, i. e. pride, the English generally giving the people of Scotland the epithet of *proud*. *Boeth. Buch. Abercrom. Keating's Hist. of Ir. Toland, &c.*

(aa) A nick-name for a foolish woman who frequents fair and other diversions too much.

(bb) Said of an old maid when got married.

- 290 Cha'n fhaighir maith gun dragh.  
 Cha b' e 'n cu ma chnaidh e.  
 Cha'n fhuing an onair clùd.  
 Cha teich ach claghair, is cha'n fhuirich ach fèipeir.

CUMADH an TRIUBHAIS.

- Cromadh gun ghainne'sa chaol; aon eanga deug  
 fan ofan; seachd eang am beul a theach; is tearc  
 neach do-nach foghainn; air a chuma' gu dìrich; agus  
 a cri na ghobhal\*.
- 295 Cluich a chuilein ris a mhial-chu.  
 Cha d' ith na coin an aimsir.  
 Croidh circ an gob na h airc.  
 Co iocar re luch fo chasan a chait.  
 Cha'n iongna gangaid àidh a dhol an t fliabh,  
 Ach is iongna, ath-bhean tighe bhi gun chial.
- 300 Cha choisin balbhan earasaid, is cha'n fhaidh ama-  
 dan oighreachd.  
 Cha bhi Tòisich air Tirìnidh, is cha bhi Tirìnidh gun  
 Tòisich. (cc)

\* Perhaps some of these nails should be doubled.

(cc) A ridiculous prophecy, concerning an ancient family in Perthshire, now extinct; the tragical story of their being killed by the Cummings, may not, perhaps, be unentertaining to the reader.

About the beginning of the fourteenth century, great animosities had arisen betwixt this family and that of the Earl of Badenoch and Athole, which was said to have been occasioned by the Earl's lady, who is reported to have had a most voracious appetite; to gratify which, she was under the necessity of oppressing her tenants to an extreme degree. It is said that she devoured a choppin of marrow every day, besides a profusion of other dainties. By extravagancies of this kind, she so far reduced her estate, that her tenants were no longer able either to pay their rent, or till the ground; thus situated, she was obliged to have recourse to her more wealthy neighbours, by soliciting pre-



290 We obtain no good without trouble.

He is not a dog at his bone.

Honesty will not endure patching.

None but a coward will fly, none but a sneaking fellow will stay.

*The SHAPE of the TROUSE.*

Two full nails to the small of the leg; eleven from the haunch to the heel; seven nails round the band; there are few to which it will not answer, well shap'd all over; and three nails to the breech \*.

295 The play of the puppy with the greyhound.

The dogs have not eaten the weather.

The heart of a hen in the mouth of poverty.

As submissive as a mouse under the paw of the cat.

No wonder to see a naughty woman fall, but it is unseemly to see the mistress of a house play the fool.

300 The dumb person wins not the cloak with fair speeches, nor the idiot secure an inheritance.

Tirinie will never be without a Macintosh, neither will there ever be a Macintosh of Tirinie. (cc)

sents from them, which, to this day, in Scotland goes under the denomination of *thigging*.

After ranging the country in search of presents, she was giving an account to the Earl of her success among her friends, and that the great Macintosh of Tirinie had given her twelve cows and a bull.

This piece of generosity, instead of making him thankful for such a valuable present, only tended to excite his envy at the opulence of his neighbour; he dreaded his greatness, and from thenceforth devised his destruction; to facilitate which, he gave out that that gentleman had been too familiar with his lady; this he thought was a specious pretext, and a sufficient ground of quarrel, and only waited a favourable opportunity for executing his design, which he soon accomplished; he surrounded Macintosh's castle of Tomafuir, a short mile from his own castle of Blair Athole, in the silent hour of midnight, and most cruelly massacred the

Cha do threig Fion riamb caraid a laimh dheas.  
 Cha bhi 'm bochd fòghar faibhar.

whole family in their beds; this done, he seized upon his possessions, which, except his own, were the most extensive in that country.

Near Macintosh's place lived an old man, who held a small piece of land of him, for which he only paid a bonnet yearly, and always got his master's old one in return; for this reason, it is still called the Bonnet Croft, and the tenant was called the Big Stone Carle, because he built his house beside a large stone, which served as a side or gable to it.

This man was the first that entered his master's house after the murder; shocked at the sight, and overwhelmed with grief for the loss of his benefactor, in vain he examined their dead bodies, to try if there was any remains of life: At last he turned up the cradle where an infant lay, of the name of Owen, and, to his no small joy and surprize, found him alive, covered with sweat, and almost crushed to death with the weight of the cradle and cloaths; he carried away the child privately to his nearest relation by the mother's side, Campbell of Achnabreck, in Argyleshire. The old man who carried him thither had a watchful eye over him, and came often to see him; but, on account of the greatness of the Cummings every where in Scotland, it was thought prudent to conceal his birth for some time: At length he grew up to manhood, was a very promising youth, and an excellent bowman, which made his aged conductor entertain hopes of his being, some time or other, able to revenge the massacre of his family. Coming one time to see him, and perceiving his dexterity at hitting the mark, it gave him great pleasure; he now thought the boy fully qualified for taking the field against his enemy; "The grey-breast of the man who killed your father, is much broader," says he; and, with all the feeling of a faithful servant and dependent on the family, informed him of his birth, &c. The youth listened with the utmost concern; and feeling deeply for the treatment of his parents, could not refrain from bursting into tears, and implicitly gave himself up to the

Fingal never deserted the friend of his right hand.  
The poor inclined to luxury, will never be happy.

direction of his guardian. Being impatient for the recovery of his birthright, and the punishment of the perpetrators of the massacre, he, in conjunction with his venerable friend, solicited his relations for a select band of warriors to recover his possession, which was readily granted. Accordingly, thirty men well armed were raised, who immediately set out, and arrived at his own castle, where they remained till he got intelligence from his nurse. Calling at her house late in the night, she was diffident of admitting him, until he breathed through the key hole of her door, that she might be sure he was no impostor; and being told that his adversary, with his train, were making merry at a house just opposite, he divided his small army into two divisions, one of which was posted betwixt Cumming and his castle; and the other, commanded by Owen and the old man, went to attack him. Cumming fled to his castle, where he was met by the other division, who saluted him with a shower of arrows, at which he was forced to fly up a narrow valley, called Glen Tilt, hotly pursued; one of his men blowing his nose, got it shot off at a small brook called Aldan Sroin an duine, *i. e.* The nose man's brook; another man being shot through the belly, at a brook called Ald na marag, *i. e.* The pudding brook, because his entrails came out.

Owen took a near cut round a hill, and got before Cumming, where he waited for his coming up. The old man at his approach (Cumming's), who by this time was only accompanied by two men, said "There comes the great Cumming the murderer of your family; if you let him escape, you will certainly fall by my hands;" at which Owen drew an arrow, and nailed Cumming's hand to his head as he was wiping the sweat off his face, from the other side of a small lake called Loch-loch, where a cairn was raised to his memory, still called Cumming's Cairn.

Whether the above happened before or after the war betwixt the Cummings and Macintoshes in the north, I cannot exactly determine; but much about that time, a

Cha 'n 'eil cleith air an olc, ach gun a dheanamh.  
 305 Cha 'n 'eil faoigh gun choi'meas.  
 Cnoic, is uifg', is Ailpeinich. (*dd*)

desperate battle was fought betwixt the two clans at Leac na Maigh, near Moy, not far from Inverness, where the Cummings were defeated with great slaughter. This did not, however, end the quarrel. As Macintosh on his way home passed through a wood, his servants (who had gone a considerable way before their master), were found hung up upon the trees at the way side when their chief came up. At last Cumming of Rait pretended to make peace; and, with an intention to destroy the whole clan, he invited Macintosh with his followers to a feast. Macintosh was to be placed at the head of the table, and Cumming himself was to be at his right hand; the rest of the clans were to be seated in the same manner, *i. e.* a Cumming on a Macintosh's right hand, from the chief down to the lowest man, as a particular mark of the friendship now commenced between them; a bull's head was to be brought in as a signal to the Cummings, for every man to stab his left hand neighbour, being a Macintosh. But, unluckily for Cumming, he revealed his design to a gentleman who was a well-wisher to Macintosh, and for the better security took his oath to keep it secret; the gentleman, however, contrived a method to reveal it to Macintosh without breaking his oath. As they were walking in the fields, he desired Macintosh to stand on one side of a large stone that lay in their way, while he went to the other, and, in Macintosh's hearing, told Cumming's plot to the stone; upon which Macintosh convened his clan in all haste, who were no sooner got together, than an invitation was sent for them to the feast, and, according to the custom of the times, it was cowardly not to accept of it. Accordingly they went well prepared: Cumming met them on the way, and told them his method of entertainment, and hoped they would be so kind as to comply with it. Macintosh answered, that he would not; but, on the contrary he would give Cumming the preference, otherwise he would not enter; Cumming with some reluctance at last agreed to it; both clans seated themselves according to this last proposal; the Macintoshes

The best concealment of evil is not to commit it,  
 305 None so brave without his equal.  
 Hills, waters, and Macalpins. (*dd*)

had their eye constantly on the door; at last the bull's head appeared, and the Macintoshes drew their daggers, and treated the Cummings in the same manner in which they were intended to be treated themselves.

By private quarrels of this kind, and their opposition to King Robert Bruce, that great and powerful clan were almost cut off.

I have gleaned this story from the common tradition of the country, and although it has much the appearance of a romance, yet it is founded on truth.

(*dd*) Meaning that the Macgregors, also called Macalpins (from King Alpin their ancestor) are as old as the hills. They are descended of Prince Gregor, third son of King Alpin, son of the celebrated Achaius, King of Scotland.

“ Sliochd nan righribh dùchasach,  
 “ Bha fhios ann Dun Staiphneis,  
 “ Aig an robh crun na h- Alb' o thus,  
 “ 'S aig am bheil dùchas fathasd ris.”

“ Children of those native royal sires,  
 “ Who at Dunstaphnage' ancient spires,  
 “ From first the crown of Albion bore,  
 “ Which still you love, because your fathers wore.”

They have often matched with the royal family of Scotland, and once with that of Ireland, with the families of Argyle, Breadalbin, Lindfay, Macintosh, Macdonald of Keppoch, Cameron of Lochell, Macfarlane of Macfarlane, Macarthur, &c.

There are several great clans descended of them, *viz.* Grants, a great and respectable clan, Macnabbs and Grierfons, as also several lesser clans or surnames, as Grieg, Gregory, Macaulay, Skinner, Goodlad, or Goodlet, Roy, Cairns, &c.

## D

**D**IONGAM fear mo dh' fhuireas mi, agus fuiligearm  
teiche.

Dh' aithnich mi gar meann a bheireadh a ghabhar]

Da thrian buine baranda.

Dleafaidh arm uram.

5 Dhuraige tu mo luath le uisg.'

Dithis a chuir cuideachd agus am bualar'a chèile.

Deire nan seachd fatharn ort.

Dean do ghearain re fear gun iochd, is deir e, " Tha  
thu bochd."

By their opposition to King James the Fourth (who headed a faction against his father) and insidious information of them given at court, they were forfeited till the restoration of King Charles the Second, when they were restored, but were again forfeited by King William for their adherence to the Stuart family. In this hard situation, they continued till they were again restored by act of Parliament, 1775.

During these forfeitures, they lost all their possessions, and were obliged to change their name; many of them have, since the above act, assumed their ancient name of Macgregor.

The Macnabbs, however, deny their descent from the Macgregors; but, from a bond of friendship entered into betwixt James Macgregor of that ilk, and Lauchlan Mackinnon of Strathardle, dated at Vir, 6th June, 1571, he acknowledges to be descended of the Macgregors; and by another bond of the same nature entered into betwixt the said Mackinnon and Finlay Macnabb of Bowaine, chief of the Macnabbs, dated at Kilmorie, 12th July, 1606, both

## D

**I**F I prove a man while I stand, you will suffer me to give up.

I knew it would be a kid that the goat would bring forth.

Two-thirds of the company must prevail in the point. Arms procure respect.

**5** You would wish to see my ashes scattered on the stream.

To bring two men together to knock them against each other.

The latter end of seven Saturdays be upon you.

Complain to a man void of compassion, and he'll tell you, "You are poor."

acknowledge to be descended of two brothers of old, and consequently of the Macgregors. The well known saying, "An t-Ab uaine Mac mhic Grigoira' Sron uaim," *i. e.* the pale coloured Abbot, son of Macgregor, from Stronuaim; together with that other saying, "Cha robh balach riamh do chloinn Ghrigair, no caile do chloinn an Ab;" *i. e.* there never was a clown of the Macgregors, nor a mean woman of the Macnabbs,—is a proof of this assertion.

The person from whom they take that designation was Abbot, and afterwards Bishop of Dunkeld.

It would appear that the Macaulays are not of the Macgregors, as mentioned above. Buchannan of Achmar says, that they are descended of the family of Lennox, in confirmation of which, he produces several charters, whereto Aulay, the Earl's brother, is witness; as also the said Aulay's son and successor, designed Duncan Macaulay, *i. e.* Aulay's son, knight; they were afterwards designed of Arncaple. *Hist. of Macg. Buch. of Achmar, Professor Ross's Hist. of Fam. of Suther. Doug. Baron. Pittscottie. Abercrom. Scots and British acts of Parliament.*



Dheanadh tu teaghair do roiniaig.

10 Deire mo sgeòil mo scuidse. (a)

Dubhairt clag Scàin, an rud nach buin duit na buin da. (b)

Dean do ghàradh far an d' rinn thu t-fhuarach.

Dean na's tige leat, is chì thu na's ait leat.

15 Duine gu h-aois is bean gu bàs.

Dheanadh fin e, ma'n dubhairt an cu ma na chè. (c)

Dean fanoid air do shean a bhrogan.

Dleasaidh foidhidin furtachd, agus tuig thus' mise,

Nàr is tinne 'n gad cuaile's ann is dual cha bri-  
feadh.

Dean do fhèanadh o 'n Diobhal is o chlann an tigh-  
earna. \*

20 Dù na comhairle g'a toirt far nach gabhar i.

Dheanadh e rud-eigin do dh' aon fhear ach 's beag  
a chuid dithis e, mara thuir Alastair uaireach ma'n  
t-faoghal. (d)

Dean cnuafach fan t samhra ni 'n geamhra chuir  
feachad.

Deoch an dorais. (e)

Deir gach fear, ochdìn! e fein.

25 Dean math air deadh dhuine, 's biodh deadh dhuine  
g'a rèir.

(a) Confess and be hanged.

(b) Scoon, the ancient residence of the kings of Scot-  
land; the bell of Scoon, meant the law given by the King.

(c) When the dog was desired to lick cream, he asked  
"Why?" "Because it is spilt," replied his mistress,  
"That would do it," says the dog.

\* Vide Allan Ramsay's Scots Proverbs.

(d) Alexander the Great went to the top of a mountain  
to have a view of it, and said as above.

(e) Some add, Deoch Chlann Donachaidh, the Robert-  
son's or children of Duncan's, drink, so called from their  
being descended of Duncan Crofd, a son of Macdonald  
of the Isles, hence the surname of Duncan. Struan is their  
chief; however, this is disputed by Robertson of Lude,



- You would make a tether of a hair: *(a)*
- 10 The end of my tale will be whipping *(a)*.  
 So rung the bell of Scoon, What belongs not to you,  
 meddle not with. *(b)*  
 Warm yourself where you grew cold.  
 Do your endeavour, and you will find what you wish.  
 A man to old age, and a woman till death.
- 15 That would do, as the dog said of the cream. *(c)*  
 Make game of your old shoes.  
 Patience merits relief.  
 When the rope is tightest, it is readiest to break.
- Pray that you may be preserved from the Devil and  
 the Laird's bairns\*.
- 20 The worst sort of advice is that given, where it is  
 not received.  
 It would be something to one man, but it is too  
 small for two, as Alexander the Great said of the  
 world. *(d)*  
 Make up a store in summer that will make the winter  
 pass.  
 Drink at the door; or the parting cup. *(e)*  
 Every one cries, alas! for himself.
- 25 Do good to a worthy man, and he will appear the  
 more worthy.

who holds out, that he is descended of the eldest son of Robert the First, of the name of Robertson, and that Struan was only descended of the second son, though by a daughter of Macdonald of the Isles. The present Lude's grandfather did not insist much upon that point, for which the late Struan, an elegant poet, complimented him with these beautiful lines:

Here lies the wonder of the ball,  
 A son of Eve, without a gall;  
 All Adam's offspring had been such,  
 Had he not trusted Eve too much.

*Doug. Baron. Struan's Poems. Buch. of Achmar, &c.*

Dean math air nec-dhuine is bidhidh neo-dhuine dha  
fèin.

Deas-uil air gach nì. (c)

Dheanadh tu caonag re do dha lurgain.

Dean math an aghaidh 'n uilc.

## E

**E**ISD re gaoth nam beann gus an traogh na h uif-  
geacha.

Eafacach a muigh is brèineach a steach.

Eidir an t fùdh 's an t flat.

Earbsa a cloidheamh brift.

↳ Eidir lamh is taobh.

Eidir am feur 's am fodar.

Eug is imrich, a chlaoidheas tigheadas.

Ealaidh gun rath.

Eidir am bogha 's an t freing.

o Eidir an long nodha 's an seann ruthadh.

Eidir leor is eatarus.

Eoin a chuir na choille.

Earrag chèilidh. (a)

(c) Or right about with the fun. An ancient custom  
still observed in drinking, &c.

Do good to a bad man, and he will see to himself.

Take the proper course in every thing. (c)

You would quarrel with your own sins.

Do good in return for evil.

## E

**L**ISTEN to the wind of the mountains till the waters  
abate.

Pleasant abroad, and surly at home.

Betwixt the bark and the tree.

'Trusting to a broken sword.

5 Betwixt hand and side.

Betwixt the grass and the straw.

Death and removings undo a family.

Music without luck.

Betwixt the bow and the string.

10 Let the new ship beware how she knocks heads with  
the old promontory.

Betwixt the two.

Send birds to the woods.

The gossiping stroke. (a)

(a) Said of one who is hurt at a visit.

## F

**F**EUDAIDH sin crois a chòir fan tuire.

Crois an tuire, crois an sguirre.

Far nach ionmhuin duine 's ann is fhus' èigneach'.

Fear urrad riom, ag iarraidh fuighil orm.

Faothacha gille ghobhain, o na h àird gus na builg.

5 Far nach bi nì, cailidh 'n rìgh a chòir.

Fear falamb 's e gu'n nì, fuidh e fada sìos o chàch;

Air mbeud a bheus g'a 'm bi na chorp, is iomad  
lochd a gheibhir dha.

Fear an ime mhòir, is e is binne glòir.

Faodaidh duine chuidithe gun a chluafan a shalacha.

Fardaidd na h-uile fear co riom e, ach ch'a'n fharaid  
iad cia fad a bha iad ris.

10 Fhuair e car troimh a dhheathaich.

Fad o 'n t suil, fad o na chroidh. (a)

Feuch an laogh blàr buidh dhamb, is na feuch a  
chuid damb.

Feasgar dh' a' nìchear na fir.

Faraid duin' a ghalar.

15 Fannan do ghaoth 'n ear, leannan an t fealgair.

Fàgaidh tu e mar ga m fàgadh bo buachar.

Fear na foille 'n iochdar.

\* Faoigh fir gun chaorich, is i 's faolaidh a gheibhir.

Farmuid a nì treabhadh.

20 Fear dubh dàna, fear bàn bleideal, fear donn dua-  
lach, is fear ruadh sceigeil. (b)

(a) *i. e.* Out of sight out of mind.

## F

**WE** may strike a back in the post. Nay, 'tis unlucky.  
replies the guest.

Where a man is least beloved, he is easiest over-  
thrown.

He has as much as I, yet asks a crumb of me.

The rest of the smith's man, from the hammer to the  
bellows.

5. Where nothing is, the king must lose his due.

The poor man sits far below the rich ;

Be he ever so virtuous, many faults are laid to his  
charge.

The voice of the rich is sweetest.

A man may feed without daubing his ears.

Every one will ask who made it, but few will ask  
how long it was in making.

10 He has got a tofs through the smoak.

Far from the eye, far from the heart. (a)

Shew me the calf white faced and fleek ; you need  
not show me his feeding.

At night it will be known who are men.

Ask a man to tell his failings.

15 The breeze of wind from the east is the delight of  
the hunter.

You quit it as a cow quits her stall.

Let the knave be kept under.

He who has nothing to give, is readiest to boast of  
his generosity.

Competition produces exertion.

20 A black man is bold, a fair man is troublesome, a  
brown man is like his race, and a red man is a  
scorner. (b)

(b) Like " Fair and foolish, black and proud, long and  
lazy, little and loud."

Fhuair thu fios an eagail.

- x Far am bi mnaibh bidhidh giosagan,  
Far am bi geoidh bidhidh iseunan.  
Fear na ba fein fa pholl an toisich.

25 Feumaidh na sithich fein a bhi beo.  
Far an laigh na fir 's ann a dh' eirighis iad.

Far nach bi na coin cha leigear iad.

Fùileach an tailiair shàthaich, làn spàin a chabhruich.  
Fios sithich.

30 Far nach bi na mic-uchd, cha bhi na fir-feachd.

Faòdaidh gnothach an rìgh, tidhinn an rathad a  
bhagair. (c)

Faòdaidh cat sealltuinn air rìgh.

Feuch nach gabh do shuil e. (d)

Far nach bi na fàillean cha bhi na cnodhan còinich.

35 Fèumaidh fear nan cuaran, eirigh uair roimh fhear  
nam bròg.

Fuilgidh gach beathach bhi gu math, ach mac an  
duine.

Far am bi deadh-dhuin' is duin' e cuid re cuideachd  
is na aonar.

Fàg cuid dithis feitheamh an fhir a bhios a mach.

Feumaidh gach beo, bheathachadh.

40 Far an taine 'n abhuin is ann is mo 'n fhuaim.

Fanaidh duine fona re sith, is bheir duine dona  
dui-lèum. (e)

(c) *Al. Ramsay's Scots Prov. - Mr. Ferguson, Minister  
of Dunfermline's Scots Prov.*

You know what it is to be afraid.

Where women are, you will find superstition.

Where there are geese there are gollings.

Let the owner of the cow go first in the mire.

25 Even the ravens must live.

Where the men have lain down, from thence they must rise.

Where there are no dogs, they cannot be set on.

The full man's leavings.

The boding of the raven.

30 Where there are no male sucklings at the breast, there will be no men for the war.

To do a good turn to the king, may come in the way of a beggar. (c)

A cat may look at a king.

Take it not with your eye. (d)

Where there are no bushes, there can be no nuts.

35 A man who is to lace a piece of hide on his feet, must rise before him who has shoes to put on.

Every creature, but man, can bear being well.

He who is truly a man, will be equally so whether in company or alone.

Keep a double portion for him that is abroad.

Every thing that lives must have the means.

40 Where the river is most shallow, it makes the greatest noise.

The fortunate man waits, and he shall arrive in peace; the unlucky hastens, and evil will be his fate. (e)

(d) Alluding to the idea that the eye has a fascinating power.

(e) *Pennant's Tour.*

- G**E fogasg duinn, is faisg oirn.  
 Ge d' fhaice tu fear a luidh le d' mhathair,  
 dh'innseadh tu e.  
 Greim fad 's grad bli ullamh.  
 Geallar faoigh do cheann cinnidh, is leigear dha  
 fein tidhinn g'a fhire.
- 5 Ge fogasg clach do làr, is faisg' no sin cobhair-  
 Choibhidh. (a)  
 Ghéibh céarc an scríbean rud-eigin, is cha'n fhaidh  
 cearc a chrùbain dad idir.  
 Gleadh a chlambain air na cearcan.  
 Ga h-olc an faor is math a fhliofag.  
 Gleidhidh airc innleachd, ge d' nach glè' i oighreachd.
- 10 Geine dheth fein a scoilteas an darach.  
 Ge d' threabhaidh tu dùthaich, chaithe tu dùthaich.
- Ge d' bhris thu 'n cnaidh, cha d' dheoil thu 'n smior.
- Ge d' is e 'n tigh, cha'n iad a mhuinntir.  
 Gleidhidh an t seannaich air na caoirich.
- 15 Ge math a chobhair an t sealg, cha mhath an faogh-  
 al an t sealg. (b)  
 Ge b' e bhios na fhear muinntir aig an t-seannach,  
 feumaidh e earba! a ghiùlan.  
 Ge d' is feird a chaillich a garadh, cha'n fheird i  
 scalda.  
 Ge d' dh' èignichear an sean-fhocal, cha bhreugaich-  
 ear e.  
 Ge dubh an dearcag 's milis i; ge dubh mo chail-  
 eag 's boidheach i.

(a) Coivi, or Ceasi, the Arch Druid. This is expressive of the profound veneration the people of old entertained of their guides. *Cesaus Druidarum.*—Bede.



## G

- T**HOUGH near us be nigh, upon us is nigher.  
 If you saw a man in bed with your mother, you would tell.
- Take long stitches, and have done with it.  
 Promise a gift to your chief, and trust himself with the finding it.
- 5 The stone clings not faster to the ground, than Coivi's help to the needy. (a)
- The hen that scrapes will find something, but the one that plies not her feet, will find nothing.
- The watch of the kite over the chickens.  
 A bad wright, but good chips.
- Necessity will make a shift, though it should not make an inheritance.
- 10 A wedge made of oak will cleave it.  
 If you laboured a whole country side, you would consume its produce.
- Though you broke the bone, you did not suck the marrow.
- Though this be the house, these are not the inhabitants  
 The watch of the fox over the lambs.
- 15 Though hunting be a good help, it is but a poor living. (b)
- Whoever is servant to the fox, must bear up his tail.
- Though the old woman be the better of a warming, she is not the better of being burnt.
- Though the old saying be gainsaid, it cannot be disproved.
- Though the berry be black, it is sweet; though my lassie be black, she is pretty.

(b) A modern proverb.

- 20 Gabhaidh 'm fluich, is cha ghabh a chlach.  
 Ga dubh am-fitchich 's geal leis ifeun.  
 Gabh an la math fad 'fa gheibh thu e.  
 Geallaidh am fear feumach, a ni breùgach nach faigh e;  
 Saolaidh 'm fear sanndach, gach ni gheallar gu'm  
 faighear.  
 Gheibhir deire gach sgeoil a nasgaidh.
- 25 Gheibh pronnas mar phronas e, is gheibh loman an-  
 lom dhonas.  
 Ge d' nach duin' an t aodach, cha duin' a bhios as  
 èugmhais.  
 Gaoire na caillich 'sa chùil dìanaich.  
 Ga cruaidh scarachduin, cha robh dithis gun deal-  
 acha.  
 Gach diùiras gu deire.
- x 30 Gach fear na ghreum.  
 Glas labhradh air inghean gun fhios; teangaidh  
 abhra dh' iomraicheas.  
 Ge d'thug thu bèum dhra, cha d'thug thu mìr dha.  
 Gream na h eafgain air a h-earr. (c)  
 Gabhadh iad do mo chrodh fa chlodach, nar bhios-  
 mo bhreacan air mo ghualain, bidhidh mo bhuaile  
 chruidh ann. (d)

(c) *Al. Ramsay's Scots Prov. Kelly's do.*

(d) Meaning that the person has nothing to care for; similar to the Latin saying, *Omnia mea mecum porto.*

Breacan, *i. e.* a party-coloured plaid, all tartan plaids are so callèd by the Highlanders, though they call thick-wauked cloth of which they make coats, Highland trouse, &c. Cath-d'ath; *i. e.* the fighting colour.

Breac is a general term for any thing that is variegated, spotted, or party-coloured, as breac, a fish; a bhreac, the small-pox; fear breac, a man pitted with the small-pox; each breac, a pye ball'd horse; breac-luirgnich, meazle shin'd; breacag, a cake, &c. &c. The names of places in which the word breac occurs in this island are no less numerous. Such as Braco, the Earl of Fife's title; Braco, and Inchbraco, in Strath Earn, above Pèrth; Achnainbrec, Barbrec, in Argyle-shire; Breacshabh, a place once belong-

20. Wet fuel will burn, but stones will not.  
 Though the raven be black, he thinks his birds fair.  
 Take the good day while it can be got.  
 The needy promises what he cannot perform;  
 And the greedy thinks what is promised will be  
 found.  
 You will pick out at last every story for nothing.
- 25 The liberal gets as he spends, but misery follows the  
 niggard.  
 Though dress make not the man, yet he is scarcely a  
 man that wants it.  
 Like the old woman's complaining in the safe corner.  
 Though separation be hard, there never were two  
 but have some time parted.  
 The worst is always referred to the last.
- 30 Every man in his strength.  
 When modesty forbids the fair to speak, she speaks  
 with her eyes.  
 He is readier to give a taunt than a morsel.  
 The hold of an eel by the tail. (*c*)  
 Let them pelt my cattle with stones from the chan-  
 nel; when my plaid is over my shoulder, my cow  
 fold is in it. (*d*)

ing to the chief of the Macgregors; Breacach and Ri-breac, in different places; as also Brecknock in Wales. Let me add, that Buchanan observes, that Bria, Brica, and Briga, are frequent names of places in Spain, France, and Italy, &c. which the Celts once possessed.

It is therefore, at least, probable, that the name of Britain and Britons comes from the word Breac, either from the variegated colour of the island, or from their party coloured garments. I shall only observe, that many, if not all, the ancient inhabitants of Britain were once called Brigantes, as well as those of Galloway, and the north of England, &c. Hence, from Breac, Bric, and Bricain, *i. e.* spotted or variegated, comes both Brigantes and Britain, the land of the Brigantes; agreeable to which is Mr. Macpherson's etymology of it—Breac-t-Inn, *i. e.* the variegated island.

35 Ge d' bhiodh na trì ghill san aon mhaide.

Ge mor àrdan na h eafaich, cha d' theid i feach an luath.

Ge d' bheir thu bean a ifrinn, bheir i dha-thigh thu.

Gach duine tarruing nan fruthan gu mhuilin fèin.

Gabhaidh gach struth dh' ianfaidh na h-ahhnadh is gach aon abhain do na chuan. \*

40 Ge beag an t-ubh thig èun as.

Ge b' e ghleidheas a long gheibh e la'.

Ge d' nach biodh ann ach an rìgh is fhear muinnter faodaidh duin' a chuid iontraichin.

Gach èun gu nead, is a thrabh na ghob.

Ge 'd is ann o na bhior, cha 'n ann o na choire.

45 Gabhaidh còna ùr le bhì-shèide.

Ge d' is e 'n duin 'an tuathanach, is e 'n t-each an faothraich.

Ge milis a mhil co dh' imlicheadh bhar dris i.

Galar fad is èug na bhun.

Ge dàil do dh' fhear an uile, cha dearmad.

50 Ga ma th' ann a ghonar am fiosaich.

Ge dubh a cheann, 's geal a chridhe.

Ga domhail doimh, mar bhios mathair fir an tighe, an rathad na cloinne, no 'n fallas na 'n èun.

Ge d' chuirin falt mo chinn fo chasan.

Gaoth air luing, gaoth tre tholl, is gaoth ath-theannda.

55 Gus an gabh a mhuir teine, cha'n fhaidh duine, clann duin' eile.

Gheibhidh tu na feannagaibh firich. (e)

\* Eccles. i. 7. "All the rivers run into the sea, yet the sea is not full."

35 Though I had engagements three, I would fly to succour thee.

Let the gruel boil ever so proudly, it cannot go farther than the ashes.

If you take a wife from hell, she will see you to her own home at last.

Every man draws water to his own mill.

Every brook runs to the river, and every river to the sea\*.

40 Be the egg ever so little, a bird may come from it.

He who keeps his ship will find a day to fail.

Though none were by but the king and his man in waiting, a person may miss his own.

Every bird to his nest with his straw in his mouth!

Though escaped from the spit, it has not escaped from the pot.

45 Wet fuel will burn when blown.

The man is the farmer, but the horse is the labourer.

Though honey is sweet, no one licks the briar to find it.

A long illness, and death at its root.

Delay to the wicked, is not a pardon.

50 Evil betide the prophet.

Though his head is black, his heart is fair.

Cross and cumbersome, like the husband's mother, always in the way of the children, or in the light of the chickens.

Though I would lay the hair of my head under his feet.

*Bad winds*—Wind in a ship, wind passing through a hole, and an eddy wind.

55 Till the sea takes fire, no man will beget another man's children.

You would even have the crows off the rocks. (*e*)

(*e*) Said of those who boast that they will get what is impossible to be obtained.

## I

**I**S fona 'm fear a thig an ceann a chodach.

Is tric a bheoich frad bheag, teine mor.

Is fad an timchiol nach tachair

Is iomadh lei' sgeul a th' aig an carrach air a bhi fuar.

5 Is mairg g'a 'n scuab bun staghail, bo mhaol odhar  
Mhicalonabhaidh. (a)

Is fèird cu, cu a chrochadh.

Is bior gach frabh san oidhche.

Is ionan tofd is aideach.

Is tric a bha breagh air an fhèil, musach na thigh  
fèin.

10 Is tric a bha na h-abhnaichin a meithe, is na  
h-uild a rith.

Is tric a bha na loingisibh mor a crionadh is na h-  
amair mhùin a seòladh.

Is mairg a dh' iarradh rud air a chat is e fein a miab-  
hail.

Is duilich rath a chuir air duine dona.

Is dall duine 'n cuile duine eile.

15 Is buaine na gach ni 'n nàire.

Is feird brèugaich sia'nuis.

Is fàs a choill' as nach goircar.

Is oghar gach sean, 's geal gach nodha gu'n nuig  
fnothach an fhearna. (b)

Is fearr cratha na cainbe no cratha na cirbe.

(a) Macgilony was a famous hunter. He traversed through most of the Grampian hills; several vestiges of his temporary huts are still to be seen in different parts of the mountains of Athole. He commonly carried his furniture upon an untamed horse, and moved from one place to another as he thought most convenient, but if his load

## I

- HE is lucky who comes in time to his meat.  
 Oft has a small spark kindled a great fire.  
 They go wide who never meet.  
 Many an excuse has the spring for being cold.
- 5 Woe to him whose main support is the white cow  
 of Macgilony. (a)  
 One dog fares the better that another is hanged.  
 Every straw is a stake in the night.  
 Silence is equal to confession.  
 The person who is fine at the fair, is often nasty at  
 the fire-side.
- 10 Often have the rivers dried up, while the rivulets  
 continue running.  
 Often is the large ship laid up; whilst the small skiff  
 keeps the sea.  
 It were hard to beg from the cat, while she herself  
 is snarling for want.  
 It is difficult to bring luck to a luckless man.  
 One man is blind in another man's care.
- 15 More lasting than any thing else is shame.  
 A liar should have a voucher.  
 It is a deserted wood where no bird sings.  
 The old is tarnished and dun; the new is fair, even  
 to the bark of the alder. (b)  
 The shakings of a canvas sheet is better than the  
 dusting of a bag.

chanced to fall, he went no further, as long as he could procure venison; what he called his white cow, was the wild buck or doe of the mountain.

(b) The inner bark of the alder is white when new peeled, but it turns red in a few hours; hence the above proverb.

- 20 Is labhar na builg fhalamh.  
 Is co math na 's leor is iomadaidh.  
 Is maing air nach bi eagal na brèige.  
 Is i chiall cheannaich is fearr.  
 Is math a sheoladh an rathaid am fear nach bi math  
 air an aojdheachd.
- 25 Is tric a cha fala-dhà gu fala-rìridh.  
 Is marig a dheanadh subhachas re dubhachas fir eile.  
 Is fearr iomal a phàilteas no teis meadhon na gaine.  
 Is ann air a shon fein a ni 'n cat crònan.  
 Is dàn duine na chuile fein.
- 30 Is faide gu bràth no gu Bealtuinn. (c)  
 Is ann an ceann bliadhna dh' innfeas iasgair ortan.  
 Is feird gach math a mhèudach.  
 Is fearr no'n t òr an sgeul inns' air a chòir.  
 Is fearr earbsa math na droch fhoidinn.
- 35 Is fearr a mhiosg no bhi gun lei' sgeul.  
 Is fearr a bhi tona no bhi faoireachail.  
 Is fearbh a ghloir nach fhaodar èisdeachd, is dubh na  
 mnaibh ris nach bi iad.  
 Is corrach gob an dubhain.  
 Is mian leis a cùicnich mios mhè bhi aig an-t. fagart.
- 40 Is math a chluich a lionas brù.  
 Is ole an teach nach guilean fhafair.  
 Is fad a chaib gun a chuir fuidh thalamh.  
 Is àrd ceann an fheigh 'fa chreachan (chabraich)  
 Is ann air gnuis a bheirear breith.
- 45 Is duilich feobhag a dheanadh do 'n chlamhan. (e)  
 Is fona gach cuid an comaidh, is maing a chromadh na  
 aonar. (f)  
 Is bean tighe 'n luchag air a tigh fein.

(c) Beltein, or the 1st of May, was one of the Druids festivals; they had a fire dedicated to Baal on that day, from which it obtained the name of La-Bal-teine, *i. e.* the day of Baal's fire; the village of Torr-Bhal, *i. e.* Baal's-hill, oppo-



- 20 Boud is the bouncing of the blown-up bladder.  
 Enough is as good as too much.  
 Woe to him who is not afraid to tell a lie.
- 25 Bought wisdom is best.  
 He is often most willing to show a stranger the way  
 past, who is least willing to receive him at home.
- 25 Often sport turns to earnest.  
 Woe be to him who makes mirth of another man's  
 woe.
- The crumbs of plenty are better than the middle dish  
 of want.
- It is for himself that the cat purrs.  
 A man is bold in his own corner.
- 30 For ever is longer than till Whitsuntide. (c)  
 It is at the year's end the fisher can judge of his luck.  
 The best thing will bear to be magnified.  
 It is better than gold to state a matter aright.  
 It is better to have hopes than sad expectation.
- 35 Better plead drunkenness, than want an excuse.  
 Better be lucky, than pains taking.  
 It is a bitter speech that may not be heard; black is  
 the maid that may not be kissed.  
 Sharp is the point of the hook.  
 The clerk wishes the priest a fat dish.
- 40 It is good sport that fills the belly.  
 He is a silly horse that cannot carry his harness.  
 The loan of a spade that is not to be put in the ground.  
 The deer carries his head high on the mountain.  
 It is from the countenance we judge of the man.
- 45 It is difficult to make a hawk of a kite. (e)  
 Pleasant is the bit that is shared:—woe to him who  
 sits down alone. (f)  
 The mouse is mistress in her own house.

site Dunkeld, was one of the places where they celebrated that festival. *Smith's Gaelic Antiquities, Perthshire, Ten.*

(e) Or, "A carrion kite will make a bad hawk."

(f) Or, "Who eats alone, saddles his horse alone."

Is math 'n t-each a thoileachas an marcaich.

Is maing a chuireadh a chuineag air a cial, do neach-  
nach cuire' dad innte.

50 Is maing a shìneadh lamh na h-airce do chroidh na  
circe.

Is fearr an t-olc eòlach no 'n t-olc ain-eolach.

Is fearr teine beag a gharas, no teine mor a-loifgeas.

Is ioma ni a chailleas fear na h-imrich. (g)

Is furas buill' an treun-fhir ai'neacha. (b)

55 Is fuar comain an ath-chleamnais.

Is trian fuiridh fambladh.

Is trian oibir tòisich.

Is fearr fuighil na bràid no fuighil na sceig.

Is lom ma m' luirigin builg a thoirt do m' choin.

60 Is math an feathan fuil caraid.

Is trom an èir' an t-ain-eolas.

Is tric a chuir fear gàra ma lios, nach d' thug toradh  
as.

Is maith ga 'm foghnadh feara oghar do mhnaibh  
riach.

Is lag gualain gun bhrathair,  
'Nam do na fir teachd a làthair.

65 Is furas teine fhada 'n cois craoibhe.

Is teughaidh 'm brat a chuir dùbailt (i)

Is ann as a bheagan a thig am moran.

Is duilich duin' a lorgach' tre abhainn.

(g) A farmer in the island of Ilay, Argyleshire, (who had a wife child), was intending to remove; his child, when at meat, rose up, and went to the other side of the house, and spilt part of his victuals, upon which he repeated the above saying; his father, taking the hint, replied, Please God, I shall not remove for this year.

(i) A bird going to visit the wren, found him threshing corn with his twelve sons, the stranger at a loss to know

It is a good horse that pleases the rider.  
It is ill with him who stoops for relief to the niggard.

It is ill with him who holds out the hand of poverty  
to the illiberal.

The evil known, is better than the evil unknown.  
A little fire that warms, is better than a great one  
that burns.

Many things drop from him who removes his dwell-  
ling. (g)

The blow of the valiant is easily known. (h)

55 Cold is the connection with a first alliance, when a  
second is formed.

To be given to a woman, is one third of the way to  
win her.

He hath his work half done, who hath it well begun.  
The thief may have some profit, but the scorner none.

My legs are too bare to be giving bread to my dogs.

60 The eye of friend is a good mirror.

Ignorance is a heavy load.

Many a man has planted a garden who never reaped  
the fruits thereof.

Sooty coloured lads may serve ash coloured lasses.

Feeble is the arm of the man who has not a brother,  
At the time that folks are banding together.

65 It is easy to light a fire at the root of a tree.

A covering is the thicker for being doubled. (i)

It is from the little that the great grows.

It is difficult to follow a man's track through the water.

the father from his progeny, says, "The hero's stroke is easily known." At which the old wren turned about upon its heel, and answered, "Bha lo dha sin;" "there was a day of that," or as some have it, "Cha tuig iadfa na garaichin sin;" "little do these naughty things know that."

(i) Said of a couple that are related to each other before marriage, by which means they become doubly allied.

Is tric a bha cloidheamh fad an laimh gealtair.

70 Is gann a ghaoth nach scoladh tu. (k)

Imridh breug gobhal.

Is sleamhuin leac an tigh mhoir. (i).

Is olc a bhandrach a phiob.

Is boidheach it an coin a thig am fad.

75 Is fearr a thomhas fo sheachd no mhill' uile dh' aona  
bheachd \*.

Is olc a chraig a thrèigis a h-coin fèin..

Is olc do bheatha Chonain (m)

Is maireg nach beathaich a thruaghan.

Is leasg a ni 's èidir.

80 Imridh am fear a bhios na èigin beart èidich a  
dheanamh.

Is dùu a cheird nach foghlamar..

Is olc do 'n long 'nuair a dh' èigheas an fùir-fhear..

Is tric a bha cloidheamh math an droch thruail.

Is tric a bha fliochd na feilg air feachran.

85 Is duilich triubhas a thoirt o thoin luim..

Is caol an tèud as nach cinn an onair.

Is mor le donnag a cuid abhrais, is cha'n e mhòthaid  
ach a dhorad.

Is fearr greim caillich no taruing laoich..

Is fuar an goile nach teo deoch.

Is furas fuil a thoirt a ceann carrach,

90 Is gal' a thoirt air craos cam.

Is fearr làn an duirn do cheird, no làn an duird do  
dh' òr.

Is fearr eirigh' moch no fuidh an-moch..

(k) Applied to cunning people who are never wanting to found a claim where they think to make any thing by it.

(i) Verified in the changeable manner of courtiers.

Oft has a long sword been in the hand of a coward.

70 It would be a small wind with which you could not fail. (*k*)

A lie needs to be propped.

Slippery is the stone at the great man's door. (*l*)

The bag-pipe is a sorry widow.

Fair is the feather of the far fetched bird.

75 Better measure under seven, than spoil all at once\*.

It is a bad sign of a rock when its own birds forsake it.

You have a sad life of it, Conan. (*m*)

Woe to him who will not maintain his own poor.

Lazy is the work that is forced.

80 A man in necessity may be forced to do what is wrong.

It is a sorry trade that may not be taught.

It is bad with the ship when the steersman roars out.

Oft has a good sword had a sorry scabbard.

Oft has the race of the hunters been bewildered.

85 It is difficult to strip a bare breech.

Small is the string that you will not play upon.

The trouble of spinning it makes the drab think her wool too bulky.

Better is an old woman's hold than a hero's pull.

Cold is the stomach that will not warm drink.

It is easy to draw blood from a mangey head,

90 Or tears from a wry face.

A handful of skill is better than a handful of gold.

Better rise early than sit late.

\* *Better keep within bounds than go to extremes.*

(*m*) When Conan was told that he had a bad life in Hell, he only replied, "If they bring ill to me, they get no better." See notes upon the letters B and C.

Is maing do 'm bu mhaor a mada is e na shoda.

Is meas an fhèad no 'n èighidh.

95 Is fearr an giomach no bhi gun fhear. (n)

Is cruaidh an cath as nach tig aon fhear.

Is faoilidhid duin' a chuid a thairgfe ge d' is feard e aige fhèin e.

Is i 'n deatnach a bhios a stigh thig a mach.

Is tric a bha fonas air beul mor.

100 Is i 'n fhoidhidin mhath a chlaoidheas an an-shocair.

Is e 'n fuidh bochd a nì 'n garadh beartach.

Is maing do 'n dùchas droch galar.

Is tric a chaillear fear na mor mhifneich.

Is tric a fhuair olc an airidh càr.

105 Is trom an cat re fhìr ghiùlan.

Is fearr an cu a ritheas no 'n cu mheithis.

Is fearr fuine thana no bhi uile falamh.

Is samhach an obair dol a dholaidh.

Is fearr pilleadh am meadhon an àtha, no bathadh uile.

110 Is dona 'n fhèile chuireas duine fèin air an iomairt.

Is ann do 'n aon chlò 'n cath-dath. (o)

Is cofmhuil an trà ris an troich.

Is fearr cu luath no teangaidh labhar.

Is luath fear doimeig air fàir, re la fuar erraich.

(n) Two women lived together in one house, one of whom stole the other's meal, which made her neighbour put a living lobster into her meal bag; no sooner had the thief put her hand into it, than she was caught by the lobster, at which she bawled out, "Tha 'n donas ann do

It is ill with him who sends his message by a dog  
who will fawn wherever he comes.

The thief's whistle is worse than his hollow.

95 Better have a lobster, than have nothing in place of  
a man. (n)

Hard is the battle from which none escape.

It is liberal of a man to offer part of his fare, although  
he is in need of it himself.

The smোক that is within must come out.

The large mouth has a luck to be filled.

100 Patience overcomes trouble.

The lowest seat is the nearest the fire.

Sad is the inheritance of disease.

Oft has the courageous fallen.

*It is a pity*, has often been crossed.

105 The cat will feel heavy, if carried always.

Better is the dog who runs out, than he who fares  
ill at home.

A small batch is better than no bread.

Silent is the process of ruin.

Better turn half way, than drown in the ford.

110 Bad is that liberality which strips a man of his  
all.

Plaids of the same web. (o)

It is all alike, whether the great man's fool or his  
dwarf.

Better is a dog swift of foot, than loud of tongue.

Swift runs the drab's husband o'er the bleak hill.

phoc," i. e. the Devil is in your fatchel; "Tha nar tha thus  
ann," yes, when you are in it replied the other: 'The lobster  
thus preventing her meal from being stolen, occasioned the  
above saying.

(o) Similar to, "They are all chips of the same block."

- 115 Is fearr fuighil fanoid, no fuighil fairmid.  
 Is beag orm na bhiodh ann troidh air áis an t seann duine.
- Is beag orm na bhiodh ann, fruth bheannacha na cearnadh.
- Is mor a deir ceann slàn.
- Is mor a dh' fhuilingeas cridhe ceart ma' m bris e.
- 120 Is fearr fire faire, no mo thruaigh.  
 Is fearr cuid na ceud oidhche no 'n oidhche fa dheire.
- Is fad a bha thu, is luath a thainig thu.
- Is tric a chinn an cneadach, is a dh' fhalbh an fodach.
- Is coma leam fear fuathdain, is e luath labhar.
- 125 Is leafg le leifgein dol a luigh, is feachd leifge leis eirigh.
- Is olc an fheoil air nach gabh falann, is meas a cholunn air nach gabh guth.
- Is fearr deire math na droch thoifeach.
- Is beag cuid an la fhluich dheth.
- Is e 'n ceo geamhraidh, a ni 'n cathamh earraich.
- 130 Is ann boidheach, is cha 'n ann dàchail.
- Is dàn' a theid duin air a chuid fein.
- Is trù nach gabh comhairle, 's is trù ghabhas gach comhairle.
- Is tric a thug an crodh fgiamhach, an ceann miallach o 'n adhard.
- Is maireg air an tig na dh' fhuilingeas.
- 135 Is beag an ni nach deire 'fan fhoghar.
- Is eas-gaidh an droch ghil air chuairt.
- Is trom dithis air aon mhèis, is gun bhi ac' ach aon ghleùs.
- Is beo na h-eion ge 'd nach seobhaig.
- Is treife tuath no tighearna.
- 140 Is fiamhach an t fùil a lotar.



115 The object of scorn is better than that of envy.  
I like not the flight of the aged.

I like not the smooth address of the robber.

Much may be said by the head that's unhurt.  
Much will a stout heart suffer 'ere it break.

120 Better be envied than pitied.

The fare of the first night is better than the fare of  
the last.

You have been long a coming, and you are come  
too soon.

Of the puny comes through, while the vigorous  
drop.

I like not the strange guest, who has a loud tongue.

125 Slow is the sluggard to go to bed, and seven times  
slower to rise.

It is bad meat that will not take salt, and as bad a  
person that will not take advice.

The refuse of the good is preferable to the best of  
the ill.

He would make but a poor figure in a rainy day.

Fog in winter, is blown snow in the spring.

130 Rather pretty than handsome.

A man boldly takes of his own.

He is a fool that will take no advice, and a fool  
that takes every advice.

The flock that is fair, will raise up the head of the  
mistress though it be foul.

It is bad with him who meets with all he can bear.

135 It is a little hindrance, that will not seem great in  
harvest.

The lazy at home is alert abroad.

Two at a dish are too many, when there is but one  
service.

Birds must live, though they be not hawks.

The tenants are stronger than the laird.

140 The eye that is hurt, is ever fearful of harm.

Is luath am fear fan t-àr an t-eagal.  
 Is fearr teiche math no droch fhuirich.  
 Is e fà ma 'm biodh tu ciod e gheibhidh tu.  
 Is coma leana comunn an òil.

145 Is buidh le bochd ionbhruich ge d' nach bi e  
 deadh-bhruich.

Is tom gach tulaich fan t samhra.  
 Is lom an leac air nach creim thu.  
 Is fearr mathair phocanach, no athair clai'each.

Is call caillich a poc' s gun tuille bhi aice.

150 Is math am bail' am fuighir biadh a chinn iarruidh.

Is uaireach uifg 'e teath a fhire fuidh chloich  
 fhuair.

Is co math dhamh gabhail do m' choraig 'fa chloich.

Is beag a th' eider do ghal 's do ghàire.

Is tric a dhi-meil an ceannaich a ni bu mhaith leis  
 na mhàlaid. (p)

155 Is ioma ni thig air an laogh, nach do fhaoil a  
 mhathair.

Is beo duin' air bheagan, ach cha bheo e gun dad  
 idir.

Is duilich a thoirt o laimh a cleachduin.

Is foilleir cu dubh air liana bhàin.

Is foilleir cu bàn air liana dhuibh.

Na 'm bithinn re fiadhachd bheannn.

B' e 'n cu riabhach mo roghainn.

Is i 'n taois bhog a ni 'na màs rag.

160 Is duilich beanas tighe dheanamh air na fraidhibh  
 failbhe.

Is olc a thig faor sàr-bhuileach, gobha crith-  
 lamhach, agus leigh tiom dèisneach.

Is meas an t-eagal no 'n cogadh.

Is meas an t-fochair no mhèirle.

(p) Like, " Care not would fain have it.

on the still older Proverbs of Solomon

Nimble is he who has taken fright.

Better get off safe than stay to suffer.

Your business is to try what you can get.

I regard not the friendship that is formed in liquor.

145 The poor are glad of broth, though not sufficiently  
boiled.

In summer the bleak hill is a pleasant knoll.

It is a bare stone, from which you will pick nothing.

Better a mother with a sackful of victuals, than a  
father with a sword at his side.

The old woman is ruined by the loss of her fat-  
chel.

150 It is a good place, where victuals are got for the  
asking.

It is in vain to look for warm water under a cold  
stone.

I may as well press a stone with my finger.

There is but little betwixt your cry and your laugh.

Oft does the pedler depreciate what he wish'd in  
his pack. (p)

155 Many things befall the calf, that its mother never  
thought of.

A man may live upon little, but he cannot live up-  
on nothing.

It is difficult to take from the hand the habit it has  
got.

A black dog is conspicuous on white ground,

A white dog is conspicuous on black ground;

When I hunt on the mountain,

The grey dog is my choice.

Raw dads make fat lads.

160 It is difficult to be a good landlady with empty  
baskets.

A heavy handed wright, a trembling handed smith,  
and a squeamish surgeon, are awkward to behold.

It is worse to be in fear, than to be in battle.

To be silly is worse than to be covetous.

\* Is maing do 'u cuid, cuid duin' eile.

Is duilich burn glan a thoirt a tobar falach.

165 Is duilich am fear nach bi na chadal a dhùsga.

Is buaire gach fian a ghaoth.

Is mor thugam, 's is beag agam.

Is dù teine fearn' ùr.

Is dù 'n duine mi-rùin.

Is dù dibhe fian sean.

Is dù an domhain droch bhean.

Is duilich copan làn a ghiùlan.

170 Is mo làn do fauil no làn do bhronn.

Is leir do'n dall a bheul g'a cam a shuil.

Is fearbh r'a dhiol am fion is milfe' re òl.

Is math an fhiacail a bhì roimh an teangaidh.

Is tric a mheall e sheis, a neach a gheall a bhì tairis da.

175 Is moch a dh' eirigheas am fear a bheir an car as

Is math a mhathair chèil' an fhòid.

Is mor an dearmad mearachd focail.

Is ann a tha 'n t òc anns a mhì-rùin.

Is fearr foghainteach feargach,

No fear mìn cealgach is e ciùin.

Is treis dithis fan atha no fad o chèile.

Is feich air duine na gheallas e.

180 Is dàn cu air otrach fein.

Is ioma long cho bhrìst a thainig gu tìr.

Is beadarach a ni 'n onair.

Is fearr teachd an deire cuirm no 'n toisich truid.

Is fearr sean fheich no sean fholachd.

185 Is ann aig' duine fein is fearr tha fios c' ait an bheil  
a bhrogga ghoirteacha.

- It is ill with him who trusts for his portion, to the  
portion of another.
- It is difficult to draw pure water from an impure  
fountain.
- 165 It is difficult to waken him who is not asleep.  
Wind gives its rage to the shower.  
Much I brought, and little I have.
- It is the bane of the fire to be fed with green alder.  
It is the bane of man to have malice.  
It is the bane of wine to be stale.  
But the bane of the devil is a bad woman.
- It is difficult to carry a full cup.
- 170 Your eye is bigger than your belly.  
The blind man finds the way to his mouth.
- 714 The wine that is sweet to the taste, is bitter in the  
reckoning.
- It is good that the tooth is before the tongue.  
Oft has the greatest professer of friendship betrayed  
trust.
- 175 He must rise early who is to get the better of him.  
The green turf is a good mother-in-law.  
Much harm may come from the mistake of a word.  
The evil is in the malice or evil intention.  
The trusty man, though irascible,  
Is better than a deceitful tongue though mild.  
Two are stronger in the ford together than a funder.  
Every promise is a debt of honour.
- 180 A dog is bold on his own dunghill.  
Many a ship as much damaged has got into port.  
Honour is delicate.  
Better come at the end of a feast than at the begin-  
ning of a fray.  
Better an old debt than an old grudge.
- 185 The wearer knows best where the shoe pinches  
him...

Is le duin' an greim a shluigis e, ach cha leis an greim a chagnas e.

Is fuar don-cleamhna.

Is feird gach cneath a cneafnachadh.

Is e cheud taom do 'n taigeis-is teoithe.

190 Is mairg a theid do'n traigh nar tha h-coin fein g'a trèige.

Is ann air a nihuic reamhar a theid an t-im.

Is tric a bha craicean an uain air a chlàth, co luath re craicean na sean chaora.

Is fhufadh deadh ainm a chall no choifin.

Is geal gach cunnarach a thig am fad.

195 Is ionan aithreachas crìche is a bhi cuir fil ma fheil-Màrtain.

Is iona bo fhad a reamhar nach deach riamh air theadhair. (q)

Is ca-sgìth nò no madain.

Is eigin dol far am bi 'n fhòid. (r)

'Is uafal mac an an-uafail, an tìr unga na meirleach, 's an-uafal mac an uafail, mar bi e cèirdeach.

200 Is mian le trubhas a bhi 'measg aodaich,

Is mian leam fein a bhi 'm measg mo dhaone,

Inise an dara cùr air a chùr eile (athais.)

Innis ga cùr is a bun am fasda.

Is ann do lamh ghlan bu choir altacha.

Is coir smuainteach air na h-uile gnothach an toiseach.

205 Is math bean an deadh-fhir' ach is fearr dha factain math.

Is fearr e no choss.

Is ann a dh' eirich a ghrian air.

(q) Applied to women who never marry.

(r) The many proverbs on fate and destiny in the

A man may call what he has swallowed his own;  
though not what he has only chewed.

Gold is he who has no friend to his back.

Every wound is the better of being squeezed.

The first squirt of the Maggies is hottest.

190 It is ill with him who wishes to settle in a land  
that is left by its natives.

It is the fat hog that is basted.

You will see the skin of the lamb hung up as oft as  
the skin of the ewe.

It is easier to lose a good name than to gain it.

Fair is the pennyworth that comes from afar.

195 Too late repentance is like sowing seed when the  
season is past.

Many a fat cow was never fed at the end of a  
tether. (q)

People are readier to act at night than in the morn-  
ing.

We must go to the sod that is to cover us. (r)

A man of merit, though of low birth, is respected  
even among thieyes, but a man of good extract  
is never esteemed without parts.

200 As trouse like to be among garments, so doth a  
man love to be among his own kindred.

One blackguard fatirising another.

Sowing a field in bondage to another.

Clean hands only we ought to salute.

Consider before you resolve.

205 A good husband's wife is seldom ill, but it were bet-  
ter for him to find her good, than make her so.

He is better than likely, like the singed cat.

The sun has risen upon him.

Highlands, is a proof of the Druids doctrine of predesti-  
nation. *Smith's Gaelic Antiq.*

- Is cliùtlich an onair no 'n t-òr.  
Is fuar an inis an carn.
- 210 Is fhufadh sciuta no tional.  
Is fearr fuidhe goirid no seasamh fada.  
Is math a dh' imreadh an dàn a dheanamh an toifich,  
is a liudhad fear mille th' aige.  
Is fad o chèile crodh laoigh ar da shean-athar. (s)
- Is tric a bhà urraidh gun ni, is ni gun urraidh.
- 215 Is buaine dùchas no oilean.  
Is nìor fiach na foidhidinn,  
Is lughaid a feirg fuireach;  
Cha'n e 'n an-eanraid a th' ann,  
Ach an an-fhoidhidinn nach fhuirich;  
Fanaidh duine fona re sith;  
Is bheir duine dona duibh lèum.  
Is beo duine 'n deigh a fhàrach, ach cha bheo e an  
dèigh a nàrach. (t)
- Is e 'm beul a dh' obas mu dheire.  
Is leis a mheirlich mhath na cheilis e.
- 220 Is co domhain an t-ath' is an t-àine.  
Is òlc cuid a cheatharnaich re thàlgaich.  
Is fad slios na bliadhna.  
Is buaine bliadhna na nollàig.  
Is buain' a meangan a gheilis no 'n crann mor a  
lùbas.
- 225 Is trom ann uallach an aois.  
Is fearr oirleach do dh' each, no troidh do chapal.  
Is e mian 'n duine lochdaich, each uile bhì  
contrachd.  
Is fearr a bhì bochd no bhì brèugach.  
Is furas dol an cuid fir, ach 's e chuis fuirich ann.
- 230 Is lom an t-fuìl gun an rosg.

(s) *i. e.* There is a difference in the respectability of  
our parents.



- Honesty is preferable to gold.  
 The bare cairn is a cold bed.
- 210 It is easier to scatter than gather.  
 A short sitting is preferable to a long standing.  
 A poem ought to be well composed, since it has many  
 to carp at it.  
 Your grandfather's flocks and mine were far a-  
 funder. (s)
- Of't has the meritorious been destitute, and the un-  
 deserving wealthy.
- 215 Natural endowments exceed acquired ones.  
 Patience is valuable;  
 Time wears out wrath;  
 The storm is not so dreadful,  
 As the impatient suppose,  
 Therefore the happy man waits, and arrives in peace,  
 But the unfortunate proceeds, and evil will be his fate.  
 A man may live with credit after distress, but not  
 after disgrace. (t)
- It is the mouth that refuses at last.  
 All is his own that the thief can conceal.
- 220 The ford is as deep as the pool.  
 What the robber gets is ill laid up.  
 The whole-year is a long stretch.  
 The year is longer than Christmas day.  
 The small twig that yields will outlast the beam  
 that cracks.
- 225 Age is a heavy burden.  
 An inch of a horse is worth a foot of a mare.  
 The wicked man's desire is to have every man on a  
 level with himself.  
 Better be poor than be false.  
 It is easy to make pretensions; but it is difficult to  
 support them.
- 230 Naked is the eye that wants the eye-lashes.

(t) An honest man may enjoy life after his difficulties  
 are over; but the man who is disgraced, will never over-  
 come it.

- Is mor briatha gu lùtha.  
 Is bochd an ainis lomardach.  
 Is co math peighinn chaomhna 's peighinn choifin.  
 Is fearr altrom raidh no altrom bliadhna.
- 235 Is blàth anail na mathar.  
 Is coimheach an tom uire.  
 Is olc a thig muca faille, air na feidibh còille.  
 Is furas duine gun nair' a bbeathacha.  
 Is furas fear fhaotain d' inghinn gun athair.
- 240 Is trom gèum bo air a h-an-eol.  
 Is mairg a bhiodh na chrann air doras duin' eile.  
  
 Is math a ghabh e tomhas mo choife.  
 Is e do cheud chliu t'alladh.  
 Is olc an aoigh is mist an tigh.
- 245 Is fearr peighinn an fhortain no 'n rofd' is cuig ceud.  
 Is math gach urchair troimh a chlàr.  
 Is mor a dh' fhaodar a dheanamh fuidh laimh deadh-  
 dhuine.  
 Is brathair do na chuthach an oige.  
 Is diombuan an tom is teine ris.
- 250 Is trom uallach gun iris.  
 Is e 'n cunndas ceart dh' fhàgas càirdin buidheach.  
 Is fearr beagan no bhì gun nì.  
 Is fearr caraid no con-amhìr.  
 Is fearr a bhi fona no bhi glic.  
 Ach cospaidh an t-aithneach an t-anam.  
 Is leigh fear ath-chneath.  
 Is fearr guth na mèithe.
- 255 Is minic a bha comhairle rìgh an ceam amadain.  
  
 Is i mhathair eaf-guidh a ni 'n inghean leafg.  
 Is duilich an coilich dubh a ghleidh o 'n fhraoch.  
 Is olc an obair la, nach d' thoir duine gu cala chum  
 na h oidche.

- The boaster talks loud till put upon oath.  
 Poor is the want that is naked.  
 A penny saved is a penny got.  
 A quarter's good nursing is better than a whole year.
- 235 Warm is the breath of the mother.  
 Cold is the earthy hillock.  
 The fat sow will grow lean among daisies and lilies.  
 A shameless man can fend every where.  
 A fatherless maid is soon woo'd.
- 240 Deep is the cow's low in a strange fold.  
 Woe be to him who would serve as a bolt to another man's door.  
 He took the measure of my foot.  
 A man's fame is his first out-setting.  
 He is a bad guest whom the house is the worse for.
- 245 Hap and a halfpenny is enough.  
 It is a good shot that hits the mark.  
 Much good may be done under the auspices of a worthy man.  
 Youth is brother to madness.  
 A hill on fire is not lasting.
- 250 Heavy is the load that is not tucked on.  
 Fair reckoning keeps friends in good humour.  
 Better have a little than nothing.  
 Better have a friend than an enemy.  
 Better be lucky than wise.  
 But the man of knowledge will save his soul.  
 A man is a surgeon for his second wound.  
 Better speak than lose right.
- 255 Oft has counsel fit for a king come from the head of a fool.  
 A willing mother makes a lazy daughter.  
 It is difficult to keep the black cock from the heath.  
 It is a bad day's work, that will not put over one night.

- Is furas clach fhaotain gu tilg air cu.  
 260 Is fearr an t olc a chluintin no fhaicin.  
 Is eigin do 'n fhèumach a bhì falbhach.  
 Is diombuan gach cois air thìr gun eolas.
- Is beag an deirc nach fearr no 'n èuradh.  
 Is fearr a bhì cìnnte no bhì cailte.  
 265 Is duilich bo chuir air laogh, is a gaol air gamhain.
- Is feird bra breacadh, gun a brifeadh. (u)
- Is mairg a ni droch cleachduin.  
 Is e-ath philleadh na ceathairne 's meafe.  
 Is beag a ghearainis finn ge mor a duiligeas finn.  
 270 Is binn gach èun na dhoire fhèin.  
 Is gearr gach reachd ach riaghuilt Dhè.  
 Is mairg a chuireadh uile dhoidh, an aon duine cha  
 'n deo na chrè.
- Is leis a ghobhain fuighil èil.  
 'S leis an leigh falach a lamh.  
 'S leis a bhàrd a theangaidh fèin.  
 'S leis an t faor a shliseag bhàn.  
 Is fad anèigh a Locha, is cobhair o chlan O Duibhne. (v)
- 275 Is fuarrach an cairdeas a dh' fheumas a cheanach-  
 tric.  
 Is i 'n dias is truime is ilse chumas a ceann.  
 Is tearc teangaidh mhin gun ghath air a cul.

(u) A quern is a hand-mill used of old to grind corn.

(v) The Campbells, a great and numerous clan, are called the children of Duina, from Diarmad O Duibhne, *i. e.* Diarmed the son of Duina, their ancestor, one of Fingal's heroes. There is an ancient poem upon the death of Diarmed, who was killed at a boar hunting at Binn, a Ghulbain in Glen-Shee in Perthshire, on the great road leading from Perth to Fort-George; on the top of the hill

- It is easy to find a stone to throw at a dog.  
 260 Better hear of evil than see it.  
 The needy person must keep going.  
 'They make small progress, who travel in a strange  
 land.  
 Small alms is better than none.  
 Better keep sure, than go to wreck.  
 265 It is ill to make a cow that is fond of a stirk take to  
 a calf.  
 A quern is the better of being picked, if kept  
 whole. (u)  
 A bad habit is a misery to the possessor.  
 The second coming of the robber is the worst.  
 We complain of little, though we may suffer much.  
 270 Every bird sings sweet in his own wood.  
 All sublunary things are transient.  
 Woe is he, whose sole dependence is upon one  
 man.  
 The remainder of his goad belongs to the smith.  
 The refuse are the physician's for dipping his hand.  
 The bard has the liberty to speak his mind.  
 And the wright has a right to his chips.  
 It is a far cry to Lochow, and so far is help from  
 the children of Duina. (v)  
 275 It is a sorry kindness that must be often bought.  
 The heaviest ear'd corn drops its head most.  
 There are few smooth tongues without a sting be-  
 hind.

is the boar's bed; Mr. Smith made an elegant translation of this poem in his *Gaelic Antiquities*. The Campbells are also called *Sliochd Dhiarmad an Tuirc*, *i. e.* the posterity of Diarmid who slew the boar; from which circumstance, they take the boar's head for their crest; a party of them had once a sharp encounter with the Gordons in the north, which occasioned this saying. *Hist. of Moray.*

- \* Is math an oidhche, gleidheas i crodh is caoraich.  
 Is buàn meicinn na solachd.  
 280 Is cruaidh an leanabh a bhreaga gun chomas dá  
 ghearán.  
 Is bàigheal duine ris an anam.  
 Is math an inn'each a chlach, gus an ruigear i.  
  
 Is fearr deathach an fhraoich no gaoth an reota.  
  
 Is fearr aon tigh air a nighe no dha dheug air  
 a feubadh.  
 285 Is coir ni a thasgaidh fa chomair na coise goirte.  
 Is farfaing beul a bhothain.  
 Is fearr freasdal no gàbha.  
 Is iomad mutha thig air an oidhche fhada gheamh-  
 raidh.  
 Is ann an uair is gainne 'm biadh is còir a roinn.  
  
 290 Is maing a rachadh air a bhannaig is a theanna aige  
 fein.  
 Is ioma cron a bhios air duine bochd.  
 Is e 'n fuidh docharach a stigh òfd is fearr.  
 \* Is cosmhuil re fear doimeag air fàir e.  
 Is tòigh leis an fheannaig a garag fein.  
 295 Is bigid i sud, 's bigid i sud, mar thuirt an dreathainn  
 'n'ar thug i làn a guib as a mhuir.  
 Is ole a nì bhi falamh.  
 Is rìgh an cam am measg nan dall.  
 Is buidheach Dia do'n fhìrin.  
 Is fearr coimhearsnach am fogasg na brathair fad  
 laimh.  
 300 Is math an tom air am bi fealbh.  
 Is mìnic a bha droch laogh aig deadh mhart.  
 Is fuar leabaidh gun choi-leabaich.  
 Is iomad deadh ghniomh a dheanar mar bhiodh a  
 dholaidh.  
 Is faide t-fiacail no t-fhèusag.

Night brings all creatures home.

Lasting is the thoot that springs from malice.

280 It is difficult to please the child who cannot tell his complaints.

A man is careful of his own life,

The stone is a good chopping block till it be reached.

The smoak of heath is better than the wind of frost.

One house washed clean is better than twelve swept.

285 Something should be kept for a fore foot.

Wide is the door of a hut.

Better be wary than fall into danger.

Many a change in the long winter night.

It is when victuals are scarce that they ought to be most carefully dealt out.

290 Woe be to him who would take from others when he has enough of his own.

The poor man has many faults.

The uneasy seat at the ale-house is the best.

He is like the drab's husband.

The crow loves its own young.

295 It is so much less, as the wren said when she took a mouthful out of the sea.

It is a bad thing to have nothing.

The blind of one eye is king among the blind.

Truth is pleasing to God.

A neighbour at hand is better than a brother at a distance.

300 It is a good hillock that has luck on the top of it.

Oft has a good cow had a bad calf.

Cold is the bed without a bedfellow.

Many a good action would have been done, if it had not been for the danger of it.

Your teeth is longer than your beard.

305 Is fearr bo no bà, is fearr duine no daoine.

Is i 'n 'Aoine bhagarach a ni 'n 'Satharn a dèurach.

Is òg an Nollaig a cheud oidhche

Is maing a bhios ga dumhail dian;

Thig gach fùmhail gu fhiach.

Is ann a tha 'n cairdeas mar chumar e.

310 Is binn gach gloir o'n duine bheartach,

'S fearbh a choir o'n aimbeartach;

Is cian o'n aimbeartach a bhi glic;

'S mil o n' bheartach an gabhann.

Is luath 's is mall comhairle 'n duine.

Is olc a chèlch fhearna nach toir bhiadhna do 'n ur-  
fainn. (w)

Is fuar gaoth nan coinheach.

Is fearbh clàrfair an aon-phuirt.

315 Is coma leis an t-faoghal c'ait an tuit e.

Is tric a thainig trod mor a aobhar beag.

Is beo duine ge d'nach fàthach 's maing do 'm  
bàthiach a bhru.

Is tric a bha beag treubhach. (x)

Is tric a bha mor mì sheaghar.

320 Is tric a bha beag, beag an tóirt.

Is mor a rinn thu dheire air cho bheag da bhrod. (y)

Is baileach a thilg thu clach oirn.

Is mithich a bhi boga nan gad.

Is ioma te chuir cà! na dhiofg.

325 Is duine gach oirleach dieth.

Is ann 'n t-am a thig an cruadal a dh' a'nichear na  
cairdin.

Ionladaidh burn falach lamhann.

Is teughaidh fuil no burn.

Is ioma mìr a thug thu do n' bheul a mhol thu.

330 Is maing a chuireadh an toiseach a luing thu.

(w) Similar to "It is a bad flake that will not stand  
one year in the hedge."

(x) "A little person may harbour a great soul."



305 A good cow is better than kine, a good man is better  
than men.

A Friday that threatens rain makes a rainy Saturday.  
Christmas is young on Christmas eve.

Woe to him who is severe ;

He who behaves with decency will come at his due.

Friendship is as you keep it.

310 There is melody in every word of the rich ;

Justice is harsh in the mouth of the poor ;

It is long 'ere the poor be wise ;

There is honey in the prating of the rich.

Fast and slow is man's counsel.

It is but a sorry door, though made of alder, that  
will not hang one year on the hinge. (w)

Cold is the breath of strangers.

He is but a harsh harper, who has but one tune.

315 Riches care not where they fall.

Oft has great strife come from a small cause.

A man may live, though he cannot get his fill ; woe  
to him who makes a god of his belly.

The little man is often stout. (x)

The big man is often not brave.

320 Oft has the little man been of little account.

You have much bran from so little flour. (y)

You have thrown a stone at us.

It is time to us to steep the withies

Many a mistress has put broth in his plate.

325 He is a man every inch.

It is when misfortune comes, that friends are known.

Foul water makes clean hands.

Blood is thicker than water.

Many a bit you have put in the mouth that praised  
you.

330 Woe to him who would make you his pilot.

(y) Applied to one who passes too great encomiums on  
his favourite.

Is ann ort a chaidh uisg nan uibhinn. (z)

Is duine dona gun fheum, a chuireadh cuir orn  
fèin, is caithe.

Is foimich fear fearann, is fona fear ceirde.

Is maith 'n cocair an t-ocras. (aa)

335 Is fearr an cu' nì miodal riut, no 'n cu ghearras tu.  
Is èigin gabhail le each-mall o nach fhaghir an  
faoidh.

Is maireg aig am bi n tighearna fann,  
'S maireg aig am bi clann gun rath;  
'S maireg aig am bi 'm bothan bochd,  
Ach 's meas' a bhi gun olc no math.

Is menmneach gach moch-thraitheach.

Is balbh gach fian ach a ghaoth.

340 Is fgeul eile fin.

- Is math a dh' ai'nichear fear doimeig air fàir.

Is fearr a bhìadhadh no ionnfachadh.

Is maireg a dh' àraichidh a laogh gu moilleach is an  
galar guineach na dhèigh.

(z) Water in which eggs are boiled is reckoned destructive to the constitution, if true, people should beware of it; this proverb is applied to those that are seized with a fit of illness.

(aa) Alexander Stewart, Earl of Mar, son of King Robert the Third, was defeated by Macdonald, King or Lord of the Isles, at Innerlochic in Lochaber, underwent great hardships after his defeat, getting a little bear meal, off which he made crowdie in the heel of his shoe; he repeated the following lines:

“ Is math an cocair an t-ocras,

“ Is maireg a ni talcuis air biadh,

“ Fuarag eorn' a beul mo bhròige,

“ 'Miadh a b' fhearr a fhuair mi riamh ”

“ Hunger is a good cook, woe to them who despise victuals; bear crowdie in the heel of my shoe, is the sweetest morsel ever I tasted.”

You have got the water from the egg-pan. (z)

He is a pitiful fellow that would invite me to a feast, and make me pay the reckoning.

The landed man is at his ease, and the tradesman is well off.

Hunger is a good cook. (aa)

335 Better the dog that fawns, than the dog that bites.  
He must put up with a slow beast who cannot get a better.

It is ill with him whose lord is void of might,

It is ill with him whose child is void of luck ;

It is ill with him whose cottage is void of means,

But worse is he who has neither good nor ill.

Sprightly is the early riser.

Dumb is the weather when the wind is silent.

340 That is another tale

'The slut's husband is easily known on the bleak hill.

He is better fed than taught.

It is folly to pamper a calf that is doomed to disease.

When sculking in the braes of Lochaber, he fell in with a man who lived upon hunting in the woods, where he was kindly entertained, but the most of their cloathing during the night was a cow's hide ; at the Earl's parting, he desired his host to call upon him when he would hear of his being settled at home ; going to the Earl's place, he was kindly received, and got some lands. When the Earl heard of his being come, he repeated the following lines :

“ Is ionmhuinn leam am fear a tha' mach,

“ Ob Irbhin as a Bhreugaich ;

“ Bha mi oidhche na theach,

“ Air mhoran bidh is air bheagan aodaich.

*f. e.* “ I love the man who stands without Ob Irvin from the Bregach ; I was a night in his house on much food but little cloathing.” Of the above Ob, the Irvins are said to be descended ; Irvin of Drum is chief.



Is mian le amadan imrich.

x 345 Is laidir a theid is anmhunn a thig,

Is fad lamh an fheumaich.

Is laidir cuilein ann uchd treoir.

Is minic a thainig comhairle ghlic a ceann amadain.

x Is tric a dh' fhàs fuigheal fochaid, is a mheith  
fuigheal farmuid.

350 Is tric leis an droch-sgeul a bhi fìor.

Is fearr cu beò no leòghan marbh. (bb)

## L

**L** EOGHAIDH a chòir am beul an anmhuinn.

Lamhan leinibh a's goile seann duine.

Lianar long do fhleigin.

Leig an t earbal leis a chraicean.

5 Leathan re leathan,

Is caol re caol;

Leabhar na scriobhar,

Gach focal fan t saoghal. (a)

Lèum an gara far an ìs' e.

Lianar bearn mhor do chlacha beag.

Leanaidh bliadhnach ris na fràbhan. (b)

La air mheisg is la air uisg. (c)

10 Leisreach an laimh gun treabhadh.

Leighis air leath a losgadh.

Leann dubh air mò chridhe. (d)

Leig troimh na meuraibh e.

Ludh an spioraid dol timchiol na drochaid.

15 Luighe fad air taobh tighe duin' eile.

(bb) Eccles. ix. 4.

(a) A grammatical rule observed in placing vowels by  
Gaelic writers.

- A fool loves removing.  
 345 The strong shall fall, and oft the weak escape un-  
 hurt.  
 Long is the hand of the needy,  
 Strong is the feeble in the bosom of might.  
 Oft has the wisest advice proceeded from the mouth  
 of folly.  
 Oft has the object of scorn arrived at honour, and  
 then of envy fallen into contempt.  
 350 Ill news are often true.  
 A living dog is better than a dead lion. (*bb*)

## L

- J**USTICE melts in the mouth of the feeble.  
 The hands of an infant, but the stomach of a man.  
 A ship may be loaded with shells.  
 Let the tail go with the hide.  
 5 Broad to broad,  
 And small to small,  
 We may read or write,  
 Every word in the world. (*a*)  
 Leap the wall where it is lowest.  
 A great gap may be filled with small stones.  
 Lean flesh cleaves to straw. (*b*)  
 One day drunk, and another on water. (*c*)  
 10 He is a pitiful fellow that has horses and will not use  
 them.  
 Burning is a singular cure.  
 I have black water at my heart. (*d*)  
 Let it slip through the fingers.  
 Go about the bridge, as the ghost did.  
 15 He tarries too long at another man's fire-side.

(*b*) Applied to mean or worthless people, who cleave to each other. "Like to like, an old horse to a feal dyke."

(*c*) Similar to the dog's life, "A hunger and a burst."

(*d*) Expressive of sadness.

Laigh leis an t-tùil, is fàlbh leis a ghlùn.

Lan beoil a bhiadh, is lan bail a naire.

Ludh 'n t fneachdaidh, tidh'n gun fireadh gun iar-riadh.

Linarchd nan lamh ma'n obair, is lianarchd nam bà ma n chugainn.

20 Leig fad an adhfair leis.

Leighis air gach tinn, creamh is ím a chéit in.

## M

**M**IONACH a bheathaich is maóile, air adhaircin a bheathaich a's bioraich.

Mac bantreabhaich aig bi crodh ;  
Searrach feann iarach air gréith ;  
Is mada muileir ag am bi min ;  
Triuir is meanmnaich air bith.

Ma's breug uam is breag thugan e.

Ma's dubh ma's oghar, ma's donn, is toigh leis a ghabhar a meann.

5 Mire re cuilein cha fcuir e gus an scal e.

Ma deir tha n'as lèir leat, deir thu ni is nàr leat.

Ma's ole am fithich, cha'n fhèarr a chomain.

Ma's math leat fith, càirdeas agus cluain, èisd, faic, is fuirich samhach. (a)

Meallaidh am biadh am fitheach o na chraoibh.

10 Ma's àil leat a bhi buan, gabh deoch gu luath an-  
deigh 'n uibhe

Ma sheallas bean air a glùn toisgeil, gleidh i leath-  
fgeul.

(a) " He who would live in peace and rest, must hear, see, and say the best."

Lie still with a fore eye, and move gently with a fore knee.

A mouthful of meat, and a townful of shame.

He comes like the ill weather, unfent for.

Many hands make light work, and many cows soon fill the pail.

20 Let him have the length of his tether.

Ramson and May butter will cure every disorder.

## M

**T**HE entrails of the blunt beast on the horns of the sharp.

'The son of a widow well stocked with cows;

'The foal of an old mare in the herd;

And the dog of a miller that has meal;

'Three of the merriest things that are.

If it goes a lie from me, it came a lie to me.

Be the kid black, motled, or brown,

The goat loves her own.

5 Play with a puppy, it ends with a howl.

If you tell all you know, you will soon find something to blush at.

If the raven be bad, he is as ill used.

If you wish for peace, kindness and good cheer,

Listen, look and be silent. (a)

Food will entice the raven from his tree.

10 If you wish to live long, drink soon after an egg.

If a woman but look in her lap, she will find an excuse.

M'as fiach an teachdair is f hiach an gnodhach.

Mol an mona is na ruig e, dimoil a choille is na fàg i.

Millidh aon tarruing an t each, is aon each 'n t feisreach.  
15 Millidh an cleas th' air a fichid, am fichid cleas.

Ma bhuaileas tu cu no balach bual ga math e.

Mhealladh tu 'n t ubh o'n churr ge d' bhiodh a da  
shuil a coimhead riut. (c)

Ma chaidh mi 'n ald cha b' ann le clùd nan fo'ichin.

Mar bhiodh a's ma re, cha bhiodh duine beo. (d)

20 Mur bhiodh ma na phoit ach Mac Sheoc 'fan liagh.

Mar a's toigh leis na gabhair na coin.

Ma thuiteas clach as a ghleann 'f ann fa charn a  
stadas i.

Mar biodh tu m sheomar cha'n f haice tu mo chuid. (e)

Mian lach an t-uifg air nach bi.

25 Mar chomas duit teumadh na ruifg do dhèudach  
am feafd.

Millidh airc iafad.

Ma deir mi fein fois thu re mo chu, deir na h-uile  
fear e.

Ma's fearail thu na biodh gruaim ort.

Molaidh an t-each math e fein.

30 Mar is mianaich le bru bruichear bonach.

(b) Analagous to praise the sea, but keep on dry land.

(c) Perhaps it means the heron.

No doubt of it - it sh<sup>d</sup> be clior



If the bearer be respectable, the message is of importance.

You may extol the bleak hill, but go not thither ;  
you may vilify the wood, but quit it not. (b)

One nail will lame a horse, one horse will break a team.

15 A game too many, may spoil the whole.

If you strike a dog or a fool, strike to purpose.

You would cheat the owl of her egg, though both  
her eyes were upon you. (c)

If I went to the well, it was not with the dishclout.

If it had not been for this, and for that, there would  
be no man alive. (d)

20 If there were none about the pot but Macecock  
and the ladle, I would fare better.

As the goats love the dogs.

If a stone fall from the hill, it must rest in the cairn.

If you had not been in my house, you would not have  
seen my effects. (e)

The duck's desire is a pool where there are no ducks.

25 If you cannot bite, never shew your teeth.

The necessitous spoils credit.

If I call be gone to my dog, every one else will turn  
him away.

If you be manly, have no gloom on your counte-  
nance, nor see hardships in trifles.

A good horse recommends himself.

30 As the stomach craves, the cake is toasted.

(d) Not unlike " If the list (firmament) fall, you may gather larks."

(e) " If ye had not plowed with my heifer, ye had not found out my riddle." *Judges xiv. 18.*

†

K

- Màin air an t-fac gun fhèu n.
- Mar thabhan coin ris a ghealaich.  
 Math air feann duine, math air fall duine, is math air  
 leanuibh beag, tri mathan cailte.
- 35 Mar bha chaillech air Eoghan, dheoin no dh'ain-  
 deòin.  
 Mar chàireas duin' a leabaidh, is ann a luigheas e.  
 Miosnach math a bhrifeas an cridhe 'fan amh-rath.  
 Foidhidin mhath a bhrifeas an cridhe 'fan amh-rath.  
 Mar thùitis a chraobh is ann a luigheas i.  
 Ma's math an t-each is math a dhreach.
- 40 Mar bha gile móire nam bram, cha'n fhuirich e  
 thall, is cha'n fhuirich e bhos. (e)  
 Bòid chiaraig ris na fearaibh, is bòid nam fearaibh  
 uile re ciaraig.  
 Moch-eirigh 'luain, a ni 'n t-suain 'mhàirt.
- Moladh gach fear an t'athan mar gheibh e, e.  
 Mol an la math mo oidche.
- 45 Ma rinn thu teine math dhuit fein, dean do dheadh  
 ghara ris.  
 Mian do mhianaibh 'n Iarfalaich, cuibh rinn mhòr do  
 na bheagan.  
 Ma fa fìor na breug e, millidh a bean.  
 Mar bhiodh an reodha, threabhar gach tìr.
- Mar e bran is e bhrathair. (f)  
 50 Moladh na daoidheachd.  
 Mac matharail is inghean atharail.

(e) Clark's answer to Shaw.

(f) Bran was the name of Fingal's celebrated favourite-  
 dog much spoken of in Ossian's poems, tales, and proverbs.

- The handſul above the load, is given to thoſe who have the leaſt need of it.  
 Like a dog barking at the moon.  
 Good done to the old, good done to the bad, good done to an infant, are three goods caſt away.  
 35 As the old woman came upon Owen, whether he would or not.  
 As a man makes his bed, ſo he lies.  
 Courage is good, when the heart breaks only in extreme diſtreſs.  
 Patience is good, &c.  
 As the tree falls, ſo it lies.  
 If the horſe be good, his colour is good.  
 40 Like the never-do-well, who will neither ſtay here nor there. (*e*)  
 As the ſwarthy maid foreſwore the men, becauſe they would not have her.  
 Early riſing on Monday makes long ſleeping on Tueſday.  
 Let every man praiſe the ford as he finds it.  
 Praiſe the good day in the evening.  
 45 If you made a good fire for yourſelf, take a warming by it.  
 The deſire of the covetous, much of little.  
 True or falſe, a bad report hurts a woman.  
 If it were not for the froſt, every ground might be labour'd.  
 If it is not bran, it is his brother. (*f*)  
 50 Praiſe from the worthleſs.  
 A ſon like the mother, and a daughter like the father, are accounted the beſt.

Cafaibh buidh a bh' air Bran,  
 Da thlios dubh is tarr geal;  
 Druin uain' air cuillian na feilge,  
 Cluasa corrach cro-dhearg.

*i. e.* Bran had yellow feet, black ſides and white tail; green back, and erect ears of a red tinge.

Mar is fàid a bhios sin gu math is gioraid a bhios sin  
g'a h-olc.

Ma's beag leat e crath sonas air.

Ma'n feach a fhèidir na builg.

55 Ma cheannachas tu fabh-each ceannaichidh tu ath-  
each.

Mar is luaith 's faisge mhoille.

Ma bhios aon chron 'fan eolach, biaidh dha-dheug  
'fan ain-eolach.

Ma's ceol sìdileirichd tha na leòr again di. (g)

Mar thig triubhas do mhuic.

60 Ma tha thu comadh, dean comaidh ris a mhuic.

Ma's beag mo chos cha mho mo chuaran.

Mar lus an 'dònaich gun mhath na dolaidh ann.

Ma b' umhail g'am b' fhior.

Ma's olc an leanabh cha'n fhearr a luafga.

65 Mar astar dall an cabaraich,

No im'eachd air garbh leacainnin;

No, mar th'abhann gaothair air gleann fàs,

Bitheadh teagas aon, gun eolas.

Ma dh' eirigheas dhuit bhi air fainneal,

Na cuir earbs' a comh-radh bannail,

Mar is fàid' a ni thu 'n leanail,

'S ann is mo thèid do mhealladb.

Mar fear air charn. (b)

Mar chaitheas duin' a bheatha bheir e breith air a  
choimhearsnach.

(g) Roderick, a famous harper, met with a man who played every tune upon the violin, which Roderick played on the harp, a thing not common in those days, which made the harper repeat the above words, (now become a proverb) meaning that he did not reckon the violin music, but if it was, he had enough of it; hence, when people have a sufficiency of any thing, they repeat this proverb.

The longer we are well, the shorter we shall be ill.

If you think it little, strow luck upon it.

Every one in his turn blow the bellows.

55 If you buy a sorry horse, you will be obliged to buy another.

The more haste the worse speed.

If an acquaintance have one fault, a stranger has twelve.

If there be music in fiddling, you have enough of it. (g)

As the trouser becomes the sow.

60 If you do not care, take a share with the sow.

If my foot be small, my shoe is no bigger.

Like the herb plucked on Sunday, it does neither good nor ill.

As conjectured, so it happened.

If the child be bad, he is no better rocked.

65 As the blind walks in the thicket,

Or wanders in rocky ground,

Or as the dog barks in a deserted valley;

So is it to be teaching a fool.

If by chance thou art bewildered,

Trust not to the words of women,

The greater trust you put in them,

The more you will be deceived.

Like a man upon a cairn. (h)

As a man leads his life, he judges his neighbour.

(h) Alluding to the ancient custom of trying and outlawing criminals, by putting them upon a cairn, and causing them walk over burning coals, with their bare soles. Thus it means a man out-lawed. *Toland. Shaw's Hist. of Moray, Smith's Gaelic Antiquities.*

## N

- N**A 'm bu toigh leat mi cha bu trom leat mi.  
 Nuar a chi thu bean oileanich, beir oirre, beir oirre,  
 mar beir thus' oirre, beiridh fear eile oirre.  
 Na ith 's na ob cuid an leinibh bhig.  
 Na dean tàir air n' as leat, a ni nach leat cha'n e  
 dh' fhoghnas duit.  
 5 Na 'm biodh mo chu cho ole ionnfach ruit, b' e  
 cheud rùd a dheanain a chrochadh.  
 Na innis do rùin do d' charaid gorach na do  
 d' namhad glic.  
 Neart teine, neart mara, is neart balaich,  
 Nimh gun neart; nimh na cuileig, bheir fail air a  
 chraicean.  
 Na dean uail a cuid duin' eile.  
 10 Na abair diuc ris an èun gus an tig e as an ubh.  
 Na toir droch mheas air mac luideagach, no air loth  
 phealagach.  
 Ni càiliaìn am fàcail inntin bofnich.  
 Na sìn do chafàn na 's faide no theid t-aodach. (a)  
 Na dean baile air imir math treabhaidh. (b)  
 15 Na buail ach mar bhiadhas tu,  
 Na cuir a mach an t-uisge falach gu's an toir thu  
 stigh an t-uisge glan.  
 Na cuir do lamh eidir a chlach 'fa scrath. (c)  
 Na biodh do theangaidh ann do sporan.  
 Na cuir de chorán gun chead ann 'n gart fir eile.  
 20 Na trèig do shean aodach gus am faidh thu aodach  
 nodha.

(a) Ne Sutor ultra crepidam.

(b) Ray's Proverbs.

## N

- I**F you loved me, you would not think me heavy.  
 When you find an accomplished woman, take her;  
 if you do not, another will.  
 Neither eat nor reject the child's bit.  
 Despise not what is your own, for what is not your  
 own will not suffice you.
- 5 If my dog were as ill bred, the first thing I would do  
 would be to hang him.  
 Tell not your mind to a friend that is silly, nor to an  
 enemy that is wise.
- The strength of the fire, the strength of the sea, and  
 the strength of a foolish fellow.  
 Like the feeble effort of a fly, who only pierces the  
 skin.
- Boast not of another man's wealth.
- 10 Call not chuck to the bird, till it has come from the  
 egg.  
 Despise not a ragged boy nor a shaggy colt.
- A feed in the teeth disturbeth the mind.  
 Stretch not your feet beyond your covering. (a)  
 Make no baulks in good arable land. (b)
- 15 Strike as you feed.  
 Throw not out the foul water, till you have brought  
 in the clean.  
 Put not your hand betwixt the stone and its scurf. (c)  
 Let not your tongue be in your pocket.  
 Put not your fickle without leave in another man's  
 field.
- 20 Forfakc not your old clothes till you get the new.

(c) *i. e.* Not to put friends at variance.

Na 'n ithe na coin do dhìot is falbh le do shuipeir cha-  
bhiodh tu cho mear.

Na bi ga shireadh is ga sheachnadh.

Na aireamh a chaoigh 'n t-iasg gus an tig e as a

gabh buir

Na gabh boirineach air bith mar mhnai, ach aon  
air am bi athais agad oirre.

25 Neach a shìneas a lamh, shìneadh e chas. (d)

'Nuar a shàid thu bhì air muin na 'nuic, 's ann a bha  
thu laimh re anns an laib.

Nuair is tinn' air duin' is e cheann a cheart mhuineal.

Nuar a chaillis duin' a fòras, cha'n fhiu a sheòla no  
chomhairle.

Noidheachd is mò 'm bliadhna 's e 's ludh 'n  
ath-bhliadhna.

30 'Nuar bhios mise thall gearr an drochaid.

'Nuar is fearr a chluich is fearr fear. (e)

Ni e dhìotfa feùmanach, is ni e dhìomfa brèugach.

Na deanadh duine tuirse 'n earralas gu 'm faidh e  
cuimse.

Na triuir nach fhuing criotach, fean a bhean, cearc  
a's caora.

35 Nuar theirgis gual teirgidh obair.

Na'n sealladh cu air comain.

Ni lamhan fada cluafan goirid.

'Nuar a bhios a mhuc sàthach cinnidh 'n drabh goirt.

Na dean cugain air feoil dhaoine.

40 Ni Carcàir càis 'nuar thèid crodh chàich an diofg.

'Nuar a thig aon ni, thig gach àon ni.

(d) *i. e.* He who lendeth must walk to get it back.

(e) Too much of one thing is good for nothing.



If the dogs had eaten your breakfast, and run off with  
your supper, you would not be so merry.

Do not seek and shun.

Never reckon your fish till they are caught.

Never marry a woman, but one who has some fault.

25 He who stretcheth his hand, must stretch his foot. (d)

When you thought you was riding the sow, you only  
lay by her in the mud.

When a man is most in straits, his head is the best  
support.

When a man's substance is gone, his admonition or  
counsel is little regarded.

What is great news this year will be none the next.

30 When I have got over, break down the bridge.

When the play is at the best, it is wisest to stop. (z)

He only makes you a tool, and me a liar.

Be not anxious for riches; every one will have the  
share that is allotted him.

Three that will not bear carelling, an old woman, a  
hen, and a ewe.

35 When the coals are exhausted, the work of the forge  
must cease.

If a dog could mind what he owes.

Long hands make short ears.

As the sow fills, the draff fours.

Make no saving from your necessary support.

40 Carcar will make cheefe, when other peoples cows  
run dry.

When one thing comes, every thing comes.

Na innis d' uil' inatim do d' mhnai; no do d' chom-  
banach.

Na abair ach beag, is abair gu math e.

O

**O**RAN na circe bedidh.

O na rinn mì 'n rèis ni mì 'n oirleach.

Oidhche roimh a bhàs bu choir do dhuin' athais a  
thilge: (a)

O'n laimh gus a bheul, cuibhrinn is fearr air bith.

5. Obair an doill.

O na's tu mharaich an t each, cruth e.

Ole na cuis' gu deire.

Oidhche a mach is oidhche a steach;

Math na caorach is ole an eich.

P

**P**ISEAG air toll, se fin an tairbhe, ach piseag air  
piseig se fin an luireach.

Pic an coimheach.

Pisich math ort.

(a) To make a satire or proverb.

Tell not all your mind to your wife, nor to your companion  
 Speak but little, and speak well.

## O

- A** SONG from the pert hen.  
 Since I have made out the yard, I'll make the  
 inch.  
 The night before he dies, a man may venture to find  
 fault. (a)  
 From hand to mouth is the best portion.  
 5 The work of the blind.  
 Since you rode the horse, shoe him.  
 Put off evil to the last.  
 One night out, another in;  
 Good for sheep, but ill for horses.

## P

- T**O put a patch on a hole is saving, but to put a  
 patch upon a patch is but making a ragged cloak.  
 10 Pinch the stranger.  
 I wish you a good match.

**R**UIGIDH dàil doras.

Rug iasg orm. (a)

Ruithidh an faigeis fein le bruthaich.

Ruigidh 'n ro-ghiulachd air an ro-ghalar.

5 Ruisgidh bru bràgad.

Ruigidh each mall muilen, 's cha ruig an t each a  
bhriseas a chnamhan.

Rùin caillich gu 'n trod i.

Roinn a mhic r'a mhathair,

Rug bo laogh dha.

10 Racha e tre tholl toradh gu ni fhaotain.

Ruìn do chridhe air do chuifle.

## S

**S**LIOB am bodach is scròbaidh e thu, buail am bo-  
dachi s thig e gu d' laimh.

Siubhal na famhna dha. (a)

Seachnaidh duin' a bhrathair, ach cha seachain e  
choimhearfnach.

Siubhal a chait a cha 'n eas.

5 Slat is treise, no 'n cuaille.

Sireadh seam an connalaich.

Sonas thoirt do chuaille.

Duine toirt a chomhairle.

Far nach gabhar ì uaithe.

Sèididh aon froin shallach an clachain.

(a) Said by a person when seized with a fit of sickness.

## R

**DELAY** will arrive at the door.

A fish took hold of me. (a)

Even a haggies will run down the hill.

Good nursing will remove a bad complaint.

5 The belly will strip the back.

A flow horse will make his way to the mill, but  
the horse that breaks his bones will never get there.

The delight of an old woman is to scold.

The boy's portion, who shared with his mother.

A cow has brought him a calf.

10 He would pass through a wimble-bore to get any  
thing.

May your pulse beat as you heart would wish.\*

## S

**STROKE** a sorry fellow, and he will scratch you ;  
strike him, and he will come to your hand.

Let him pass as Hallowmas passed. (a)

A man may do without a brother, but not without a  
neighbour.

As the cat went to the water-fall.

5 A rod will do more than a club.

Like searching for a mote in the stubble,

Or offering blessings to a blockhead,

Is giving advice

Where it will not be taken.

One foul nose will set all the noses in a church a  
blowing.

\* Similar to " I wish you a double portion of your own  
prayers."

(a) *i. e.* Never to return.

†

L

'Sonas an lorg na caithe.

Sand gun fonas eirigh 'n donas da.

10 Sean-fhocal th' air a ghra

Bòid a bhaird ris a chaistiail.

A bhean fin nach deachas g'a h-iarruidh.

Thug is' a briathar nach faight' i. (b)

Seachain an t-olc is feachainidh an t-olc thu. (c)

Suidh gu h-ìosal is diol gu h-uafal.

Sop as gach féid. (d)

Suidh gheoidh ann 'n doras tigh an t-feannaich.

15 Sniomhaidh tighearna fearna tuathnach daraich.

Scrèach na muic dol an ìolainn. (e)

Sèid na builg Mhic-'ille-Challam,

Muin 'fan amar Eoghain.

Sùrd air Suainard, chaidh Ardnamurchan a dhe-  
luidh. (f)

Scoiltidh fairmid a chlach. (g)

20 Scoiltidh fùil a chlach.

Scadan gearr gun mhealag gun iuchair,

'S mairg brù 'n d' theid e.

Seinn fèin riamh ni mholamar,

Am balbh mar na linnte làna;

An fruthan is ea-domhain,

'S e labhras gu dàna.

(b) *i. e.* Because none would take her.

(c) 2 Theff. v. 22. "Abstain from all appearance of  
evil."

(d) Meaning those who have nothing but what is bor-  
rowed, like the daw in the fable.

(e) Because she thinks the time too long.

Good fortune attends the liberal.

Hapless greed ill betides.

10 It is an old saying,

As the bard foreswore the castle,

And the woman that never was asked,

Vowed that none should have her. (b)

Shun evil, and it will shun you. (c)

Sit low and pay high.

A wisp from every truss. (d)

Set like a goose at the door of the fox.

15 A lord made of alder will twist a tenant made of oak.

The cry of the fow on her way to the corn yard. (e)

Blow the bellows, Malcolme,

Fill the trough, Ewen.

Prepare, Suinard; Ardnamurchan is gone to wreck. (f)

Envy will split a stone. (g)

20 An evil eye will split a stone.

The naughty herring without milt or row,

Woe is the stomach that takes it in.

Self praise is no recommendation,

The silent person is like a deep pool;

But shallow waters

Make the greatest noise.

(f) Suinard is an island near Ardnamurchan in Argyleshire; when the latter was burnt, they behoved to prepare Suinard. Hence, when one person desires another to make ready, or begin to any thing, he repeats the above saying.

(g) A superstitious observation of ignorant people.

## T

**T**HEID barail an duine ghlic fogasg do 'n fhìrinn.

'Thainig gille gu Maca-leisg.

'Treabhaidh na daoidh, is cha dean na faoidh ach treabh'.

'Tapan gòraig air cuigeil criontaig.

5 Theid dubhag re dualchas. (a)

'Theb 's cha d' rinn cu is meas' a bha riamh 'fan Fheinn.

'Thèid dàrnadas gu droch oilein.

'Thèid dùchas an aghaidh nan crag.

'Tha am air an achmhasan is tra air a chèilidh. (b)

10 Thiginn gu do choimhead ge d' bhi tu chònaidh ann an còs craige.

Tuitidh tòin eidir dha chaithir is tigheadas eidir dha mhuinntir.

11 X 'Trod nam ban ma 'n scarbh is an scarbh air an loch

'Tachaidh daoine ma 'n tachair na cnoic.

'Trod a mheafain is a chùl re làr.

15 'Tuthadh na h-atha air a mhuilin.

'Thig gach uile re h-aois, thig bao, thig boil, thig bas.

'Tùs mì-rath mo bheachd,

Ge b' e aca neach g'a foirm;

An coilich a bhi na thamh,

Is a chearc a bhi dha gairm.

'Tha fuasgla cheist aige fein.

'Thig math a mulad. (c)

20 'Tha chomhairle na cheann fein.

(a) Ezekiel, xvi. 44. "Behold, every one that useth proverbs, shall use this proverb against thee, saying, As is the mother, so is her daughter."



## T

- A** WISE man's conjecture comes near the truth.  
 A servant is come to the hand of the lazy.  
 The feeble labour the ground, and the mighty can  
 do no more.  
 The foolish maid's wool goes on the industrious one's  
 distaff.  
 5 Like mother, like daughter. (a)  
 Almost killed the game was the worst dog.

- Boldness will proceed to ill-breeding.  
 Blood will mount against the steep rock.  
 There is a time for reproof, and a time for gossip-  
 ping. (b)  
 10 I would visit you, though you lived in a cliff of the  
 rock.  
 Bottoms fall between stools, and house-keeping goes  
 to wreck between two owners.  
 The women scolding and disputing who shall have  
 the heron, and the heron wading in the pool.  
 Men will meet before mountains meet.  
 The bark of the lap-dog with his back on the ground.  
 15 The thatch of the kiln transferred to the mill.  
 Many infirmities attend old age.  
 It is a sign of bad luck,  
 When the hen crows over the cock.

- The solution of the question is in his own possession,  
 It is good to have patience. (c)  
 20 He keeps counsel in his own mind.

(b) "To every thing there is a season, and a time for every purpose under heaven." Eccles. iii. 1.

(c) "Patience is a plaister for all sores." Ray's Prov.

'Tha car eil' ann an adharc an daimh (*d*)

'Trèach a muigh is meorach a steach.

'Tha tuille 's a phaidir aige. (*e*)

'Tha fios aig an luch nach 'eil an cat aig an tigh.

25 'Toradh na fèadalach gun a faicin.

'Tilg mìr am beul a bheist.

'Tha thu co bhrèugach is tha 'n luch cho bhradach.

'Thig sin as do shroin is theid an cathamh ann.

'Thachair cleas tuath an droch thighearna doibh.

30 'Tha sinne mar dh' fhaodas sinn' is cha 'n eil ann  
righ mar bu mhath leis.

'Thig an t-ocras na 's tric no aon-uair.

'Tha fios aig cia meud a theid gu cuig.

'Tha 'n clamhan gobhlach na measg.

'Thilg e 'n cearcal màis.

35 'Tha thu co lùrdand ris a bhalgair bheag.

'Tha cheann eidir a chliath is an urfainn.

'Tha fuil ghointe na cheann. (*f*)

'Teodhaidh feòil re fine ge d' nach dedìn le duine. (*g*)

'Triùir a thig gun iarraidh, gaol, eud is eagal.

40 'Tuigidh na h-eoin fein a chèile.

'Tha aon faithid a' bholg.

'Tha iasg 'sa mhuir cho math is a thainig riamh aifde.

'Tabhair spid do d' charaid, is ann air do mhuircil  
fein a luigheas e.

'Tha e nios air fòid na fìrion.

45 'Thig an donas re iomradh. (*b*)

'Tuislichidh an t-each ceithir chafach.

'Tha na h-uile fear na leoghan air a chèird fein.

(*d*) A man telling that he saw an ox whose horns reached the skies when lying down, being asked how he disposed of his horns when he stood, he answered as above.

(*e*) Said of a person who is thought to be wiser than others.

- There is another twist in the ox's horn. (*d*)  
 Who is valiant abroad, will be gentle at home.  
 He knows more than his beads. (*e*)  
 The mouse knows that the cat is not at home.  
 25 We have the product, though we do not see the flock.  
 Give the monster a soup, and let him be gone.  
 You lie as the mouse pilfers.  
 That will be squeezed from your nose to make room  
 for the snow drift.  
 Like the tenants of the bad landlord.
- 30 We are as well as we may; and the King himself  
 has not all his wishes.  
 Hunger comes oftener than once.  
 He knows how many make five.  
 The glede is among them.  
 He has thrown the bottom hoop.
- 35 You are as cunning as the fox.  
 His head is got between the door and the lintel.  
 He has fey blood in his head. (*f*)  
 Flesh will warm to kin, though man say no. (*g*)  
 Three things come unsent for, love, jealousy, and  
 fear.
- 40 The birds themselves understand each other.  
 There is one arrow out of his quiver.  
 There is as good fish in the sea as ever came out of it.  
 Make a bad report of your kinsman, and it will return  
 on yourself.  
 He is now on the sod of truth.
- 45 Evil comes by talking of it. (*h*)  
 The four footed horse will stumble, so may the  
 strong and mighty fall.  
 Every man is a lion at his own craft.

(*f*) Said of one who is running to mischief, or an infatuated person.

(*g*) "When friends meet, hearts warm."

(*h*) Speak of the Devil and he'll appear.

Tionailidh maoin, maoin, is tionailidh fiachan, fiachan.  
Tuil'as an t-feilbh chèudna.

50 Theagamh gu 'n tig do bho gu m' bhuaill fathasd.

X Taoman is mo no 'n long.

'Tha caithe fona 's caithe don' ann.

Thig an fhèrin a mach le tubaist.

Talach' air meud a chuiblirinn.

55 Tagh do chomladar ma'n tagh thu t-òl.

Trial a bhodaich o thigh fein. (i)

Thig a mhuir mhor a plumanaich.

Thig Dia re li-airc, is cha'n airc 'nuair a thig.

Tiodhlaic na choinne bige, bhi g'a toirt is g'a grad  
iarruidh.

60 Tha smùtan fein an ceann gach fòid.

'Tha e co phileanta re bard.

Tàgha goirid a ghobhain is tàgha leobhar an t-faoir.

Tha caithe ann is caomhnadh e, tha caomhna ann is  
caithe, e.

Teisd a choimhearfnaich air gach neach.

65 Tha brì gach cluich na deire.

'Tha mi ni 's eolaich air coille na bhi fo eagal a cail-  
lich oidhche. (comhachaig)

Trodaidh na builg fhalamh.

Thig nòs do mhathar as do fhroin.

Thachair a bhrathair mor ris.

70 Thachair ludh an uinnsin fhagnaich dha, cinnidh  
e gu math, ach meithidh e chraobh a bhios an taice  
ris.

(i) The old man's excuse, or the carle's haste from a  
home.

Na falbh di-luan,

'S na gluais' di-mairt,

Tha diceudain craobhach,

Is tha dirdaoin dàlach;

Di-h-aoine cha'n 'eil e buaighail,

'S cha dual dhuit falbh a maireach.

Wealth accumulates wealth, and debt accumulates debt.  
More mischief befall the same possession.

50 Perhaps your cow may come to my fold yet.

x A drop is better than a deluge.

*Mistransl.*

One expence is well, another expence is ill.

Truth will out with a vengeance.

Complain of too great a share.

55 Chuse your company, before you chuse your liquor.

The old man's haste from home. (i)

The sea itself comes in waves.

God cometh in the time of distress, and it is no more distress when he comes.

The gift of a child, oft granted, oft recalled.

60 Its own smoke is at the top of every turf.

He is as eloquent as a bard.

The smith's wald is short, and the wright's joint is long.

There is a spending that saves, and there is a saving that spends

The neighbour's word is at every man's back.

65 The proof of the sport is where it ends.

I know the wood better than to be afraid of an owl.

Empty bladders make the loudest noise.

Your mother's milk will pass from your nose.

He has met with his elder brother.

70 Like the wild ash, it grows well, but kills the tree that is near it.

*i. e.* Go not away on Monday, stir not on Tuesday, Wednesday is not fortunate, Thursday is a holy day, Friday is not successful, and it would be unlawful to go to-morrow, (meaning Sunday.)

Some call it the young maid's request of her wooer whom she did not incline to part with. When a person tarries too long, or delays to do a thing, the above proverb is applied.

Taradh math 'sa chuid eile.

Thuit an Tarbh Coill'orra. (*k*)

Teirgidh gach ni r'a chaithe,  
'S a bhì g'a chaithe gu minie;

Is an ni sin nach caithear,

Ge d' nach caithear gu 'n teirig;

O theirgis gach ni gun a chaithe

Gramhainn ma'n tig am brath;

Is còir gach ni chaithe,

Ma'n caith' e fein as a thàmh.

Theid duine gu bàs air scà naire.

75. Thugadh gach fear coin a cragaibh dha fein. (*l*)

Toifeach is deire na sìne, clacha mìne meallain.

Teannaich do chrios gus am faigh thu biadh. (*m*)

Truagh nach bu chàird gu leir sibh an diu. (*n*)

(*k*) *i e.* A misfortune befell them. The new year's bull is a dark cloud, which old men, in imitation of the ancient philosophers, came out to view on new year's eve, supposing that the ill weather in general comes from that quarter where the cloud rests that evening. Hence the above proverb.

(*l*) Two men were taking birds from among steep rocks, where the one went down with a rope about his middle, while the other held the end thereof; when the one who caught the fowls thought he had a sufficient quantity for himself, he said to the other, who held the rope, as above; the other quitting hold of the rope, replied, "Let every one hold a rope for himself."

(*m*) Said to one who complains of hunger.

(*n*) Said by the famous warrior Alexander Macdonald, who with a band of Irish accompanied the great Montrose.

I wish you good of the rest.

The new year's bull fell upon them. (*k*)

Every thing will wear out in the use,

Especially when used often,

Although not used,

It will wear out;

Since every thing then wears out unused,

A while before the end of for ever,

It is therefore proper to put every thing to its use,

Before it wears out of itself unused.

A man will die to avoid shame.

75 Let every man take birds from the rock for himself. (*l*)

Hail often begins and ends a shower.

Straiten your girdle till you can find meat. (*m*);

I wish you were all tinkers to day. (*n*)

in his wars; at one of their battles Macdonald was surrounded by the enemy in a small fold, when one Stewart, a tinker from Athole, came very seasonably to his relief, and, with his broad sword, in an instant cleared the fold of the Covenanters; Macdonald, struck with his bravery, took occasion to ask him what he was? Stewart answered, that he was no man at all, and did not deserve to be named among men; Macdonald replied, that his valour intitled him to some regard, whatever was his situation, and whatever either he or his had done, he had sufficiently atoned for it, and had gained much honour by such a gallant action; Stewart at last told him that he was only a tinker, at which Macdonald replied in the words of the above saying.

The Athole men were Montrose's principal support; he often passes the highest encomiums upon them, calling them his brave Athole men.

## U

UBH gun ìm gun falann 'n ceann feachd bliadhna thig  
a ghalar

Ubh na circe duinne dol an tigh-mhor, gun ubh a  
gheoidh a thoirt as.

Urram a bhleidir do'n sràcair. (a)

Uraireachd na bà mach 'sa steach, mar leighis sin an  
Gael, cha'n eil a leigheas ann.

5 Uisge donn na duileig, uisge dubh nan fhramh, is  
uisge glas a chèitein, trì uisgibh is meas' a th' ann.

Uir! ùir! air beal Orain ma'n labhair e tuile comh-  
'radh. (b)

(a) Said of those who scold to such a degree as not to  
give each other due respect.

(b) It is reported, that in the time of building Icolm-  
kill, " St. Columba received divine intimation to bury one  
" of his companions alive, as a sacrifice necessary to the  
" success of his undertaking. It seems the lots doomed Oran  
" to so dreadful a destiny. Three days afterwards, Columba  
" opened the grave to see what might be the fate of his



## U

**A**N egg without butter or salt, may breed a distemper, though at seven years distance.

The brown hen's egg gone to the great man's house, without bringing the egg of a goose in return.

The compliments of the impertinent to the troublesome. (a)

The fat of the cow taken outwardly and inwardly, if it does not cure a Highlandman, he is incurable.

5 The brown water at the fall of the leaf, the black at the springing of the roots, and the grey water of the shoots in May, are the three worst of all.

Earth! earth! on the mouth of Oran, that he may not blab more. (b)

“ friend. Oran raised his swimming eyes, and said,

“ *Cha 'n' eil am bàs na iongantas,*

“ *No ifrinn mar dh' aithrisear.*

“ There is no wonder in death, and hell is not as it is reported.”

“ The saint was so shocked by such sentiments, that he called out in a great hurry, in the words of the above proverb.

## M

## L E A S A C H A D H.

## A

**A**N uair is Cèudnaich an t samhainn,  
Is iarcainich fir an domhain. (a)

Am fear a chuireadh a chorag ann mo shùil, chuirin  
mo ghùn na chliabh.

An cuirm is luath a bhios ulamh fuidhimid uile g'a  
ghabhail.

Am fear a thig a mach 'fa mhairt, theid e stigh 'fa  
Ghiblin. (b)

An t-ubh is an t eun do na Ghael, agus an cac is an  
mùn do na Ghall. (c)

## B

**B**IDHIDH dùil re fear fairg, ach cha bhi dùil re fear  
reilge.

Biodh tu co fad gleusadh do phiob is a Sheinneadh  
fear eile port.

Bha 'n tidhinn saoghail aige.

Bu dual do laogh an fheigh ruith a bhi aige.

(a) Because it portends a severe winter.

(b) Meaning, that whatever is premature in its origin,  
falls off before it arrive at perfection.

## A D D E N D A.

## A

**W**HEN hallow-day falls on Wednesday,  
 The world is full of complaints. (*a*)  
 He who would put his finger in my eye, I would  
 put my knee in his side.  
 The fare that is soonest ready, we all sit down to  
 take.  
 The grafs that is sprung in March, will creep in in  
 April. (*b*)  
 The egg and bird to the Celt, and the dung to the  
 Lowlander. (*c*)

## B

**A** MAN may be expected from sea, but not from the  
 grave.  
 You'll be as long tuning your pipe, as another might  
 play a tune.  
 His time was not come.  
 The young deer takes it of kind to be swift.

(*c*) Meaning the Soland geese who lay their eggs and  
 bring out their young in the north, and go south again in  
 harveit.

## C

CINNIDH Clann Fhearchair gus an deiche linc. (a)

Car tuathal t-aimh-leas.

Cha'n iongna b'ola nan scaldan a bhi do an t foitheach  
'sam bi iad.

Ceann mor air duine glic is cean circ air amadan.

(a) The Farquharsons are also called Clann Fhionla, *i. e.* The children of Finlay, from Finlay More, one of their tall chieftains who bore the royal standard at the battle of Pinky; hence the surnames, Finlay, Mackinlay, and Finlayson.

The Farquharsons are descended of Farchard Shaw, son of Shaw of Dalnafert; the present Farquharson of Innercauld, their chief, seems to deny this, and pretends that they are descended of Macduff, Thane and afterwards Earl of Fife, for which assertion neither he nor any other can shew vouchers. It is well known, that he is the tenth generation from the above Farquhard Shaw, son of Shaw of Dalnafert, of the family of Rothemurchus; Farquharson of Balmurrel, who disputes the chieftainship with Innercauld, owns this descent, as do all the rest of that warlike clan.

The late Reverend Mr. Lauchlane Shaw, minister of Elgin, in his genealogy of the Shaws of Rothemurchus, is doubtful of the time of their coming to the north, "probably about the beginning of the 14th century," says he; but neither his conjecture, nor that of Innercauld's, will avail, since we have authentic documents to the contrary. The absurdity of tracing the Shaws and Farquharsons otherwise, will appear by the following extract from the records of the family of Macintosh, *viz.* A lease (from Andrew Bishop of Moray, who founded the Cathedral of Elgin) of the lands of Rothemurchus, to Shaw Macin-

## C

THE Farquharsons shall flourish till the tenth generation. (a)

You took the unfortunate left-about course.

No wonder to find the smell of herring in the cask they are in.

A large head on a wise man, and a hen's head on a fool.

toth, son and heir of William Macintosh of that Ilk, anno 1236; the above Shaw lived in Rothemurchus, during his father's life-time, as did also his son and heir Ferquhard; who died in 1265, and was succeeded by his eldest son Angus Macintosh of that Ilk, a minor at the time of his father's death. During his minority, the Cumings seized upon his estates of Meikle Gedes and Rait, &c. which were again recovered in the time of King Robert Bruce. Angus Macintosh of that Ilk, was succeeded by his eldest son William, 1346, and obtained a new lease of Rothemurchus, from Pilmer, Bishop of Moray, dated 10th March, 1347.

From the above extract, it is evident, that the Macintoshes some of whom were afterwards called Shaw, were in possession of Rothemurchus, before and after the period Mr. Shaw supposes the Shaws to come to the north; a dagger pointing downwards, part of the Shaws arms, (alluding to their cutting off the Cumings), was assumed from the Macintoshes killing the Cumings in their own castle of Rait. See note upon the letter C; for the Shaws were not a distinct clan from the Macintoshes at that time, but assumed that designation from Shaw Macintosh, their ancestor, who cut off part of the Cumings as above; the late Sir John Shaw of Greenock, owned his descent from the Macintoshes; Shaw and Farquhar is a frequent patronomic still among the Macintoshes. *Pennant Macintosh. Douglas Baron.*

Cha mhillear maith re h olc dhiubh.

Cha toir an donas an car afda.

Choir thu ceann paib air ma dheire. (b)

Chuir e chrodh air àireachas.

Cha dean thugain cèum, is cha do chailear theab. (c)

Cha leugha ceann no mutha cèile.

Cha cheil e nì a chi no chluinneas e.

Cha robh bàs fir gun ghràs fir.

Cho-laidir re Cu-chullainn.

Cha'n 'eil eidir an t amadan is an duine glie, ach g'a

'n eil an duine glie a ruin is g'a'n innis an t ama-  
dan e.

Cha do chuir a bhun ris nach do chinnich leis.

Cha racha tu co deis air mo ghnòthachsa.

Cha luigh na fiantaibh anns na speuraibh. (d)

## D

Dh'ithe na caoraich an cuid troimh. (e)

Dean àth a's muilinn deth.

## E

EIDIR na fruthaibh. (f)

Earrach fad an deigh Chàisg.

## F

FANAIDH Muisian re latha.

Fear an t faoghail fhada,

Cha bhi baoghal thuige.

(b) Said of those who destroy all the good they have done by an ill deed.

(c) Said of one who is very tardy in his motions.

There are none of them good enough to mend the ill with.

The Devil will not get the better of you.

You have made a dirty end of it. (*b*).

He has put his kine a grazing.

A coming will not step, neither is almost lost. (*c*)

Heads are not more numerous than sense is variable.

He cannot conceal what he hears or sees.

The death of one man gives luck to another.

He has the strength of Cuchullin.

The difference betwixt a wise man and a fool, consists in this, that the wise man conceals his mind, and the fool reveals it.

Success must attend those who bravely struggle.

You would not go so readily on my errand.

The storm will not remain in the clouds. (*d*)

## D

THE sheep might eat their meat through it. (*e*)

Make a kirk and a mill of it.

## E

BETWIXT the streams. (*f*)

Too long a spring after Easter, is an ill sign of the season.

## F

THE Devil will wait his day.

Nothing can cut off the long liver till his time come;

(*d*) *i. e.* It must fall some time or other.

(*e*) Said of thin cloth.

(*f*) Said of a bad situation,

## G

GLOIR nan caraid a's milse na 'n deoch a thig le brìdh  
o'n mhil.

Greas' an eich is e na ruith.

Gheibhear laoigh bhreac bhallach ann tigh gach  
àirich, la fhil Pairic earraich.

Gaoth a deas, teas a's toradh,

Gaoth an iar, iasg is bainne;

Gaoth a tuath, fuachd is gaillinn,

Gaoth an ear, meas air chrannaibhe. (a)

## I

Is oic an teangaidh is luaith na 'n teine.

Is brathair do na mhad' am meirleach.

Is nì air leath cè doirte.

Is fearr a chlach no bhi gun mhathach.

Is brathair do 'n diofg an tuarn-fhear.

Is i bho fein is luaith a bheathaicheas d' a laogh.

Is fearr an toit no gaoth a tuath.

Is fearr a chlach gharbh d' an gabhar rud-eigin, no  
chlach mhìn do nach gabhar dad idir.

Is e leanabh fein is luaith a bhàistis an fagart.

Is còir comhairle fir an tigh a ghabhail.

Is furas fuine dheanamh laimh re mín.

Is mi mo shuidh air cnocan nan deur,

Gun chraicinn air meur no air bonn;

A rìgh 'fa Pheadar 'fa Phòid!

Is fad an Roimh o Lochlong. (b)

Ithear cruach na breacagan.

Is mine mín no gràn,

Is mine màna no fir.

(a) An old observation on the weather on New-year's eve.

(b) Said by Muirich Albanach a pilgrim, after he had travelled all the way from Rome barefooted to the head of



## G

THE praise of friends is sweeter than honey.

Spurring a horse while it gallops.

Pye-balled calves may be seen in every grazier's byre  
on St. Patrick's day.

Wind from the south, denotes heat and plenty.

Wind from the west denotes fish and milk.

Wind from the north denotes cold and storm.

Wind from the east denotes fruit on trees. (a)

## I

IT is an ill tongue that is swifter than fire.

The thief is brother to the mastiff.

Spilt cream is a thing by itself.

A stone in place of manure, is better than nothing.

The turner is brother to the dish.

The cow salutes her own calf first.

Smoke is better than the north wind.

The rough stone from which something may be had,  
is better than the smooth stone from which we  
obtain nothing.

The priest baptizes his own child first.

We ought to take the goodman's advice.

It is easy to bake beside meal.

I sat on the knoll of tears,

Without skin on my fingers or soles ;

O King Peter and Paul !

Rome is far from Lochlong. (b)

A stack may be eaten in cakes.

Meal is smaller than grain,

Women are smaller than men.

Lochlong in Argyleshire, where he sat down, and repeated  
the above.

Is ioma caochla thig air an t faoghal fa cheann bliadhna.

Is maing a's mathair do-mhac a bao 'nuair is Diardaoin a Bhealltuinn.

Is bla anail na mathar.

Is laidir tabhan coin is cà na bhroinn.

Is fearr sneachd 'fa Cheiteàn no bhì gun uisg.

## M

MAR gu 'n tige faithid a bogha.

Mar g'am biodh an tein' air do chraicinn.

Ma bhios mi beo beirim mac,

Gheibh mi fear ge d' nach co'-dhèas,

O 'fi mo mhathair nach beir mac,

Is e mo bhrathair mo roghainn. (a)

Na 'm faighear ceud fagart gun bhì sanndach,

Cèud tail-fhear gun bhì funndach,

Ceud greasuich gun bhì brèugach,

Ceud fitheadair gun bhì bradach

Ceud gobhainn gun bhì pàiteach,

Agus ceud caillich nach robh riamh air chèilidh,  
chuiridh iad an crùn air an rìgh gun aon bhuile.

Mar bha Oisfian an deigh na 'm Fiann. (b)

Na feachain an iorguill is na iar i. (c)

## T

THIUR a dha laimh re thaobh.

Tha e nios air flighe na fìrinn.

Tha da thaobh air bean a bhaillé.

(a) A woman who had her husband, her brother, and her son in prison, was desired to chuse one of the three, who was to be released to her; she repeated the above; for which natural affection for her brother, she obtained the release of the whole.

(b) Ossian, the renowned Celtic bard, was the son of

Many changes may happen during the year.

Woe is the mother of a son, when Beltein falls on  
Thursday.

Warm is the breath of the mother.

A dog barks well when his belly is full.

Better to have snow in May than to want rain.

## M

As swift as an arrow from a bow.

As if the fire had been on your skin.

If I live I may have a son ;

I may get a man though not so ready ;

Since my mother will bear no more children,

My brother is my choice. (a)

If a hundred priests could be found without avarice,

A hundred taylors without pride,

A hundred shoemakers who could not equivocate,

A hundred weavers who could not steal,

A hundred smiths who could not drink,

And a hundred old women who never gossiped,

They would crown the king without a blow.

Like Ossian who survived the Fingalian heroes. (b)

Neither search for the battle nor shun it when it  
comes. (c)

## T

His hands fell to his side.

He is now on the way of truth.

The goodwife of the house has two sides.

Fingal king of Morven.—For further accounts, see Mr. Macpherson's translation of Ossian's poems, Mr. Smith's Gaelic Antiquities, Encyclop. Brit. under the article *Ossian*. See also description of his grave in Gillies's *Day's Journey to the Highlands*.

(c) *Fingal*, book 3d.

...the first of the ...

...the second of the ...

...the third of the ...

...the fourth of the ...

...the fifth of the ...

...the sixth of the ...

...the seventh of the ...

...the eighth of the ...

...the ninth of the ...

...the tenth of the ...

[The following Gaelic translation of the WAY TO WEALTH, by *Dr. Franklin*, is subjoined at the desire of the EARL OF BUCHAN, with an address to the Inhabitants of the Highlands of Scotland, by his Lordship.]

AN T SLIGHE CHUM SAI'-BHRIS;  
*Le OLUDH \* FRANCLIN.*

Eidir theangaicht' o'n Bheurla chum gaidhlig, air  
 iartas a' mhòr-uasail Oirdheirc, Iarla † Buchan, le  
 R. MAC-PHARLAIN.

Daibhi Seanfcal † Earr-scian, Iarla Buchan,  
 Do Ghaidheil Ghaisgeal na h Alba.

**A** Threun Laoch mo dhu'cha, Mar a b'i m' uaille do ghna, bhi toirt fanear d'ar fuil a'ruidh ann mo chuislibh, b'e mo mhian a dhearbha gach am, agus mo dhaimh a nochda, 'N uair a fhuair sibh air ais bhur sean truscan fearail, bu mhi a cheud neach a chur suas è, san du'-ghaltachd, ann am sneachd agus gealshionn, agus anois 'ntra chi mi cuid choslais, fuim a bhi aig' na *sasganaich* d' ar tairbh; agus oirp' air *iasgachd*, agus *Eallana'* a chur air cois' 'n ar duthaich, cuiream d' ar 'n ionnsuidh beagan do shean bhriathra briogh mhòr r'an cur ann clar leis na gna-fhocail, 'taid air a chuid as mo air an tabhairt a leabhar an || aos-duin' ghlic *Franklin* o *America*, Feadaidh iad bhi tarbhach dhuibh thaobh gliocas, agus gnìomhachd shaoghalt'; agus mu chuireas sibh re so, Creidimh ann *Josa Crìos'*, eolas *De*, agus a ghradh agus eagal ann bhur croidhe, agus ann bhur beufaibh, sagaidh iad 'n ar sluagh measail agus sonadh sibh.

Slan-leibh.

\* Oilcanach no fear Teagaisg.  
 † Stiobhard

|| Sean-dùine.

† Bog-ean.

†

N

Ann

## ANT SLIGHE CHUM SAI'-BHRIS,

## A LEAGHOIR SHUAIRCE.

**C**HUALAS nach toir ni air bith urad toilintinn do  
 ughdar, 'fa bheir bhi ag faicfin a sgrìobhaidh  
 g'an luadh gu meafail le each. Breithnigh ma feadh,  
 cia mòran tlachd a ghabh mi an ni eigin, ataim r'a aithris  
 dhuit. Stad mi air an t flioh o cheann ghaoitid, far ann  
 roibh mor fhluadh cruinn chum, tairgse air bathar mar-  
 fontachd. Mar nach d' tainig uair na reic, bha iad ag  
 cainnt ma olcas na tioma; agus labhair aon dhiubh re sean  
 duine, ceanalta coir, fa chiabha air glasadh. ' Athair  
 ' Aoighneas, guidheam, ciod i do bharail air na  
 ' h amaibh so, nach toir no tròm chise so tur sgrios air  
 ' an duthaigh, cionnas is uradh sinn a chaoidh an iocadh.  
 ' Sheafamb sean Aoighneas suas, agus fhreagair é, ma  
 ' ghabhar mo chomhairlese bheiream dhuibh i an-  
 ' briathra, aith ghear, oir is leoir focal do 'n dream ata  
 ' glic (mar a deir Eoghan Tiarmail) dh' aontaigh iad le  
 ' cheile ag iarraidh air a smuainte a labhairt, agus air  
 ' cruineacha' dhoibh ma thimchioll, thionfgain se mar  
 ' leanas.

' Mo chairdibh, deir eisean, tha chain ro throm,  
 ' agus am b' iad sin amhain ata 'n t uachdaran a' cur  
 ' oirn' a bh' aiginn r'a iocadh, b'usadh dhuinn gu mòr  
 ' ain dioladh; ach ata mòran eil' againn, agus iad sin  
 ' n'as ro chruaidhe air cuid aguinn, ata sinn da-fhilt air  
 ' bhur ciosach le'r diomhanas, tri-f healt, le'r n uabhar,  
 ' agus a cheithir urrad le'r n aimeadachd, nithe o nach  
 ' urradh luchd tional na ciosa ar suasgladh le luigse a  
 ' thabhairt. Ach eisdeamaidre deagh chomhairle agus  
 ' feadaidh sinn leasach fhaghail; ni Dia congnamh  
 ' leosan a ni congnamh leo fein, mar a deir Eoghan  
 ' Tiarmail.

' Mheafamaid gu bu churaidh an t uachdaran a dh'-  
 ' iarraidh an deachamh cuid d' ar 'n uine mar chis,  
 ' chum

‘ chum a caitheamh na obair fein; ach a ta faonais  
 ‘ a’cuibhreacha iomadh dh’ inn moran n’as mo; mar  
 ‘ a ta lundaireachd a’ tarruing easlaint, a ta leifg, mar  
 ‘ mheirge ag fearga n’as luaithe na faothair, ’u uair a  
 ‘ bhios an eochair a ghnathair fion dhealrach, mar a  
 ‘ deir Eoghan Tiarmail, ach an toigh leat beath ma’feadh  
 ‘ na struith t aimfir oir is i sin a ni d’ am bheil beatha  
 ‘ air a deanamh suas, mar a deir Eoghan Tiarmail.  
 ‘ Nach ’eil sinn a caithe moran tuille d’ ar ’n uin’ ann  
 ‘ an codal na ’ta feumail, ag dio’-chuimhneach nach  
 ‘ glac sionnach codalach cearcan, agus gu ’m bi codal  
 ‘ gu leor anns an uaigh, mar a deir Eoghan Tiarmail.

‘ Ma’s i ar n uin’ a ni s luachna’hoir a ta againn, ’se  
 ‘ a bhi struite ar ’n uin’ an ana caithe is mo mar deir  
 ‘ Eoghan Tiarmail, oir, mar a dubhairt e ’n ait’ eile.  
 ‘ An aimfir a chaileir cha’n fhuighear gu brath; agus  
 ‘ a ni ris an abair sinn uine gu leor, chi sinn gur leor a  
 ‘ giorrad, uime sin mosglamaid chum a bhi gniohach,  
 ‘ agus sin da rirradh; mar so le bhi dichioillach ni sinn  
 ‘ moran le na’s lugha smuairn tha lundaireach ag fagail  
 ‘ gach ni do dheanta, ach tha bhi gniohach ’gan  
 ‘ deanamh suas, oir an ti a lugheas fa mhadain, ’s eigin  
 ‘ dha ruidh feadh an la, agus ’s gann a ghlacas e  
 ‘ ghnothach aig oidhche, feadh fa ta leifg aig trial co  
 ‘ mall, is gu ’m bheil bochdain do ghna aig a tair, fduir  
 ‘ do ghnothach agus na fduireadh e thu, oir trathlan  
 ‘ luidhe is thrathail dean eirigh, ni so duine fallain faibh-  
 ‘ eir is criona, mar a deir Eoghan Tiarmail.

‘ Ciod ann feum a bhi guidheamh, agus re dochas  
 ‘ airson amaibh is fearr; feadaidh sinn na h amaibh a  
 ‘ leasacha’ ma bhios sinn gniohach, cha’n fheum  
 ‘ dichioill bhi mianach, agus an ti thig beo air dochas  
 ‘ b’asach e na chodal, cha’n ’eil buanachd gun faothair,  
 ‘ dean congnamh le d’ lamha, oir ata thu gun fhearann,  
 ‘ no ma ta se agad; ata e fui’ throm chis, a neach aig’  
 ‘ am bheil eallaidh tha oifig tairbh agus onoir aige,  
 ‘ mar deir Eoghan Tiarmail, ach ’s eigin a cheird a chur  
 ‘ ann.

‘ ann cleachduin, an eallaidh a leantuin gu teann, air  
 ‘ atharach, cha’n iochd an oighreachd na ’n dreachd na  
 ‘ cìsibh, ach ma bhios sinn gnìomhach, cha bhì sin fìr  
 ‘ eafbhuidh, feadaidh ocras amharc a steach air òras  
 ‘ an duine ghnìomhaich, ach cha bhì chroidh’ aige dol a  
 ‘ stigh; nì mo theid maor no fear agairt a steach, oir  
 ‘ dìolaidh faothair ain-fhiach, an t am a mheadaicheas  
 ‘ an earbs’ iad. Cìod ge nach d’ fhuair thu ulaidh, agus  
 ‘ ge nach d’ fhag caraid foaibhear dilib agad.

‘ Bheir dichìol deadh thoradh, agus beannuighe Dia  
 ‘ am fear gnìomhach, mar so treabh gu domhain, an  
 ‘ feadh choidleas an luiristeadh, agus bitheadh arbhar  
 ‘ agad r’a reic, agus r’a thasgaidh. Dean obair fhad fa  
 ‘ theirer an diugh ris, oir cha’n ’eil fios agad cìod an  
 ‘ grabadh thig a’ maraich; oir is fearr aon diugh na  
 ‘ da mhàireach, mar deir Eoghan Tiarmail, na cuir dail  
 ‘ gus a’ màireach fan nì dheadar a dheanamh an diugh;  
 ‘ am bu mhuintearach thu nach bu nàir leat gu’n  
 ‘ fuigheadh deadh mhaighistir a’ d’ thamh thu, a bheil  
 ‘ thu a’ d’ mhaighistir ort fein, agus nach nàir leat bhì diom-  
 ‘ hain ’n uair a tha na h urrad r’a dheanamh air do shon  
 ‘ fein, airson do theaghligh, do dhuthcha, agus do riogh.  
 ‘ Laimbich do bhuill acauin lamhruisgte, Cha ghlac cat  
 ‘ le lamhghar luchaidh, mar deir Eoghan Tiarmail. Is fìor  
 ‘ gu’n bheil moran r’a dheanamh, ach theagamh gu’n  
 ‘ bheil thu lag lamhach, ach greimich gu teann agus  
 ‘ chi thu mor thairbh; caithe sith shìle na clochan; le  
 ‘ foighidin is dichìoll ghearr an luch ball na luinge agus  
 ‘ leigibh builibh beag ard darach.

‘ Saoilim gu ’n cluinn nì cuid agaibh ag radh, nach  
 ‘ fead duine cuid aitheas a lui’easach ar fein? Inn-  
 ‘ seam dhuit a charaid, cìod a thuirt Eoghan Tiarmail,  
 ‘ Caith t aimfir gn maith m’ as aill leat righeachd air  
 ‘ aithis; agus, o nach ’eil thu cinntich a mionoid, na  
 ‘ diom-buil uair. Ata am na h aithis, air ion nì  
 ‘ eigin tarbhach a dheanamh, agus gheabh an duine  
 ‘ gnìomhach so, ach cha’n fhuigh an leasgan a chuidh



6 i, oir is da ni beatha aitheasach, agus beatha lunnach,  
 6 ata mórán lèr b' aill teachd beò le 'n crion-sheól-  
 6 tachd as eagmbuis faothar, ach 'ta iad a dol a thaoibh  
 6 le dibheil stòrais; 'n uair ata faothair, ag treoracha'  
 6 chum fòlais, pailteas, agus urram. Seachain subh-  
 6 achas, agus leanaidh i thu. Bithidh pailteas anairt  
 6 aig' an deagh shniomhaich, agus anois o tha caoirigh  
 6 is buar agam, cuire gach neach failt' or 'm.

6 II. Ach le'r trom-shaothair 's eigin dhuinn mar an  
 6 ceadna, bhi daingean, fuighichte, agus curamach,  
 6 agus amharc air ar gnothaiche le'r fuilibh fein, gun  
 6 n-hór earbsa, chuir ann each eile; mar a deir  
 6 Eoghan Tiarmail.

6 Cha 'n fhás a chraobh a shith luaifgear,

6 Na' n teaghlach a shith ghluaiseir.

6 Co maith, riu sin a dh' fhanas nan dualchas.

6 'Ta tri imrichean co olc re teine, agus Gle do  
 6 threud, is gleidheadh do threud thu,' a ris ma's aill  
 6 leat rath air do gnothach, bi mu chùl; mar aill, cuir  
 6 neach eil' ann, agus a ris.

6 An ti le 'r b' aill buanachd le crann, Feumaidh e  
 6 chumail no dol 'fe cheannn; agus a ris ni maighistir  
 6 tuille gnìomh le shuil, na ni e le dha laimh, agus a  
 6 ris a ta neò churam n'as crònaile no ain-eolas, is co  
 6 tearuinte dhuit do sporan fhagail fosgailt aig do  
 6 luchd oibridh, sam fagail gun fuil thairis orra, thar-  
 6 ruing moran earbsa re dream eile fgrìos air iomadh  
 6 neach; cha'n earbsa ach a dhi, theafruigeas daoine thaoibh  
 6 nithe na beatha so, oir ma's aill leat muintearach tairis  
 6 agus neach is toigh leat, seas fein san aite, feadaidh  
 6 dearmad beag teachd gu mor-chron, chaille a chru le  
 6 di tarruinge, agus an t each le di cru, agus a marcaich  
 6 le di-bhuil eich; oir ghlaca, agus mharbha' e le  
 6 naimhde, agus thachair so uile, le di curam ma thar-  
 6 ruing crutha.

6 III. An urrad so mo chardaibh mu shaothair, agus ma:

‘ churam m’ar gnothaiche, ach ’s eigin dhuinn caomhna  
 ‘ a chur riu sin am b’ aill leinn toradh bhí air ar  
 ‘ faothair, oir mar aithne do dhuine a ní gheibh, e  
 ‘ chaomhnadh, bithidh a cheann san talamh r’a bheo,  
 ‘ agus eagfuidh e tur fhalamh fa dheoidh. Ní bord  
 ‘ fógmhór tiomnadh tanna, agus,

‘ O na fguir na mnaibh le burn ‘Tea o fhniombh, is ò  
 ‘ chardamh,

‘ Agus na fir le deoch laidir, o fgateadh fo spealgadh,  
 ‘ ‘S iomadh oighreach a struidhe ann am bhí gan  
 ‘ carnadh,

‘ Ma’s aill leat bhí faibhir dean caomhn’ air do thea-  
 ‘ gradh, cha do chuir na h-Innshídh re beartas na Spainn,  
 ‘ do bhri gu bheil i cuir a mach tuille fa tha è toirt a  
 ‘ steach, fguir m’ feadh do d’ struidhe gorach, is cho  
 ‘ bhí urrad abhair agad bhí gearan air cruadhas na  
 ‘ tioma, trom-chíse agus teaghlach struidheil. Fagaidh,

‘ Fion agus mnai, cluich agus cealg; an storas  
 ‘ caol san uir-eatbhui trom, Osbar, a ní a shafuicheas,  
 ‘ aon du-bhailc bu leor a thogbhail dias chloine,  
 ‘ theagamh gu’n smuaintich sibh gur beag an dearas,  
 ‘ cupan tee, no gloine do dheoch laidir, air uaire, teachd-  
 ‘ an-tir na’s struidheile, truscan ná ’s rimhich, agus  
 ‘ cuideachd chroidheal, ach cuimhnigh gu’n deanar carn  
 ‘ mor do chlocha beag, thugaibh an aire do ’n t fhíor  
 ‘ chostas bheag, ‘Sluigeadh toll beag an long mhór mar  
 ‘ deir Eoghan ‘Tiarmail, agus a ris, iadfan le’r mian nithe  
 ‘ milis thig iad gu deirce, agus osbar. “ Ní amadain  
 ‘ feusdan, agus ithe daoine glic iad.”

‘ Ata sibh cruinn ann so mu reic na nithe rimhich,  
 ‘ agus air ficán, facán, (no nithe faoin) their sibh  
 ‘ goireas riubh, ach mar d’ toir sígh fanear, fafaidh iad  
 ‘ nan daorais dhuibh, faolbh sibh gu’n reicir faor iad,  
 ‘ agus theagamh gu’n tachtair so, gu’m bi iad na’s aithfich  
 ‘ na cheannaighe iad, ach mar ’eil feum agaibh orra  
 ‘ tha iad daor dhuibhse, cuimhuich ciod a thuir Eoghan  
 ‘ ‘Tiarmail. “ Ceannaich a ní air nach ’eil feum agad,

“ agus

agus cha'n fhada gus an reic thu a ni tha feumait  
 dhuit." Agus a ris, "fhuaintich ma'n taing thu air  
 mor luach peighin, se feagh dha gu bheil e faor thaobh  
 coslas a mhain, agus nach ann da rirleadh, gu bheil  
 am bathar le bhi gu d' chuibhreach a d' ghnothach fein,  
 a deanamh cron dhuitse, oir mar thuirt e 'n ait' eile,  
 "Tha moran air an creacha le bhi ceannach far chun-  
 narach," agus a ris, "Is aimeadach a bhi cur amach  
 airgid a cheannach aithreachais;" agus gidheadh  
 tha 'n aimeadachd so ga cuir an cleachdain gu tric air  
 na margaibh so, le bhi dio-chuimneach a mhiosachain  
 ata iomadh neach le trusgan rimhich air an druim,  
 aig trial le ocras na'm bolg, agus an teaghlach dol  
 air udall. "Ata sioda is froal, purpuir is bhelbheid,  
 aig bathadh an teine san teallach," mar deir Eoghan  
 Tiarmail, cha'n iad sin nithe feumail na beatha's  
 gann a dh' fheudar goireas a radh ruibh, gidheadh  
 do bhri gu bheil iad ciatach, ata moran ag iarraidh  
 nan deigh, ach leo sin agus le struidhealachd eile, ata  
 daoine modhail snasmhor aig teachd gu bochdain,  
 agus am feum coinghioll a ghabhail o'n dream  
 air an d' rinn iad di-meas, dream le'n saothair, agus  
 le'n caomhnadh a ghle an creideas gu feasmhachd; &  
 ann fa chas so, ata i foilleir, Gur airde tuathnach na  
 sheasamb, no duin'-uafal air a ghluinibh, mar a deir  
 Eoghan Tiarmaill. Theagamh gu'n d' fhagadh  
 oighbreachd bheag aca, agus nach riobh fhios aca  
 cionnas a fhuaradh i, agus faolaidh iad gur e'n la e,  
 agus nach tig an oidhche; nach fhiach beagan a  
 chaithe, na h' urrad fuim a ghabhail dheth, ach le  
 bhi sior thoirt as a chiste mhine gun dad a chuir na  
 h' aite, ruigidh tu h' iochdar re luathas, mar a dubhairt  
 Eoghan Tiarmail, a ris, 'n tra thraoigheas an tobar  
 bithidh fios air luach an uisge, ach dh' fheadadh fios so  
 a bhi aca roimh lamh, an gabhadh iad a combairle, ma's  
 aill leat fios air luach airgid fhaghail, feuch re iasachd  
 a ghabhail, Oir an ti theid air iasachd theid e air  
 bron, mar a deir Eoghan Tiarmail, agus gu dimhim,  
 tarlaidh

‘ tarlaidh mar so do ’n ti a bheir iasachd d’ an leithid,  
 ‘ sin, an nuar a theid e ga iarraidh a ris, oir mar deir,  
 ‘ eisean ann air’ eile.

‘ ’S cinnteach gur mallachd uaille mhian an truscain,  
 ‘ Na seall air do mhian gus an seall thu do sporan, a ris,  
 ‘ iarraidh uabhar, co dian re uir-easbhui’ agus fe moran,  
 ‘ is meo-mholadh an tra cheannaighis thu aon ni  
 ‘ rimhich, ’s eigin dhuit deich eile cheannach, chum ’s,  
 ‘ gu’m bi gach ball a reir a cheile, ach mar deir Eoghan,  
 ‘ Tiarmail, “ Is usadh a cheud togradh cheusachd, na  
 ‘ gach aon a leanas a shàfachadh,” agus is co amaideach,  
 ‘ do ’n dream a ta bochd bhi tairgse daoine beartach a  
 ‘ leantain as do ’n losgain bhi seide suas chum bhi,  
 ‘ cosmhuil ris an damh, “ Feadaidh long mhor, trial sa,  
 ‘ chuan fharfaing, ach feumaidh soitheach beag snamh  
 ‘ dlu do ’n chladach,” ach ata ghòirich so ga tric air a,  
 ‘ smachdach r’a luathas, ata ’n uaille a ni dinneir air,  
 ‘ diomhanas ag deanamh suipear air tarcuis, “ Ghabh,  
 ‘ uabhar a bhiadh maidne le pailteas, a dhinneir le,  
 ‘ gainne, agus a shuipear le mi-chliu,” agus na dhiaigh,  
 ‘ so uile ciod am feum ata san uaille bhòsdail so, leis am,  
 ‘ bheil na’ h urrad g’a chuir an cunntart, na h urrad g’a,  
 ‘ chall, cho treoraich e chum slainte, cho lughdùich e,  
 ‘ cradh, cho mheudaich e deadh-bheus duine, ata e,  
 ‘ togbhail formaid sa ghreasadh truaighe.

‘ Ach cia mòr an cuthach bhi ruidh ann ain-fhiach,  
 ‘ air son nithe thar feum, ’ta dail leath bhliadhn’ ga,  
 ‘ thairgse san reic so, agus thèagamh gu’n d’ thug,  
 ‘ sin air cuid aguinn teachd ann so, do bhri nach’eil,  
 ‘ airgiod ullamh aguinn, agus si ar duil gu’m bi sinn,  
 ‘ rimheach as-eaghluis. Ach O! Smuaintigh ciod è  
 ‘ tha thu deanamh le bhi ruidh an ain-fhiach, tha  
 ‘ thu cur do shaorfa ’n comas neach eile mar urra  
 ‘ thu do la paighe fhreasdal, is nair leat am fear-  
 ‘ fiacha amharc san aodan; bitheadh geilt ort ’n tra  
 ‘ labhras tu ris, cia diblidh’ faoin agus truagh, gach  
 ‘ leith sgeul, agus a chuid, chuid cailleadh thu t onoir’s  
 ‘ do chreideas, agus tuiteadh tu gu taircil calg-dhireach.

‘ am

am breugan; is è cheud, chron tuiteam ann ain-  
 fhiach; is e 'n ath chron bhì breugach, mar deir Eoghan  
 Tiarmail, agus a ris air an doigh sin fein, marcaighe  
 na breugan air druim an ain-fhiach; na àite fo  
 thigeamh do'n fhior ghaidheil, a ghnuis a nochdadh,  
 agus labhairt gu faor ris gach aon duine, gun a-  
 ghadh no naire. Ach 's tric a ruisg bochduin duine  
 do gach gleus agus deagh-bheus. 'Ta e cruaidh air  
 sporan fallamh seasamh' dìreach, Cìod a bharail a bhì  
 aguibh mu Phrionsa na uachdaran, a dh' fhuagradh  
 mach reachd, a thoirmeasg dhuit, sgeuducha mar  
 dhuin'-uafal, no bean-uafal, am paineachas gaintir no  
 traillealachd? Nach abradh tu gu 'm bu duine faor  
 thu; gu roibh coir agad air an sgeuducha bu  
 roghnuighe leat, gu 'n roibh an reachd sin ann  
 aghaidh do choir bhreith, agus gu roibh an tuachdaran  
 ain-tighearnail, gidheadh tha' thu dol gu d' chuir fein  
 fù' aintighearnas, 'n tra tha thu ruidh ann an ain fhiach,  
 air son a leithid sin do sgeuducha? Ata ughdaras aig'  
 t fhear fiacha, 'n uair is aill leis do chuir am prìofun  
 re d' bheo', mar 'eil e d' chomas dlighe dheanamh ris.  
 'N uair a gheibh thu do luacha peighin, theagamh gu  
 'm bheil beag fuim agad mu dhioladh; ach mar their  
 Eoghan Tiarmail " 'S fearr cuimhn' an luchd tagraidh,  
 nan luchd ain-fhiach." Ata 'n luchd fiacha cofmhuil  
 re luchd faobh-chreidimh, geur mhothachail mo laithe  
 araid, agus ma amaibh suidhichte. Thig an la m'an  
 cuairt man toir thu fanear, agus theid do thagra mam  
 bheil thu deas gu dioladh, no ma 'ta thu smuainteach  
 air an ain-fhiach, ta an tam diolaidh a mheas thu bhì  
 fada uait an toiseach, ag amharc ro ghaoirid mar 'ta  
 i' teachd am fogus, faoilidh tu 'n sin, gu 'n do chuir  
 àimsir sgiathan r'a cofaibh, co mhaith is r'a guailibh,  
 s'gaoirid an car-fhas leofan da'n la paighe a chaisg,  
 theagamh gu'n faoil sibh san am so, gu 'm bheil sibh  
 'n' ftaid shoirbheach, agus gu 'n guilein sibh cuid  
 'struidhealachd' gun chron d'ar maoin.

Arson

' Arson aois & easbhui' dean an caomhna 'ta d'  
 ' chomas : cha mhair grian maidne aon la fad solais :  
 ' feadaidh buantachd a bhi gaoirid & neo' chinnteach, ach,  
 ' re fad do shuaghail, tha caithe buan agus cinnteach, is,  
 ' usadh da theallach a chuir suas, no aon diubh chunbhail  
 ' ann connadh, mar a deir, Eoghan Tiarmail, gu ma fearr  
 ' leat dol a luidh gun suipeir, no eirigh fui ain-f hiach.

' 'Tàr na dh'f headas, is gle na thàr thu, si fo chlach,  
 ' a theandas do luaidh gu òr bui, agus cinnteach 'n nuair,  
 ' gheabh sibh clach uil an f heallfanaich, nach bi sibh re  
 ' gearan na's mo air droch amaibh, no air cruadhas nan  
 ' cìsin.

' IV Mo chardaibh 'ta 'n teagasg fo glic agus riofanta;  
 ' ach, na dhiaigh fo uile, na deanamh ro carbfa as bhur.  
 ' gnìomhachd is bhur crionnachd, agus bhur gliocas.  
 ' fein, oir ge 'ta na nithe sin maith agus ion-mholtadh,  
 ' gidheadh as eugmhuis beannachadh Dhe, feargaidh iad.  
 ' uile, uime sin, iarr am beannacha fo gu h umhail, agus  
 ' na bi neo sheirceil riufan ata thaobh coslais fan am as  
 ' eugmhuis, ach thoir misneach agus congnadh dhoibh,  
 ' Cuimhnich gu'n d' fhuiling. Job car tamail, ach gu  
 ' roibh e foirbheach an diuidh laimh.

' Mar cho dhunadh anois, is daor an maighistir scoill,  
 ' fìdreatha, ach cha ghabh amadan foghlam an scoill,  
 ' air bith eile, oir is fìor an radh, feudaidh sinn comhairle,  
 ' thoirt, ach cha'n urradh sinn giulan glic a cho'partuch,  
 ' ach cuimhnich an dream nach gabh comhairle, nach  
 ' f headar an leasachadh, osbar, mar eisd thu re riofun,  
 ' bheir i gu cinnteach thar na rudain dhuit, mar deir  
 ' Eoghan Tiarmail.

' Mar fo chriochnaigh an taoisdan uafal a cho'-luadar,  
 ' dh'eisd an sluagh ris, agus mhol iad a theagasg, agus  
 ' air ball chuir iad a cheart atharach ann cleachdain,  
 ' amhuil mar gu 'm bu shearmoin choitcinn a bhi ann;  
 ' oir thoiseach an reic, agus bhuail iad ar tairgse gu bras.  
 ' Mhothaigh mi gu do ghabh an deagh dhuine beachd  
 ' iomlan air mo mhiosachan, agus gu na chuire an ordu

‘ na labhair mi air na cinn sin re cuig bhiadhna fighid,  
 ‘ sgitheiche neach air bi eile bhi gam luadhfa co tric,  
 ‘ ach bha m’ uair mhian gu mor air a shafacha leis, ge  
 ‘ do bha mi fiosaich nach buineadh an deicheamh cuid  
 ‘ do ’n ghliocas dhamb, a bha cisean ag ainmeach orm, ach  
 ‘ na aite sin gu ’n bi iad sin na nithe a chruinnigh mi o  
 ‘ bhreunach gach linn agus duthcha. Gidheadh chuir  
 ‘ mi romham feum iomchuidh dheanamh d’ on f huaim,  
 ‘ agus ge do b’ e mo rùn an toiseach còt ùr a cheannach,  
 ‘ dh’ fhalbh mi le rùn shuidhichte mo shean chòta  
 ‘ chaitheamh beagan na’s faide. A leaghoir ma ni thusa  
 ‘ ni ceudna, bithidh do bhuanachd co mor re mo  
 ‘ bhuanachd fa.’

*C R I O C H.*



The first part of the book is devoted to a general  
 introduction to the subject of the history of the  
 world, and to a description of the various  
 countries and peoples which have inhabited  
 it from the beginning of time to the present  
 day. The second part is devoted to a  
 description of the various kingdoms and  
 empires which have existed in the world,  
 and to a description of the various  
 wars and revolutions which have taken  
 place in the world from the beginning of  
 time to the present day. The third part  
 is devoted to a description of the various  
 sciences and arts which have been  
 discovered and invented in the world,  
 and to a description of the various  
 improvements and discoveries which have  
 taken place in the world from the  
 beginning of time to the present day.

CONTENTS



TO

~~SIR JOHN MACGREGOR MURRAY,~~~~OF LANRICK, BARONET,~~~~THE VENERABLE PATRON OF HIS COUNTRYMEN,~~~~THE GAEL OF ALBYN,~~~~AND LEARNED PROMOTER OF~~~~CELTIC LITERATURE,~~~~THE FOLLOWING COLLECTION OF~~~~GAELIC PROVERBS~~~~IS RESPECTFULLY INSCRIBED,~~~~BY HIS OBLIGED AND FAITHFUL SERVANT,~~~~DONALD MACKINTOSH.~~



*A sketch of the life of  
Mr Mackintosh,*

**PREFACE**

*To the ~~first~~ <sup>second</sup> edition by  
Mr Campbell.*

DONALD MACKINTOSH, the compiler of this Collection of Gaelic Proverbs, was descended from the ancient Thaners of Glentilt, a district of the Duke of Athole's extensive property in the Highlands of Perthshire. His father, James Mackintosh, tenant in Orchilmore,\* had been bred to business as a cooper; but he married early in life, and retired to his native place; near to the spot where ~~Lord~~ Viscount Dundee overthrew King William's army, ~~that had been~~ <sup>led</sup> by General Mackay, through the celebrated pass of Killcrankie, to overrun the Grampians, and subdue those of our Gaël who had risen in arms to restore their rightful sovereign, then an exile in France, to the throne he had but lately abdicated.

In the year 1743, on the farm of Orchilmore, which is within three miles of the village of Blair-in-Athole, the subject of this memoir was born. I have been enabled to obtain, ~~from a near relation of his,~~ but very little information concerning his boyhood; only, that from early infancy, he was of a weakly <sup>constitution</sup> habit of body; and consequently ~~but~~ ill fitted for rustic labour, or any

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\* Orchilmore, [ùr-choille-mhòr,] is part of Mr Stewart of Orrat's [ùr-ait] estate.

\* It should be Coyle <sup>b</sup> ~~ragie~~. Killi or Killie is from bill, a cell; whereas the original is boille, a wood cell.

<sup>He was therefore</sup>  
 other sort of rural employment, ~~wherefore he was suf-~~  
<sup>altered</sup> ~~ferred~~ to pursue the bent of his inclination; and he pre-  
<sup>about</sup> ~~ferred~~ to all things <sup>to be</sup> that ~~of his being~~ a scholar. His  
<sup>idea</sup> father ~~therefore~~ sent him to the parish-school, where  
 his docility, diligence and success, suggested ~~to the~~  
~~minds of his parents,~~ that he <sup>might</sup> ~~would~~ one day, become a  
 clergyman; and at an advanced period of his life, ~~and~~  
 when least expected, this did actually happen.

Having acquired all the instruction that a village-  
 school could afford seventy years <sup>ago</sup> ~~since~~, he lingered  
 about his father's house unemployed, save when called  
 upon to instruct his brothers and sisters, or other chil-  
 dren of the neighbourhood, whom he taught *gratis*.  
 By degrees he got into more extensive employment  
 as a teacher, <sup>and this</sup> ~~which~~ suggested the idea of trying his  
<sup>idea</sup> fortune in the Scottish capital, ~~and~~ accordingly, he  
 made his appearance there; but in a more humble ca-  
 pacity than he had dreamed of ere he ventured through  
 the pass of Killcrankie, down to Dunkeld, thence to  
 Perth, and eventually to Edinburgh.

In what year he came hither, I know not; but I  
 myself remember him (either in 1774 or 1775), as one  
 of Peter Williamson's \* penny-post men, with his bell

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\* Peter Williamson, who was the first that established the  
 Penny-Post in Edinburgh, was one of its prominent characters  
 about forty years since. He had, when a boy, been kidnapped  
 from off the pier of Aberdeen, and carried to America; and  
 there sold, by the villanous kidnapper, to a Yankee speculator  
 in human live-stock: but the poor boy soon changed the scene  
 of his captivity, for he was taken prisoner by a party of Indians;  
 among whom he learned their art of war; which, on his return

in his hand, and uniform cap on his head, on which were painted, in gilt letters, "WILLIAMSON'S PENNY POST," alternately collecting and delivering letters in his useful though humble vocation. But, as he wrote a pretty legible hand, he got employment occasionally to keep books and transcribe papers, which caused him to lay aside his cap and bell; and take up the more honourable calling of a quill-driver.

His better day had now dawned; and his condition, though still humble, bid fair for better emolument and consequent respectability. He was now called to attend, as tutor, a younger brother of the present Sir George Stewart of Gairntully, where he remained for some time.

In the year 1784, he made a tour to Lochaber, where he fell in with a namesake of his own, from whom he obtained a considerable proportion of what forms the present Collection of Gaelic Proverbs. From the recitation of the same person, too, he wrote down several ancient Gaelic poems, one of which "Ceardach Mhic Luin," is inserted in the Perth Collection, printed 1786, p. 233. Previous to his excursion to the more remote districts of the Grampians, ~~our~~ collector had procured a valuable and extensive portion of his materials for the present compilation from John Wallace, who resided at Lettoch, in the vicinity

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to his native country, he converted into a mean of gaining a livelihood, by exhibiting himself, dressed as an Indian chief, singing the war-song, throwing the tomahawk, handling the scalping-knife, and at the same time howling horribly the whoop of a savage in the act of glutting his murderous revenge.

of Moulin, in Athole; and from whom also were obtained several manuscript songs, legendary tales, and anecdotes.

Having collected his subject matter, he submitted his materials to several literary characters of the first eminence, who were less or more acquainted with the Gaelic language; among whom were, Sir James Foulis of Colinton, Baronet, Henry Mackenzie, Esq. (author of "The Man of Feeling,") Neil Ferguson, Esq. of Pitcullo, the Rev. Dr John Stuart of Luss, (the learned Translator of the Gaelic Bible,) the Rev. Joseph Macgregor, of the Gaelic Chapel, Edinburgh, the Rev. James Maclaggan of Blair-in-Athole, for many years chaplain to the 42d Regiment, or Black Watch, and his illustrious predecessor, Dr Adam Ferguson, historian, and philosopher of the human mind, who greatly assisted ~~our~~<sup>his</sup> ~~compiler~~<sup>compiler</sup> in his arduous undertaking.

*he* In the year 1785, the present Collection was first presented to the public. Soon after this, ~~our~~<sup>he</sup> ~~pro-~~<sup>verbist</sup> was admitted into the Office of Mr Davidson, crown-agent, and keeper of his Majesty's signet; in which situation he remained for several years,—until an event, that was not unlooked for, seemed to govern his destiny, and pave the way for a more exalted station in society.

The event alluded to, was the death of Prince Charles Edward, very properly called "The PRETENDER;" a title which his most zealous friends admitted, as they believed *his pretensions* to be very good; hence they recognized the title (being quite appropriate,) as virtually acknowledging his *pretensions* to the British

throne. But, at his death, the non-juring clergy were quite at a *nonplus* how to behave with respect to their qualifying to the present Royal Family.

Many of those staunch adherents of the unhappy House of Stuart, who had fought and bled in the battles of the Clans with the Royal forces, were still living: and many of the *elderly* gentle bachelors, and old maiden gentlewomen, who hailed in their hearts Henry the Ninth, (Cardinal York,) as the rightful heir to the British throne, remained steady to their principles, and would not "bow the knee to Baal."

Well do I remember the day on which the name of GEORGE was mentioned in the morning-service for the first time,—such blowing of noses—such significant hems—such half-suppressed sighs—such smothered groans, and universal confusion, can hardly be conceived! But the deed was done—and those who had participated could not retract.

Several, however, whose consciences could not reconcile this seeming inconsistency of the Clergy of the Scottish Episcopal Church, stood out,—called aloud against the schism, and forthwith separated themselves from the great body of their brethren. One bishop only remained firm to the good old cause, namely, Bishop Rose, a man far advanced in life, and almost in his dotage. To this prelate, however, the few faithful staunch Jacobites looked up as the only father of the "church militant here on earth." A Mr Brown, one of our episcopal priests or presbyters, an adherent of Bishop Rose, went to Down, where the bishop resided, and was there consecrated as successor to the

only dignified clergyman of the old Scottish Episcopal Church, as by law established at the Restoration.

Bishop Rose being dead, Bishop Brown had to look about him for a successor : and who should fall in his way, but the subject of this memoir ! It so happened, that he had turned his thoughts that way ; and communicating his intention to Bishop Brown, he was forthwith put in deacon's orders, and in due season ordained a priest : he thus designs himself, in his last-will and testament, which lies before me, " I, the Reverend Donald Mackintosh, a priest of the old Scots Episcopal Church, and last of the non-jurant clergy in Scotland."

Here, then, we <sup>find</sup> ~~find~~ our worthy countryman placed in a relatively higher situation in society, than even his predecessors the Thanes of Glentilt. But <sup>it was</sup> ~~the destinies~~ <sup>destined</sup> ~~willed it not~~ that he should <sup>not</sup> enjoy his exalted station long with dignified ease and honour : ~~for~~ his reverend brethren, who had " bowed the knee to Baal," questioned the validity of his ordination, which embittered his life in secret, and caused other embarrassments ; particularly, to those well meaning individuals, who considered him as the only spiritual pastor left of *the true Church*, against which " the gates of hell should not prevail."

Meanwhile, <sup>he</sup> ~~our compiler~~ pursued his path of duty as a clergyman, <sup>and</sup> ~~but~~ did not forget those secular pursuits which went hand in hand with his more serious avocations.

<sup>He</sup> ~~Our pastor~~ was now admitted to the tables of the worthy and of the wealthy. But most of the old ones



of his widely-scattered flock, were "gathered unto that fold, whose Shepherd is high above the pastures of the earth." Among his best patrons were, Gilbert Innes, Esquire, of Stow, the Right Honourable Lord Bannatyne, one of the Senators of the College of Justice, and his brother-in-law Sir John Macgregor Murray of Lanrick, to whom this Work is now inscribed, as left in the handwriting of the original collector. In his passing and re-passing to Glenfinglas, where the inhabitants of that solitude did abide, whose souls were <sup>under</sup> the charge <sup>as their</sup> of ~~our~~ spiritual pastor, he used to call at Lanrick Castle, and he was never "*sent empty away.*"

From Glenfinglas, and the craggy wilds of Loch Catrine, made now classic ground by the witchery of Walter Scott's pen, ~~our~~ <sup>he</sup> pastor frequently traversed the almost inaccessible fastnesses of the Grampians, through Glentilt to Glenshee, and thence to the north-east coast of Scotland, unto Banff, a range of some hundred miles, administering the ordinances of the Christian dispensation, and working in "*the Lord's Vineyard,*" with unremitting zeal and indefatigable assiduity: looking upon himself, as Elijah did of old, saying, 'I, *even* I only, remain a prophet of the Lord; but Baal's prophets are,' &c. 1 Kings xviii. v. 22.

In the full persuasion that in *his* person centred the sole right of the non-juring Episcopal Clergy, being the last, as he believed, of that distinguished body of ecclesiastics, who protested against a foreign succession, and the whiggish principles of a British hierarchy, he, in the year 1794, instituted a process in the Supreme Scottish Court, against the Managers of the "Fund belonging to the Episcopal Clergy in Scotland, for behoof of their indigent brethren, their wi-

dows and children." The issue of this singular case was what might have been expected. When it came under discussion, the Lord President, Sir Ilay Campbell, facetiously remarked to his brethren on the Bench, that "he was at a loss whether to frown, at the audaciousness of the pursuer; or to smile, at the high pitch of folly of his witless advisers, in wantonly thrusting a plea of so extraordinary a nature into his Majesty's Supreme Court of Justice. What! a person claiming a right in virtue of his refractory adherence to obsolete opinion, long since exploded; nay, glorying in his disloyalty to the best of kings, and existing government." After a good deal of the same kind of ludicrous discussion, Mr Mackintosh was non-suited; and they who aided him much chagrined and greatly disappointed. \*

Albeit after this defeat, he fearlessly pursued his path of duty, making extensive excursions on foot among his widely scattered flock, many of whom had vanished from his sight, but were not lost, having joined those who are "gathered into one fold under one Shepherd."

Some of his faithful flock, ere their departure, bequeathed part of their earthly substance to their worthy pastor, among whom were the late Mrs Eagle, seed-merchant in Edinburgh, who left him a legacy of L.100 sterling, and Mrs Paterson of Banff, who left him likewise a legacy of L.150 sterling. These sums, together with his annual savings, enabled him to leave behind him a property, which he apportioned in several small legacies, as specified in his WILL.

The chief part of his property consisted of a select library (collected with peculiar care) of rare and valu-

\* It would been more dignified in Sir Ilay Campbell to have restrained his jocular propensities on the occasion. Toadying, even "best of kings, was not altogether very becoming to a judge on the Bench of Justice.  
E. Mackenzie

able books, composed chiefly of polemical pieces, and curious tracts on church and state history, and politics. This small collection of books, he, in imitation of the celebrated Bishop Leighton, Bishop of Dunblane, left "for the purpose of establishing a library 'in the town of Dunkeld, under such regulations for 'the preservation of my books and manuscripts, and 'for promoting the access of the public thereto, as to 'the said trustees, or the major part of them accepting, 'shall seem good." \* He had a taste for his native melodies, and performed them not unskilfully on the violin. Wishing to extend his knowledge in music, he purchased for a few shillings a second-hand *spinet*; and placing himself under the tuition of a lady, who taught the harpsichord and piano-forte, he could play, in the course of the first month's lessons, so as one might distinguish what he would fain be at, "Fame let thy trumpet sound: Let ambition fire thy mind: Foote's Minuet; and Had awa' frae me, Donald:" and ere he had run a second month's lessons, he could thrum nicely "I'll make ye fain to follow me."

~~One ecclesiastic, (who had lived a life of celibacy,) when verging to his grand climacteric, felt certain pleasurable emotions stirring up a natural desire to double his existence: and as he was now in relatively easy circumstances, he consulted a friend on the propriety of taking unto himself, as the Levites did of old, a damsel of the daughters of the land, with all the spousal formalities established by ecclesiastical polity. But his friend, who told me this circumstance, dissuaded him from so rash an experiment at so advan-~~

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\* Excerpt from the Will, page 8.

ved a period of life; and Mr Mackintosh, who had for many years been grievously afflicted with strangury, arising from a confirmed nephritic habit of body, felt different sensations, of too painful a nature to excite in his mind any soft ideas of connubial ties, or matrimonial connection.

In the year 1801, he was appointed Translator of the Gaelic Language, and Keeper of Gaelic Records, to the Royal Highland Society of Scotland, with an adequate salary, and additional gratuities for his sedulous attention to the duties of his department. He was also admitted an ordinary member of the Society, without being called upon to pay any subscriptions, in terms of the laws, in order to qualify him to attend the usual meetings of that highly respectable Institution. He succeeded Mr Robert Macfarlane, the ingenious translator of Dr Franklin's "Way to Wealth," which is added to this small volume, as in the former edition.

In the year 1808, his health rapidly declining, he was unable to make his annual journey, from Edinburgh to Glenfinglas, thence over the mountains to Banff; and perceiving his earthly sojourn drawing to a close, he prepared for his departure to "another and a better world." Having settled his worldly affairs agreeably to his wishes, now that he was on his death-bed, he called in, to assist him in his devotions, the Rev. Mr Adam, of Blackfryar's Wynd Episcopal Chapel, and received the sacrament from his hands; soon after which he breathed his last. His remains were attended to the grave by many respectable persons, and lie buried in the Grayfriars' church-yard, without any monument to his memory.

Such are the few passages I deem proper to record of the life of this useful man—the last “Priest of the old Scots Episcopal Church,” whose probity and honour were unblemished, as his life was blameless. Although his grasp of mind was not powerful, yet he possessed sufficient ingenuity and industry to excite admiration, if not respect, among the learned and the worthy. In his person he was slender, and rather below the middle size. His face, though not expressive of high intellect, beamed benevolence and much kindness of disposition; for his heart was in unison with those warm emotions that form the best portion of human nature, and give a charm to all our actions, in whatever station our lot may fall.

ALEX. CAMPBELL.

2, JAMES'S PLACE,  
18th August, 1819.

*Edinburgh*

It is much to be regretted that the following sheets did not fall into the hands of an Editor capable of doing them justice, by way of preparation for placing them before the public in a style worthy of the subject matter, and the intrinsic value of their contents. Mr. Campbell may have been zealous and sincere in the discharge of his duty as an Editor, but a glance at his labours will satisfy any one conversant with Gaelic literature, that he did not possess the necessary qualifications to discharge the task he had undertaken without any degree of satisfaction to his readers. There is not a page, even a line, in the whole work, which is not disfigured by misspellings, by misconstruing the language, and by a bad translation. But notwithstanding these faults, he deserves the gratitude of his countrymen for his preservation of their language, and for his

we  
sons  
witho.

~~with anything of the same kind  
in any other tongue; and which;  
but for his zeal would have gone  
down the gulph of oblivion without  
a hope of recovery, but as preserved  
by him, they are yet capable of being cleared  
from imperfections and presented to the  
public in a manner worthy of the  
subject and the language in which  
they were originally clothed~~

COLLECTION J Maclean

OF

GAELIC PROVERBS,

~~APOTHEGMS,~~

AND

OLD SAYINGS.

---



Cruineachadh  
 Shean-<sup>de</sup>fhacail  
 agus  
 Ghnàth-<sup>de</sup>Chriathraibh  
 Gàidhealach

Λ.

1. Am fear a <sup>a</sup>laidheas<sup>sa</sup> pholl, togaidh e'n lath-  
 ach. (a)
2. An leanabh nach fòghlam thu ri d<sup>o</sup> gh<sup>l</sup>in cha'n  
 fhòglam thu ri d<sup>o</sup> chluais. (b)
3. Am fear leis am fuar, fuaidheadh e. (c)
4. Am fear leis nach lèir a leas, 's mor d<sup>o</sup> ch<sup>e</sup>èill a  
 chailleas e.
5. Aithnichear fear doime<sup>g</sup>\* air na sràidibh. γ δ
6. Am fear aig am bi<sup>l</sup> im, ghe<sup>l</sup>bh e im. (e) 'n t-

(a) Parallel to "He that sleeps with dogs, must rise up with fleas."—Kelly's Prov.

"Gin ye fa' down in the dub, ye'll rise up fylt wi' glar."

(b) "Betwixt three and thirteen, bend the twig while it is green."



## COLLECTION

OF

## GAELIC PROVERBS,

and

~~APOTHEGMS,~~

Familiar

AND

~~OLD SAYINGS,~~

Phrases

A.

*He that will lie in the mud, shall left the slime.*

1. ~~THE~~ man who lies down in the mud, ~~will rise up~~ besmeared.

2. The child whom you train not at your knee, you <sup>He</sup> ~~may~~ <sup>can</sup> not <sup>train</sup> ~~hear~~ at your ear.

3. ~~The~~ man who ~~is~~ cold, let him ~~do~~ <sup>do</sup> sew.

4. <sup>To him</sup> ~~The~~ man who <sup>receives</sup> ~~sees~~ not his <sup>own</sup> ~~own~~ advantage, <sup>loses</sup> ~~loses~~ much of his sagacity. *the boundness of his mind - is lost*

5. The Slattern's husband <sup>is distinguished</sup> ~~is~~ discerned on the streets.

6. The man who has butter, will get ~~more~~ butter. 27

(c) "Let him that is cold blow up the coal."

\* Bréineag-shalach na Ban-thrusdar? o/

(d) "He that has meikle wad ay hac mair."

7. Am fear a ghoidas an t-snàthad, ghoidheadh e *af*  
 meuran na'm faodadh e. (e)
8. An dall air muin a chrùbaich.
9. An ni chuir na maoir a dh' ifrinn; faraid a ni *do*  
 b' fhearr a b' aithne dh'ibh. *a/*
- id/* 10. A leithsgal sin d'ibh fein. *a/*
- d/* 11. Am fear aig am bhèil, cumadh e; 's am fear o'm *bh*  
 bi, tarruigeadh e.
12. Am fear a theid 'san drùigheann domh, theid mi  
 'san dris da. (f)
13. Am fear a cheanglas 's e shiubhlais. *d/*
14. An taobh a chuir thu 'n gruth, cuir na slruth am  
 meoig. *d/*
15. Aithnichar an leophan air seirip de iongann. *h-1 if*
- 6/* 16. Am fear is faide bha beo riann, fhuair e 'm  
 bàs. (g)
17. Am fear a bhios ann, nithear clann ris.
18. An ordag an aghaidh na glaic. *d/ ef*
19. As a choire ann san teine. *s/*
20. An ramh is foisg' iomair. *a/*
21. Aithn'chidh bò baghail, no, failt a chruidh. (h) */*
22. A' nì'gheall Dia, cha mheall duine. (i)
23. A' nì nach' eil cailte, gheibhear c. *d/*
24. A' neach nach cinn na chodal, cha chinn e' na *a/*  
 fhaireachadh.

(e) "He who would steal an egg would steal an ox."

(f) "He who will go through fire for me, I'll go through water for him."

(g) "Of young men die many, of old men 'scape not any."

(h) On a cow's first joining a herd, she is treated rather roughly; hence, in derision, her reception is termed a salute, or welcome.

(i) "What God will, no frost can kill."

*He that steals*

7. ~~The man who aims~~ the needle, would filch the thimble if he could.
8. The blind ~~mounted~~ on the cripple, <sup>(k) 's back/</sup>
9. What sent the messengers to hell,  
Was asking what they knew full well.
10. That excuse to themselves, ~~or be it their own~~  
~~affair.~~ *Let that excuse be theirs alone*
11. ~~The man who~~ has, let him ~~hold~~; he who ~~has not~~,  
let him ~~pull~~. (l)  
*He that goes*
12. ~~The man who will go~~ through thorns for me, ~~I will~~  
~~go~~ through briars for him. *I will go*
13. ~~The man who ties~~ [~~firmly his~~ <sup>who travels</sup> ~~whet~~] ~~travel~~ [~~freely~~.  
*is he that*
14. ~~When~~ you ~~have~~ put the curds, pour the whey  
~~clear~~. (m) *in streams*
15. The lion is known by the scratch of his claw. *its*
16. ~~The oldest man that ever lived, died at last,~~  
*He that lived the longest, death missed not*
17. ~~With such a husband as I have, I get children~~  
~~by~~. (n)  
*however is present will be most favoured*
18. The thumb opposed to the palm.
19. Out of the caldron into the fire. (o)
20. Ply the nighest oar.
21. The ~~strong~~ <sup>wantonly</sup> cow's welcome, or the kine's salute.
22. What God did promise, ~~man cannot~~ <sup>will disappoint no one</sup> ~~defraud~~.
23. What is not lost <sup>shall</sup> be found.
24. ~~The person who will not grow in his sleep, will~~  
~~shale~~ not grow when awake.  
*He that grows not when sleeping*

(k) "He does as the blind man, when he casts his staff."

(l) "Keep what you have, and catch what you can." Anne  
Dulnach was desired to make her will, and her reply was the  
adage above, in Gaelic.

(m) "Let the tail follow the skin."

(n) "Better a harmless spouse, than to be spouseless."

(o) "Out of the frying-pan into the fire." *De fumo ad  
flammam, evitata Charibdi in Scyllam incidere.*

25. An uair theid bior 'san losgann\* ni scríach. (p)
26. Air mhíod's gu 'm faidh thú gu maith, 'luhdaid's  
air - a gheibh thú gu h-olc.
27. Am fear is fluiche rachadh e 'do ~~do~~ <sup>ní</sup> allt
28. An car bhios 'san t-síean mhaide's duilich a thoirt  
as. (q)
29. An toil do na h-uile duine, 's an toil uile do na  
mnathaibh.
30. An fear theid san dris, imridh e ~~faidh~~ <sup>faidh</sup> as mar  
dh' faodas e.
31. ~~A dh' aird na chathrach.~~
32. A' reach is tair' a bhios a ~~reach~~ <sup>reach</sup> 's ann leis's aird a  
mhuintir. (r)
33. An ní nach cluinn thu 'n diu, cha 'n aithris thu  
maireach.
34. An a thig leis a ghaoith, fálbhaidh e leis an  
uisge. (s)
35. A ch na big, 's e na big. <sup>mid a</sup>
36. A h chluinneas na big, 'se' channas na big.
37. Air thad's ~~theid~~ <sup>theid</sup> thu 'm ~~ach~~ <sup>ach</sup>, na toir  
droch sgeul dachaidh ort féin.
38. Am fear a dh' imich an crúinne, cha t' fhios <sup>raich</sup>  
c'iu ~~theid~~ b' fhearr, luathas nó maille.
39. Am fear nach teich, teich r roimh e. <sup>ea</sup>
40. Am fear a bhios fad aig an áis/g, gheibh e thairis a  
uair-eigin. <sup>n</sup>

*nulla mhaigain*

\* (Craighan, maigain, ~~maigain~~, losgan<sup>n</sup>-buidhe.) h/

(p) "Tread on a worm, and it will turn." "Habet et musca splenem."

(q) "Early crooks the tree that camman shall be."

(r) "We hounds killed the hare, quoth the blear-eyed messen."

*A dh' aindeoin co theireadh e.*

Place this  
at 31

*the toad is stabbed it squeaks.*

- 25. When a sharp point pierces the frog, it shrieks.
- 26. ~~In proportion as you obtain good, the less you get of evil.~~ *Let the less by evil you shall gain.*
- 27. ~~The man that is wettest, let him go to the well.~~
- 28. The ~~crook~~ <sup>curvature of</sup> ~~is~~ an old stick, is not easy <sup>to</sup> straighten ~~it~~. *straightened*
- 29. Their will to all men, and all their will to the women. (t) *He that falls*
- 30. ~~The man that will go into brambles, must come out as he may.~~ *The best way he can*
- 31. A horn in his side.
- 32. ~~The person most contemptible in the house, says the lowest.~~ *of all*
- 33. What you hear not, to-day, you repeat not to-morrow.
- 34. What ~~will~~ come with the wind will go with the water.
- 35. What the little ones see, the little ones do. *dd*
- 36. What the little ones hear, the little ones ~~say~~. (u) *dd*
- 37. How far soever you go abroad, bring ~~not~~ bad report home of yourself.
- 38. ~~The man who has traversed the globe knows not whether trade or tarding is best.~~ *He that travelled*
- 39. ~~The man who will not flee, shall be fled from.~~ *which was best, flee or tarding?*
- 40. ~~The man who waits long at the ferry, will get over some time or other.~~ *He that will not flee, fled from he shall be*

(s) "Lightly come, lightly gane."

(t) "Nought's to be had at woman's hand unless ye gi'e her a' the plea."

(u) "As the old cock crows, the young cock learns."

31 Gainsay it, who dares!

*DMh*

41. Am port is fearr a sheinn Ruadh<sup>righ</sup> riamh, ~~ghabh~~ <sup>ghabh</sup> s'arbh dheth. *ea/-*
42. Am fear a ghlèigh<sup>as</sup> a theang<sup>t</sup>as, gleidhidh e charaid.
43. Am fear nach bi ole na aire, cha sm<sup>as</sup>ainich e olc *ea/* fr eile.
44. Am fear nach gabh 'nuair a gheibh, cha 'n fhaigh *af* 'nuair is aill. \*
45. Am fear a bhios bèudach e fein, cha s'uir e dh'èigneach chàich. *af*
46. A bhò is meas' a th' ann sa bhuaile is ias airde *af* gèum.
47. Aon <sup>na</sup>aghean caillich, aon <sup>na</sup>un teallaich. *ia/*
48. Am fear is faide saoghal 's e 's mò, chì. *af*
49. Am fear nach <sup>treach</sup>treach air muir, cha <sup>treach</sup>treach e air tìr.
50. Adhaircibh fad air a chrodh, tha fada 'uainn. *af* (r)
51. Am fear nach seall roimh, seallaidh e na dheigh. *e*
52. ~~Air a tha bli reamhar no caol, s' maire nach beath-  
aicean an daig air a b'rial.~~ *af*
53. Am fear a theid do 'n tigh mhòr gun ghnòthach, *af* gheibh e gnòthach as. *af*
54. Am fear nach dean cur re la fuar, cha dean e buain i re la teith. *af* *af*
55. A ni nach gabh nigheadh, cha ghabh e fàsgha. *af*
56. Am fear nach freagair athair no mhathair, frea- *af* *af* ghrèadh e ni 's tàire, craicionn an laoigh. (x) *af*.

(x) Alluding to a profligate's enlisting.

(r) Foreign birds have fair feathers *Ramsay's*

41. The best tune Roderick ever played, ~~one may tire~~  
 would <sup>of.</sup> ~~become distasteful by constant repetition~~
42. The man who holds his tongue, retains his friend.  
~~He that is not wickedly inclined~~
43. ~~The man who has no evil intention, will not ima-~~  
~~gine evil in another. (b)~~ <sup>what's granted</sup>
44. ~~The man who~~ will not take ~~when 'tis proffered,~~  
~~may not get it when he would. (a)~~ <sup>He that</sup> ~~wants it~~
45. ~~The man that is himself iniquitous, will cease not~~  
~~to inveigle others. <sup>He means himself with a sweep to meet</sup>~~
46. The worst cow in the fold, ~~is the~~ ~~low~~ the  
 loudest.
47. A ~~carver's~~ ~~gold~~ ~~man's~~ only daughter, an only  
 hearth-chicken. /
48. The man who lives longest, sees most.
49. ~~The man who will~~ not plough the sea, will not  
 till ~~plough~~ the land. <sup>He that can</sup>
50. Far away cows have long horns.
51. ~~The man that~~ will not look before him, must look  
 behind him. <sup>He</sup>
52. Be it fat or lean, ~~no~~ ~~worth~~ the man who will not  
 rear to himself a calf. <sup>pity him, his calf can't</sup>
53. ~~The man who goes to the great mansion [chief's~~  
~~abode] without an errand, will get business out~~  
~~of it.~~ <sup>He that purrposes to the palace</sup>
54. ~~The man who~~ will not sow on a cold day, will not  
 reap on a warm one. <sup>He that</sup>
55. What will not wash, will not ~~wing~~.
56. He who will neither obey father or mother, will  
 obey a worse thing, the calf's skin. /

(z) Roderick Morison, or Rory Dall, a celebrated harper.—  
 See additional notes.

(a) "He that may not as he would, maun do as he may."

(b) The converse is also true, "Mala mens, malus animus."



57. Am fear nach do thàr gu bhogha, thàr gu chlaid-  
eamh. (y)
58. Am fear nach do chleach an claidheamh, faigaidh  
e na dheigh e. (c) *air a thom*
59. Am fear nach guth a ghuth, cha rath a rath.
60. Am fear d'an dàn a chroich cha d' theid gu bràch  
a bhàthadh.
61. Am fear nach toigh leam, tilgidh mi mo spid air.
62. An luigh nach faighear, cha 'n i chobhraibh. 7 &
63. As an dris, an san droigheann. no/ & a/
64. Am fear nach eisd ris na's olc leis, cha'n fhaic e  
na's ait leis. a/-/
65. Am fear nach meudaich an carn, ga meudaich e  
a chroich. (d) *ia*
66. Am fear a bhios carrach'sa bhaille so, biodh e car-  
rach'sa bhail' ud thall.
67. An cleachd a bhios aig duine aigan tigh, bithidh e  
aig air cheilidh.
68. Am fear a ni obair na amh, bithidh e na leath  
thiamh.
- a/ 69. Am fear is luaith lamh, 's e is fhear cuid. /
70. An uair a h'ighis a ghaoth, 's maol gach sian. (e)
71. An ni ~~thugan~~ *chum an eideamh* [~~siad~~] 'o na g'bhraibh.

(y) Said of one who makes a precipitate retreat.

(c) "He that's not used to a sword, leaves't where he ——" "Spoken," says Kelly, "when people advanced above their former condition, forget something proper to their station."—*Vide Kelly's Scottish Proverbs, H. 106.*

(d) A curse denounced against those who pass by a cairn, without throwing a stone, in passing by, to increase its bulk, and raise its height, in memory of the deceased, which the pile is meant to commemorate—the custom is very ancient. Cairns



*He that did not betake himself to betook*

57. The man who reached not his bow, ~~reach~~ did his sword. *He that*
58. The man who is not accustomed to a sword, will leave it ~~behind him~~. *in the privy*
59. The man whose word is not a word, ~~[promises]~~ his luck is not good fortune. *Success is no prosperity*
60. The man whose fate is to be hanged, will never be drowned. *dislike / despise*
61. The man whom I hate, I ~~hurl into contempt~~.
62. The herb ~~which~~ cannot be found, ~~is~~ not reme-  
die. (f)
63. Out of the briars, into the thorns.
64. The man who will not listen to what he dislikes, will not see what he likes. *He hears / shall vex him*
65. The man who will not increase the cairn, ~~may~~ *may he that* ~~the~~ *shall delight him /*
66. The man who is chabby in this hamlet, will be ~~scar-~~ *cheats / swindle /*  
~~ry~~ in ~~your~~ village. *the next /*
67. The custom a man has at home, he retains when ~~ex-~~ *abroad /*
68. The man who will labour in due season, will be half at rest. (g)
69. The man of quickest hand, ~~is he whose share is~~ *fares*  
~~best~~ ~~[at a feast]~~ *still, pointless are*
70. When the wind is ~~hid~~, the storm is ~~harmless~~ *the elements*
71. The thing which kept the goats from the ivy. ~~[namely, the steepness of the rock.]~~

were also raised to mark the spot where murder had been committed. Many still living remember NICOL MUSCHET'S CAIRN—Why was it removed?

(e) "Nae weather's ill, if the wind be still."—Vide Ramsay's Scottish Proverbs, chap. xxvi.

(f) "The herb which cannot be found will heal no wound."

(g) "He that does his turn in time sits half idle."—Vide Ramsay's Scottish Proverbs.

dh

72. Am fear nach cunnda rium, cha chunndain ris. (h)

73. An nuair <sup>dh</sup> tharr <sup>i/near</sup> ~~siogas~~ gach duin' a chuid thuige,  
'smairg a bhiodh gun ~~chaid~~ aige. <sup>dh</sup> rud

74. An uair <sup>dh</sup> thaid na meirlich a throd, thig daoine,  
ionraid gu cuid fhein. <sup>dh</sup>

75. An uair <sup>dh</sup> ~~stuir~~ a' mear <sup>dh</sup> de shileadh, sguiridh  
'm beul de mholadh. <sup>dh</sup>

76. Am fear nach cluinn gu math, cha toir e ach droch  
freagairt. <sup>dh</sup>

77. An uair <sup>dh</sup> bhios <sup>dh</sup> aig a chat ni dùrdan. (i) rud

78. Am fear is faide chaidh riamh o'n tigh, <sup>dh</sup> e coile  
bu bhinne chual' e riamh dol dachaidh. <sup>dh</sup>

79. A chlach nach tachir ri m' chois, cha cuir i mì. (k)

80. Am fear a bhios na thàmh cuiridh e <sup>dh</sup> cat 's teine.

81. An <sup>dh</sup> ni subhach an darna h-Abba, ni e dubhach  
an t-abb' eile.

82. An fear aig am bi maighistir, bithidh fios aige. <sup>dh</sup>

83. Am fear is faide chaidh riamh o'n tigh, bha co fad'  
aige re thidhinn ~~de thigh~~. <sup>dh</sup>

84. Am focal a thig o Ifrin, <sup>dh</sup> s' e gheibh, ma 'se 's mo  
bheir.

85. Am fear nach fosgail a sporan, fosgail e <sup>dh</sup> bhual.

86. Amh <sup>dh</sup> romhad ma'n toir thu do lèum.

(h) The saying of Henry Wynd, (the *Gobh Crom*) who distinguished himself at the conflict between the clan Macpherson, and the clan Davisons, on the North Inch of Perth, anno 1396. See additional notes.

(i) Applied to persons of mean condition, who, when they became possessed of wealth, made a noise about it.

(k) "The stone that lies not in your gate, breaks not your toes."—Kelly's Scottish Prov. T. 51.

72. <sup>He</sup> ~~The man~~ who reckons ~~not~~ with me, I <sup>would</sup> will not reckon with him. J
73. When every man draws his <sup>own</sup> share to him, ~~it is said~~ <sup>self.</sup> ~~with him who has no share at all.~~ <sup>placed by him to whom nothing is left.</sup>
74. When thieves quarrel, honest men will get their own.
75. When the finger ceases to drop, the mouth ceases to praise.
76. <sup>He</sup> ~~The man~~ who hears imperfectly, will ~~give~~ <sup>but</sup> an imperfect answer <sup>but defectively.</sup>
77. When the cat <sup>he</sup> gets any thing, ~~she~~ <sup>it</sup> will purr.
78. <sup>For him</sup> ~~The man~~ who went ~~far~~ farthest from home, the <sup>most melodious music</sup> ~~greatest~~ melody that ever ~~met~~ <sup>he heard</sup> ~~his ear~~ was home-wards. <sup>bound.</sup>
79. The stone ~~with which~~ my foot meets not, hurts me not.
80. The man <sup>of no occupation</sup> ~~that is~~ idle, will put the cat in the fire. S/
81. What makes one abbot glad, will make another abbot sad. (l)
82. <sup>He</sup> ~~The man~~ who has a master, <sup>shall</sup> will know it.
83. <sup>He</sup> ~~The man~~ who went farthest from home, <sup>had</sup> ~~ever~~ found <sup>distance</sup> ~~his way~~ home <sup>had to</sup> ~~again~~. <sup>Long a road to come back.</sup>
84. <sup>At word</sup> ~~The offer~~ which comes from hell, <sup>shall</sup> will obtain [the thing wanted] if so be it bids most. <sup>should it secure the greatest gain</sup>
85. <sup>He</sup> ~~The man~~ who opens not his purse, will open his mouth. (m) <sup>before you</sup>
86. Look before you ~~take~~ leap. (n)

(l) Or, "What is joy to one, is grief to another."

(m) "Fair words butter no parsnips."—"Many words will not fill a bushel."

(n) "Look before you leap, for snakes among sweet flowers do creep."—Ray's Prov.

87. An cron a bhios 'san aodan cha'n fhaodar fhlaich. <sup>a</sup>

88. Am fear g'n d'án an donas, 'sann da 'bheanas. //

89. Am fear nach gabh comhairle, gabhaidh e camalorg.

90. Am fear air am bi an t-<sup>annrath</sup> ~~amhar~~, cha'n ann is t-samhr' ~~an fhuasadh~~ <sup>adh ias fhas e</sup>

91. An uair a bhios an copan làn, cuiridh e thairis.

92. A fear a bhios fearg air a ghnà, 's <sup>colltach</sup> ~~colltach~~ a ghnè ris an dris.

93. A b'eirt sin nach faighear ach cearr, 's ~~faidh~~ <sup>feidh</sup> fear a dheanamh ri. <sup>7/- feighdinn</sup>

94. An ni chuir an gearb air an loch, an ~~deigin~~ <sup>deigin</sup>.

95. Aighear ~~fhid~~ <sup>fhid</sup> air dhuibh an taobh-tuath. <sup>5-/-</sup>

96. Am fear nach dean <sup>bail</sup> ~~bail~~ air beul a bhuilg, ni iochdar <sup>bail</sup> ~~bail~~ air fèin.

97. Am fear a theid a ghnà <sup>màch</sup> le lion, gheibh e <sup>ia/-</sup> ~~an~~ air uair <sup>eiginn</sup>.

98. An t-ainm gun an tairbhe.

99. Am fear nach teagaisg Dia cha teagaisg duine.

100. Am fear a mharbhadh a mhathair a chianamh, bheireadh e beò 'nìs i. (o) <sup>d</sup>

101. Am fear nach lean <sup>bail</sup> ~~bail~~ air a bheagan cha'n air-igh e <sup>moran</sup>. (p) <sup>air a/- h/-</sup>

102. Am fear a bhios san fheighe, cuiridh <sup>na</sup> ~~na~~ h-uile fear a chos air.

~~But, the allowance of a mill to the poor. Vide O'Reilly's Dictionary.~~

(o) "I'm glad I did not kill myself yesterday."—Vide the farce entitled the Blue Devils.

(p) He that is faithful in that which is least, is faithful also in much.—Luke, chap. xvi. v. 10.

87. A fault in the face may not be concealed. (q)
88. ~~The man fated to misfortune, is he whom it~~  
~~tormented by the devil.~~  
*He that can*
89. ~~The man who will not take advice, will take a~~  
~~crooked by <sup>(r)</sup> path he will not miss~~  
*He that*
90. ~~It is not in <sup>(s)</sup> our power the man who is in affliction~~  
~~alleviation.~~  
*He that*
91. When the cup is full it overflows.
92. ~~The man who is always peevish, his temper is like~~  
~~the bramble, naturally rough.~~  
*He that is habitually peevish*
93. That burden which ~~is awkwardly got,~~ must be  
 patiently ~~bore.~~ (s) *it is best to bear.*
94. ~~The thing that made the roe swim the lock~~ ne-  
 cessity. *is delight. The north*
95. The black ~~minstrel~~ fidler of the ~~north's~~ merri-  
 ment *Country*
96. The man who ~~will~~ *will* manage his sack  
 the mouth of the bag, its  
 bottom ~~will spare itself.~~ *shall manage him*
97. ~~The man who goes forth~~ *always* with his net, will  
 catch birds ~~now and then.~~ *sometimes*
98. The name without the ~~advantage.~~ *profit.*
99. The man whom God will not instruct, man cannot  
 teach. *He would*
100. ~~The man~~ who kills his mother lately, would ~~restore~~  
 bring her ~~alive~~ now, (t) *to life*
101. ~~The man who will not take care of his little,~~ will  
 not take care of his meikle. *He that misuses a trifling deserves an abundance*
102. ~~The man who is in the mire,~~ ~~every one~~ treads on  
*He that is in the slough is trodden upon by every one*

(q) "If the best man's faults were written in his forehead, it would make him pull his hat over his eyes."

(r) Or "The man who will not be advised on his way, will likely go astray."

(s) "What cannot be cured, must be endured."

(t) Said when a good day breaks up after foul weather.

103. Am fear nach cuir a snaimh, caillidh e chòd ghr<sup>m.</sup> (u)

104. Am fear nach tr<sup>a</sup> aig baile, cha tr<sup>a</sup> e as.

105. An lon-dùbh, an lon-dùbh-spàgach! thug mi choill fhasga <sup>na</sup> thug esan domhs<sup>a</sup> monadh dùbh fasaich.

106. An uair is cud nach an t-samhuin, is iargain ch n fir a dhomhain. (x)

107. Am fear a chuireadh a chorag <sup>na</sup> m<sup>a</sup> shùil, chuirin mo gh<sup>a</sup> n<sup>a</sup> chliabh.

108. An cùirm is luath a bhios ullamh, suidh mid uile g'a g'abhail.

109. Am fear a thig a mach 'sa mha'rt; theid e 'sa Di<sup>a</sup> (y) - bhlain.

110. An làmh bheir, is i gheabh.

111. An rud a bhios an dàn, biodh è do-sheachanta.

112. An rud nach cluinn cluas, cha gluais a cridhe.

113. Aluin a ghuais n' m-b' i am beus.

114. Abair rium mu'n abair mi r'it.

115. An t-srathair an ait na diolla e/ ta

l

l

ti  
m  
T  
of

dt

\*

re is

*He ties no*

103. ~~The man~~ who ~~puts not~~ a knot, ~~on his thread,~~  
loses the first stitch.

104. ~~The~~ ~~that~~ will not ~~at~~ at home, will not till  
~~abroad.~~ *abroad!*

105. The ousel, the ~~club~~-footed ousel! I gave him the *Splag*  
sheltered grassy wood, and he gave me ~~the~~ black *ap*  
~~barren heath.~~ (z) *mountain of wastelands*

106. When All-Saints'-Tide falls on a Wednesday,  
*man kind have good cause to tremble*  
worldly men are querrous.

107. ~~The man~~ who would put his finger in my eye, I  
would put my knee on his chest. *let us!*

108. The feast that is soonest ready, ~~it~~ we all *down to city*  
share it.

109. The grass that appears in March, disappears in  
April.

110. The hand that gives, is the hand that gets.

111. The thing that is destined is inevitable.

112. What the ear hears not, the heart stirs not. (a)

113. ~~So~~ *is* comely the countenance, were the behaviour  
*but* judicious. *In days when present, or absent.*

114. Say to me ere I say to thee.

115. ~~A~~ pack-saddle in ~~place of a~~ *the* saddle's *place*  
*wait* *twice*

116. The ~~reproach~~ of the ~~one~~ twist *is* the ~~other~~ *twice* *twice*  
117. It is at the utmost need that a true friend is  
proved. (b)

(z) Some say that this alludes to the Roman invasion, and others refer it to the Scandinavian incursions, when the Gael left the more sheltered spots and pasture ranges, and fled to the fastnesses of the Grampian hills. \*

(a) "What the eye sees not, the heart rues not."—*Kelly's* Scotch Proverbs.

(b) "Prove thy friend ere thou have need."—*Ray's* Prov.

"A friend in need is a friend indeed."—*ib.*

"Many kinsfolk, few friends."—*ib.*

\* If there be any allusion to these events in the above having it is so very remote as to be *imperceptibly* to ordinary minds  
*permeable*



118. An gad is faisge do'n amhaich is còir a ghearra an toiseach.

119. ~~An tuath a theirt claimh an t-raciu.~~

120. Am fear a bhios a mhanadh a mach suidh <sup>eadh</sup> air fail chorraich.

121. An galar a bhios 'sa mhathair 'sgna' leis bhì san inghinn. (c)

122. Am fear is fhearr a chuir <sup>sa</sup> s-è / s fearr a bhuanas.

123. A lion <sup>ama</sup> beagan is beagan, mar dh'ìsh an cat an scadan.

124. Airson mo chuid do'n grunn leigidh mi an àth ri theine. (d)

125. An beisd is mo ag <sup>chath</sup> it ~~sa~~ beisd as lugha 'sa beisd as lugh a deanadh mar dh'fhaodas.

126. An uair chaillis an saoir a faghail claonaidh na clair.

127. An uair a thig tionndaidh na h-aims <sup>reach</sup> pillidh gach ~~can~~ ealta <sup>gu</sup> ann.

128. An rud nach laigh ann ad ròd cha bhris è do lu/rge. a

129. An rud a theis a h-uile duine bì bidh è fìor.

130. An rud a nitèar gu malth, chitèar a bhuidè.

131. Am fear nach marcaich ach anmoch caillidh è <sup>2/</sup> a spuir.

132. An uair a bhios an deoch a <sup>teach</sup> stigh bì bidh a chial a mach.

(e) "A good cow may ha'e an ill calf."—*Ramsay's* Prov.  
"We may not expect a good whelp from an ill dog."

(d) "For my peck o' 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 of it what will."—*Ray's* Prov.



118. The with <sup>nearest</sup> that compresses the neck, <sup>should be</sup> ~~ought~~ first  
to be cut. (e) ~~to be cut out of~~
119. The axe to be given into the carpenter's hand.  
*Let the man*
120. ~~The man~~ whose lot is cast, sits ~~on a fatal precipice.~~ <sup>upon a precipitous cliff</sup>
121. The ~~distemper~~ <sup>mother's</sup> inherent in the ~~mother,~~ <sup>distemper</sup> is ~~usually~~ <sup>natural</sup>  
to ~~inmate in~~ the daughter.
122. ~~The man~~ who best reaps, <sup>will reap the</sup> best sows.
123. ~~Little~~ little and little, as the cat ate the herring.
124. As for my share of the grain, I <sup>will</sup> let the kiln take  
fire.
125. The great ~~beast~~ <sup>or brute</sup> devouring the ~~little beast,~~ <sup>smaller</sup> and  
the ~~best~~ <sup>smaller</sup> doing ~~as it may.~~ <sup>The best it can</sup>
126. When the carpenter loses his rule the boards will  
bend.
127. When the season turns, ~~the~~ <sup>every</sup> birds return <sup>s</sup> to ~~their~~ <sup>s</sup> ~~its~~  
<sup>what</sup> ~~prospective~~ flocks.
128. ~~The thing that~~ lies not in your way will not break  
<sup>what</sup> your leg.
129. ~~The thing that~~ every one asserts must be true. (f)
130. ~~The thing that~~ is ~~well~~ <sup>whatsoever</sup> done its effect will ~~be seen.~~ <sup>be told.</sup>
131. ~~The man~~ who rides <sup>he</sup> late <sup>but</sup> will lose his spur. <sup>s</sup>
132. When drink is in, wit is out. (g)

(e) "To slip one's neck out of the collar."—Ray's Prov.

(f) "That is true which all men say," *Vox populi, vox Dei.*  
—ib.

(g) "When drink's in wit's out.—a slender excuse for what  
people say in their drink."—Kelly's Scott. Prov.

"In proverbium cessit, sapientiam vino obumbrari."—Plin.

"Vin dentro, senno fuora."

133. An rud a chinneas sa chràimh ~~cha tig e~~ an fheoil.

an 134. Ann toisich an t-saic a tha'n riaghailt. &

135. An rud nach buin dut 'na buin dà. ea/

136. An déigh cogadh thig sìth: (h)

137. A h-uine nach buine, air caoinidh a bhail' ud tho

138. A h-uine fear a theid a dh'òlach, gheabh' e dolar  
tho Alhaic Aoidh (j)

## B.

1. Bu chagair searraig ri cuach e

2. Bi g'a subhach, geamnuidh, mochthràthach, mòs-  
gallach san t-sàmhra, dh'òlach a bhàthach

2. Bi g'a curraigeach, brògach, brochanach, 'sa gheamhra.

3. Bithidh an t-tubhal is fearr air a mheangan is arde.

4. Bheir duine beathachadh air eigin, ach cha toir e rath air eigin.

5. Bithidh cuid an amadain am buil a bhuilg. ia/

6. Bheir àon fhear each-gu uisg, ach a toir a dha. c/ -dheug air ol. ia

(h) "He that makes a good war, makes a good peace."

"War, hunting, and law, are as full of trouble as pleasure."

"War makes thieves, and peace hangs them."

"War is death's feast"—"and a king's pastime."

"Who preacheth war is the devil's chaplain."

Ray's Proverbs.

"To begin a war is to take a leap in the dark."—Lanconics.

"War is a calamity for which there is no comfort, but it is as bad for one side as the other."—ib.

(j) According to General Mackay who enlisted auxiliaries for the Dutch Service

133. What <sup>is bred</sup> ~~is bred~~ in the bone, will <sup>never be</sup> ~~not come~~ out of the

134. <sup>economies in the</sup> ~~The beginning~~ <sup>of the</sup> ~~the sack~~ ~~is the rule.~~

135. <sup>at</sup> ~~The thing~~ that <sup>is</sup> ~~meddles~~ not with you, <sup>do not</sup> ~~meddle~~ not with it. (k)

136. After war comes peace.

137. Friday's numbering upon the sheep at the next farm

138. Everyone who goes to ruin will get a dollar from Mackay

B.

1 That were the bottle's whisper to the glass.

2 In summer be cheerful, chaste, <sup>those</sup> ~~an~~ <sup>alert,</sup> ~~early~~ riser, and ~~early~~ ~~up.~~

3 In winter ~~be~~ hooded, ~~be~~ shod, ~~and~~ well fed, ~~and~~ <sup>until</sup> ~~with~~ ~~thin~~ ~~and~~ <sup>(l)</sup> warm thy gruel ~~up.~~

3. The best apple is on the highest bough.

4. A man may push a livelihood, but cannot force fortune.

5. The fool's share is in the mouth of his bag.

6. One man may lead a horse to the water, but twelve cannot make him drink. (m)

"If war must ensue, let it be rather a raging than a hectic fever."—ib.

"Wars bring scars."—Ray's Prov. "By wisdom peace, by peace plenty."—ib.

(i) "What's bred in the bane, will bide in the flesh."—Kelly's Scott. Prov.

(k) "Let sleeping dogs lie."

(l) ~~Wide Smith's Gaelic Antiquities~~ *The Olden Millrace*

(m) "Ae man may lead a horse to the water, but four and twenty winna gar him drink."—Allan Ramsay's Scottish Prov.

*Maclean of Dowart's physician, being on his death bed, was asked what should his patients do when he was taken away; ~~he~~ answered in the above terms.*

7. Bithidh dùil ri fear feachd, ach cha bhi dùil ri fear lic.

*Buathairichdear*

8. ~~Buathairichdear~~ buaidh le foighidinn. &

af- 9. Bean-tighe/ghanntair, 's i 's luaith<sup>o</sup> chailtear. ia/

annsf- 10. Buill<sup>o</sup> gach aon<sup>o</sup> chraoibh, 's gun chraobh idir a leagadh.

na/ 11. Bior<sup>a</sup> d' ghorn na faisg; ri d' namhad t-east-  
af- bhuidh na ruisg; rinn gearra-sgian ri t-fheòl na  
h-eisd; beisd-nimh<sup>o</sup> ri d' bheò na dùisg. ef\*

af- 12. Breac na linne; slàt na coille; 's fiadh<sup>an</sup> na firach;  
me<sup>o</sup> nach do ghabh duine riann nàir as. (n)

ef- 13. Buill<sup>o</sup> gach aon<sup>o</sup> fhir an ceann an fhir charraich.

14. Bàthaidh uisge teath teine.

15. Bòid a Bhàird ris a chaist<sup>o</sup> eal/ &

de 16. Bha rud-eigin<sup>o</sup> dh'uisg<sup>o</sup> far am bath<sup>o</sup> an  
yamban. (o) ef-

af- 17. Bithidh mìr a ghil<sup>o</sup> grunn-dail air gach mèis. ef/

18. B'fh<sup>o</sup> Eoghan a chuir air each. &

(n) This pithy apothegm hath a powerful influence on the minds and habits of the Gaël even at this day; for they seem not to be aware, that the spontaneous produce of the spot is as justly individual property, as the spot itself.

(o) "There was ay some water where the stirk was drown-ed."—Kelly's Scott. Prov.

\* This<sup>o</sup> evidently a very old saying, from its allusion to the venomous reptile. Although now extinct, numerous traditions of their former existence, in the Highlands of Scotland, are still extant. Monsters of the Serpent species are said to have been destroyed<sup>there</sup> in the 16<sup>th</sup> & 17<sup>th</sup> centuries. see note A.

From a warlike expedition, one is expected

7. There is hope that a man may return from an expedition, but there is no hope that a man may return from the grave.
8. ~~Hope~~ <sup>Victory is gained</sup> by patience. (p)
9. The housewife of ~~modesty~~ <sup>modesty</sup> [~~is a destitute family~~] is soonest lost.
10. A stroke at every tree, but ~~without~~ <sup>none</sup> felling ~~any~~.
11. A ~~sharp point~~ <sup>thorn</sup> in thy hand squeeze not; to thy enemy, thy wants bare not; ~~when a danger~~ <sup>hear them, not</sup> is presented to thy breast [~~thou~~ <sup>hear not</sup>]; ~~nor~~ <sup>thy life</sup> venomous reptile awake ~~not~~ <sup>at</sup>.
12. A salmon from the pool, a wand from the wood, and a deer from the hill, are thefts which no man was ever ashamed ~~to own~~ <sup>of</sup>.
13. The stroke of every ~~man~~ <sup>one</sup> on the scabbed man's ~~scald~~ head. (q)
14. Hot water will quench fire. (r)
15. The Bard's vow against the castle. (s)
16. There ~~was~~ <sup>must have been</sup> some water where the stirk was drowned. (t)
17. The ~~industrious~~ <sup>diligent</sup> lad's morsel is on every trencher.
18. It were easier to put Owen on horseback. (u)

(p) "Patience is a plaister for all sores."—Ray's Prov.

(q) "A scald head is soon broken."—ib.

(r) "Foul water slokens fire."—Kelly's Prov.

(s) Because he durst not go near it.

(t) This is seemingly a literal translation of a lowland Scottish proverb.—Vide Kelly's Prov. Query, might not the reverse be the case? <sup>Small can</sup> "Non est fumus absque igne." Cognatus.

"Nul feu sans fumee;"—"There is no fire without some smoke."

(u) Alluding to Ewen Macniel of Barra.—Vide additional Notes.

- na/ 19. Bha thu <sup>u</sup>d'shlainte<sup>u</sup> nuair chaidh do chòt' a dheanamh.-----
- t/ & 20. Bu mha<sup>u</sup>h impidh<sup>u</sup> choilich m<sup>u</sup> shiol a thoirt do na cearcan.
- a/ ~~21... B'è d' thos<sup>u</sup> s' bi' d' chomac<sup>u</sup> idh~~
- g/ 22. Bu cheannach ~~leam~~ leam t-<sup>u</sup>h air do gh<sup>u</sup>og.
- g/ 23... B'è im a chuir do thigh àirich è. a/
- 24. Bithidh ~~beannach~~ <sup>banoglach</sup> aig an fheannaig 'san fhoghar'. (x) <sup>agus</sup>
- 25. Bheir fòid a bhreit<sup>u</sup> na bhàis, duin' ait<sup>u</sup> air eigin.
- a 26. Beiridh caor<sup>u</sup> dh<sup>u</sup>ph, uan geal. g/
- a/ & 27. Bu m<sup>u</sup>ath an teachdair<sup>u</sup> thu<sup>u</sup> shire<sup>u</sup> an aoig. each/
- 2/ 28. B' fhaide<sup>u</sup> bhiodh donus<sup>u</sup> air droch mhnaoi, na bh<sup>u</sup> in<sup>u</sup>se<sup>u</sup> deanamh sin.
- t/ 29. Bèus na tuadh air am bithear 's è 'nithear.
- a/ 30. Beannachd dhuit féin, is mallachd do<sup>u</sup> oid' ionn-  
sch<sup>u</sup> aidh./
- 31. Beathaich thusa mis' an diu<sup>u</sup> is beathaichidh mis' thus' a màireach.
- a/ 32. Beath<sup>u</sup> Chonain a measg nan deamhan<sup>u</sup>.-----  
sa/ "Ma<sup>u</sup> sole dhomb<sup>u</sup> cha 'n fhearr dhaibh<sup>u</sup>." (y) d.
- e/ 33. Balach<sup>u</sup> s balgair<sup>u</sup> tighearna, dìth<sup>u</sup> nach bu choir<sup>u</sup> leig leo. thaf
- 34. Buail am balach air a charbad<sup>u</sup> s buail am balgair<sup>u</sup> air an t-sròin.
- d 35. Bithdh teine ma<sup>u</sup>th an sin<sup>u</sup> nuair a ghabhas è. a/
- 36. Bu mhòr am bèud ~~de bh<sup>u</sup> a dh<sup>u</sup> gu brach~~ fo<sup>u</sup> t<sup>u</sup>alamh. (z) <sup>gu'n rachadh do bhinn-bhèa</sup>

(x) Said of those who employ more servants than they require.  
 (y) Conan was one of Fingal's heroes, rash, turbulent, but brave.—Vide Additional Notes.  
 (z) Said in irony to those who sing ill.]

19. You were in health when your coat was made. (a)
20. Well did the cock petition for corn to the hens.
21. Be silent, ~~and in your case~~ <sup>part to the</sup> (b) ~~but set to.~~
22. Your egg ~~was~~ <sup>is</sup> too dear ~~so~~ <sup>at</sup> so much cackling. (c)
23. That were sending butter to the ~~cow-keeper's~~ <sup>dairy-maids' house</sup>
24. The hooded-crow has her maid-servant in her vest. <sup>in her place</sup> ~~that~~
25. The spot of a man's birth, and of his death, ~~he~~ <sup>that</sup> necessarily impelled to. ~~constrains every one~~
26. A black ewe may have a white lamb.
27. You would be a good messenger to send for death.
28. Mischief would ~~pass~~ <sup>follow</sup> a bad wife, longer than I would be ~~doing~~ <sup>that</sup>.
29. The ~~behaviour~~ <sup>habits</sup> ~~of the tenantry~~ <sup>of our associates, we follow</sup> a man lives amongst, ~~that should he adopt.~~
30. Blessing to thyself, but to thy tutor malediction.
31. (To-day) feed me, and (to-morrow) I'll feed thee. ~~wife~~
32. Conan's life among the demons—"if bad ~~they~~ <sup>formy</sup> ~~they~~ no better." ~~they~~ <sup>for them</sup>
33. ~~And a~~ <sup>And a</sup> ~~knave~~ <sup>knave</sup>, and ~~conceit~~ <sup>conceit</sup> ~~knave~~ <sup>knave</sup>, are two that ~~should~~ <sup>ought</sup> not to be spared. ~~check~~
34. Strike the knave upon the ~~neck~~ <sup>fore</sup>, and ~~knock~~ <sup>knock</sup> the ~~fox~~ <sup>fox</sup> upon the nose.
35. That will be a good fire when it kindles.
36. ~~It is~~ <sup>it is</sup> ~~that~~ <sup>that</sup> pity thy tuneful mouth should ever be put under ground.

(a) Said to one whose coat seems too wide for him.

(b) "Keep your mouth shut, and your eyes open."—An easy and dignified silence is reckoned very becoming and manly among the Gaël, as it is considered a mark of stayedness and wisdom;—but, "Silence may hide folly, as a vizard does an ill visage; but then, 'tis but for a time." says an old pithy apophthegm.—Vide Laconics: Lond. printed in anno 1702.

(c) "If you will have the hen's egg, you must bear her cackling."—Kelly's Scottish Prov.



37. B' fhear a bhi sàmhach, no droch dhàn a ghabhail. (d)

af 38. B' e iasg an deamhan do n' mhuill. (e) *if-ionf- e*

39. Bithidh sonas an lorg na caitheadh. *m/-*

40. Beiridh bean mac, ach 'sè Dia ni an t-òighre. *'/*

41. Bheir duine glic breith <sup>na</sup> bliadhna, air neach ann 'n àin, aon oifche. *dh*

42. Bhuail iad a ceann air an àmraidh. (f.)

*h/-* 43. Bìodh sonas aig an stròghaire, na'm faigheadh *dh*  
é mar a sgapadh é.

*'n/* 44. Beannachd' na suibhal, <sup>us,</sup> na imeachd! 'sè 'n diugh di h-aoin, cha chliunn iad sinn. (g) *'/ d*

*iaf-iev* 45. Bu gheanach a chaid te' chuir a mar ~~dh~~ bheal. *'n/ a*

46. Bithidh cron duine cho mòr ri beinn, ma'n léur dha féin è.

47. Bathadh mòr aig oir thir.

*B'e 'n tuadh a th'ort a laimh an t-aoir e.*

*of* 48. Bithidh na gabhair bochar san fhoghar. *dh*

49. Bó mhaol am buaile choimhich.

*dh/ dh* 50. Brisidh an teanga bhog a ~~dh~~ *dh*

*d-lex* 51. Buil an doill ma d'abhaich; no, mar thilg an dall u' a phloc.

*dh* 52. B'e sin am mairm air muin an t-spaic. *dh*

*ef-dh* 53. B' fhearr suidh laimh ri fear chuthach, no fear if lóm-nochd. *dh*

*e* 54. Bithidh di h-aoin an aghaidh na seachain. *'/ dh*

*ith* 55. Bithidh an luareagan luatha 'na ualachan gille. *'/ dh*

36. Bithidh <sup>an osna</sup> ~~tuadh~~ dhearanach craiteach. *if ef-*

(d) " Little said is soon a-mended."

(e) i. e. To lend any thing to one who will not return it.

(f) Said of a maid-servant who seems to be well fed.

(g) Vide additional notes.



write a worthless poem

37. Better be silent, than ~~be offended~~.~~that, were the~~38. ~~The~~ devil's loan to the mill.39. ~~Liberty~~ follows the footsteps of the bountiful.40. A wife may bear a son, but ~~the~~ God makes him an ~~of~~~~in the~~ heir ~~face of one night~~, a sagacious man41. A wise man will, in one night's decision, give a ~~will judge a person's conduct for a year~~ year's accomplishment.42. They ~~have~~ struck her head against the ~~ambury~~.43. Happy ~~would~~ the squanderer be, ~~if he got as he~~~~that squandered~~ could get what he would scatter44. A blessing attend their ~~departing~~ and ~~travelling~~!

this day is Friday, they will not hear us.

45. Greedy was she who first put her finger in thy mouth.

46. A man's fault will be huge as a mountain before he ~~(himself)~~ can perceive it.47. ~~Great destruction [wreck] near the land's border,~~~~that would be to take the axe out of the carpenter's hand~~

48. The goats are deaf in harvest. (h)

49. A hornless cow in a strange fold. (i)

50. A smooth tongue ~~and~~ blunt wrath. (k) ~~split the bone~~51. ~~The~~ blind ~~struck the tub~~; or, as the blind man ~~threw his club.~~52. That were the handful ~~above~~ the sack ~~next a~~53. Better to sit beside ~~a~~ madman, than ~~the~~ bare, ~~naked~~ ~~man.~~54. Friday ~~is~~ the week. ~~will oppose~~55. The ~~young~~ ~~grievous~~ in the ashes, may be ~~a~~ ~~man~~ ~~lad.~~56. The last groan ~~a~~ grievous.

(h) While they nibble the ripe ear in harvest.

(i) "I was like a cow in an unco loan."—Kelly's Prov.

(k) ~~"A soft answer turneth away wrath."~~

- af 57. Biodh earalas meirlich agad air gach neach, ach  
 ef na dean mearlach do neach idir.
58. Bithidh gach ni mar is àill Dia. *ley*
- mf 59. Bheirin cuid oidhche dha, ged bhithidh eann  
 fir fo bh achlais. *af*
- 5/ 50. Bà an fhithich orra!  
 Beus/ ~~61. Bu dual a dhìol.~~ *af* *na d'fich am bi sign 's e nù sinn*
62. Bha 'nuair ga ruith. *af*
63. Bheir na h-uile di-domhainich seachdan leis. *af*
- abha/ 64. Bha iasad a ghabhail, no a th'irt, riann feadh an  
 t'-saoghail. (l) *smairteachadh*
65. Bheireadh é ~~smairteach~~ air cridh na cloich. *ef*
- uy 66. B' olc an airidh g' n deanadh aimsir th'irm dol-  
 aidh.
67. Bagair 's na buail.
68. Buille sa cheann, no dha san amhaich.
69. Bha là eil ann.
70. Bu dual da sin.
71. B'fhear a leth n dé, no gu leir an diu. *af* *af*
72. Bithidh dùil ri fear faire, ach cha bhi dùil ri  
 fear reilge.
- af/ 73. Bithidh tu co fad gleusadh do phio /s a sheinn-  
 eadh fear cile port. (m)
74. Bha tighinn-saoghail aige. *8*

(l) "He that goes a borrowing goes a sorrowing."—Ray's Proverbs.

"He that borrows must pay again with shame or loss;"  
 ib.—Ray's comment on this is very striking, "Shame," says he,  
 "if he returns not as much as he borrowed; loss, if more; and  
 it is hard to cut the hair."

(m) "Another would play a spring ere you tune your pipes."  
 —Ray's Scottish Prov.

"Ye're as lang a-tuning your pipes as ane wad play a  
 spring."—Allan Ramsay's Prov.

Be on your guard <sup>against</sup> every one as if he were

- 57. Have the caution ~~of~~ a thief, ~~over every thing~~, but make a thief of no one ~~whatever~~.
- 58. All things <sup>will</sup> ~~must~~ be as God <sup>will</sup> ~~will~~ have it. (n) <sup>showed here</sup>
- 59. I would give him a night's fare, although he ~~had~~ <sup>in</sup> a man's head <sup>in</sup> ~~under~~ his ~~arm~~. <sup>oyster</sup>.
- 60. The raven's ~~bite~~ <sup>death</sup> ~~beats~~ them! (o) <sup>to</sup>
- 61. ~~Black~~ <sup>the custom of the country in which we carry we practise</sup> ~~was his one~~ <sup>illness</sup>
- 62. ~~His~~ hour was pursuing him. <sup>that</sup>
- 63. Every Sunday ~~will~~ <sup>carries</sup> ~~bring~~ with it a week, <sup>along</sup> with it
- 64. Borrowing and lending, throughout the world ~~was~~ <sup>always</sup> ever were;
- 65. It would ~~move~~ <sup>make</sup> the heart of a stone, <sup>think</sup>
- 66. It were pity dry-weather should do harm.

- 67. Threaten, but strike not.
- 68. One ~~knock~~ <sup>stroke</sup> on the head, or two on the neck.
- 69. There was another day, ~~i. e.~~ I've seen another day <sup>of it.</sup>
- 70. That ~~is~~ <sup>was his birth right</sup> hereditary to him, ~~as~~ it runs in his veins
- 71. Better the half yesterday, than the whole to-day.
- 72. ~~There is hope of a mariner's return [from sea],~~  
~~you may expect a man from sea,~~  
~~but none of a man from the church-yard, i. e.~~  
~~the grave.~~  
<sup>you do not expect a man from the tomb.</sup>
- 73. You're as long tuning your pipe as another would be play a tune. <sup>ing</sup>
- 74. He had a life coming, ~~i. e.~~ his hour was not come.  
<sup>continuance of life in reserve</sup>

(n) "Whatever is, is best." Pope. "What God will, no frost can kill."—Ray's Prov.

(o) It is a popular belief among the Gaël, that the young raven kills the old one. ~~The North American Indians deem it a duty to kill their parents.~~

..... If e'er returns  
Thy much-lov'd mother from the desert wood,  
Cherish her age,—and when disease  
Preys on her languid limbs, then kindly stab her  
With thine own hands, nor suffer her to linger  
Like Christian cowards, in a life of pain."—WHARTON.

75. Bu dual do <sup>ao</sup> lagh an fheich <sup>d</sup> ruith a-bhi aige.
76. Bithidh breith luath, lochdach.
77. Beiridh an beag tric air a mhór ainmig. (p)
78. Bruidhtann beag, is fuaim dhorn. <sup>us</sup>
79. Bithidh tu beò 'm bliadhna.
80. Bu tu, chuir craicionn do thoin air t-aghaidh.
81. Bu gheir an cù <sup>ia</sup> bheiridh an t-carb <sup>ea</sup> uaidhe <sup>al</sup> bhf.
82. Bithidh sant-naon <sup>ia</sup> ar, air aon mhnàoi <sup>a</sup> gun sliochd.
83. Biadh gràinich aig seana-chù. <sup>eat</sup> <sup>us</sup> <sup>iarraidh</sup> <sup>i</sup>
84. Beir leat a' bò do'n chaisteil, ~~biadh~~ ~~thaigh~~ dhachaidh do'n bhàthigh. a/
85. Bual a labh <sup>iaf</sup> ras, ach gnìomh a dhearbhas.
86. B'i sin an reul san oidhche dhoilleir.
87. B'e sin seangan <sup>a</sup> ~~tonn~~ <sup>gram</sup> <sup>asa</sup> gearran. ~~na~~ ~~bh~~
88. Biodh mionach an eisg aig ar n-<sup>ia</sup> naibh féin. (q)
89. Bhuail thu 'n tarrun ~~[del]~~ air a cheann. <sup>d</sup> <sup>d</sup>
90. B'iad sin ~~na~~ <sup>ia</sup> smeuran-dubha san fhaoilleach. <sup>g</sup>
91. B' <sup>iad</sup> sin na gràdha luadha, 'sna fuatha tric. //
92. Brìgh gach cluich <sup>th</sup> <sup>u</sup> g' deire <sup>adh</sup>.
93. Bu dual <sup>do</sup> <sup>th</sup> mòchd an t-im <sup>a</sup> a-bhi air-a-bhlàthaich. <sup>d</sup> <sup>j</sup>
94. B'ithidh <sup>i</sup> suill <sup>ea</sup> n ghabhar <sup>o</sup> ag na mnaibh <sup>i</sup> gl' <sup>thair</sup> <sup>a</sup> <sup>eidhea</sup> ~~gl'~~ ~~gl'~~ dh'abh féin.
95. Bris <sup>shear</sup> mo chlaigeàn air thus, <sup>n</sup> is a <sup>it</sup> <sup>reth</sup> <sup>st</sup> cùir mo cho-rag ~~ra~~ <sup>g</sup>.

(p) e. g. The short quick step will overtake the slow long step, or stride.

(q) "Keep your ain fish-guts to your ain sea-maws."—ib.

75. The fawn's speed is hereditary.
76. A hasty decision <sup>well as defective</sup> may prove erroneous.
77. The frequent <sup>small</sup> ~~bits~~ <sup>will</sup> overtake the ~~fire~~  
<sup>one</sup> ~~great~~ large ~~stride~~ <sup>doldomf</sup>
78. Little talk, and sound of fists.
79. Thou wilt ~~be~~ <sup>survive</sup> living this year.
80. 'Tis you that have put ~~on your face~~ the skin of your  
 posteriors <sup>upon your face</sup>
81. Sharp would the dog be that could snatch ~~his~~ <sup>the</sup> tail  
 from him.
82. ~~The~~ <sup>one</sup> ~~husband~~ <sup>child</sup> wife hath nine ~~fold~~ <sup>fold</sup> ~~cupidity's~~ <sup>desire</sup>
83. ~~Food~~ <sup>food</sup> disgusting to an old dog.
84. Bring ~~the~~ <sup>she</sup> cow to the castle and ~~she~~ <sup>seek</sup> will ~~find~~ <sup>her</sup>  
<sup>to go home to the byre</sup> ~~in the cow-house.~~
85. ~~The~~ mouth speaks, but the deed proves.
86. That were a star in a dark night.
87. That were the ~~ant~~ <sup>ant</sup> ~~bite~~ <sup>biting</sup> ~~of~~ <sup>the</sup> ~~feeding~~ <sup>to fast</sup>
88. The fish-guts to our own birds.
89. You hit the nail on the head. (s)
90. Those were the <sup>each</sup> ~~the~~ <sup>bramble-berries</sup> in ~~the~~ <sup>stormy</sup>  
~~month.~~ (t) <sup>-thine</sup>
91. Those were the rapid loves and frequent aver-  
 sions. <sup>result every</sup>
92. The <sup>effect</sup> of ~~each~~ <sup>game</sup> is at the end.
93. ~~Let~~ <sup>the</sup> scent of the butter should be on the  
 butter-milk.
94. ~~The~~ <sup>wives</sup> have goats' eyes in keeping ~~their~~ <sup>hus-</sup>  
 bands to themselves.
95. First crack my skull, then hurt my finger.

(r) "Drive a cow to the hall, and she'll run to the byre."—  
 Kelly's Scottish Proverbs.

(s) "Rem acu tetigisti."

(t) The two last weeks of January, and the two first weeks  
 of February, are called the *Faoilfeach*, or stormy month. This  
 refers to the old style; but, with respect to the  
 new style, the whole month of February  
 constitute what was called *Faoilfeach*  
 E. M. M.

8 96. B'fhearr ~~a~~ bhi gun bhreithi nò bhi gun teag-  
asg. (u)

97. B'fhearr cumail a muigh <sup>a</sup> n~~a~~ cuir a' mach.

eadh/ 98. B'fhearr gun toiseach ~~a~~ no sgur gun chriochnach ~~a~~ dh.

99. B'fhearr a bhi gun fhàine n~~a~~ fàine luachrach. o

a 100. Bha là eil' aig fear na bra|cha.

101 B'fhada bho' chéile crodh-laoigh <sup>bhu</sup> da' shean a'.

102 Bha dorast Thinn riabh fial do' n ànrach.

8 o 1. Cha 'n <sup>ann</sup> ~~a~~ h uile la' bhios mò/d aig Macantois-  
ich.

d d 2. Cha 'n <sup>ann</sup> ~~a~~ h-uile là theid Macnèil air' each.

ic-ia/ 3. Cha 'n è ceud sgèal an t-saga|rt bu chòir a chroid-  
sin. n/

4. Cha tig am bàs gun leisgeul. ia/

ef 5. Cha cheòl do dhuin <sup>adh</sup> ~~a~~ bhron uil' aithris. /

6. Cha toir muir no mon' a chuid o dhuine sona ~~a~~,  
n fhaigh 's cha ~~glèidh~~ don' an t-allt. /

7. Cha d' bhri~~s~~ <sup>a</sup> deadh urram ceann duine riabh. /

8 o d 8. Cha ~~a~~ theid sabhal thair tigh, mar bi gaoth ro  
mhòr ann. /

9. Cha 'n fhe<sup>ad</sup> dar a bhò' reic ~~a~~ a bain' òl. (x)

(u) "Better be unborn than unbred."—Ray's Prov.

(x) "You cannot sell the cow, and sup the milk."—Kelly's  
Scottish Prov.

"I cannot eat my cake, and have my cake."—Ray's  
Prov.

*not be born* *be*

96. Better ~~be without being~~, than without instruction  
[or knowledge.]

97. Better keep out, than be put out.

98. Better not ~~begin~~, than ~~stop~~ without finishing.

99. Better ~~be~~ without a ring, than wear a rushing.

100. The maltman ~~had~~ seen another ~~one~~ <sup>time</sup> (y) of it

101. Far from each other were your grand-fathers' milk cows.

102. Singal's gate was always open to the oppressed.

1. It is not every day that Mackintosh holds a court. (z)

2. It is not every day <sup>that</sup> Macniel mounts his horse. (a)

3. It is not the priest's first narrative that ought to obtain belief. (b)

4. Death comes not excuseless.

5. It is not [commendable] melody for a man to recite all his grief.

6. Neither main nor mountain can deprive the prosperous man of his means; but the ~~land~~ man cannot hold ~~fast~~ <sup>find the stream</sup> for his way to the rivulet.

7. ~~Due deference~~ ~~to~~ ~~him~~ never broke a man's head.

8. ~~The~~ barn will not be blown over ~~the~~ house, unless the wind be very violent.

9. ~~The~~ ~~cow~~ cannot ~~be~~ sold, and ~~drink~~ her milk

(y) "As merry as the maltman."—Kelly's Scott. Prov.

(z) See additional notes.

(a) Ibid.

(b) "All is not gospel that comes out of his mouth."—Ray's



10. Cha chuirear gad air gealladh.

11. Cha robh duine riagh gun dà lagh *o af*

12. Cha n'eil fealladh ann, is mo, no'n gealladh gun a cho-ghealladh.

13. Cha teid fiach air beal dùinte. *an/*

14. Chuiridh an teangaidh snaim, nach fuasgail an fhiacail. (c)

15. Cha ghlain soitheach ach a làn. *o/- o*

16. Cha'n ann leis a cheud bhuill <sup>sa</sup> thuitis a chraobh. *ia/-*

17. Cha d'èug duine saibhir riagh gun dìlibh ch. *o/- a*

18. Cha robh caraid riagh aig duine bochd. *b/- b/*

19. Cluinidh am bodhar fuaim an airgiod. *d/-*

20. Cha'n fhearr sèud no luach.

21. Cha dean cridhe miogach brug. *o/- ia/*

22. Co b'fhearr b'aithn' an cat a thoirt as a mhùigh, no fear a chuir ann? (d) *d' am*

23. Cha'n ann air chnothan fann a cha sùd uile. *o/-*

24. Cha' d' fhuiling fuachd nach d' fhuair teas. *o/-*

25. Cha robh sgolaiche nach robh brugach. *ia/-*

26. Cha tig a nuas an nì nach eil suas. (e) *o/-*

27. Cha'n 'eil ann do shean-amadan. *o/-*

(c) "He hath tied a knot with his tongue, that he cannot untie with his teeth." Meaning matrimony.—Ray's Prov.

(d) "You served me as the wife did the cat, you coost me in the kirn, and syne harl'd me out o't."—Ramsay's Scott. Prov.

"He that hides can find best."—ib.

(e) "It is ill to bring butt, that's no where benn."—Kelly's Scottish Proverbs.



*As withy be*

10. You cannot put ~~withy~~ upon a promise.
11. No man ever ~~existed~~ without having two days <sup>lived in charge of</sup>  
~~[i.e. alternate joy and sorrow]~~
12. The false promise is felonious in the extreme. <sup>(unfulfilled)</sup>  
~~There is no greater fraud than the promise~~
13. A shut mouth incurs not debts ~~[i.e. a reprehension]~~
14. The tongue ~~may~~ <sup>will</sup> tie a knot, which the teeth cannot untie. <sup>fasten</sup>
15. A vessel can hold no more than its <sup>full</sup> complete measure.
16. It is not with the first stroke that the tree falls. (f)
17. The rich man <sup>never</sup> dies ~~not~~ heirless. (g) <sup>never had a friend</sup>
18. The destitute man ~~was~~ friendless ever.
19. The deaf will hear the clink of ~~silver~~ money. <sup>o o</sup>
20. A jewel is not more ~~precious~~ <sup>worth</sup> than its value (h).
21. The ~~incubriated~~ heart will not lie (i).
22. Who <sup>could</sup> best know how to take the cat out of the churn, than he who put ~~her~~ in? <sup>it</sup>
23. All that was not for ~~deaf~~ nuts. <sup>got / empty /</sup>
24. None ever endured cold, but obtained warmth.
25. There never was a tale-teller, who told not lies. <sup>o</sup>
26. <sup>nothing can be presented but what is in existence</sup> What is not ~~but~~ cannot be brought ~~down~~.
27. ~~No fool like an old fool.~~ (k)  
~~There is no comparison to~~

(f) "Little strokes fell great oaks."—ib.

(g) "A i ricchi non mancano parenti." "The rich never want kindred." "Land was never lost for want of an heir."—Ray's Prov.

(h) "The value, sure, of any thing,  
 Is as much money as 'twill bring."—Butler's Hudibras.

(i) "A fu' heart lied never."—Kelly's Prov. "In vino veritas." "There is no deceit in a brimmer."—Ray's Prov.

(k) "No fool to the old fool."—Ray's English Prov.

28. Cha'n uain<sup>sl</sup> ò duine no cheird, *af*
29. Cha'n fhiach sagart gun chléir<sup>ch</sup>. *ea*
30. Cha d<sup>of</sup> mheall è ach na dh'earbas. *ff*
31. Cha truath cù<sup>uf</sup> is marag ma'amhaich. *uf*  
*aimbeairt*
32. Cuiridh<sup>u</sup> an-beart<sup>u</sup> as gu lom, do dhuine 's gun a  
chonn fo' cheil, is cuiridh beart eil è ann, ach a  
gabhail na h-am féin.
33. Cha 'n eil<sup>og</sup> piseach<sup>og</sup> lach, ~~na phiseachaidhe?~~
34. Cha mhair an seannach<sup>og</sup> sior-ruidh. *air/ff*
35. Cha deach car do theaghair<sup>og</sup> ma' phreas. (l) *of*
36. Cha'n 'eil ann ach<sup>og</sup> na h-uil<sup>og</sup> uan, na's du<sup>og</sup> na  
mhàthair. *of*
37. Cha tig an cota glas co math do na h-uile  
fear. (m) *a tain an*
38. Cha theing<sup>og</sup> uil<sup>og</sup> mòr riadh<sup>og</sup> sa dreathain-donn.
39. Cha dean mi dà chliabhain<sup>og</sup> do m'aon inghinn. *of*  
*traghadh*
40. Cha'n 'eil tuil air nach tig ~~na gha~~ ~~traghadh~~
41. Cha dean tuil<sup>og</sup> ach truaghan, s cha'n fhaigh fear  
na lag m'isneach<sup>og</sup> bean ghlic gu la luan.
42. Cha ruig am beagan fuilt air cùl a chinn 's air  
clar na h-acidh. *an aodain*
43. Cha b'uail gun fhèum è.

(l) Said of a man who seems in excellent health and condition.

(m) Our fifth James (the Prince of Rustics) is said to have assumed the "howden-gray coat" as his favourite disguise in his rural excursions, and in his amorous rambles.

- A *not more respectable*
28. No man is ~~fought to be~~ *more* gentle than his trade.
29. A priest is of no value without a clerk.
30. He deceived ~~those only~~ *none, but all* who confided in him.
31. ~~The dog whose collar is a pudding~~ *is* no object of pity, *who has a pudding about his neck.*
32. ~~One warless act may undo a man, and a timely action may re-establish him.~~ *Distress will destroy a man completely whose mind, is not under control, and a proper course of action may re-establish him if adapted in due time*
33. He is no sorcerer. (n) *live and run continually*
34. The fox cannot ~~hold out long a~~ *continued* chace.
35. Your tether has not got a twist round a bush.
36. ~~There is [nothing] in it,~~ but ~~that~~ every lamb is blacker than its dam.
37. ~~It is not every man to whom the grey-coat is be-~~ *coming, does not become every man, equally well.*
38. The wren never laid a large egg. (o)
39. I ~~can~~ *can make* not two sons-in-law of ~~my~~ *daughter* ~~has~~ *my only* ~~son~~.
40. There is no ~~tide~~ of flood, without a ~~tide~~ *n* of ebb. (p) *The miserable, only, wife & delhair,*
41. Sadness will but make a poor wretched creature; *and the man no confidence shall not get* and a weak man will meet with no encouragement from a prudent ~~woman~~ *wife*. *till doomsday.*
42. The scant hair will not cover the back and front *of the head.*
43. ~~That ostentation was not needless.~~ *It was not without necessity*

(n) "He's no conjurer."—Ray's Prov.

(o) "Never came a hearty f—t out of a wren's a—e." Spoken when niggardly people give some insignificant gift."—Kelly's Prov.

(p) "A flow will have an ebb."—ib.

\* *Eadem filiaē duos generos parare.*

44. Cha ghruagaich ~~na~~ <sup>gan</sup> g'a léir air am bi 'm falt féin. (q)
45. Cumaidh a mhuc a foil f'féin glan. d
46. Co dhiubh air s'rath no'n gleann, 's ann as a ceann a bhliodhear a bhò. (r)
47. Cha'n 'eil ach rabha <sup>ladh</sup> gun fhuasga <sup>am</sup> am brúadar na h-~~oidhe~~che. ei
48. Cnuasach uirce <sup>in</sup> buain is ishe. d u/ c/
49. Cial a dh'fhadas teine, rian a chumas baile, cha mhair sliochd fir foillea ~~ch~~ no iochd ~~chum~~ chum na cloinne. h/
50. Cha da thaisg nach d'imir. fh/
51. Cha robh ~~na~~ iadadh teine nach do las <sup>e</sup> eatorra. 7
52. Cha'n aithne dhuit dol air t-each gun dol thairis, a/
53. Cha bhi dùn <sup>ca</sup> cas aig mnai no aig sagart. o/
54. Cha dean sinn <sup>na</sup> oran de ~~na~~.
55. Cha d' chuir <sup>na</sup> a ghual <sup>na</sup> ra, nach do chuir tuar thairis.
56. Cha dean bodach <sup>na</sup> b'ing 's a chlann a 'stigh. a/
57. Cha toill iartas ach <sup>na</sup> mhasan. amh/
58. Cha'n 'eil fios <sup>na</sup> cid in lann a bhios san truail, gus an tarr <sup>na</sup> ingear <sup>na</sup> t. i/ i/

(q) "All is not gold that glitters, nor maidens that wear their hair."—*Kelly's Prov.*

To drop the *snood* (fillet), and cover the hair, was the token of either a married or unmarried mother.

(r) "It is by the head that the cow gives her milk."—*Kelly's Scott. Prov.*

"As the cow feeds, so she bleeds;" or, "The cow yields milk in proportion to her food."

44. All are not maidens who wear their own ~~own~~ hair.
45. The sow will keep her own sty clean. (s) *by*
46. Whether on strath or in glen, it is ~~from~~ her head the cow yields her ~~flow~~ milk.
47. The dream of ~~the~~ night is but a warning unsolved, (t).
48. To ~~pick and eat~~ <sup>de. pig's contemplation, picking and eating</sup> is the pig's delight.
49. Sense ~~is~~ <sup>the</sup> a fire: order keeps a city: <sup>the</sup> the treacherous man's offspring lasts not; nor <sup>pitied are</sup> ~~is~~ <sup>shown</sup> to his children.
50. None stored up, that ~~used~~ not. (u) *needed*
51. Two never kindled <sup>were</sup> a fire, but it lit between them.
52. You know not how to mount your horse without overleaping him. *peace settlement*
53. A birthright belongs not to a woman, nor to a priest.
54. We will not make a song of it. *in view*
55. ~~He~~ put ~~not~~ his shoulder to ~~it~~, but to advantage. *gained the end he had*
56. A ~~carle~~ will not tell a falsehood <sup>lie and</sup> in presence of his children *present*.
57. Request merits no reproof.
58. The ~~sword~~ <sup>blade</sup> in its sheath is ~~not~~ known, till drawn from the scabbard.

(s) "The tod (fox) keeps ay his ain hole clean."—*Ram-*  
*say's* Scott. Prov.

(t) "Oft morning dreams presage approaching fate;  
And morning dreams, as poets tell, are true."—*Mich.*  
*Bruce*.

(u) "Keep a thing seven years and you will find use for it."  
—Scott. Prov.

- n/c/ & 59. Ceansaighidh na h-uile fear an droch bhean, ach am fear aig am bi' i.  
 a/c/ 60. Cha'n 'eil grám ri ghabhail & dh'uisge na de theine.  
 d/c/ 61. Cha bhi fuach air ualachan air fuar d an là. (x) i/  
 lann 62. Cha b'ann mar fhuair Macrúsgail a mnaibh. (y) y/  
 e 63. Cha mhist sgáil math airthis da uair.  
 o/c/ 64. Cha robh math na olc riann gun mhnal uime. tha  
 d/ 65. Cha'n 'eil mo theanga fo' d' chrios. (z) &  
 ithe/ 66. Cha luath duine gu leas, na gu air mhleas. y/ y/  
 e 67. Cha leig an leisg, d' deòin, duin' air slighe chòir am feasd.  
 & 68. Cha lugha uchdaich no leathad. ~~tha~~  
 d/ 69. Ceis bradaig air brangaig. (a) ia/  
 i/c/ 70. Cha'n aithnich thu'n t-each breach, mur fhaic thu e.  
 m/ a/ 71. Caid a b'ail leat fhaighinn ann, nead an fhithich ach a fhitheach féin. &  
 a/ 72. Cha'n fhad quat a chuir thu 'n athais. bh/
- n/c/ & 73. Cha'n è goga nan ceann a nì 'n t-ìomran. dh/ e  
 n/c/ & 74. Cha chuirin mo thuagh bheirneach ann d' choile chrionaich.

(x) "Pride feels no cold."—Ray's Prov.

(y) This is an usual reply to an unreasonable request. Regarding Macrúsgail, ~~Macrúsgail~~, see additional Notes.

(z) "You can say nothing of me that can make me hold my tongue."—Kelly's Prov.

(a) "Ask Jock thief gif I be a liar."

"Ask Jock thief concerning the title"

59. "Every man can guide an ill wife, but he who has her." (b)
60. Neither fire nor water can be grasped. (c)
61. The ~~custom~~ <sup>lightsome youth</sup> feels no cold; how ~~cold~~ <sup>ever</sup> ~~never~~ <sup>the day may be</sup> be
62. It was not as Macrusgal <sup>oin</sup> got the women.
63. A good tale is not the worse of being twice told.
64. There was never good or evil without a woman <sup>e</sup>
65. ~~My~~ <sup>she</sup> tongue is not under ~~my~~ <sup>in it</sup> belt.
66. Man's speed is not faster to his ~~good~~ <sup>fortune</sup> than to his ~~ruin~~
67. Indolence will ~~not~~ <sup>never willingly</sup> assent to a man's pursuing a ~~proper way~~ <sup>any one to follow an honest course</sup> ever.
68. An ~~ascent~~ <sup>ascent</sup> is not less ~~shorter~~ <sup>it's</sup> than a descent. (d)
69. ~~Quisquam~~ <sup>the juster</sup> ~~ly~~ <sup>conceiving</sup> ~~hominis~~ <sup>the fiber</sup> ~~conspiciunt~~ <sup>unus</sup> ~~totum~~
70. You cannot know <sup>the</sup> piebald horse, ~~if~~ <sup>not</sup> you see him
71. What would you have in the raven's nest, but the raven itself.
72. You have ~~removed~~ <sup>put sluggishness</sup> the reproach from you—but ~~not far~~ <sup>not far</sup>.
73. It is not the nod <sup>ing</sup> of the head that ~~rows~~ <sup>does the rowing</sup> [the boat].
74. I would not strike my notched ~~branch~~ <sup>axe</sup> into your wither <sup>ing</sup> ~~branch~~ wood.

(b) This seems a translation of the well-known proverb.—  
Vide Kelly.

"Facile omnes, cum valemus, agrotis consilia damus."

(c) "Fire and water are good servants, but bad masters."—  
Ray's Scott. Prov.

(d) "Up-hill is no longer than down-hill;" or, "As meikle  
up-with as down-with."—Kelly's Scott. Prov.



75. Cha sgal cù roimh chnaibh. (e)

76. ~~Cha~~ <sup>o h' e an t-è</sup> an cloireach, 's mis an cneadhach. 3/

77. Cha mho air è, no air sean each athair.

78. Cha lugha air Dia deireadh la, no thoisich.

79. Co sgith dheth 's a bha 'n losgan riabh do na  
clath-chliath. (f) a

80. Cha dean corag mhilis im, no glàmhaiche càis. e/

81. Cuid an t-searraich de 'n chliath. (g) adh

82. Cha'n ionan togradh do dhuine, faighin mnà 's  
treig. (h) sinn. /

83. Cha'n 'eil deathach an tigh na h-uist. a/ e/ e,

84. Ceannaich mar t-fheum, is reic mar t-aill. ea/

85. Cha'n e cheannach a roinn è.

86. Cha leannan baothair i.

87. Chi dithis barrachd air aon fhear.

88. Cha'n 'eil dh'uaill air an ~~seadh~~ <sup>aodach</sup>, ach am fear  
a dh'fhaodas a cheannach.

89. Cha robh thu riabh gun bhiadh 'sa mhuilinn. do/

90. Cha'n 'eil ann ach bò mhaol odhar, is bò odhar  
maol.

91. Comhairle caraid gun a h-iarraidh, cha d'fhuair  
i riabh meas bu chòir dhi. a

92. Cha saothair bò-laoigh, do shaothair, no deagh  
ghamhainnaich. od/

93. Cha robh thu anns an tigh 'nuair chaidh ciall a  
roinn.

(e) "A dog winna yowl if ye strike him with a bane."—  
Kelly's Scott. Prov.

(f) "Mony maisters, quoth the paddock, when ilka tine o'  
the harrow took him a tid."—Allan Ramsay's Scott. Prov.

(g) The foal follows his dam while at work, but does nothing.

(h) "Mony a braw word at marriage making."



*before*

75. A dog yells not when ~~hit~~ with a bone.
76. Whoever ~~is at the top of the ladder~~ is hurt violently.
77. He regards him no more than an old horse does his sire.
78. The close of the day is not less ~~/pleasing/~~ to God, 88  
than its commencement.
79. As weary of it as the ~~king~~ <sup>load, ever was,</sup> was over of the harrow.
80. The ~~luscious~~ <sup>savoury</sup> ~~flicked~~ <sup>shall</sup> finger ~~will~~ never make butter, nor ~~will~~ <sup>cast</sup> the glutton make cheese.
81. The foal's share of the harrow ~~is~~ <sup>by</sup> ~~burden~~.
82. How dissimilar the mode of wooing, and desert-<sup>a wife</sup>  
~~ing~~ <sup>ing</sup> a wife.
83. There is no smoke in a lark's house.
84. Buy ~~only~~ <sup>at</sup> what you need; but sell as <sup>your pleasure</sup> you may.
85. He ~~bought~~ <sup>by purchase</sup> it, not; he inherits it.
86. She's no fool's choice, (i) <sup>it</sup> sweetheart for a fool.
87. Two will observe ~~better~~ <sup>about the drop</sup> than one, <sup>more</sup> ~~more~~.
88. The vanity ~~is~~ <sup>is no</sup> not in the web [cloth]; ~~but~~ <sup>except</sup> in the man who <sup>may</sup> buy it. (k)
89. You were never without your food in the mill. (l)
90. It is but a cow without horns ~~that is~~ <sup>dun</sup>; and a <sup>unless</sup> dun cow ~~without horns~~. (m)
91. A friend's counsel, unasked, is never regarded as it ought ~~to be~~.
92. Your ~~travail~~ <sup>toil</sup> is not that of a cow in calf, nor ~~that~~ <sup>of a</sup> good-yearling <sup>farrow</sup> cow.
93. You were not within when ~~common~~ sense was distributed.

(i) "She's not to be made a song of."—Kelly's Prov.

(k) "It's not the grey coat makes the gentleman."—Ray's Prov.

(l) The poor hang up their meal-bags in the mill.

(m) i. e. Six of the one and half a dozen in the other—a distinction without a difference.

94. Cha'n fhiach duine gun neart, gun innleachd.

95. Cha' tuit caoran 'a cliabh falamh.

96. Co mhear ri ceann si main r' là gaoithe. o / i / b

97. Cha sean d' m' shean, 's cha n òg d' m' òig-  
thu.

98. Cha'n fhacas riagh a mhuc gun deifir oirre.

99. Cha'n 'eil ri dheanamh air an dàp, ach an còmh-  
radh chàranh gu caoin. d /

100. Cha tuig an sàthach an searg, 's maireg a bhiodh  
na thrail d' bhroinn. g a /

101. Cothram na Feine dh'uibh. a /

102. Cha bhuidheach gach ro dh'ileas; 's maireg a dh'ear-  
bas aon dìleas. ~~at~~ a h /

103. Cha ruig fuachd argoid, iomairt. air / i / io / d

104. Cha bhi mian d'ithis air aon-leister ~~leister~~. a / d

105. Cha bhi nair air caol gortach. /

106. Cha'n fhacas riagh meaghair mhòr, nach robh  
na d'heid dubh-bhròn. (n) an / / d

107. Cha chroider fear fiat gus an ruigear a chùl.

108. Cuidich ~~fein~~ <sup>leat fein</sup>, is cuidichidh Dia leat. (o)

109. Cha deanar leas caraid gun saothair.

(n) "Sadness and gladness succeed each other." "No joy without annoy."

*Extrema gaudii lucta occupat: et usque adeo nulla est sincera voluptas, sollicitumque lætis intervenit.*

(o) "Ogni un per se et Dio per tutti." "Every man for himself, and God for us all."—"The best meaning this will bear," says Kelly, is, "every man do his best endeavour, and leave the issue to God."

94. A man is of ~~but little~~ <sup>no</sup> value who has neither strength, nor invention.
95. A peat ~~cannot~~ <sup>is</sup> ~~from~~ <sup>to</sup> an empty ~~erect~~ <sup>empty</sup> basket.
96. As ~~surely~~ <sup>fresh</sup> as a straw-~~rape's~~ <sup>rape's</sup> end in a windy day.
97. ~~Of~~ <sup>is</sup> my eld thou art not; ~~neither art thou of my~~ <sup>not a youngster of my</sup> young ~~[relations]~~.
98. The sow is never seen but in a flurry.
99. There is nothing to be done in poetry ~~without~~ <sup>but set</sup> polished ~~expression~~ <sup>the language smoothly</sup>.
100. The ~~fatigued~~ <sup>grieved</sup> ~~[weedy, fater]~~ <sup>cannot sympathise with the</sup> feels not for the ~~starveling~~ <sup>starving</sup>: ~~wag~~ <sup>is</sup> to him who is ~~the~~ <sup>a</sup> slave of his belly.
101. ~~Be~~ <sup>The</sup> your's the Fingalian's ~~match~~ <sup>fair play to them</sup>. (p)
102. The very near relation ~~is not grateful~~ <sup>is not grateful</sup> ~~not~~ <sup>to him</sup>: ~~attached~~ <sup>is</sup> he who trusts to ~~one~~ <sup>an only</sup> kinsman ~~only~~.
103. Gaming money will not catch cold.
104. The ~~inclination~~ <sup>inclination</sup> ~~[wish'd for dish]~~ <sup>is seldom</sup> of two ~~persons~~ <sup>individuals</sup> may not be on the same table. (q) ~~board~~
105. The ~~slender~~ <sup>slender</sup> ~~hangry~~ <sup>hangry</sup> ~~[starveling]~~ <sup>is never</sup> may not be ~~shaple faced~~ <sup>shaple faced</sup>. (r)
106. ~~Excessive~~ <sup>Excessive</sup> joy was never seen, that was not succeeded by sorrow. ~~deeply~~ <sup>deeply</sup>
107. The ~~liberal~~ <sup>liberal</sup> man's ~~substance~~ <sup>necessity</sup> is not believed, ~~until~~ <sup>until</sup> ~~he has expended his last shilling~~ <sup>he has expended his last shilling</sup> ~~[coin]~~.
108. Assist thyself, and God will aid thee.
109. A friend's interest is not advanced without ~~exertion~~ <sup>toil</sup>.

(p) "Clean pith, and fair play."—Kelly's Prov.

(q) "Ae man's meat is another man's poison."—Ramsay's Scott. Prov.

(r) "Spare to speak, spare to speed."—Ray's Prov.

"Lose nothing for asking."—ib.

110. Cha mhac an aithne thu. *f. an d*  
*m/* 111. Caitheadh criontaig air cualaig.  
*l/ d* 112. Cleas gile ~~na~~ nan cual, cual bheag, is tidhinn <sup>2</sup>  
 tric.  
*l/* 113. Cha do chuir Fionn rianh blàr gun chumhadh. *d*  
 114. Cha daor am biadh, ma dheabhar e. *g/*  
 115. Cha ghille, mar umhail è. *k-1 g/*  
 116. Cha bheir goid air aithreachas.  
*d d* 117. Cha ~~th~~éid anam a mac bodaich-le mùscag.  
 118. Cha tig fuachd gu h-earrach, cruaidh-chas, no  
 droch ceannach.  
*l/* 119. Cha robh so rianh gun mhàoidh; 's fear a mha- *ach* *e*  
 leadh oidh no ~~goid~~ ~~ag~~ ~~de~~ *dh*ibreadh.  
 120. Cha chinn barrag air cuid cait.  
*l/* 121. Cha'n 'eil agamsach osan gearr dheth; ach tha *ach*  
*l/* truibhas fad aghads dheth. *l/ a/*  
*l/* 122. Cha do chuir Dia rianh beal chum an t-saoghail, *i*  
 gun a chuid ma chombair. (s): *#/*  
 123. Cagar na ban-ghrudair. *a/ e/*  
 124. Chailleadh tu do chluasan mar bhiodh iad ceang-  
 alt *rat. e/ int*  
 125. Cum an fhèil air an latha. *l/*  
*l/* 126. Cha'n 'eil uail an aghaidh na tairbhe.  
*i/ e/* 127. Cha luath <sup>2</sup>sguireas an tinn diot, no thoisich *cas* *ex*  
 an tachas ort.  
*d* 128. Cha deanar <sup>2</sup>beanas-tighe air na fraigheamh fal-  
 amh. (t)

(s) "God never sent the mouth, but the meat with it. Spoken to those who grudge their having many children."—*Kelly's Prov.*

(t) "*Res angusta domi.*"—"A toom pantry mak's a thriftless gudewife."—*Kelly's Prov.*

*to fill the father's place*

110. A ~~son in the stead~~ of a father, thou art not.
111. The ~~curmudgeon wastes~~ <sup>*parsimony's conservation*</sup> [his wealth] upon a ~~cinder-wen~~ <sup>*small fatot*</sup>.
112. The ~~porter's~~ <sup>*porter*</sup> trick, — ~~his food~~ <sup>*a small load*</sup>, and ~~frequent~~ <sup>*many*</sup> coming trips.
113. Fingal never ~~gave~~ <sup>*fought*</sup> battle, without a reward. <sup>*sorrow*</sup>
114. Food is not dear, if it can be had for money. <sup>*got*</sup>
115. He is not a disobedient man, ~~servant~~ <sup>*if he is not, unless he be obedient*</sup>.
116. Theft will not overtake repentance. <sup>*a boor's son*</sup>
117. A carle's spirit ~~will not be forced out of him~~ <sup>*the soul*</sup> by threatening.
118. Cold, hardship, and bad bargains; — come not till spring.
119. This ~~was not given~~ <sup>*and it was never*</sup> without upbraiding; — ~~but~~ <sup>*grudging;*</sup> better ~~than~~ <sup>*it is*</sup> ~~refuse it~~ <sup>*be refused*</sup>.
120. Scum will not rise on the cat's share ~~of a mill~~ <sup>*a*</sup>.
121. I have but short hose of ~~the web~~ <sup>*it*</sup>, but you have long ~~trousers~~ <sup>*trous*</sup> of it.
122. God never sent a mouth to the world, without its portion ~~of supply~~ <sup>*prepared for it*</sup>.
123. The ale-wife's whisper. (u)
124. You would lose your ears, were they not ~~fast~~ <sup>*fastened*</sup> to you ~~and~~.
125. Keep the fair on ~~the fair~~ <sup>*its*</sup> day. (x)
126. Vain glory flies not in the face of ~~pecuniary~~ <sup>*it is not exposed to profit*</sup> advantage.
127. Sickness no sooner leaves you, than itching seizes you. <sup>*bold management practised on*</sup>
128. House-keeping cannot be ~~finished from~~ empty shelves ~~and~~ (y)

(u) From *piano* will swell to *forte*!

(x) "Keep the feast till the feast-day." — Ramsay's Prov.

(y) "Bare walls make giddy housewives." — Ray's Prov.

- m/* 129. Cnaidh mòr do dhuine gionaich. *deagh-fhios/*  
*aidh* 130. Cha deach ceann ~~in~~ ~~na~~ ~~h-àirde~~ tìghe riagh air an  
 otrach.  
 131. Cha suaicheantas corr air cladach. ~~na~~  
 132. Cead na Caillich d'an laogh mhear.  
 133. Cha'n 'eil tuile feum ann gliocas an duine bhochd,  
*h'ann am/* no pàlan am fàsach. *an*  
*of* 134. Cha'n 'eil di-cuimhne ann, is boiche no 'n  
*of* di-chuimhne ghlèidhteach.  
 135. Cha'n 'eil airc ann gu airc na h-ainnis. *e/*  
*ea* 136. Cha ~~dean~~ <sup>dean</sup> cuir thusa toll, nach cuir mise ~~cuir~~ <sup>cuir</sup>  
 137. Cha'n e mhead a bhoidh ~~na~~ <sup>na</sup> ~~h-àirde~~ <sup>cheas</sup> is cha'n e ghile?  
 ghràdhaich/s. *ea/*  
*m/* 138. Cha tabhair duine rath air eigin, 's gheibhear e  
*n/ i/* gun eigin dir.  
*dh/* 139. Cha deanar buanach gun chall. *d*  
 140. Cha ghlè an dall an rathad mòr. *idh* //  
*g/e* 141. Clach an ait <sup>an</sup> uibh, is, corc an ionad cuinseoir. *n/*  
*g/* 142. Cha'n 'eil ann ach coimhmcas a gheoidh Alric ~~na~~  
*ri/* mhathair. *i/*  
*i/* 143. Cha'n e seilbh na feadalach a faod <sup>na</sup> tainn,  
*u/* 144. Cha'n ionadh duine dall a dall le h-ald no thair  
 craig.  
*2/* 145. Cha'n 'eil do dhuine sonadh ach a bhreith, is  
 bithidh duine dona na lom rith. (z) *of u/*  
 146. Cha'n 'eil ann ach fear ri caomhna is fear ri  
 caitheamh

(z) "Give a man luck, and throw him into the sea."—Ray's Prov.

129. A large ~~bone~~ <sup>consequence</sup> bone to a greedy man. (a)
130. The good ~~man's~~ <sup>man's</sup> head was never laid on ~~a~~ <sup>the</sup> ~~skull~~ <sup>dunghill</sup>. *It is no novelty!*
131. It is not remarkable to see the heron on the shore.
132. The ~~earl's~~ <sup>Group's permission</sup> leave to the frisky calf.
133. The poor man's wisdom is as useless, as a palace in a wilderness.
134. There is no ~~forgetfulness~~ <sup>rather than</sup> ~~as~~ <sup>as</sup> [to remember] ~~to forget~~ <sup>retentive forgetfulness</sup> ~~sayings~~.
135. There is no distress, like that of the utterly destitute ~~one~~ <sup>like the destitution of distress</sup>.
136. You cannot bore a hole, but I can put a nail into ~~it~~.
137. ~~It is not beauty, nor does white make love-~~ <sup>ness.</sup> ~~whiteness~~ <sup>make it lovely.</sup>
138. A man cannot ~~compel~~ <sup>force</sup> prosperity, ~~but~~ <sup>and</sup> he may ~~be~~ <sup>happily</sup> obtain ~~it~~ <sup>it</sup> without difficulty.
139. There is no ~~profit~~ <sup>success</sup> without loss. (b)
140. The blind cannot keep the highway. (c) *watch!*
141. A stone instead of an egg, and a knife in place of a peniard. ~~to~~ <sup>to</sup> ~~be~~ <sup>be</sup> ~~used~~ <sup>used</sup> ~~as~~ <sup>as</sup> ~~a~~ <sup>a</sup> ~~peniard~~ <sup>blue dagger</sup>.
142. It is but the comparison ~~of~~ <sup>of</sup> the speckled goose ~~and~~ <sup>and</sup> to ~~its~~ <sup>its</sup> ~~dam~~ <sup>dam</sup>.
143. The ~~key~~ <sup>key</sup> of a treasure consists not in the getting. *is not acquired by finding it*
144. It is no marvel ~~to~~ <sup>that</sup> a blind man ~~go~~ <sup>go</sup> down ~~with~~ <sup>with</sup> the water, or fall over a ~~rock~~ <sup>cliff</sup>. *should be carried away by the stream*
145. For the fortunate man, it is enough to be born; ~~it~~ <sup>it</sup> but for the unfortunate he is ever ~~poor~~ <sup>poor</sup> [poor].
146. ~~There~~ <sup>man</sup> is nothing ~~in~~ <sup>in</sup> it but one man saving, and ~~another~~ <sup>another</sup> squandering. *J*

(a) "Give a greedy man a great bone."—Kelly's Prov.

(b) The converse is also true, "No great loss but some small profit;" as for instance, says Ray, "he whose sheep die of the rot, saves the skin and the wool."

(c) This is not literally true.



147. Cha teoma ri Coibhi Druidh. *e/*  
 148. Cha d'fhuaire Conan rianh dorn gun dorn a  
 thort g'a chann. *co/*  
 149. Cinnidh a chriantach, 's théid an ro-chriantachd  
 a pholaidh.  
 150. Cha tig air a cholonn nac fhaodar fhull. *88 t*  
 151. Cha d'ghuin doras nach fosgail doras d'a. *u/*  
 152. Cha bhi mo rùn gam losga. *2/ dh/*  
 153. Cha bhi cuimhné air a mhath a bha, ach cuimh-  
 neachar gu brath, a math a bhios. *2/*  
 154. Càirdeas Chonain ris na deòrabh. *mh*  
 155. Clacha duh an aghaidh sruthabh. *h/ i/*  
 156. Cha'n fhaigh fear mabach moph. *2/*  
 157. ~~Cha bhi in ceilidh no in ceilidh nach faic suil a.~~  
 158. ~~Gordadh a reubas reachd. (d)~~  
 159. Ceilidh seirc aingamh. (e) *n/*  
 160. Co-dhaltas gu ead, 's cairdeas gu fichid. (f) *u/*  
 161. Codhalt nach dearbh ait, 's mairg a dh'àraich  
 duine rianh. (g)  
 162. ~~S caomh le fear a charaid, ach 's e sinior a~~  
~~chithe a chodhalt. (h)~~

(d) "A bad agreement is better than a good lawsuit."—Vide *Manual of Wisdom*, p. 6.

(e) "Charity covereth a multitude of sins."

(fg) These apophthegms allude to the strong connection between the foster-son and the family in which he may have been reared. This is finely exemplified by the learned author of "Waverly," in the characters Macivor and his foster-brother Calum Beg.



147. As dextrous as <sup>how the</sup> ~~the~~ Druid ~~can~~ (i)
148. Conan never <sup>received blow</sup> got a ~~stroke~~ without returning ~~it.~~
149. ~~The present will~~ ~~the~~ over-prudent ~~may decrease~~ it. (k) ~~shall wither~~
150. Nothing will befall the body, but what may be endured. (l) ~~a door~~ to whom will not open
151. No ~~door~~ ever shut, ~~but~~ another door ~~correspondent~~ opened.
152. My desire shall not <sup>scald</sup> ~~inflamm~~ me.
153. The past benefit <sup>will be forgotten</sup> ~~is not~~ remembered; the present good <sup>is</sup> ~~only~~ remembered.
154. The kindness of Conan to the demons ~~is a "cuff for cuff,"~~ or "claw for claw." (m)
155. Black stones opposed to ~~the~~ stream. (n) ~~the~~ s/
156. A lisper will not meet ~~with~~ respect. (will speak)
157. Habit makes expertness. (o) ~~there will be nothing in a topknot, or corn, but what a~~ ~~man~~
158. Agreement lacerates the law. ~~there will be nothing above, or below, but what a~~ ~~man~~
159. ~~Charity~~ <sup>Affection</sup> conceals blemishes. (will speak)
160. Fostering ~~has~~ <sup>to the</sup> a hundred; kindred ~~counts~~ the ~~the~~ ~~twent~~ ~~y~~. ~~Let~~ ~~a~~ ~~fosterson~~ ~~who~~ ~~forgets~~ ~~his~~ ~~place,~~
161. ~~We~~ ~~to~~ ~~the~~ ~~man~~ ~~who~~ ~~ever~~ ~~reared~~ ~~a~~ ~~foster~~ ~~son~~ ~~who~~ ~~proved~~ ~~not~~ ~~his~~ ~~relative~~ ~~state,~~ ~~it~~ ~~is~~ ~~to~~ ~~be~~ ~~regretted,~~ ~~that~~ ~~a~~ ~~man~~ ~~should~~ ~~ever~~ ~~rear~~
162. Affectionate [mild] to a man is a friend; but a ~~foster~~ ~~brother~~ ~~is~~ ~~as~~ ~~the~~ ~~life~~ ~~blood~~ [marrow] of his heart. ~~unfortunate~~ ~~has~~ ~~to~~ ~~be~~ ~~born~~ ~~and~~ ~~brought~~ ~~up.~~

(i) The Druids were the Magi of the ancient GAEL, as well as of the ancient Germans.—Vide Toland's Hist. of the Druids, new edit. by Huddleston of Lunan, 1814.

(k) "Penny wise and pound foolish."

(l) "The back is made meet for the burden."

(m) "Tit for tat, said the De'il to Death."

(n) "Striving against the stream." "Kicking against the pricks."

(o) "Usus promptus facit." "Practice makes perfect."

163. Cha bhi donas toirbheart *M. ach/*  
 164. Chaillear na b' fhearr leam, 's cha b' fhearr beo è.

*ia* 165. Cha chinn fear air an rathad mhòr, no còineach  
*ear* *&* air a chloich a bhith ~~g'a~~ sior ghluais *ead/*

*&* 166. Cha chreid thu 'n t-aog' gus am faic thu 'n t-adh-  
 lacadh (*p*)

*& &* 167. Cha ~~vt~~ éid plàsda air bagairt.

*&* 168. Cha'n 'eil ma' th gun mhileadh. *lf-*

*&* 169. Cha d'òl an sagart ach na bh'aige.

*e/* 170. Cha bhi dàil air aran fuint', no air fodar buailt. *e*

*ia/lf* 171. Cha d'thainig ~~an~~ glan riannh ~~neid~~ a chlamh-  
 ain.

*lf* 172. Cha d'thug leis an truail nach d'fhuair leis a  
 chladheamh.

*lf* 173. Cha d'thug sàr nach d'fhuair sàr. *& n/*

*adh/* 174. Cha'n 'eil deire ann ~~nas~~ ~~measa~~ no siol ~~na~~  
*a* *e/* a choir.

*a/* 175. Cha'n iochd Jean cneid mo leas mhathair. *-/ &*

176. Cha tabhair thu 'n aire gus an t'heid am bior  
 'san t-suil.

*lf* 177. Cha choir è neach sa' bith air falbh le cri-  
 goirt.

*7/* 178. Cho chuimseach lamh ri Conloch. *ao/*

*-/* 179. Cha'n iad no ro chleirich is fearr. (*q*) *a*

(*p*) "You will not believe a man dead till you see his brains out."—*Ray's Prov.*

(*q*) "The greatest clerks are not the wisest men."—*Ramsay's Scott. Prov.*

*Evil will*

*best*

163. The ~~[penurious]~~ wretched are never generous.
164. ~~Lost [dead] is he whom I best loved; but I rather wish him not alive.~~  
*Evil is what I most preferred, it were not better that it should be.*
165. Grass grows not on the highway: neither will a stone continually removed collect moss. (r)
166. You will not believe ~~the~~ death, till you see the ~~burial~~.  
*A burial.*
167. ~~No~~ plaister can be ~~applied to~~ a threat.  
*not! put upon*
168. There is no good ~~[purpose]~~ that may not be ~~marred~~.  
*without a drawback*
169. The priest drank no more than he had.
170. ~~When bread is baked, and straw is threshed, neither will be spared.~~ (s)  
*There is no hindrance to baked bread or to threshed straw.*
171. ~~A clean bird out of the kite's nest ~~cannot~~ fly.~~  
*None never came a/*
172. ~~None gave with the scabbard that got not with the sword.~~  
*None never saw what the brave never suffered.*
173. ~~None ever harassed who did not suffer harass [in turn.]~~
174. There is no refuse worse, than the refuse of oats,  
~~[wreak out.]~~
175. I do not pity ~~my~~ stepmother's sigh, *is not pity for me*
176. You take no heed till the ~~sharp~~ <sup>thorn</sup> point be in your eye.
177. He will send no one away with a ~~sorrowful~~ <sup>sore</sup> heart.
178. As unerring ~~in power~~ <sup>of</sup> at the hand ~~of~~ Conloch. *do*
179. ~~They, who are the very learned, are not the best.~~  
*The over clerical are not the best clerks.*

(r) "There grows no grass at the market-cross."—Kelly's Prov.

"A rowin' stane gathers nae fog."—ib.

(s) Baken bread and brown ale will not bide lang."—ib.

180. Cha bhi luathas agus grinneàs. (t).

t- 181. Cha'n 'eil eadar an amadan 's an duine glic, ach  
 & a/ o/ tairgse mhaith, ghabhail mar gheibh è i. u/a/

e/ 182. Cha'n ann d' n'ghuin an gaire.

& b/ 183. Cha tuig o'g aimheart, 's cha tuig amadan aimh-  
 leas.

ie/ 184. Cha bhi ual gun dragh, 's cha bhi sin<sup>n</sup> dragh  
 ri. & the,

185. Cha'n 'eil eadar duin' 's tuile fhaotain, ach na  
 th'aig a chatheallh. m/

e/ 186. Cuir ceann na muic ri earr. an uircean. (u) if

if 187. Cha'n ionann do dhithis, no shlighe do  
 -thruir:

a/ & 188. C'adalidh duin' air gach cneadh, ach a chneadh  
 fein.

189. Claidheamh an laimh amadain, 's slachdan an  
 laimh dìsich. (x) n/

190. Chuid nach eil air an t-slinneag, tha è air a  
 cliathaich.

a/ 191. C'adal a mhuilear 's an t-uisge dol seach. 2/ ad/

& d/ 192. Cha'n ann an uch a mhathair a bha è. &

2/ 193. Cha chuir e' bhuing air a bhrogan. uadhnaich

if- e/ 194. Cha cheil cearrbhach c'arraich a dhisean. & n/

d/ 195. Cha'n ole a chreach as an gleishear a leth.

196. C'ait<sup>ea</sup> am bithidh na puirt, nach faidheadh na  
 Clàrsairin ea/

(t) " Good and quickly seldom meet."—Ray's Prov.

(u) Is this a mode of fattening porkers ?

(x) " Wit without discretion, is a sword in the hands of a  
 fool." " Never put a sword in a wud man's hand."—Kelly's  
 Prov.

*There will not be*

80. Speed and neatness ~~are unsuitable~~.
81. There is no difference between the wise man and the foolish; but to accept ~~the~~ good <sup>offer</sup> when ~~it~~ <sup>is</sup> proffered ~~him~~. *belongs not to the party*
82. The laugh is ~~not~~ excited by the sharp lancinating pain of a stitch. *not understood*
83. A youth ~~perceives~~ <sup>not</sup> poverty; nor does a fool discern misfortune. *calamity*
84. ~~Vanity is not without~~ <sup>is</sup> trouble; ~~but we will not~~ <sup>be troubled with it.</sup> *ruination and troubled*
85. There is nothing between a man and more, but what he has to spend.
86. Set the sow's head to the pig's tail. (y)
87. A way is not alike to two ~~persons~~; nor ~~is~~ a road to three. *journey is not the same to two*
88. ~~Every~~ man will sleep upon ~~everything~~, but his own ~~urine~~. *every word*
89. A sword in the hand of a fool; and a ~~huckle~~ <sup>bludgeon</sup> in the hand of a foolish giddy woman. *female idiot*
90. What is not upon the shoulder, is upon the side. *side*
91. The miller sleep, while the water runs by. (x) z
92. It was not his mother's bosom he was ~~in~~ (x) a
93. ~~It~~ will not ~~soot~~ his shoes. *put his gains upon*
94. A dexterous gamester will not conceal his dice.
95. The ~~forcey~~ <sup>stroke</sup> ~~stroke~~ is not so bad, from which the half is ~~recovered~~. *secured*
96. Where would be the ~~melodies~~ the Harpers could not find? *turned*

(y) "Bring the head of the sow to the tail of the grice."—*Kelly's Prov.*

(z) "In vain doth the mill clack, if the miller his hearing lack."—*Ray's Prov.*

(a) Said of one who has been rather roughly handled.

197. Cha dean cas laidir nach i<sup>h</sup> brù mhòr. c/

198. Cha dean aon smeorach samhra. dh/

o/1/199. Cha d'fhilg le <sup>death</sup> leth<sup>h</sup> laimh, nach do thionail le dha laimh.

200. Ciod is misd<sup>h</sup> duin' a chreach', mar lughaid a phòr e?

201. Chuir è bhàt<sup>h</sup> air acar.

202. Cha d'fhàg è clach gun tìonda. dh/

203. Cho eòlach 's a tha 'n ladar air a phoit.

204. Cha'n è mo charaid a ni m'aimheas. n/

a/205. Cleamhnas am fògast<sup>h</sup> is goisdeach am fad<sup>h</sup>. d. u/ a

206. Cha d'rinn<sup>h</sup> theab riann<sup>h</sup> sealg. b/

207. Ceisd an fhithich air an fhònaig. can/

208. Cha bhi braithreachas <sup>mu</sup> gu mnai na <sup>mu</sup> gu fearann. bh

209. Cha'n abair mi mo <sup>bhrath</sup> ~~mhair~~ air, ach ris, a' mhac a rugadh 'o m' mhathair.

210. Cha bhi seasamh aig droch bheart. 7

211. Cha ~~théid~~ an ~~seannach~~ na's faide na bheir a chasan e.

212. Cha'n 'eil beart an aghaidh na h'éigin. (b) n/

213. Cha'n fhiach sgual gun urrain. ia/ n/

214. Cha toir a bhò do'n laogh ach na th'aice.

215. Cha bhrios mallachd cnàidh.

216. Cha lian beannachd brù. (c) 7

217. Cha d'fhuair neach riann<sup>h</sup> a thuarasdal, gus na chois<sup>h</sup> ē, è. (d) 7

(b) Ἄναγκη ἐπεὶ θεοὶ μάχονται. *Ingens telum necessitas.*

"No defence against a flail." *La necessita non ha legge.*

"Necessity hath no law."

(c) "The belly is not filled with fair words."—*Ray's Prov.*

(d) The Lettish adage is very significant, "Ap-ehsta maise gruht pleniht,—Bread already eaten is hard to earn." The Scottish saw is to the same purport, "Eaten bread is eith to pay."—*Kelly's Prov.*

197. The strong foot will not ~~find~~<sup>gain</sup> more than the big belly will devour.
198. One mavis will not make summer. (e) *but what*
199. None ~~ever~~<sup>threw</sup> ~~away~~<sup>his</sup> with one hand, ~~that did~~<sup>he</sup> ~~not~~ collect with both. *ed. of being plundered*
200. What is a man the worse ~~of the [aback] foray,~~<sup>if it lessens not the [seed] breed?</sup> *his produce*
201. He has brought his boat to anchor.
202. He left not a stone unturned. (f)
203. As intimate as the pot and the ladle.
204. He is not my friend who does me harm.
205. ~~Affinity~~ at hand, and gossiping afar off. *Matrimony*
206. Almost never killed ~~the~~ game. (g) *&*
207. The raven's question to the hooded crow.
208. There is no ~~co-partnership~~<sup>brotherhood</sup> in ~~men~~ women, or in land. (h)
209. I will not call ~~him~~ my brother; but a son born of my mother. *stability*
210. There is no ~~firmness~~ in a bad action.
211. The fox will run no farther than his feet will carry him. *protection*
212. There is no guard ~~against~~ against necessity. *but ever seen*
213. ~~A tale~~ without ~~an~~ author ~~of no value.~~ *of no worth* &
214. The cow will not give to the calf—but what she has.
215. A curse breaks no bones.
216. A blessing fills not the belly.
217. No man ever ~~gets~~<sup>got</sup> his wages till he earns them. *ed*

(e) "One swallow makes not a spring."—*Una hirundo non facit ver.*

(f) "Leave no stone unturned."

(g) "Almost was never hanged." "Almost, and very nigh, save many a lie."

(h) *Amor et signoria non vogliono compagnia.* Love and lordship like no fellowship.

- f/ 218. Cinnidh mac<sup>o</sup> mhi-altram, ach cha chinn è<sup>o</sup> u<sup>o</sup>  
 aog.  
 219. Cha d'ordaich Dia d'<sup>o</sup> duine bhochd an da-  
 latha cho olc.  
 220. Cha mheall an t-uisg a chroich. (i) e/  
 o 221. Cha d'shaltair neach air a phiseach.  
 222. Cha cho<sup>x</sup> muc she<sup>g</sup> àl. bhair/ i/ air  
 b/ 223. Cha robh brù-mhor riabh na seis<sup>x</sup> math do  
 neach eile.  
 rann/ 224. Cha'n ur<sup>o</sup> mi ulag ish' s an tein' a théid<sup>o</sup> (k)<sup>n</sup> c/  
 225. Co<sup>o</sup> ~~re~~ re m<sup>o</sup> sheana bhrògan, <sup>eachd</sup> dhol a meas<sup>o</sup>  
 226. Cha'n fhacas air neach eile, nach bu choir dhuin<sup>x</sup>  
 a ghabhail ~~thugain~~ fein. <sup>a sior</sup> dhuinn  
 a 227. Cha duine glic<sup>x</sup> théid gu tric d' <sup>o</sup> bhail mhòr. o<sup>o</sup>  
 228. Cha choir an t-each glan a chuir thuige.  
 229. Cha'n 'eil an cuid 's an onair aca.  
 d o 230. Cha <sup>o</sup> théid ardan na'm ban fo'n uir. (l)  
 e/ 231. Cha mhist cuil glan a ra<sup>o</sup> sachadh. nn/  
 b/ 232. Cha d'rinn uisge glan, riabh leann math. (m) d  
 a/ 233. C<sup>o</sup> dal na'n con<sup>o</sup> sa mhuilin 's na m<sup>o</sup> u<sup>o</sup> aibh a criar-  
 adh.

(k) "He can ha'd meal in his mouth and blaw."—*Ramsay's* Scott. Prov.

(k) "The Water will never warr the widdie."—*ib.*

(l) "Pride is so essential to women, that they will sometimes sacrifice their honour to enlarge their conquest."—*Vide Laconics*, printed 1702.

(m) The *equivoque* is quite apparent.



218. A son may ~~recover~~ grow <sup>under bad</sup> ~~from~~ ~~the~~ nursing; but cannot ~~grow up~~ ~~escape~~ from death.
219. God ordained not that the poor man, ~~should~~ prove two days ~~all~~ bad. *Should be equally*
220. The water cannot cheat the gibbet.
221. No one ever tramples on his good luck. *d*
222. A barren sow ~~is never good~~ <sup>cannot succeed</sup> to a litter.
223. The big-belly ~~gibbet~~ was never ~~bountiful~~ to others. *a great male to any one.*
224. I cannot ~~take~~ a mouthful of meal and ~~eat the~~ ~~same time~~ blow the fire. (n)
225. Like my old shoes—turning worse; *aye*
226. ~~We too not~~ ~~what~~ befalls another, but that which <sup>we should take to</sup> ~~may~~ ~~[in turn]~~ betide ourselves. *what*
227. He is not a wise man who goes ~~too often~~ <sup>frequently</sup> to the ~~plaid's~~ <sup>man's</sup> ~~man's~~ <sup>city</sup> ~~man's~~ <sup>city</sup>.
228. It is not meet to push the ~~clean~~ gentle horse (o). *The said horse should not be urged.*
229. They ~~do~~ not retain their honour, and their fortune, <sup>also,</sup> ~~of~~ ~~women~~ ~~shall~~ ~~be~~ ~~laid~~ <sup>too.</sup>
230. ~~Female~~ pride, ~~can~~ never be ~~lumbered~~ in the dust.
231. A clean corner is not the worse of being ~~twice~~ searched.
232. Clean water never made good ale.
233. The dogs <sup>as</sup> sleep in the mill, when house-wives sift ~~the~~ meal. (p)

(n) "A man cannot spin and reel at the same time."—Vide the *Manual of Wisdom*, p. 13.

(o) "A gentle horse should be single spur'd."—*Kelly's Scott. Prov.*

(p) "He sleeps as dogs do when wives bake, or when wives sift meal."—*ib.*

231. Cha'n e cruadhach na atha sealltainn <sup>oidhpe</sup> f~~h~~ <sup>adh</sup> ~~h~~ <sup>adh</sup>

dhf 235. Cha'n 'eil dearbhas gun ~~e~~ chain <sup>dia</sup> ~~n~~ <sup>n</sup>

ia 236. Cha seasamh a bh~~u~~g ach air leth-chois. &

i/ 237. Cùm do chù r~~e~~ le gadh. i/ e/

238. Cha lugha ~~na~~ foil no na freicadain. h/ g/

239. Chad' fhuair scathadh nach fhuiling naire. (r) &

240. Cnuasachd na grainig. (r) ~~e~~ e/

241. Cha'n ann gun fhios c'ar son a ni 'n clamhan  
feld. (s) a/

e/ us 242. Cuir inn~~t~~, ~~h~~ cuiridh ~~na~~ saoghal uimpe. (t) a/

8/ ruy 243. Cho mhaith 's f~~h~~iaich a meirleach a chroich. &

d' th/ d' 244. Cha fubhairt Dia na thu~~t~~ thu. thairt

245. Cha'n fhac thu bò d~~e~~chroch féin an diu. e/ d/

246. Cha'n 'eil e beag bòidheach no mòr granda. t/ j/

247. Cha ghleidh tu clach 'sa chladach. h/ -

7c (v) "The hedge-hog, in the winter, wraps itself up in a warm nest, made of moss, dried grass, and leaves; and sleeps out the rigours of the season. It is frequently found so completely enriched with herbage on all sides, that it resembles a ball of dried leaves."—Vide *Bewick's General History of Quadrupeds*.

9 (v) "Scorn comes commonly with skaith."—*Kelly's Proverbs*, § 27.

(s) "It was never for nothing the gled whistled."—*Kelly's Scottish Prov.*

(t) "The back and the belly holds bare and busy."—*ib.*  
"The back will trust, but the belly will still be craving."

*kiln-drying is not looking beneath the kiln*

234. ~~Looking [into] below, will never kiln-dry the corn.~~

235. There is no proof without trial. (u)

236. A lie standeth <sup>can</sup> but on one leg. (x) &

237. ~~Keep your dog [on the leash] till the falling [of the deer.]~~ *for the start. more circumscribed*

238. The treachery is not ~~less~~ than the watch ~~care numerous.~~

239. They never met with loss who suffered not disgrace.

240. The hedge-hog's ~~treasure~~ *provender*

241. It is not ~~to be known~~ *without* *ing why that* the ~~bird~~ *kite* will whistle.

242. ~~Give her food, and the world will put [rayment] on her.~~ *feed her* *clothe*

243. As well as the thief deserves the gallows. (y)

244. God hath not said ~~what~~ *what* thou hast ~~said~~ *said*

245. Thou hast not seen a cow of thine own to-day. (z)

246. He is ~~neither a pretty little [one] nor a huge~~ *not fair and small* *large* *and lumpy [thing]*

247. You preserve ~~not~~ *will not* a stone on the ~~shore.~~ & &

(u) "The proof of the pudding is in the eating."—Ray's Prov.

(x) There is a parallel saying among the Letts. "Melleem ibsas kahijas, drihs warr panakht, i. e. lies have short legs.—The English proverb has it, "A lie hath no legs."—Vide the *Manual of Wisdom*, p. 5.

(y) "As well worth as a thief is worth a rope."—Ray's Prov.

(z) Said to one who seems in dishabille, and rather out of humour.

248. Cath ceann an teallach. (a)
249. Cha d'fhuair suil ghionnach riach cùnradh math. &
- a/ 250. Cha robh bòlg falamh riach sàthach. (b) b/
- h/ i/ & 251. Co chorrach re n' air dròll. g/ ea/
- & & 252. Cha thig o n'mhuic ach uircein.
- e/ / 253. Cha leig duine d' d' theoin a chòir-blhreith le duine beo 'sam bith.
254. Cha teich earbale faichin. / & n/
255. 'Chailleach an gabh thu 'n rìgh? Cha ghabh, nach gabh è mì.
- g/ h/ 256. Cha'n f'aidh tu so, ged be 'n rìgh braithir do mhathair. &
257. Cha robh do chuid riach air chall. b/
- & i/ 258. Cho gheal re sneach na h-aon oidhche. d' /
- bh' 259. Cha'n 'eil ach a leath-taobh ris. &
- ia 260. Cno uachdar a mhogail. (c)
261. Cha bhì' ath-sgeul air droch-sgeul. / ia
262. Cluinidh tu air a chluais is buidhr e. /
263. Cha dean sinn cruit chuil deth. i/ h/
264. Ceart na clèire r'a chèile. / /
- a/ d/ 265. Còdal a chlarsair, seach raigìn gun fhaireach. /
266. Cha chluinn è ni nach binn leis.

(a) The reply of the famous ancestor of the Errol family.— See additional Notes.

(b) Vide the Proverbs of Solomon.

(c) *Bithidh meas is fearr air a mheangan is airde*, The best fruit is on the highest branch.

248. The fire-side battle.
249. A covetous eye never got a good bargain.
250. ~~A barren womb was never satisfied.~~  
*An empty bag never affords satiety*
251. As tottering as an egg on a ~~cent~~ <sup>pole.</sup> ~~[stout rough walking staff.]~~  
*unsteady*
252. From the sow, there comes but a pig.
253. No man willingly part~~s~~ with his birth-right to any man living.
254. A roe by being seen will not flee.
255. ~~And carlin will you take the king? No,~~ <sup>old wife</sup> ~~cause he~~ <sup>will you</sup> ~~won't~~ ~~take~~ ~~me.~~ <sup>o be</sup> ~~me.~~
256. This you would not get, although the king were your mother's brother.
257. Your share was never a-missing.
258. As white as the snow, of one night, <sup>old.</sup>
259. He has but a half-side to it.
260. ~~Take~~ a nut from the ~~upper~~ <sup>top of the bunch/</sup> branch.
261. ~~Bad news bears not repetition.~~  
*There never is another version of bad news.*
262. You shall hear ~~in~~ the deafest ear.
263. We will not make a ~~cross~~ <sup>fiddle</sup> of it.
264. The clergy's right to each other.
265. The harper's sleep—seven quarters of a year without ~~interruption.~~ <sup>waking</sup>
266. He hears not what is unpleasant to him. (d)

(d) "He is deaf on that side of the head."—*Kelly's Scott. Prov.*

"To coxcombs averse, yet most civilly steering,  
When they judged without skill, he was still hard of hearing;  
When they talked of their Raphaels, Corregios, and stuff,  
He shifted his trumpet, and only took snuff."

*Goldsmith.*

267. Chaidh mi thar lus.

268. Cha'n 'eil doras gun lob, Is cuid aig am bheil a?  
dha. (e)

269. Cha tuit guidheachan air clach no air crann. oi/

270. Cha'n fhaidhe an diu air ais an dè. gh

271. Chuir iad am balgan suain fo cheann. (f) 7/

272. Cinnidh Scuit saor am fine,

Mar breag am faisine: ia/ 8 7

Far am faighear an lia-fail,

Dlighe flaitheas do ghabhail. (g)

273. Cha thugadh i deirc do'n dall air muin a chrùb-  
aich.

274. Cha'n 'eil feil no faighidhir airnach faighir Maol-  
ruaidh. 2

275. Cha thèid è timchiol a phris leis. ij

276. Cha chreach è dùthaich.

277. Cha thig a' saoghach, ach an deòch a bhios  
ann.

278. Ciod a dh'iarradh tu air bò, ach gnòsd? an/

279. Cha'n fhaighir maith gun dragh. ea/ 8 2

280. Cha b'e 'n cù ma cnaibh è. u/h/ 7

(e) "In Scotland," says *Ray*, "they have neither bellows, warming-pans, nor *houses of office*." This was prior to the reign of the Prince of Orange. The Dutch are cleanly to excess.

(f) Said of a profound sleeper.

(g) "The Druidical oracle is in verse," says *Toland*, "and in these original words,—

"Cioniodh scuit saor an fine,  
"Man ba breag an Faisine,  
"Mar a bhfaighid an Lià-fail,  
"Dlighd flaitheas do ghabhail.

"Which may be read thus truly, but monkishly translated, in  
"Hector Boethius, see note B.

267. I stepped over a weed. <sup>(i)</sup> / *prool*
268. There is no door without a ~~dirty~~ splash, and some have two.
269. An imprecation will not fall on stick or stone.
270. ~~Yesterday returns not today.~~ *Today will not bring back yesterday.*
271. They have put the ~~sleep~~ <sup>my</sup> bag under his head. ~~the~~ *8*
272. The ~~fortune~~ <sup>tragic</sup> of ~~the~~ free Scots, ~~shall flourish~~, if ~~the~~ <sup>from the faces</sup> prediction prove not false, wherever ~~the~~ <sup>they have a right to command</sup> fatal Boal's ~~stone~~ is found, and ~~shall take~~ [possession] by the rights of heaven [*jure divino*]. *phrey jewel*
273. She would not give alms to ~~even~~ the blind, on the cripple's back.
274. There is neither market nor fair, but Maolruani will be there. (k)
275. He ~~went~~ <sup>will</sup> not about the bush with it.
276. He will not plunder ~~the~~ country. ~~the~~ <sup>ruin</sup> / *a* *8*
277. There comes not from the ~~cup~~ <sup>dish</sup> but ~~such~~ <sup>the drink</sup> liquor as it contains. *that is in it*
278. What would you expect ~~from~~ <sup>of</sup> a cow, but ~~the~~ <sup>a</sup> low?
279. Without trouble no good is obtained. (m)
280. He is no dog with regard to his bone. *about a*

“ *Ni fallat fatum, Scoti, quocunque locatum*

“ *Invenient lapidem hunc, regnare tenentur ibidem.*” — See

additional Notes.

(i) Said when a person is seized suddenly with sickness.

(k) *Maolruanaidh*, a name given to light-headed creatures who appear at fairs, wakes, and other rural sports, too frequently.

(l) ~~Meaning that he will spend freely without running in debt.~~

(m) “ *Nul pain sans pein.*”

281. Ch'an fhuing an onair clùd. (n) n/

282. Cha teich ach clàdhaire, 's cha 'n fhuirich ach  
ia sàp-paire.

283. CUMADH AN TRIUBHAIS. &

ia/an/ Cromadh gun ghainne 'sa chaol; aon eanga  
eaf/ deug san osan; seachd eang am beul a  
ay/ theach; is tearc neach do nach foghainn;  
air a chuma' gu dir/ch; agus a trì na gho-  
bhal.

t/ 284. Cluich a chuilein ris ~~ambial~~-chù. an t-seana

/c/ 285. Cha d'ìth na coin an aimsir.

286. Cridhe cìro an gob na h-àir. y

ly ij/ 287. Co ùmhal re luch fo chasaid a chait. i/

288. Cha'n ~~ingna~~ gangaid aigh, dhòl an t-sliabh; &

y iunadh ach is ingna ath-bhean tighe bhi gun chial. a/

in/ 289. Cha choisn balbhan earrasaid, 's cha'n fhaidh  
y g/ amadan oighreach. d/

7 b/ 290. Cha bhi Toiseach air Tirindidh, is cha bhi Tirin-  
didh gun Toiseach. y

291. Cha do thrèig Fion<sup>n</sup> rian<sup>n</sup> caraid a laimh dheas. &

292. Cha bhi 'm bochd sòghail, saibhir. y

293. Cha'n 'eil cleith air an olc, ach gun a dheanamh.

d/ 294. Cha'n 'eil saoi<sup>h</sup> gun choimheas. &

(n) "ON, excellent, noble, good; OIR, fit, proper: hence ONOIR, (onair) honour, respect.—Vide O'Reilly's Irish-English Dictionary.

The Gaël of Albyn, as well as the Gaël of Erin, are frequently asked if they have a Gaelic word for *honour*; and they give at once the proper one, namely, ONAIR. Be it remembered that



- stand patching
281. Honour will not suffer a clout [*i. e.* repair].
282. None but a craven will flee; and none but a sneaker will tarry.
283. The SHAPE of the TROUSE.  
Two full nails to the small of the leg; eleven from the haunch to the heel; seven nails round the band; there are few to which it will not answer, well shaped all over; and three nails to the breech. (o)
284. The puppy's sport with the ~~grey~~<sup>old</sup> hound.
285. The dogs did not worry the wether. a/
286. A hen's heart in the ~~mouth~~<sup>beak</sup> of ~~viney~~<sup>want</sup>.
287. As submissive as a mouse under the cat's paw.
288. It is no wonder to see a ~~happy light-headed creature go astray [to the mountain]~~<sup>stupid fellow</sup>; but it is a wonder ~~[to see]~~<sup>that a second wife</sup> the mistress of a house devoid of reason.  
*should have no sense*
289. The dumb ~~one wins not a mantle~~<sup>deserves no robe</sup>; and a natural ~~gets not an heritage.~~<sup>an idiot</sup> (p)
290. Tirin<sup>20</sup> will never be without a Mackintosh. ~~nor~~<sup>nor</sup> (q)  
*shall there ever be a Mackintosh of Tirin?* ~~dy~~
291. Fingal never forsook his right-hand friend.
292. The luxurious poor cannot be wealthy.
293. There is no concealment for crime, but—not to commit it.
294. There is no hero without compare.

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the language of the KELTS (*Celts*) was Gaelic, and that the Romans amalgamated with the Keltic tribes. The inference is obvious. *Clout* is of Saxon origin.—Vide *Minsheu's Guide unto the Tongues*, Art. 2593. — — —

(o) Perhaps some of these nails should be doubled.

(p) "Dumb folks get no land."—*Ray's Prov.*

(q) See additional Notes.

295. Cnoic, 's uisg', 's Ailpeinich. (r) *su/*  
 296. Cha tig sm<sup>o</sup>ainte ma'n h a' crìdh salach. *t d e*  
 297. Cho tric 's tha fiacail ~~na~~ de cheann. *na/ y/*  
 298. Cean mòr 's casan caol air droch gamhna. *y/ air*  
 299. Cha robh gaoth mòr riadh gun bheagan uisge. *y/*  
 300. Cruinnichidh fithich ~~na~~ am bi a' cairbh. *far/ &*  
 301. Cha ~~dh~~ fheid nì sam bith san dorn diunt. *y/ if/ y/*  
 302. Cha'n 'eil Saoi air nach leith leòn. *a/ g/ y/*  
 303. Cha'n fhuirich muir ri h-uallach.  
 304. Cha d'thug gaol luath, nach do thug fuath *mall*  
 305. Cha do bhris fear riadh a bhogha, nach d'fheum *grad.*  
 fear-eile 'n t-sreang.  
 306. Cha'n 'eil an ach an gad air an robh an t-iasg. *y/*  
 307. Cha robh coille riadh gun chrìonach.  
 308. Cha dean minnein meann, 's cha dean guilan  
 clann.  
 309. Cha'n fhaod an ciontach a bhi reachdach.  
 310. Cha bhuaidhaich a meata.  
 311. Comhfurtach an duine dhona', duin' eile co dona' *d*  
 ris féin.  
 312. Cha mhair a bhrìg ach a seal. *ia/ &*  
 313. Cuir manadh math air do mhana', 's bithidh tu  
 sonach.  
 314. Cù 'n da fheidh, 's minic bha fhiadh air chall. *a/*  
 315. Cha'n è muil<sup>l</sup>an nach bleath, ach an t-uisg nach  
 ruith. *iinnadh*  
 316. Cha'n ionna an clamhan a dh'fhalbh le aon *can*  
 doille/ circe do lioneadh. *cho'n chaidh*  
 317. Cha'n fhacas a leithid ~~na~~ bha slat an chòta. *#*

295. Hillocks, and waters, and Clan Alpine.
296. Good thoughts <sup>cannot</sup> come ~~not~~ from an unclean heart.
297. As oft <sup>en</sup> as there are teeth in your head.
298. A ~~bad~~ yearling hath a large head, and small shanks, *on a bad yearling*
299. There never was a high wind without some rain. (s) *or*
300. ~~Where the carcase is, there the ravens will collect together.~~ *The ravens will gather wherever the carcase may be.*
301. Nothing can get into a close fist.
302. There is no hero exempt from a wound.
303. The main will not ~~await the rain.~~ *dexterity*
304. ~~Speedy aversion succeeds hasty love.~~ *no one loves in haste that shall not hate at leisure*
305. No man ever broke his bow, but another found use for the string.
306. It is but the with <sup>er</sup> on which the fish were hung. *if*
307. There never was a forest without ~~the~~ <sup>decayed</sup> brushwood.
308. A ~~young~~ ~~yearling~~ kid will not beget a kid; nor will a boy beget children.
309. The guilty <sup>shook</sup> ~~ought~~ not to be litigious. &
310. The timid ~~are never~~ victorious. *feeble will not be*
311. ~~It is comfort to a wicked man [to meet with] a man wicked as himself.~~ *The bad man's comfort is a wretched man as bad as*
312. A lie will last but ~~a~~ <sup>for a</sup> brief space of time.
313. Put ~~a~~ <sup>portend good as thy destiny</sup> good construction [omen] on thy lot, and thou shalt be happy. *successful*
314. ~~It happens oft to the two deer-stag-hound, that a deer is a missing.~~ *The hound of two deer has his deer often missing that hinds not!*
315. It is not ~~that~~ the mill ~~will~~ not grind, but ~~that~~ the water will not run. *runs not*
316. It is no marvel the kite's flying away with one chick ~~as~~ a cropful. *the by*
317. ~~The like~~ has not been seen since a yard [of cloth] *of a blind hen it took* &
- make* made my coat.

(s) Does this allude to Xantippe's treatment of Socrates? &

- a/t/a/318. Cluinidh an dùshnich agus cù Rob cheird è. e/2
- e/ 319. Cha' nigh na tha dh'uisg's a mhuir ur cairdeas.
320. Car an aghaidh cuir. (t)
- ia/h 321. Cha'n 'eil eun 'sa choille nach eil seal na banntraich. caitheamh-eriontach
322. Cha tig a chaith eiriona ach do shìot nam bodach.
- s/u/d/323. Cha'n fhacaf fear-foighe rianh gun tombac. (u) b
324. Cinnidh Clann Fhearchair gus an deiche amh ling. n/
325. Car tuathal t-aird-leas. n/
326. Ceann mòr air duine glic, is ceann circ air amadan.
- 2 327. Cha mhillear maith ri h-olc dhiubh. bh/
328. Cha toir an donas an car-asda ad
- u/ 329. Chuir thu ceann graineil air ma dheire. ach/
330. Chuir è chrobh air àireachas. u/
1. 331. Cha dean thugain ceum, is cha do chailear na "theab."

(t) "Diamond cut diamond."

ao/ao/(u) *Fear-foighe*.—"Foighe, a voluntary contribution given to such of the decent poor as are ashamed to beg."—O'Reilly's Dictionary. Wherefore, *fear-foighe* may with propriety be called a *gentle beggar*. The present editor of this little work has repeatedly observed this practice still existing in Brae-lochaber. It may be of Irish origin, as many of the descendants of Alister MacColla's [M'Donald] followers, who came over with him from Ireland, and fought in the great Montrose's battles, have inherited, as it were, small possessions under the Keppoch family, on the lands of the Duke of Gordon and Macintosh of Macintosh. "*Thigging*, says Kelly, is something less than begging:" hence it should seem, that gentle beggars were at one time rife

*The whole!* and Rob the Tinker's dog

318. All ~~the~~ country will hear of it, and ~~Rob the Tinker's dog~~

319. All the water in the sea cannot ~~wash~~ <sup>deterge</sup> ~~[obliterate]~~ our friend-ship, <sup>your relationship</sup>

320. Twist against twist.

321. There is not a bird in the wood that is not a while a widow.

322. ~~The~~ <sup>Niggardly expenditure / none / rustics!</sup> ~~gaming~~ <sup>becomes</sup> but the race of the rustics, [*i. e.* "the sons of little men"]

323. A gentle-beggar was never seen without tobacco.

324. The Clan Farquhar will flourish till the tenth generation. (x)

325. The left-about turn is <sup>thy lane</sup> unlucky. (y)

326. A ~~wise man~~ <sup>on a wise man</sup> is large-headed, and a ~~fool~~ <sup>is</sup> hen-headed, [*i. e.* small-headed] (z) <sup>on a fool</sup>

327. Spoil not the good in amending the bad of them. <sup>them</sup> *The best of them is not cast away upon the worst of*

328. The mischief ~~[devil]~~ will not outwit you. <sup>2</sup>

329. You have finished it vilely at last.

330. He has sent the kine to the grazing.

331. "~~Almost~~" will not advance a step, nor is <sup>take care</sup> "~~almost~~" <sup>ever lost</sup> ~~missing~~.

among the lowland Scots, as well as among the Scottish and Irish Gaël.

(x) Alluding to the traditionary history of the Chief of the Farquharsons.

See additional Notes.

(y) See *Martin's Western Isles*, and *Skeffer's Account of Lapland*.

(z) This has been observed in all countries, and in all ages; and has lately been revived, with great force of reason and felicity of illustration, by the learned and ingenious Doctors Gall and Spurzheim, and worked up into a very plausible system. *Cui bono?*

- dh/ 332. Cha'n ~~teana~~ <sup>cuinadh/</sup> boladh nan scadan a bhi do an t-soith-  
each 's am bi iad.
333. Cha lùgha ceann na mugh<sup>?</sup> teach cèille. i/ 8/
334. Cha cheil è nì a chì, no <sup>ch</sup> ~~ch~~ <sup>uineas</sup> è. 3/ 4/ 8/
335. Cha robh bàs fir gun gràs fir. R/
336. Cho làidir r<sup>e</sup> Cuchullin. (a) ains/
337. Cha'n 'eil eadar an t-amadan <sup>is</sup> an duine glic, ach  
g<sup>h</sup> 'n ceil an duine glic a rùin, agus g<sup>h</sup> 'n innis  
an t-amadan è.
338. Cha do chuir a bhua ris nach do chinnich leis.
- dh/h/ 339. Cha racha tu co deis air mo ghnothachsa. a/
- aig/ 340. Cha ~~lùgh~~ <sup>lùgh</sup> na sianta ~~ann~~ anns na speuraibh. i/ ea/
341. Crion-fhàs cuirp, mòr-fhàs fuil. (b)
342. Cha reic è <sup>chearc</sup> san latha fhliach. iuf/
343. Cha'n 'eil rath ri thoirt a dh'aindeon. i/
344. Cha stad na tràithan, is cha'n 'eil bàb<sup>h</sup> aig seol-  
mara.
- 3/ 345. Cha b'è<sup>n</sup> clò ciar nach b' fhiach fhucadh. (c)
- 3/ 346. Caora luideag<sup>h</sup> each theid s'an dris, faga' i h-olainn  
san dos.
- ia/ e/ 347. Cha sgeal rùin <sup>is</sup> triur ga chluintin ~~[fhacoin]~~. 3/

(a) *Tenax propositi vir. Fidens brachiis.*

(b) It appears to be a law in the animal economy, that in cases of stunted growth of the human species, the hair (being ex-crescent,) is in proportion exuberant in its growth. Hence the adage is literally true, as well as metaphorically so.

(c) This alludes to the change of cloth, as well as dress, when the Gaël were deprived of their arms and tartans, after the failure of Prince Charles Edward to restore James, his exiled father, to the British throne.

332. No wonder ~~that~~ the cask smells of the herrings in which they are, ~~that were in it~~ *that were in it* d d
333. Minds are not less mutable, than heads are many in number. (d) *the kind of changeable in mind, is not less*
334. He conceals not ~~either~~ *what sees or hears* what he hears or sees.
335. One man's ~~fill]~~ *death* fate is another man's ~~good~~ for-tune. d
336. As strong as Cuchullin. (e)
337. Between the fool and the man of discretion there is but this difference, the one reveals, and the other conceals his intention.
338. He ~~rooted~~ *now avert it in his* [~~planted~~] nought but what flourished with him. *flourish*
339. You would not go so deftly on my errand.
340. The storms repose not in the skies. (f)
341. Small growth of body, great growth of hair.
342. He will not sell his hen on a rainy day. (g)
343. Prosperity is not to be obtained by force.
344. ~~The obbs stay not, and the tides have no haven.~~ (h) *The seasons will not tarry, and a tide has no pity*
345. It is not the ~~dark brown~~ *dark brown* ~~home-made~~ cloth that is *not* ~~worthy~~ of fulling. d d
346. ~~The tattered sheep, that is~~ entangled in the bram-  
ble leaves her wool in the bush. *of*
347. ~~Secret news, is no longer such when committed to~~  
three ~~persons~~ *hear it*.

(d) "So many heads, so many wits, nay, nay;  
We see many heads, and no wits some say."  
*Heywood's Epigr. on Prov.*

(e) One of Ossian's heroes.

(f) *Ne caldo, ne gelo resta mai in cielo.*

(g) "He'll not sell his hen on a rainy day."—*Ramsay's Scott. Prov.*

(h) "Time and tide tarry for no man."—*Ray's Prov.*



- nn/ & 348. Cha'n è faighail na feadaill is measa, ach call an <sup>an</sup> déigh a faighinn. *m*  
 349. Clach eadar thu 's do bhròga. *7/ &*  
 350. Cha'n fhiosrach mur feoraich. *7/ &*  
 bosd/ 351. Cha'n è 'm bord, theiris, dhust, ach am beagan fearainn.  
 e/ t/ 352. Cha dean aon ghoillean-gaoidhe Samhra. (i) *dh/*  
 353. Cha 'd'fuair droch bhunaich rianh deadh chorran. (k)  
 7/ & 354. Cha'n 'eil gach iuchair 'san tìr crocht ri aon o/ chris. (l)  
 355. Cha dean am balbh bròg. (m) *ia/*  
 a/ 356. Cha bu choir dha codal san fhuach am fear air am bi eagal na cuisgean. *a/ &*  
 & 357. Cha diol "toil each" fiach.  
 & 358. Cha leir dhust a choill' leis na craobhan.  
 359. Cha dlighe do pheighin fois. *m/*  
 9/ 360. Cha'n uaisle mac Rì na chuideachd. *7/*  
 361. Cha'n è rogha na muc a gheibh, fear na faoi ghe. *7/*  
 7 362. Cha'n fhaigh cù gortach cnàigh. *m/*  
 363. Cha'n è n tohra mòr a ni 'n tiomna beartach. *&*  
 364. Cearc a dol a dh'iarraidh geoidh. *g/*  
 365. Cha d'thug thu do lònng fein gu fathasd. *(100)*  
 366. Cha diuld peann bròg. - *ia can*  
 367. Cha tig as a phoit ach an tost a bhios innte. *7/ &*  
 368. Cha tuigear fèum an tobair gus an traigh è. *7/ &*

(i) *Una hirundo non facit ver.*

(k) "An ill shearer never got a good hook."—*Kelly's Scott. Prov.*

*Proba est materia, si probam adhibeas artificem.*

(l) "All the keys of the world hang not at your belt."—*Kelly's Scott. Prov.*

(m) "Dumbie winna lie."—*Ramsay's Scott. Prov.*



348. ~~It is not the~~ obtaining of cattle that is worst, but their loss after ~~having been~~ once obtained. *is not the being*
349. A stone in your shoe. *between your and*
350. Unless you enquire you will not be informed. *case intelligent*
351. It was not your boast, but your ~~little land that~~ *that you have exhausted* ~~is spent.~~ *lack a little land*
352. One swallow makes not summer.
353. A bad reaper never got a good sickle.
354. Every key in the country hangs not at one belt.
355. The dumb tell not a lie. *d.*
356. The man who is afraid of straws, ought not to sleep in the ~~cold.~~ *field*
357. Willingness will not pay debt. (n) *a*
358. You cannot see the wood for the trees.
359. The penny's right, is not rest. *of the companions*
360. A king's son is not more noble than his ~~peers.~~
361. It is not the pick of the swine that the gentle beggar gets.
362. A hungry dog gets no bone. (o)
363. It is not the large dowry that makes the ~~rich~~ ~~tor-~~ ~~tament.~~ *will wealthy*
364. A hen going in quest of ~~goose.~~ (p) *a goose*
365. You have not brought your own ship to land yet.
366. The pen will not refuse ~~to write~~ a lie.
367. There ~~ascends~~ *comes* not from the ~~boiling~~ pot but the ~~vapour it contains.~~ *stench that is in it*
368. We know not the need of the well till it ceases to spring.

(n) "Sorrow will pay no debt."—Ray's Prov.

Ἐυδαιμων μηδὲν οφείλων. Happy is he who owes nothing.

(o) "A good dog deserves a good bone."—Ray's Prov.

(p) "The hen egg goes to the haa, to bring the goose egg awa."—"Spoken," observes Kelly, "when poor people give small gifts, to be doubly repaid."

369. Cha d'thug thu ribe~~s~~ a' fheasaig. *d / ia /*  
*d / e /* 370. Cha chuimhnigh fear d'fhach a chù, gus am bi  
 Ìbhrù làn.  
 371. Cha chat mi féin nach aithnich blàthach. *f /*  
*o* 372. Cha'n fhearr an t-sàill a bhà na tabhairt do na  
 coin.  
*a / e /* 373. Cha'n i bhò is aird gèum is mō bainne. */ a / e / th*  
*n /* 374. Cha'n fhuiling am brochd na 's loc ach è féin. */ d / h*  
*d* 375. Cha'n 'eil ach gad na ghaineamh ann. */*  
*n /* 376. Cadal na caorach san dris. */*  
 377. Cha'n fhiach duine na aonar. */*  
*o / d* 378. Caille bò buachaile.  
 379. Cha b'ionann O'Brian 's na gae. */ idhil*  
*an / y* 380. Cha b'è sin deoch mhòr d' dhroch cleannach. *e /*  
*/ su /* 381. Cha choir do dhuine aghràdh 's aithne chuir a  
 dh'aon taobh.  
 382. Cha do bhuidhinn thu air na cairtibh, nach do  
 chaill thu air na disn. *ibh /*  
*d /* 383. Ceilidh gràth gràin.  
*d* 384. Calad seangain air crios.  
*a / a /* 385. Cumaidh an gearr-phoc urrad ris a chorr-phoc. *a /*  
*/ /* 386. Cha sgàin màthair leinibh. *(p)*  
*d* 387. Cha sgaoil fear tigh an arain. *a /*  
 388. Cha chaochail duibh a dhath. *(q) g / -*  
*i / e /* 389. Cha'n fhaod duine fas beartach mur leig a bhean  
 leis. *(r)*

*d* (p) ~~The converse is also true,~~ "Bairn's mother bursts never."  
 Because, says Kelly, she will keep meat out of her own mouth  
 to put into theirs.

(q) "Can the Ethiopian change his colour," &c.

(r) "A man that would thrive must ask his wife's leave."—  
 Kelly's Scott. Prov.

369. You did not ~~take~~ <sup>pluck from</sup> a hair ~~of~~ his beard.
370. ~~The eater, till he fills his belly, minds not his dog,~~ <sup>at starving man</sup> ~~until he fills his belly~~
371. I am not a cat that would not know butter-milk.
372. It is not better to allow fat to rot than give it to the dogs.
373. It is not the cow whose low is the loudest that gives the most milk.
374. The badger will not suffer any but himself to be in his hole.
375. It is but a ~~sprout~~ <sup>of</sup> a wither <sup>of straw!</sup>
376. The sheep's sleep in the bramble, ~~etc death~~
377. A ~~touchy~~ <sup>alone</sup> man is ~~of no value~~ <sup>worthless</sup>
378. ~~A herdman's strayed cow.~~ <sup>Emaciation of a Herdman's cow.</sup>
379. O'Brian and the Gæil were not alike.
380. ~~It~~ <sup>that</sup> was not a full draught of a bad purchase.
381. A man ought not to place his love, and ~~store~~ <sup>acquaintance</sup> on one side. <sup>have gained!</sup> <sup>have lost by</sup>
382. You ~~win~~ <sup>win</sup> not, at the cards but what you ~~lose~~ <sup>lose</sup> at the dice.
383. Love conceals loathing.
384. The pismire's harbour on a ~~baldrick~~ <sup>belt</sup>
385. The short ~~bag~~ <sup>sack</sup> will hold as much as the ~~odd bag~~ <sup>trout sack</sup>.
386. ~~A~~ <sup>my front</sup> mother will not burst ~~her own infant~~
387. A house ~~full~~ <sup>of</sup> bread disperses not. (s)
388. Black will not change its colour.
389. A man may not become rich, unless his wife allows him.

---

(s) "A bread-house skail'd never." "Bread, says Kelly, in his comment on this proverb, "is the staff of life, and while people have that, they need not give over house-keeping. Spoken when we have bread, and perhaps want something finer."

- i/* 390. Cha bhi each iasaid a chaidh sgìdh. (t)  
*y/t/* 391. Cha bhi aon duine crìonfa a measg mìl amadan.  
 392. Chi duin' achrach fad luaithe. *a/ bh/*  
 393. Cualach mhic a leisg. *a/ d/*  
*eadh/* 394. Cha'n fhaight tu sò n's mò no'n t-iarn a ghearr a,  
*t/* Rìimleag. *e/*  
*y/* 395. Cumhachd do charaid, agus tràillealachd do na,  
 - *y/* aaid a dhùcha'. (u)  
 396. CLANNA NAN GÀID, an guailin a cheile! idheal  
 397 Cha dean lamh na leige-beairteas  
 398 Cairidh cumha gun bhrìgh  
 399 Guiridh feircial na cabrach an crann a  
 an talamh

## D.

- ich/* 1. D'iongam fear ma dh'fhuireas mi, agus fuiligeam  
 teiche. *adh*  
*sh/u/* 2. Dh'aithnich mi gar meann a bheireadh a gh-  
 bhar.  
 3. Dà thrian buidh <sup>no</sup> ~~can~~ baranda. *s/ d/*  
*n/* 4. Dleasnas an arm urram. *s- /*  
*chd/ adh/* 5. Dhuraid tu mo luath le uisge. *a*  
*t* 6. Dithis a chuir cuideachd agus am bualach cheile.  
*adh/* 7. Deire nan seachd satharn ort!

(t) "A hired horse tired never." Because, says Kelly, the rider will so ply the spurs that he must go on.

(u) "We believe," says the learned Editor of *Burt's Letters*, "the Highlands of Scotland to be the only country in Europe where the very name slavery is unknown, and where the very lowest retainer of a feudal baron enjoyed, in his place, the

390. A borrowed horse never tires.

391. <sup>the wise man</sup> You will not see a dwarf amongst a thousand naturals. ~~of fools~~ *of fools*

392. A hungry man will discern at a great distance.

393. The cattle-tending of the sluggard.

394. You ~~see~~ <sup>could not</sup> not this, more than you ~~see~~ <sup>could not</sup> see the iron that cut your navel-string.

395. Might to the friend, and thralldom to the foe of his country.

396. THE CLANS OF THE GAEL, shoulder to shoulder! (x)

397 *The hand of sloth will not make wealth*

398 *Mourning without cause will wear out*

399 *The sheep's jaw bone will throw the plough out of the ground. (a)*

D.

*I shall prove myself to be a man, if I stay;*

1. If I stay I'll prove a staunch man, and [nevertheless] suffer me to flee. *and I can suffer a retreat.*
2. I foresaw what the goat should drop would be but a kid. *knew it would be a kid. the goat would drop.*
3. Two-thirds of a company give warrant. *success is assurance.*
4. Military duty is honourable. *the right of arms.*
5. My ashes you would attempt to fling on the water. *wish my ashes borne off by the water*
6. To put two together, and strike them against each other.
7. The ~~say~~ end of seven Saturdays befall you!

importance of a member of the community to which he belonged."—Vide Jamieson's Introduction to Burt's Letters, p. vii.

(x) This is a curious fact observable in the animal economy, yet inscrutable—seemingly so at least, in our present state of knowledge.

(x) This is a favourite health among the Gaël, when called on for a toast.

) This is literally true. How much arable land has been thrown out of cultivation for the purpose of grazing sheep, it is impossible to estimate, and therefore is likely to be as injurious.

8. Dean do ghearain re fear gun iochd, Is deir è,  
 “Tha thu bochd!”
9. Dheanadh tu tughair do ròin<sup>ig</sup>. e/
10. Dubhairt clag Scàin, an rud nach buin duit na  
 b<sup>inda</sup>. #
11. Dean do gharadh far an d’rinn thu t-fhuarachad<sup>h</sup>.
12. Dean na’s <sup>ige</sup> leat, is chi thu na’s ait leat.
13. Duine gu h-aois, is bean gu bàs.
14. “Deanadh sin è,” ma’n dubhart an cù ma’n<sup>n</sup>  
 chè (y) e./
15. Dean fanaid air do shean a bhrogan.
16. Dleasaidh fighidhinn furtachd,—agus tuig thus<sup>h</sup>  
 mise.
17. Dean do sheanadh o’n Diobhal<sup>h</sup> o chlann an  
 Tighearna (z)
18. Diù na comhairle g’a t<sup>u</sup>irt far nach gabhar i. /
19. Dheanadh e rud-eigin do dh’aon fhear, ach ’s  
 beag chuid dithis<sup>h</sup> é, mar a thuir Alastair;  
 am flath ma’n t-saoghal. u/
20. Dean cnuasach san t-samh<sup>ra</sup> ni ’n geamhra<sup>h</sup> chuir  
 seachad.
21. Deoch-an dorais<sup>h</sup>.
22. Deir gach fear, ochòin! è féin.
23. Dean math<sup>h</sup> air deadh-dhuine, ’s biadh deadh<sup>h</sup>  
 -dhuine g’a réir: dean math<sup>h</sup> neò-dhuine is  
 biadh neò-dhuine dha féin.

(y) The dog being desired by his mistress to lick cream, asked, Why? because it is spilt, replied his mistress—“that would do it,” said the dog.

(z) “Sain [bless] yourself from the de’il and the laird’s bairns.—A caution,” observes Kelly, “of poor people to their children, how they meddle with their superiors; for, if they hurt

8. Complain to a man void of pity, and he will say,  
—“thou art poor!”—
9. Of a hair you would make a tether. &
10. ~~What needles~~ <sup>belong to</sup> ~~not with thee,~~ ~~meddle~~ thou not  
with it; quothe the Bell of Scone.
11. Where you waxed cold, there warm yourself.
12. Do what goes well with thee, and thou wilt see  
what is pleasant to thee.
13. A man to old age; and a woman till death.
14. “That would do it,” as the dog said of the  
cream.
15. Make game of your old shoes.
16. Patience ~~rich~~ deserves ~~comfort~~ <sup>revel</sup>;—and ~~you~~ un-  
derstand me. &
17. “~~Save~~ <sup>charm</sup> thyself ~~from~~ <sup>against</sup> the devil and ~~the~~ laird’s bairns.” v/
18. The ~~worst~~ <sup>meanest counsel</sup> sort of advice, is that given, ~~when~~ <sup>where it is</sup> not  
taken.
19. It would be something to one man; but ~~for two~~, <sup>small</sup>  
it is, ~~but~~ <sup>as</sup> a ~~small~~ <sup>for two</sup> portion; as Alexander [the  
Great] said of the world. &
20. Treasure up in summer what will serve for win-  
ter.
21. The door drink, ~~for parting-glass.~~ (a) &
22. Each man will say—“ah me!”—for himself.
23. Do good to a good man, and he will <sup>act</sup> accordingly  
~~return it~~; do good to a ~~bad~~ <sup>worthless</sup> man, and he will  
~~act~~ <sup>act</sup> so for himself.

the laird’s bairns, they will be sure to be *punished*; but if hurt  
by them, they will get *no right*.” \*

(a) The stirrup-draught, or farewell-cup, is truly “a cup of  
kindness.”

\* *Lian*, a charm which was supposed to  
make the possessor invulnerable. see note C.



- i/ea/* 24. Deasail air gach nì. (b) ✓  
*i/* 25. Dheanadh tu caonnag r' d' dha lurgain ✓  
 26. Dean math an aghaidh in uile. a  
 27. Dean ~~math~~ muiln dèth. (c) *attha nof can/*  
*e/ & i/* 28. Dh'ith na caorich an cuid troimh. & e/ ✓  
*adh/ u/* 29. Deire mo sgeoil, mo sguits dol thugam air mo  
 dhruim.  
*i/ i/ in/* 30. Dalta Achinn charraich nach fulng fuachd no  
 teas.  
 31. *Dan athbluait.*  
*i/ o/* 32. Dalt arain eorna mhicphilip a dol am feathas 'sam-  
 of- feathas.  
*dh/* 33. Druidi gach an r' ealtain. *ia/ i/*  
 34. Deoch mhòr do Bhrian 's b'è sin a mhiann.  
*& i/ ca/* 35. Don' um ~~na~~ 's domh aige! ✓  
 36. Deireadh an latha 's math na h-eolaich.  
 37. Darn' ~~am~~ a chlarsair. bean  
 38. Dean do dh'icheal 's cuidichidh Dia leat.  
 39. *Dithist leis nach toil a chéile, bean a*  
*mhic 's a mathair chéilidh*

## E.

- i/ it/* 1. Eisd r' gaodh nam <sup>n</sup> beann gus an traigh na h-uis-  
 geacha. *n/*

t.

*i/ ea/* (b) The *Deasail*, now only observed in passing the cup, was one of the Scandinavian rites, as well as it was one prevalent among the ancient Gaël; nay, it may be traced throughout most nations of the habitable globe.

(c) "Mak' a kirk and a mill of it." The meadow and the mill were ever to be found near the kirk. Churchmen were ever provident.



24. The sun's course in every thing.  
 25. You would fight with your shanks.  
 26. Return good for evil.

27. Make a kiln ~~and~~ a mill of it, <sup>or</sup>  
 28. The sheep might eat their <sup>food</sup> ~~meat~~ through it. (d)  
 29. The end of my story, is, a threshing to me on the  
 back

30. A ~~scam~~ <sup>afly</sup> headed foster-child that will neither en-  
 dure heat nor cold. (e)

31. ~~A bold strike again; i. e. a bully.~~  
~~The lying mouth will be closed.~~

32. MacGillip's ~~cat~~ <sup>very</sup> ~~cake~~ <sup>partly</sup> foster-child, ~~growing~~ <sup>ett.</sup> better  
 and better. (f) ~~claves to~~ <sup>very</sup> ~~flock~~

33. Each bird will unite with its own ~~covey~~. (g)

34. A ~~great~~ <sup>large</sup> drink to Brian—that is his desire.

35. ~~Evil upon him, and may ill befall him.~~  
~~Mean about them; pity he should have any.~~

36. At the close of the day, the expert are ~~use-~~ <sup>acquaintances are</sup> use-  
 ful. (h)

37. The harper's second wife. (i)

38. Do thy best and God will help thee

39. Two that love not one another, the  
 son's wife and the mother in law

## E.

1. Listen to the wind of the mountains till the wa-  
 ters abate.

(d) Said of thinly wove cloth.

(ef) Applicable to a debile and to a stout thriving foster-  
 child.

(g) "Birds of a feather flock together."

"Ὅμοιον ὁμολῶ φίλον. Simile appetit simile. Like will to  
 like, &c. &c.

(h) ~~This is another of those uncharitable wishes that disgrace~~  
~~humanity.~~ (h) ~~Alluding to a stranger in quest of quarters~~

(i) The harper's second wife, is generally the best natured of  
 the two, namely, his harp.

2. <sup>uchd</sup> Easach ~~tritheach~~ a muigh, <sup>is</sup> brèineach a <sup>is</sup> stèigh. <sup>ais</sup>
3. Earpsa a c'hlaidheamh brist. <sup>è</sup>
4. Eadar an sùh 's an t-slat.
5. Eadar lamh 's tobh ~~dh'fhalbh e.~~ <sup>u/aof</sup>
6. Eadar am fear 's am fodar. <sup>ia/</sup>
7. Eadar am bogha 's an t-sreing. <sup>a/</sup>
8. Eadar an long nodha 's an sean rùtha. <sup>d/ n/</sup>
9. Ealaidh gun rath.
10. Eug 's imrich a chlaoides tigheadas. <sup>h/ a/</sup>
11. Eadar leòir is eadaras. <sup>t</sup>
12. Eòin a chuir na choille. <sup>do n/</sup>
13. ~~Eadar da chuid.~~ <sup>tol, tuitidh a/ ton</sup>
14. Eadar na sruthaibh.
15. Earach fad an déigh chàisg. <sup>d. e/</sup>
16. ~~Eansaich do d' shean-mhàthair bròchan a dhean-~~  
~~amh. (k)~~

## F.

1. Feudaidh sin crois a chuir <sup>a</sup> sòn toire; ~~croisan~~  
~~tuire, crois an seuire.~~ <sup>n/</sup>
2. Farnach ionmhuin <sup>duine</sup> 's ann 's fhàs' eignach. <sup>e/</sup>
3. Fear urrad rium, ag iarraidh fuigh <sup>orm.</sup> <sup>if</sup>
4. Faothacha gille ghobhain, <sup>o</sup> na <sup>h-ordlaibh</sup> ~~uad~~ gus na beann. <sup>alge</sup>
5. Far nach b' nì, cailidh <sup>n</sup> rìgh a chòir. <sup>a/ -/ /</sup>

(k) Many of the saws under the letter E are obviously such as often occur in the course of conversation, in order to give it pith, or to clench some sentence with a metaphorical expression. But this may be said of most proverbs.

2. ~~Pleasant~~ abroad, and ~~unhappy~~ at home.
3. Trusting to a broken sword.
4. Between the sap and the ~~ground~~. *sappling*
5. It went between the hand and the side.
6. Between the ~~grass~~ and the ~~fodder~~. *straw*
7. Between the bow and the string.
8. Between the new ship and the old headland.
9. ~~Mourning without good luck~~ [*i. e. unlucky mirth.*]
10. Death, and frequent removal, destroy ~~husbandry~~. *house-keeping*
11. Between the two. (*n*) *plenty and mediocrity.*
12. ~~Birds sent~~ to the wood. *To send birds*
13. ~~A gossiping stroke.~~ (*o*) *Between two stools, the bottom will fall*
14. Between the streams.
15. A Spring ~~protracted~~ (long) after Easter.
16. ~~Learn thy grandmother how to make brochan~~ *g*  
[gruel.] (*p*)

## F.

1. We may strike a hack in the post. ~~Nay, 'tis un-~~  
~~lucky, replies the guest.~~
2. Where a man is ~~best~~ beloved, he is easiest over-  
thrown.
3. The man ~~equal to me in wealth~~ *of equal rank with myself* requesting a ~~dole~~  
*asking the table* [fragment] from me.
4. The repose of the smith's lad; from the hammer to  
the bellows.
5. Where nothing is, the king must lose his ~~right~~. (*q*) *due*

(*n*) ~~Or, between enough and nothing.~~

(*o*) ~~Said of one who has been hurt on a visit.~~

(*p*) ~~"Tell your auld glee'd giddim that."~~ *Kelly.* *g*

(*q*) ~~"Where there is naething the king tines his right."~~

Ramsay's Scott. Prov.

## H

6. Fear falamh<sup>u</sup> is è gun nì, suidh<sup>idh/sid fad? bho</sup> è ~~fad~~ chach;  
 7. Fear air mhead<sup>de</sup> a bheus g'a<sup>8</sup> m bi na chorp, is iomad  
 a/ lochd a gheibh<sup>a/</sup> dha. (r) a/
7. Fear an ime mhòir, is è is binne glòir. ~~ia/~~
8. Faodaidh duine chuid i<sup>c/</sup>the, gun a chluasan a sha-  
 lachadh.
9. Farraididh<sup>2</sup> a h-uile fear, "co rinn e," ach cha'n  
 fharraid iad<sup>2</sup> cia fad a bha<sup>2</sup> ris. ~~ia/~~ <sup>thas</sup>
10. Fhuair è-car tro<sup>a/ bh/</sup> an deat<sup>ia/ e/</sup>raich. (s)
11. Fad o'n t-suil, fad o'n chridhe. (t) a/ bh/ 2/ 8
12. Feuch an laogh blar buidh dhomh, is na feuch a  
 chuid domh. (u)
13. Feasgar<sup>2/ de/</sup> a' ainnichear na fir. f/ th/
14. Farraid<sup>i/</sup> duin a ghalar. a/
15. Fanntinn do ghaoth<sup>i/</sup> an ear, leannan an t-sealgair. c
16. Fàgadh tu è mar ga'm fàgadh bò<sup>i/</sup> buachar, 2/
17. Fear na foille<sup>i/</sup> 'a iochdar.
18. ~~Farraid a ni treabhradh.~~ <sup>Farraidh briag gathal</sup>
19. Fear du<sup>2</sup>h dàna; fear bà<sup>2</sup>n bleideil; fear donn<sup>2</sup>  
 dualach; is fear ruadh sgeigeil. <sup>u/</sup>
20. Fhuair thu fios an eagail.
21. Far am bi geoid<sup>gh</sup>, bithidh iseanan. i/ e/

(r) *Pauper ubique jacet.*

(s) It was the custom to put a newly christened child into a basket, and hand it across the fire, in order to counteract the power of evil spirits.—Vide *Campbell's Journey*, vol. i. p. 260.

(t) *Qui procul ab oculis, procul a limite cordis.*

"Out of sight out of mind; this may run right,  
 For all be not in minde that be in sight."—*Heywood's Epigrammes*, 32.

(u) "Never show me the meat, but show me the man."—*Kelly's Scott. Prov.*

A man without cash, and who has no wealth, sits apart from the company;

- 6. The indigent man sits far below the rest; [the wealthy] boy great soever his worth may be, many blemishes will be found in him. *whatever talents he may possess, numerous faults will be found with him.*
- 7. The wealthy man's <sup>praise</sup> is the sweetest <sup>voice</sup>.
- 8. A man may eat his food, without bedawbing his ears.
- 9. Every one asks, "who made it?" but they enquire not how long it took to be made. *ask. "make it."*
- 10. He has got a turn through the neck. *Smoke*
- 11. Far from the eye, far from the heart.
- 12. Shew me [the well-fed] calf; and not what he is fed upon. *the broad yellow!*
- 13. At even-tide, it will appear who are the men. (v) *men will be known*
- 14. Ask a man regarding his ailment. *A continuance of east wind*
- 15. The wind remaining at east, is the hunter's delight. *sweetheart*
- 16. You shun it as a cow shuns [cow] dung. *leave*
- 17. Let the treacherous <sup>actor</sup> have be kept down. *leaves to her*
- 18. Envy [competition] excites ingenuity. (x) *he requires a prop.*
- 19. A swarthy man is bold; a fair man is impudent; a brown man is ringlet-haired; and a red haired man is scornful. (y) *obtrusive*
- 20. You know what fear is. *had cause to dread*
- 21. Where there are geese there may be goslings. *shall*

(v) That is, when the conflict or feud is over.

(x) "Emulation animates the mind."

(y) "Fair folk are ay fusionless." "Fair hair has foul roots." "Fair and foolish; black and proud; long and lazy; little and loud." A groundless proverb, says Kelly, upon women's different statures and complexions.

22. Fear na bà féin sa pholl an toiseach. (z)
23. Feumaidh na fithich féin bhi beò.
24. Far an laigh na fir, 's ann a dh'éiríodh iad. *1 eay*
25. Far nach bi na coin, cha leigear iad.
26. Fuighleach an tailleir shathaich, làn spàin a chabhraich. *a/*
27. Fios fithich.
28. Far nach bi na mic-uchd, cha bhi na fir-fheachd.
29. Faodaidh gnothach an rìgh, tighinn an rathad a bhaigeir.
30. Faodaidh cat sealltain air rìgh. *an*
31. Far nach bi na failleimean, cha bhi na cnodhan còinich.
32. Far nach gabh do shuil *1. air/*
33. Feumaidh fear nan cuaran éirigh uair *aroidh?* fear nan-brog. (a)
34. Fuiligidh gach beathach bhi gu math, ach mac an duine.
35. Far am bi deadh-dhuin *1s* duin' è cuid *e?* re cuid-eachd *1s* na aonar. *2/*
36. Fag cuid dithis a feith *1s* mhàn fhir a bhios a mach. *1/*
37. Feumaidh gach beo, bheathachadh. *8*
38. Far an taine 'n abhuin *1s* ann is mò 'n fhuaim. *th*
39. Fanaidh duine sona' re sith, *1s* bheir duine dona' dui-leum. *i/*

(z) "He that owns the cow, goes nearest her tail." "Every man is busy and careful about his proper interest."—*Kelly's Prov.*

(a) The *cuaran*, or *cuarog*, was made either of the raw hide of the deer, or of the untanned cow or horse leather, and being bandaged on the foot and leg, required more time than the *brog*, which is tied with single point or latchet.

himself,

22. Let the cow's owner go first into the ~~mine~~. <sup>though</sup>
23. ~~Let~~ the ravens themselves must live.
24. Where men <sup>and</sup> lie down, ~~thence~~ <sup>eye</sup> they rise <sup>will</sup> up.
25. Where dogs are not, they cannot be hounded.
26. The leavings of the <sup>good</sup> ~~filthy~~ tailor—a spoonful of ~~sewens~~ flummery.
27. The raven's portent.
28. Where there are no male nurslings, there will be no warriors.
29. The king's ~~turn~~ <sup>concern</sup> may come in the beggar's way. (b)
30. ~~The~~ cat may look at the king. <sup>sprouts</sup>
31. Where there are no ~~suckers~~ <sup>saplings</sup> there ~~can~~ <sup>will not bewitch it</sup> not be nuts.
32. See that you take it not with your eye. (c)
33. The ~~carriage~~ <sup>carriage</sup> ~~wearer~~ <sup>wearer</sup> must get up an hour before the ~~dog~~ <sup>dog</sup>-wearer.
34. Every being, but man, can bear well-being.
35. ~~A worthy man will be uniformly so, whether in society or alone.~~ <sup>Wherever the real man exists, he will be a man in society, or alone.</sup>
36. Leave the ~~share~~ <sup>two's allowance for</sup> of ~~two~~ <sup>absent</sup> awaiting the man who is ~~without~~ <sup>absent</sup> [out of doors].
37. Every living thing must have ~~its~~ nourishment.
38. Where the river is shallowest, there ~~it is most~~ <sup>is loudest</sup>.
39. The ~~blessed~~ <sup>noisy</sup> man ~~wait~~ <sup>will</sup> for peace; and the ~~wicked~~ <sup>unlucky</sup> man ~~takes a leap in the dark~~ <sup>suddenly starts</sup>. (d)

(b) "The king's errand may come in the cadger's gate yet."  
—Kelly's Scott. Prov.

(c) The belief in the effect of a *longing look* with an *evil eye* is not quite effaced from the *superstitious creed* of the Gaël.

(d) A paraphrastist gave Mr Pennant the following translation of this proverb: "The fortunate man waits, and he shall arrive in peace; the unlucky hastens, and evil will be his fate."—Vide Pennant's *Tour*, vol. i.



40. Fanaidh <sup>moisein</sup> ~~Naisean~~ ri latha. 7/  
 41. Fear an t-saoghail fhada, cha ~~bi~~ baoghal thuige. 7  
 42. Fùdar fèisd Nollaig sguir air a Chàs. 8

43. Feitheamh an t-sionnaich air sithinn an tairbh,  
 44. Far am bi' mhuc, bithidh am fhail.  
 45. Faicill a chuain-mhóir air a chaol-ch<sup>ceannann</sup>~~annuidh~~.  
 46. Fada cobhair 'o mhnai sa muintir gun 'n Eirinn.

*Femisiadh am fear a thios na òiginn beairt. òiginn a dh'eanadh dha òin.*

47. Failte na circ mun ard-dhorast. 8  
 48. Fear cleit gun bhocsa, is bleidir gun amharas. e/

49. Fear nach reic 's nach ceannpich a chóir. 7  
 50. Fear nach tréig a' chaileag, no chompanach.

51. Fear nach cuir <sup>thadh</sup> cùl ri charaid, no ri namhaid. 7/7

52. Fialachd <sup>u</sup> an fhògarrach, is cnamhan brist <sup>thas</sup>~~thas~~  
 do'n <sup>u</sup> eacorach. *(u) i/ e/*

*53 Fad's a thios crann an coill, bidh foill 'sa*  
 G. (Chuimeineach

71. Ge fògasg dhuinn, is fòisg' òirn. a/ a/7n/

72. Ge dlù do dhuine <sup>idh</sup>lachòta, 's dluithe dha  
 Alcine. (e)

73. Ge dh'fhaice tu fear a ligh le d'mbathair, dh'inn-  
 seadh tu e.

74. Gràim fad, 's grad bhi ullamh.

75. Geallar faoigh do cheann-cinnidh, is leigear dha  
 fein tighn ga spìreadh. 7/ 8

(e) "Near's my sark, but nearer my skin."—Ramsay's  
 Scott. Prov.



*The niggard will bide his day.*

40. Muisan [the devil] will stay till his day.

41. *Danger will not come near the man who has a long life before him.*  
The long liver is in no danger till his time come.

42. ~~The~~ Christmas ~~evens~~ [feast-powder] ending at w. & Easter.

43. The fox waiting for the bull's flesh ~~[existence]~~.

44. Where the sow is, there ~~is~~ stye. ~~with~~ ~~the~~ ~~beast~~ ~~watching~~ ~~the~~ ~~widow~~ ~~occasionally~~ ~~the~~ ~~widow~~ ~~strait~~.

45. The heron's care over the grave [narrow house].

46. *It is said of a woman, whose people are in Ireland.*  
Far is aid from a woman, whose people are in Ireland.

47. The hen's salutation at the ~~high~~ door. *hinted &*

48. A quill-driver without a snuff-box, and a ~~beggar~~ *sterilizer* without suspicion.

49. The man who will neither buy, nor sell justice.

50. The man who ~~deserts~~ ~~not~~ his back ~~on~~ either his friend or his foe. *deserts* *girbnor his comrade.*

51. The man who neither forsakes his girl, nor his friend. *turns* *his back* *neither on* *comrade or foe*

52. Hospitality to the exile, and broken bones to the oppressor [injurious.] *unjust*

~~53. As long as there is a tree in the wood,~~

53. *As long as there is a tree in the wood, a humming-bird will be treacherous humming.*

1. Though night ~~is~~ be near <sup>us</sup> yet, on ~~is~~ is nearer.

2. Though near ~~is~~ a man <sup>his</sup> his coat, yet nearer is his shirt.

3. *More* If you ~~saw~~ <sup>to see</sup> a man <sup>lying</sup> familiar with your mother you would blab it.

4. *A* ~~The~~ long stitches, and quickly ~~be~~ done with it. *& &*

5. Promise ~~by~~ chief a gift, <sup>to a chief</sup> and let himself come to see it.

*See it* ~~enave~~ it.

- e/a/a/af 6. Ge fògasg clach do làr, is fòisge nò sin cobhair.  
 Choibhidh. (f.) m/
- a)/ 7. Ghelbh cearc an scriobain rud-eigin, is cha'n  
 fhaidh cearc a chrùbain dad idir.
- i/eadh 8. Gleadh a chlamhain air na beon c'firce. @ na
- e/ 9. Ge h-òlc an saor, is math a shliseag. /
- Y 10. Gleidhidh airc innleachd; ge d'nach glè i oigh-  
 reachd. (g)
- n/ 11. Geine dheth fèin a sgoilteas an darach.
- od/ 12. Ged threaphadh tu dùthaich, chaithe tu dùth-  
 aich.
- t/m/ 13. Ged bhris thu 'n cnaidh, cha d'dheòil thu smior.<sup>tha</sup>
- / a/ 14. Ged is e 'n tigh, cha'n ~~idhan~~ amhuinntir. è/ /
15. Gleidheadh an t-scannaich air na caoirich.
16. Ge math a chobhair an t-sealg, cha mhath an  
 sae~~hal~~ an t-sealg. (h)
- bh/ 17. Ge b'e bhios na fhear ~~mùinntir~~ aig an t-scann-  
 ach, feumaidh e arbal a ghuilan. (i) reach- ie
- a)/ a/ 18. Ged is feird a chailleach a garadh, cha'n fheird i  
 a losgadh.
- d/a/ 19. Ge dh'eignichear an sean-fhocal, cha bhreag-  
 aichear e. an sean fhocal
- an/ 20. Ge duh dearcag 's milis i; Ge duh mo chail-  
 eag 's boidheach i. /

(f) Coivi, or Cefaeus, the arch Druid.—Vide Bede.

(g) "Necessity is the mother of invention."

l (h) "Kas sunnem pazels asti," says a Lettish adage, "ja pats ne pazels? i. e. Who would hold up the dog's tail if he did not hold it up himself." Said of one who praises himself. "His trumpeter is dead, he blows the horn himself."

h/ (i) This saying (like several others in this Collection) indi-

6. Though <sup>be</sup> ~~the~~ stone <sup>be</sup> near ~~to~~ the ground, ~~yet~~ near-  
 er <sup>than that is</sup> Coivi's aid ~~[to the helpless]~~.
7. The scraping hen will find something; but the  
 creeping hen will find nothing.
8. The kite's guard over the chickens. *hen's*
9. Though the carpenter <sup>be</sup> ~~is~~ bad, ~~yet~~ his chip is  
 good.
10. Difficulty excites invention, <sup>should not</sup> though it <sup>is</sup> secure ~~not~~ <sup>is</sup>  
 a fortune.
11. A wedge <sup>its</sup> made of the <sup>self</sup> ~~same~~ ~~stick~~ cleaves ~~it~~. *it's the oak*
12. Though you could <sup>cultivate</sup> ~~husband~~ a whole district, ~~yet~~  
 you would waste ~~it~~ <sup>its</sup> ~~produce~~.
13. Though you broke the bone, ~~yet~~ you sucked not  
 the marrow.
14. Though this be the house, ~~yet they are not the~~  
 inmates *are not the same*
15. The fox's watch over the sheep.
16. Though hunting be a good help, ~~yet the chase is~~  
~~not a good livelihood.~~ *but a poor barn.* <sup>it</sup>
17. Whoever is <sup>a</sup> ~~the~~ fox's servant, <sup>to the fox</sup> must bear up his  
 tail.
18. Though the <sup>crane</sup> ~~crane~~ be the better of a warming,  
~~yet she~~ <sup>will</sup> ~~would~~ not be the better of a burning. *(k)*
19. Though the <sup>any verb</sup> ~~old say~~ be <sup>burnt</sup> ~~gainsaid~~, ~~yet~~ it <sup>is</sup> ~~say~~ not  
 be ~~falsehood.~~ *falsified*
20. Though the berry be black, 'tis sweet; though <sup>is</sup>  
 my lass ~~is~~ be black, she's bonny! *y*

cates a change in sentiment as well as habitude among our Gaël, whose ancestors had no other means of living but such as the chace, fishing, and the foray, or *creach*, afforded.

(k) This alludes to the *salutary* practice of sacrificing human beings to a *grave statute*, not long since rescinded, against witchcraft. Such was the wisdom of our forefathers!

21. Gabhaidh an connadh <sup>iu</sup> f<sup>u</sup>ch, ach cha ghabh a chlach.

e/ d/ 22. G<sup>h</sup> dul<sup>h</sup> am fitheach, 'sgeal leis isean. (l) i/

23. Gabh an lā math fad 'sa ghe<sup>h</sup>bh thu è. (m) a/

24. Geallaidh am fear feumach a nì br<sup>h</sup>gach nach  
faigh e; saoilidh am fear sanntach, ga<sup>h</sup> nì  
gheallar gu'm faighear.

a/ 25. Ghe<sup>h</sup>bhear deireadh gach sgeòil a nasgaidh. 7

a/ ai/ 26. Ghe<sup>h</sup>bh pronn<sup>h</sup>ar mar phronnas è, 's ghe<sup>h</sup>bh lom-  
an an lom dhonas.

27. Ged nach duin' an t'-aodach, cha duin' a bhios as  
a/ dgmhais.

28. Gearan na caillich 'sa chùil di<sup>h</sup>anaich. h/ o/

a/ n/ 29. Ge cruaidh scarach<sup>h</sup> duin, cha robh dithis<sup>h</sup> gun deal-  
achadh.

30. Gach diùiras gu deireadh.

31. Gach fear'na neart.

i/ d/ 32. Glas-labhradh air i<sup>h</sup>ghean gun fhios; <sup>dion</sup> ~~g~~ngaidh  
abhra dh'iomraicheas.

7 f 33. Ged thug thu beum dha, cha d'thug thu mìr  
dha.

a/ 34. Greim na h-easgain air a h-earr.

d/ l- 35. Gabhadh iad air mo chro<sup>h</sup>h sa chladach, anar  
bhios mo bhreacan air mo ghualainn, bi<sup>h</sup>idh  
mo bhuaile chruidh ann.

(l) "Every crow thinks its air bird whitest."—Ramsay's  
Scott. Prov.

*Asinus asino; sus sui pulcher, et suum cuique pulchrum.*

(m) "Make hay while the sun shines."

21. Wet fuel may kindle; but a stone never will.
22. Though the raven be black, ~~yet~~ he deems his birds white, *own young fair*
23. Take the good day whilst you may. *he never shall have*
24. The needy man will promise what will belie him; ~~and~~ the covetous man thinks that whatever is promised will be performed. *shall be gotten*
25. The ~~remainder~~ <sup>end</sup> of a story you get gratis.
26. The ~~free~~ distributor gets as he distributes; but the ~~poor~~ <sup>scrub</sup> ~~creature~~ gets but the ~~meagre~~ <sup>divided</sup> mischief. *and bare*
27. Though raiment makes not the man, yet he ~~seems~~ <sup>is not</sup> ~~to~~ <sup>seem</sup> a man ~~without~~ <sup>who regards</sup> it. *comfortable corner*
28. The carlin's complaint in the ~~easy~~ <sup>easy</sup> nook.
29. Though to part be painful, yet two there never were two met but ~~sundered~~ <sup>without</sup> ~~without~~ <sup>separation</sup>.
30. ~~The worst~~ <sup>secret</sup> ~~of the bad~~ is reserve to the end. *or*
31. Each man in his strength.
32. When the maid is tongue-tied, her eyes are ~~will be~~ <sup>will be</sup> ~~met~~ <sup>met</sup> ~~by~~ <sup>by</sup> ~~eyes~~ <sup>eyes</sup> ~~that~~ <sup>that</sup> ~~can~~ <sup>can</sup> ~~impart~~ <sup>impart</sup> ~~intelligence~~ <sup>intelligence</sup>.
33. Though you gave him a taunt, you ~~did not~~ <sup>did not</sup> give him a ~~word~~ <sup>word</sup> ~~bit~~ <sup>bit</sup>
34. A hold of an eel by the tail. (n)
35. Let them pelt my cows ~~while~~ <sup>shore</sup> on ~~the~~ ~~channel~~, when my plaid is ~~cast~~ <sup>cast</sup> over my shoulder, ~~and~~ ~~in~~ ~~its~~ ~~fold~~, my fold of cattle, (o) ~~is~~ <sup>is</sup> ~~folded~~ <sup>folded</sup> in it.

(n) "He has a sliddery gripe that has an eel by the tail." Spoken of them, says Kelly, who have to do with cunning fellows, whom you can hardly bind sure enough.

(o) "Let them kick me too, when I am absent." *Omnia mea mecum porto.*

- e/ 36. Ged bhiodh na tri ghill<sup>h</sup>san aon mhaide. /
- d/d e/ 37. Ge mòr àrdan na h-easaich, cha ~~cl~~féid / seach  
an luath<sup>h</sup> /
- a' 38. Ged bheir' thu bean / ifrinn, bheir' i dha<sup>h</sup> ~~thigh~~ <sup>shaidh</sup>  
thu.
- a/n/ 39. Gach duine<sup>2</sup> ~~tarruing~~ nan sruthan gu<sup>2</sup> mhuiltiunn  
fein.
- a/ a/ 40. Gabhaidh gach struth dh'ionnsaidh na h-abhna<sup>h</sup>,  
is gach aon abhainn do<sup>h</sup>nt chuan. (p) / /
- g/ 41. Ge beag an t-~~u~~ph, thig ~~an~~ as. ia/.
- e/ 42. Ge b'è ghleidheas a long ghe<sup>h</sup>ph è latha. a/
- an/ d/ 43. Ged nach biodh ann ach righ<sup>h</sup> /s fhear muint<sup>h</sup>,  
faodaidh duin' a chuid iontraichinn. n/
- ia/ 44. Gach ~~an~~ gu nead, /s a ~~shraib~~ na ghob. / / <sup>thra</sup>
- / / 45. Ged is ann o<sup>h</sup>nt bhior, cha'n ann o<sup>h</sup>nt choire. / /
46. Gabhaidh connadh ùr le bh<sup>h</sup>ga<sup>h</sup>sheideadr. /
- n/ e/ 47. Ged is è duin<sup>h</sup> /n tuathanach, /s è 'n t-each an  
saoithriche.
- d/ 48. Ge milis<sup>h</sup> a mhill eò dh'imlicheadh o' bhàr dris i. (q)
- a/ 49. Galar fad<sup>h</sup> /s èug na bhun. ?
50. Ge dàil do dh'fear an uile, cha dearmad.

(p) "All rivers run into the sea; yet the sea is not full."—  
*Eccles. I. 7.*

"The sea complains it wants water."—*Ray's Prov.*

(q) "*Trop accepte le miel qui sur espines le leche.* He that  
licks honey from thorns pays too dear for it. Honey is sweet,  
but the bee stings."—*Ray's Prov.*

36. Although there <sup>should</sup> ~~would~~ be three promises on the same stick. (r)
37. How ~~fast~~ <sup>great</sup> ever the pride of gruel, ~~in boiling~~ it passes not beyond the ashes.
38. ~~Although you should~~ take a wife from hell, she will bring you ~~to her own~~ home. (s)
39. Every man draws <sup>leading a stream</sup> water to his own mill.
40. Each ~~river~~ <sup>stream</sup> runs to the river, and every river into the ~~sea~~ <sup>ocean</sup>.
41. Although the egg be small, a bird comes out of it.
42. Whoever keeps his ship, shall have ~~a day~~ <sup>his turn</sup> [to ~~sail~~ there / none present!]
43. Though ~~none~~ <sup>great</sup> were ~~by~~ but the king, and ~~one~~ <sup>may</sup> of his ~~own~~, a man ~~may~~ miss his own.
44. ~~Each~~ bird to its nest, and ~~strow~~ in its bill. <sup>its portion</sup>
45. Though ~~escaped~~ from the spit, it ~~do~~ not from the ~~pot~~ <sup>kettle</sup>.
46. Green / fresh fuel will ~~burn~~ <sup>kindle</sup> by ~~continued~~ blowing ~~it~~.
47. Though the man be the farmer, the horse is the labourer.
48. Though sweet <sup>honey</sup> is honey, yet no one ~~licks~~ <sup>who would lap</sup> it off the briar.
49. A tedious <sup>long illness</sup> ~~malady~~, and death <sup>watching</sup> at the ~~root~~ of it.
50. ~~Delay~~ to the evil doer is not <sup>be given</sup> an ~~oversight~~ <sup>forgotten</sup>. (t)

(r) "Though I had engagements three, I would fly to succour thee."

(s) The story of Orpheus and Eurydice has not the slightest allusion to this adage: the Gaël view it in quite a different aspect!

(t) "Forbearance is no acquittance. Quod differtur, non auferitur."



51. Ga ~~ma~~ ann a ghona<sup>r</sup> am fiosaich. *b/ & e/*  
 52. Ge du<sup>h</sup> a cheann, 's geal a chridhe.  
 53. Ga domhail daingh; mar bhios mathair fir an taighe, an ~~rathad~~ <sup>solubh</sup> na cloinne, no'n ~~solas~~ <sup>rathad</sup> na'n ~~g~~  
 54. Ged chuir<sup>n</sup> falt mo chinn fo<sup>r</sup> chasan. *y/*  
 55. Gaoth ~~ach~~ <sup>no' aiteamh o/</sup> gaoth tre tholl, 's gaoth ~~ath-~~ <sup>su/ nan</sup> theannda. *a/*  
 56. Gus an gabh a mhuir teine, cha'n fhaigh duine clann duin' eile. *g/*  
 57. Gheibh<sup>idh</sup> tu na feannagath<sup>h</sup> firich. (x) *n/*  
 58. Gloir nan caraid<sup>h</sup> 's milse na'n deoch ~~thig le~~ <sup>g/</sup> brìgh o'n mhill.  
 59. Gloir mhilis, a mhealas an t-amadan. *y/*  
 60. Gloir mhò<sup>r</sup> ann colain bhig! *n/*  
 61. Greas an eich 's è na ruith. *y/*  
 62. Gheibh<sup>ar</sup> laogh bhreach bhallach ann tigh gach airich la' fhil Paldri<sup>h</sup> earraich. *e/*  
 63. Gaoth a deas, teas agus toradh; gaoth an iar, iasg 's bainne; + gaoth a tuath, fuachd 's ~~will-~~ <sup>feannadh/</sup> + gaoth an ear, meas air chrannaibh. (y) *y/*  
 64. Ge b'è nach fulg<sup>idh</sup> do<sup>r</sup> hair, cha'n fhaigh e so- & cair. *y/*

(u) These are called, ~~bad winds~~.

(x) Said to one who boasts that he will have what seems impracticable.

(y) "When the wind's in the east, it's neither good for man nor beast. When the wind's in the south, it's in the rain's mouth." Ray's Prov.—"The north-wind drives away rain." Prov. of Solomon, xxv. 23.—Kelly treats with great contempt the proverbial presages of the weather, but notwithstanding he gives a pretty copious catalogue of Scottish saws on this subject. Ray, on the contrary, treats proverbial observations concerning hus-



May the diviner be the victim

51. What is in it of fascination befall the soothsayer.
52. Though his head be black, his heart is fair.
53. Cumbersome, ~~stuffy~~ <sup>the father</sup> the master of the horse's mother; always in the children's way, <sup>light</sup> or in the chickens' <sup>light</sup> way.
54. Although I would lay the hair of my head under his feet,
55. Wind <sup>before a thaw</sup> upon ~~against~~ a ship; wind through a hole, and an eddy wind <sup>of the waves rushing</sup> off the waves, <sup>through the dale, of a cold wind of a fall.</sup>
56. No man can beget another man's children, ~~the~~ <sup>unit</sup> the sea is on fire, <sup>finds on</sup>
57. You would ~~have~~ the crows of the hills, mountain tops.
58. The praise of friends is sweeter than <sup>the</sup> draught of metheglin, <sup>that comes so juicy from honey.</sup>
59. Sweet praise beguiles the fool.
60. <sup>great boasting</sup> ~~Fast~~ praise in a little body!
61. <sup>staying</sup> ~~Spurring~~ a horse at full speed, <sup>when</sup> when Cowherd's
62. On St. Patrick's day, <sup>howe</sup> in every cow-herd's house, <sup>in St. Patrick's day, every young</sup> may be had a pre-bald calf.
63. Wind at south ~~denotes~~ <sup>brings</sup> warmth and fertility; <sup>if</sup> wind at west ~~denotes~~ fish and <sup>if</sup> milk; <sup>if</sup> wind at north, <sup>if</sup> indicates cold and <sup>if</sup> wind at east, <sup>if</sup> indicates the fruitfulness of trees. <sup>on Boughs.</sup>
64. Whoever cannot <sup>suffer annoyance</sup> ~~endure~~ injury, cannot enjoy repose.

bandry, weather, and the seasons of the year, with great gravity, and has devoted a small portion of his valuable Collection of English Proverbs to the record of many old sayings regarding the southern section of Great Britain on this head. The fact seems to be, that the saws of rustics and husbandmen are relatively just, as well as locally true; hence their usefulness in agricultural affairs and rural economy.

- c/h/ 65. G<sup>a</sup> b'è nach dean a gnothach co luath r<sup>a</sup> sheise, j/  
 ni è uair is aimh-dheise. a/
- a/ 66. G<sup>a</sup> b'è thig an tùs is è a gheibh rogha coisr. a/ n/
- dh/ 67. Gach mada air a mhada choimheach. dh/
- b/ 68. G<sup>a</sup> b'è measa ma's è 's treine, bithidh 'n uach-  
 dar. (z)
- a/ 69. Gheibh bean bhaoth dlùh gun cheannach, 's  
 cha'n fhaigh i inneath. d/
70. G<sup>a</sup> b'è do'n d'thug thu amhin thoir dha a chàth.
71. Guth na cubhaig am beul na cathaig. ia
- b'e/ 72. G<sup>a</sup> bhios ga math rium bithidh mi gu tric aige. &
- a/ 73. G<sup>a</sup> b'è thig gun chuire, suidh è gun iarraidh. idt
- f/ 74. Gearrad an lann chaoil. (a) ea/ a
75. Ged chaochail è innis, cha d' chaochail è abhaist. c
76. G<sup>a</sup> b'è nach beathaich na coin, cha bhi iad aige  
 la na seilge.
- spail/ 77. G<sup>a</sup> b'è mor, is ugh beag. h/ r/ g/
- m/ 78. G<sup>a</sup> b'è chaomh nas a slat 's beag air a mhac. t-
- ia/ 79. Gabh an toil an ait a ghuimh. / a/
80. Ged chluinn thu sgail gun dreach, na aithris e. h.
81. Ge domhail, do sheamh, mar bhios mathair  
 fir an taighe ann an rathad na clainne
81. Ge math an gille cam, cha fhreagair e thall  
 a bhos.

(z) "Why should we wonder that Commodus is exalted, since scum will always be uppermost, as well as cream."—Vide *Laconics*.

(a) "Water bewitch't, i. e. thin beer."—*Ray's Prov.*

*finish his) as fast as his equals,*

65. Whoever will not ~~do~~ <sup>may have to do it</sup> business quickly with a proper match, he may do it ~~unseasonably~~ <sup>at a proper</sup> ~~unseasonable times~~.
66. Whose <sup>ever</sup> comes first, gets the best of the banquet. (b)
67. Every dog ~~is~~ <sup>isn't</sup> on the strange dog.
68. Though he be the worst, ~~yet~~ <sup>if</sup> the strongest, he will be uppermost.
69. A ~~man's~~ <sup>she</sup> wife will ~~get~~ <sup>may get the work</sup> ~~pot~~ <sup>and say not</sup> without buying it, ~~and she will not~~ <sup>for efficiency in the</sup> ~~wool~~.
70. To whomsoever you gave the meal, give him the ~~corn-husks~~ <sup>also</sup> ~~jackdaw~~.
71. The cuckoo's voice in the ~~magpie's~~ <sup>magpie's</sup> mouth.
72. Whoever is ~~kind~~ <sup>kind</sup> to me, his guest I oft shall be. *en*
73. Whoever comes unasked, will sit down unbidden.
74. The sharpness of small-beer. *habitation/ has not/*
75. Though he changed his ~~miser~~ <sup>miser</sup>, ~~yet~~ <sup>he</sup> changed ~~not his manner~~ <sup>habits</sup>.
76. Whose ~~ever~~ <sup>ever</sup> feeds ~~not~~ <sup>will not</sup> his dogs, will have them not on the ~~chase-day~~ <sup>hunting</sup>.
77. Much cackling, and ~~that~~ <sup>that</sup> a small egg.
78. Whoso spares the rod, ~~regards~~ <sup>regards</sup> but little <sup>for</sup> his son. (c) *will*
79. Take the ~~will~~ <sup>will</sup> for the deed. (d)
80. Should you hear an ~~idle~~ <sup>idle</sup> ~~formless~~ <sup>uselessly</sup> tale, repeat it not.

81 *Bulky, and unmanageable, like the husband's mother in the children's way.*

82 *Although the lad with the one eye be a good one, he cannot answer here and there*

(b) "First come first serv'd."—Ramsay's Scott. Prov.

(c) "He that spareth the rod hateth his child." "Birchen twigs break no ribs."

(d) "Take the will for the deed."

82 Ged tharraichear an seanfhacal, cha thriag-  
naichear an seanfhacal.

83 Goisteachd thair muir 'us cleamhnas thair

84 ~~Gu'm~~ bu m'haith a bhuille mar bhith an t-siù

## I.

1. Is sonad~~h~~ am fear a thig an ceann a chodach. (e)

2. Is tric a bheòich srad bheag, teine mòr.

3. Is fad an timchiol nach tachair. (f) *g- air*

4. Is iomadh lethsgheil a th'aig an earrach<sup>a</sup> a bhi  
fuar. *san t-sabhall*

5. Is maireg<sup>a</sup> ga'n sguab bun ~~stachaid~~, bò mhaol  
& odhar Mhicilona bhaidh. *Mhàoi*

6. Is feird<sup>a</sup> cù, cù a chrochadh. *g/*

7. Is bior srabh, san oidhche. *g/*

8. Is ionan tosd is aideach.

9. Is tric a bha brogh air f<sup>a</sup>eil<sup>a</sup> misach<sup>a</sup> na thigh  
féin.

10. Is tric a bha na h-aphntich<sup>a</sup> na meth<sup>a</sup>, is na h-uil<sup>a</sup>  
a ruith.

11. Is tric a bhia<sup>a</sup> na loings<sup>a</sup> mòr a crionadh, is ~~na~~  
ama<sup>a</sup> m'huin a seoladh. *g/ g/ g/*

12. Is maireg a dh'iarradh rud air a chat is e fein mia<sup>a</sup>  
g/ ~~ail~~.

13. Is duilich rath a chuir air duine donadh.

14. Is dall duine 'n cuil<sup>a</sup> duine eile. *idh/ g/*

(e) "You come in at pudding-time." *Per tempus advenis.*

(f) "Extremes meet."

- 82 Although the proverb may be abused,  
it will never be falsified.
- 83 Choose your gossip across the sea, and  
wade across the dunghill.
- 84 Good was the stroke were it not for the look.  
I. [see note D.]

1. ~~He is~~ <sup>is he, - who!</sup> fortunate fellow <sup>due! for!</sup> that comes in time <sup>to</sup> his  
~~share~~ <sup>share</sup> ~~of~~ <sup>of</sup> his  
~~share~~ <sup>share</sup>

2. Often hath a small spark kindled a great fire.

3. Wide is the circuit that meets not.

4. ~~The spring has many an excuse for its coldness.~~  
<sup>Many an excuse had the spring</sup>

Pity him who would have Macphiony's horn =  
5. ~~It is woeful to have no other support than Mac-~~  
~~phiony's dun cow, as the bottom sheaf in his barn.~~  
<sup>glory's dun cow. (g)</sup>

6. One dog is the better of another dog being hang-  
ed.

7. A straw is a ~~stake~~ <sup>thorn, at</sup> in the night.

8. Silence is equivalent to confession. (h)

9. ~~The well-favoured man at a fair, is frequently~~  
~~ill-favoured in his own house.~~  
<sup>Often in the gay at a fair, dirty at home</sup>

10. ~~Frequently while the brooks continue running,~~  
~~the rivers became dry.~~  
<sup>do the rivers brooks</sup>

11. Often ~~the~~ <sup>is</sup> large ~~ships~~ <sup>black</sup> rotting, ~~while~~  
~~small craft sail [the sea] is cruising.~~

12. ~~Were~~ <sup>it</sup> pity to ask a morsel from the cat while  
~~she is mewling for her meat.~~ <sup>etc</sup>

13. To bestow luck on the unlucky man, is not easy.

14. ~~One man is [in] another man's corner [and]~~  
~~corner [and]~~ <sup>corner [and]</sup> <sup>corner [and]</sup>

<sup>Mac</sup> Macphiony was a celebrated hunter; his <sup>hornless</sup> dun cow was  
the dun deer of the Grampians.—Vide additional notes.

(h) Qui tacet, consentire videtur.

- a/ 15. Is buaine na gach ni 'n nàire. a/
- a/ a/ e/ 16. Is feird brègaich fianais. ia/ e/ a/
- a/ 17. Is fàs a choill' as nach goirear ~~fein~~ &
- a/ 18. Is odhar gach sean; 's geal gach no dha, gun fuig  
sneathach an fhearna.
- a/ dh/ 19. Is fearr cratha na cainbe no cratha na cirbe. dh/
- a/ 20. Is labhrach na builg fàs. h/
- a/ h/ 21. Is co math na 's leor s' iomadh a dh. ris na/ h/ e/
- a/ 22. Is maing air nach bi cagal na breige.
- a/ 23. Is chiall cheannaich is fearr. (i) e' n/ & d/ a/
- a/ 24. Is math a sheoladh an rathaid, am fear nach bi  
math air an aoidheachd.
- a/ 25. Is tric a cha' fala-dhà gu fala-rin dh. (k) eam/
- a/ i/ & 26. Is marig a dheanadh subhachas r' dubhachas  
fir eile.
- a/ i/ 27. Is fearr iomall a phàilteas no teis-meadhon na  
gaintar. i/
- a/ h/ n/ 28. Is an air a shon fein a ni' n cat cronan. an/
- a/ 29. Is dān duine na chuil' fein. (l) h/ idh/
- a/ c/ 30. Is faide gu brāth no gu Beultainn. (m)

(i) "Duro flagello mens docetur rectius."

"Wit once bought is worth twice taught."—Ray's Prov.

"Wit bought makes folk wise."—Kelly's Prov.

(k) "Mows may come to earnest."—

(l) "A man's house is his castle." This, says Ray, is a kind of law proverb. *Jura publica favent privato domus*; and again, "A cock's ay crouse on his ain middin."—Ramsay's Scott. Prov. ~~Belteine~~ *Belteine*, i. e. *Bel's fire*,

(m) *Beltin*, or May-day, is celebrated in rural revelry, even to this day, in most parts of Britain, and also in Ireland: the festival is of very remote antiquity, and indicates a Phoenician origin."—Vide Toland's History of the Druids, Letter Second.

15. Shame is more lasting than any thing whatever.

16. A liar is the better of a voucher.

17. ~~It~~ is ~~a~~ <sup>the</sup> ~~dear~~ wood, <sup>from</sup> which no sound is heard.

18. Every old thing is dun; and <sup>every</sup> ~~each~~ <sup>fresh</sup> new thing is fair, <sup>even the</sup> ~~and~~ <sup>the</sup> ~~peeled~~ bark of the alder (n)

19. Better the shaking of ~~a~~ canvas than the shaking of a rag. "bays ~~vociferous~~"

20. Empty bladders are ~~boisterous~~, i. e. ~~loud~~.

21. Enough is as good as ~~superfluity~~, <sup>the many</sup>

22. ~~Who~~ is he who fears not ~~to utter~~ <sup>a lie</sup> falsehood.

23. "Bought <sup>wisdom</sup> is best."

24. ~~Well~~ does the man point out the way who is unkindly <sup>to</sup> strangers. (o) <sup>the inhospitable man, well.</sup>

25. Jest frequently turns to earnest.

26. ~~It~~ is wretched to make <sup>reference to</sup> ~~another~~ <sup>man's</sup> lamentation, sorrow

27. ~~The~~ extreme of plenty is ~~less~~ <sup>better</sup> than the ~~mean~~ <sup>centre</sup> of scarcity.

28. It is for ~~to please~~ <sup>it</sup> ~~himself~~ that the cat ~~purrs~~ &

29. ~~It~~ is ~~man~~ in his own ~~sock~~. <sup>collar</sup>

30. It is longer to ~~forever~~ <sup>doomsday</sup> than to ~~Whitsuntide~~. [i. e. Whitsuntide.]

(n) The allusion is beautiful. It is well known that the inner bark of the alder is quite white when recently peeled off the tree, but very soon assumes a tan-like hue.

(o) To do our Gaël but justice, the application of this significant saying is of but very rare occurrence, as strangers, especially from the south, can testify.

(p) The following Lettish proverb is peculiarly felicitous in illustrating feline self-love: "Jo kakki gland, jo asti zell; i. e. The more you stroak pussy's back the higher she cocks her tail" The English have a proverb to the same effect, "The more you rub a cat on the rump, the higher she sets up her tail."—Ray's Prov.



- a/ d 31. Is ann an ceann bliadhna dh'inneas iasgair a thuiteamas.
- a/ a/ o/ 32. Is feird gach math a mhadach. ia/ adhi
- a/ 33. Is fearr no'n or sgeul inns' air a choir. t/ ia/
- a/ h/ 34. Is fearr earbsa math no droch feighdinn. a/ d/
- a/ d/ 35. Is fearr a mhi<sup>g</sup> no bhi gun lethsgeul. & ia
- a/ d 36. Is fearr a bhi sona<sup>g</sup> no bhi saoi<sup>g</sup> hreachaill. t/
- a/ 7 d 37. Is searbh a ghloir nach fhaodar eisdeachd; Is d/ tha/ dugh na mnaibh ris nach bi iad.
- a/ 38. Is corrach gob an dubhain. ~~the h iath/ a/~~
- a/ ea/ a/ 39. Is mian leis a chleirich mi<sup>s</sup> mh<sup>g</sup> bhi aig an t-sa-  
gart.
- a/ n/ 40. Is math a shluigh a lionas brù. & d/ a/ h/
- a/ 41. Is olc an t-each nach g<sup>g</sup> lean fhasair. (g) i<sup>g</sup> / a
- ea/ a/ 42. Is ad a ch<sup>g</sup> gun a chuir f<sup>g</sup> dh thalamh. o/ n/
- a/ 43. Is ard ceann an fheigh 'sa chreachann. d/
- a/ 44. Is ann air gnùis a bheirear breith.
- a/ 45. Is duilich seobhag a dheanamh den chlamhan.
- a/ n/ 46. Is sona' gach cuid an commu<sup>n</sup>, is maing a chro-  
madh<sup>g</sup> aonar. <sup>na</sup>
- a/ 47. Is bean tige 'n luchag air a tigh féin. a/ n/ a
- a/ a/ 48. Is math an t-each a thoileachas an marpaich. &

(g) "He's a weak beast that downa bear the saddle."—  
Ramsay's Scott. Prov.



31. It is at the year's end the fisher can tell his luck.
32. Every good ~~will bear to be bettered.~~ *is made better by being increased.*
33. ~~To tell a story justly is better than gold,~~ *to know where justice may be found.*
34. Full confidence is better than ill endurance.
35. Better give ebriety as an excuse, than ~~to be excuseless.~~ *to be intoxicated & fortunate.*
36. It is better to be ~~prosperous~~ *prosperous* than laborious.
37. ~~Bitter [sarcastic] is the prey that may not be listened to;~~ *biology to which none can be toyed with.* and dun are the dames ~~that may not be toyed with.~~ *with whom none will intertangle.*
38. ~~Waxing~~ *Waxing* is the point of the fish-hook.
39. The clerk ~~wishes~~ *'s desiring is, that* the priest ~~to~~ *should* have a fat dish.
40. It is good sport that fills the belly.
41. ~~The~~ horse is bad that ~~is unable~~ *cannot* to bear his harness.
42. Borrowing the spade without putting it to use [in earth.] *carries his*
43. Lofty ~~to~~ the deer ~~head~~ *carries his* head on the summit of the mountains.
44. It is ~~to~~ the face we judge of the individual. (r)
45. It is not easy to transform a kite into a merlin.
46. ~~One's share [of food] in company is comfortable,~~ *To share one's portion promotes happiness,* and ~~is~~ *is not* wretched who ~~sits~~ *sits* down solitary. *and takes his way alone*
47. The mouse is mistress ~~of~~ *in* her own mansion.
48. The horse is a good one that pleases the rider.

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(r) "In the forehead and the eye, the lecture of the mind doth lie."—*Vultus index animi.*

- a/ 49. Is maing a chuireadh a chuineag<sup>th</sup> air a c<sup>hal</sup> do  
adh/ neach nach cuire dad innte.
- a/ & 50. Is maing a shìneadh lamh na h-airce do chridhe  
na circe.
- a/ 51. Is fearr an t-olc eolach, ño 'n t-olc aingeolach. &
- a/ 52. Is fearr teine beag a gharas, no teine mòr a loisg-  
eas. (s)
- a/ 53. Is ioma ni a chailleas fear na h-imrich.
- a/ 54. Is furas buill an treun-fhir aithneacha. <sup>th</sup> <sup>sol</sup> e/ y/
- a/ & 55. Is fuar comunn an ath-chléamnais. (t) h/
- a/ & 56. Is trian suiridh samhlaidh e/ c/ adh/
- a/ & 57. Is trian oibr toisich e/ ead/ adh/
- a/ & 58. Is fearr fuigheall na braid no fuigheall na sgeig e/
- a/ 59. Is math an scàthan suil caraid. y
- a/ y/ 60. Is trom an éireadh an t-aineolas. & y/
- a/ dh/ 61. Is tric a chuir fear gàra ma lios, nach d'thug tor-  
adh as.
- a/ & u/ 62. Is math g'm foghnadh <sup>na</sup> ~~fa~~ <sup>na</sup> odha <sup>na</sup> do mhnaibh  
riach ach
- a/ y/ & 63. Is lag gualan gun bhrathair an am do na fir  
teachd a làthair.
- a/ da 64. Is furas tein fhada in cois craoibhe. y/ adh a
- a/ 65. Is tiugh in brat a chuir du bailt. id/ a/ y/

(s) "Better a wee ingle to warm you, than a meikle fire to burn you."—ib. *Medio tutissimus ibis.*

(t) "Applied to a wedded pair that are blood relations.

Rather to those who have been married a second time &

*a pity to fill the pail to overflowing*

49. It were ~~vain to hold out the pail~~ to a person who would put nothing into it.

50. ~~All fares it with one who~~ holds out the hand of ~~distress to the~~ hen-hearted ~~friend~~ &

51. The ~~known~~ evil is preferable to the unknown evil. (u)

52. The little fire that warms is preferable to the large ~~fire~~ <sup>one</sup> that burns.

53. Many a thing drops from the man who often flits. (x)

54. The brave man's blow is easily known.

55. Cold is the intercourse of a second-affinity.

56. The third of wooing, is to <sup>rumor</sup> liken to ~~[i.e. a pair talked of as a likely match.]~~

57. Commencement is one-third of the <sup>work</sup> operation. (y)

58. What is left of theft is better than the remainder of mockery.

59. The eye of a friend is a good mirror. (z)

60. Ignorance is a heavy burden.

61. Oftimes has a man <sup>built a wall around</sup> ~~scarcely~~ ~~planted~~ a garden, ~~without reaping the produce~~

62. <sup>that never</sup> <sup>2d</sup> <sup>to</sup> swarthy ~~is~~ may do for ~~sallow~~ ~~most~~ <sup>work</sup> ~~grievous~~ <sup>grievous</sup> ~~women~~

63. Weak is the shoulder ~~of a man~~ without a brother; ~~at the time~~ when <sup>the</sup> men gather together ~~for amuse~~

64. It is easy to kindle a fire at the root of a tree.

65. The mantle is the thicker of being doubled.

(u) "And makes us rather bear those ills we have,  
"Than fly to others that we know not of?" - *Shakesp.*

(z) "Three removes are as bad as a fire," as Poor Richard says.

(y) "Well begun is half ended." *Dimidium facti qui bene habet.*

(z) "The best-mirror is an old friend." - *Ray's Prov.*

- a/ 66. Is ann as a bheagan a thig am mòran. (a)
- a/ 67. Is duilich duin' a lorgach tre abhainn. *adh/or'*
- a/ d/ 68. Is tric a bha claiheamh fad' an laimh gealtair.
- a/ 69. Is gann a ghaoth nach seòladh tu.
70. *Sunnsaich do d' sheamhathair brochan a dheana*  
~~Inridh breug gobhal.~~
- a/ 71. Is duilich camag a thoirt a darach, ann san fhaill-  
 ein ann d fhàs. *ey*
- a/ a/anf. 72. Is sleamh in leach dorus an tigh mhoir (b) a t a
- a/ g/ 73. Is trua h a bhandrach a phiob.
- a/ y/ 74. Is bòidheach it' an eon a thig an t-*ad* (c) *of ca*
- a/ o/d/ 75. Is fearr a thomhas fo sheach no mhill uile dh'aon e  
 bhéachd. (d)
- a/ ea/ 76. Is olc a chrag a thrèigis a h-eoin féin.
- a/ 77. Is olc do bheatha Chonain! (e) /
- a/ 78. Is maireg nach beathach a thruaghan.
- a/ 79. Is leig <sup>na</sup> ~~na~~ 's fheudar. (f) /
80. ~~Inridh am fear a bhios na eigin heart eiddidh a  
 nas fàidh le fear a chraic, ach 's e fear a chuidh  
 dheanamh. (g) chodhalt'~~
- a/ a/ 81. Is diù a cheird nach foghlmar. / u/

(a) *Les petits ruisseaux font les grand rivières.*

(b) "Ha' binks are sliddery." — Ramsay's Scott. Prov.

(c) "Far fowls have fair feathers." — Kelly's Scott. Prov.

(d) "Measure twice, cut once." — ib.

(e) See additional Notes.

(f) "Must is the word of a king." "Garwood is ill to grow." — Ramsay's Prov.

~~(g) A cloth engine, or loom, is an apt enough emblem for a  
 shift, or expedient, or last resource. "Hang him who has no  
 shift, and hang him that has too many." "He that has no~~

~~The same defect substituted. Beant a d' d' d' d'  
 for Beant-eigin, which made the sentence sense-  
 less, and rendered it ungrammatical.~~

little

66. It is from the ~~less~~ the greater is derived.
67. It is ~~not~~ <sup>difficult</sup> easy to follow a man's track through a river.
68. Oftimes has a long sword been ~~found~~ in the hand of a ~~coward~~ *coward*
69. Light would be the breeze that you could not ~~with~~ *with (h) waft you.*
70. A lie requires a prop. *Teach your grandmother how to make pottage*
71. It is ~~not~~ easy to straighten in the oak, the crook that grew in the sapling. *Differentials on*
72. Slippery is the threshold of the ~~great man's~~ *stone that is in the palace*
73. Poor ~~when~~ <sup>A wretched</sup> widow <sup>(i)</sup> is the bagpipe. *is*
74. The bird's feather is ~~fair~~ that comes ~~from~~ far. *is*
75. Better to measure short of seven, than destroy ~~all~~ *it* by one ~~[false]~~ *deliberately.* idea.
76. ~~Wretched~~ <sup>Bear</sup> is the rock ~~when~~ <sup>that</sup> its own ~~native~~ birds desert *is*
77. ~~Bad~~ <sup>Miserable</sup> is your ~~being~~ *life*, Conan!
78. Woe to him who will not maintain his own ~~poor~~ *wretched creature, piteful object*
79. Lazily works—“I must.” *See to a man's his friends, but the man's*
80. The man who is in a strait ~~must~~ *his heart is his foster brother.* make a cloth.
81. It is a bad profession that ~~one~~ *none will learn* may not teach.

slift,” says Kelly, “is not worth hanging, and he that has too many, may be hanged in time.”

(h) This proverbial sarcasm is applicable to parasites and trimmers, who avail themselves of those light airs that occasionally rise, and they trim their tiny skiff accordingly.

(i) “There is a sliddery stone at the hall-door.” “A sliddery stone,” says Kelly, “may make one fall; signifying the uncertainty of court favour, or the promises of great men.”—Scott. Prov. p. 305.

- a/ u/ 82. Is olc do'n lang 'nuair a dh'èigheas an sdiùrdair.
- a/ 83. Is tric a bha claidheamh math an droch thruaill.
- a/ 84. Is tric a bha sliochd na seilg air seachran. e/
- a/ dath/ 85. Is duilich triubhas a thoirt a thoin luim. (k) d/
- a/ a/ 86. Is mòr le doimeig a cuid abhras, is chan e mho-  
thaid, ach a dhorad. r/
- a/ a/ 87. Is fearr grìim caillich no taruing laoich. r/ n/
- a/ 88. Is fear an goile nach teo deoch. (l) thairch
- a/ d/ a/ ir/ 89. Is furas fuil a thoirt a cean carrach; is gall a  
thoirt air craos cam.
- a/ 8/ 90. Is fearr éirigh mòch no suidh an-moch. e/ a/
- a/ 91. Is meas an fhead no 'n èigh.
- a/ 92. Is fear an giomach no bhi gun fhead. (m) -taigh
- a/ e/ 93. Is faoilidh duin a chuid a thairgse, ged is fear è  
aige fhéin e.
- a/ 94. Is i 'n deathach a bhios a stigh thig a mach. a/
- a/ 95. Is tric a bha sonas air beal mòr. (n) ia/
- a/ a/ 96. Is fear làn an dùirn de cheird, nó làn an dùirn  
de dh'òr. (o) r/ 8

(k) "It is ill to tak' the breeks aff a bare a—se."—*Kelly's*  
*Scott. Prov.*

(l) "It is a cauld stomach that naething heats on."—*Ram-*  
*say's Scott. Prov.*

(m) See additional Notes.

(n) "Meikle mouth'd folk has ay hap to their meat."—  
*Ramsay's Scott. Prov.*

(o) "A handfu' of trade is worth a goupén of gowd."—*ib.*

*Woe to the ship**steersman sings out*82. The ship is in danger when the ~~pitcher~~ ~~is~~ ~~with~~ ~~vehemence~~

83. Oftimes has a good sword been in a bad scabbard.

84. Oftimes has the hunter-race been at fault.

85. It is not easy to take the ~~trigge~~ <sup>gait</sup> off a breech that is bare. (p)86. Formidable to the ~~ship~~ <sup>slaters</sup> seems her portion of ~~stuff~~ <sup>stuff</sup> — not its quantity, but the ~~trouble~~ <sup>trouble</sup> of spinning it.

87. A Colin's gripe is preferable to a Hero's pull.

88. Cold is the stomach that warms not ~~the~~ ~~heart~~.89. It is easy to draw blood from a ~~weak~~ <sup>a draught</sup> head; or tears from a ~~useful~~ <sup>scabby</sup> face.

90. Better to rise early than sit late. (q)

91. The whistle is worse than the ~~whistle~~ <sup>holla</sup>.92. Better a lobster than no ~~man~~ <sup>husband</sup>.93. ~~It is hardly~~ <sup>Generous is the man who offers his share</sup> hospitable for a man to offer a part of his fare, although ~~it~~ <sup>to</sup> would better ~~keep~~ <sup>have kept the</sup> it to himself.94. It is the reek that is within, the ~~house~~ <sup>that will come out</sup> which thence issues.95. Prosperity frequently befalls the large mouth. (r) <sup>is often lucky</sup>

96. Better is a handful of a handicraft than a handful of gold.

(p) *Quid quæso erripias nudo.* "It is very hard to shave an egg."—Ray's Prov.

(q) "Go to bed with the lamb, and rise with the lark." "One hour's sleep before midnight's worth two hours after."—Ray's Prov.

(r) The story of *muckle-mou'd Meg*, one of the daughters of Murray of Elibank, is well known.



a/ 97. Is cruaidh an cath as nach tig aon fhear.

a/ a/ 98. Is i 'n fhéighidín mhath a chlaoidheas an ansho-  
cair. (s)

a/ 99. Is e 'n suidh bocht a ní'n garadh beartach. e/ i/ a/

a/ 100. Is maireg do'n dúchas droch galar. d/

a/ 101. Is tric a chailleas fear na mór mhisnich. (t) d/

a/ 102. Is tric a fhuair "olc an airidh" car.

a/ 103. Is trom an cat ré shior ghiulan. i/ y

a/ 104. Is fearr an cù aritheas no 'n cù mheatha. 2/ 7/ d/

a/ 105. Is fearr fúneadh thána no bhi uile falamh. d/

a/ 106. Is samhach an obair dol a dholaidh.

a/ i/ 107. Is fearr uilleadh an meadhon an àtha, no bathadh  
uile.

a/ l/ 108. Is dona 'n fheile chuireas duine fein air an io-  
mairt.

a/ 109. Is ann de 'n aon chlò 'n cathdath.

a/ 110. Is cosmhail an t-ù ris an droich. n/ t/

a/ 111. Is fear cù luath no teangaidh labhar. d/

a/ e/ 112. Is luath fear doimeig air faire, ré la fuar earr-  
aich.

a/ d/ 113. Is fearr fuigheal fanaid, no fuigheal farmaid. a/

a/ 114. Is beag orm na bhíodh <sup>ann, — ceum</sup> air ais an t-seann  
duine, ach seo mar bu chéir a bhíth, ann  
mac a d'hol an ionad an t-athair

(s) "Patience with poverty, is all a poor man's remedy."—  
—Ray's Prov.

(t) "May the honest heart never feel distress."



97. Hard is the battle from whence a single man escapes not.

98. It is great patience that ~~amplifies~~ <sup>overcomes</sup> distress.

99. It is the ~~mean seat~~ <sup>mean seat in which you can be</sup> ~~how sitting~~ that makes the rich <sup>completely warmed</sup> ~~warming~~ <sup>[comfortable]</sup>.

100. ~~A bad disorder is a~~ <sup>man's</sup> ~~unavoidable~~ <sup>inherent</sup> inheritance.

101. Oftimes the man of high courage is lost.

102. Frequently has "~~the~~ <sup>the</sup> pity!" got a turn.

103. ~~The cat will seem heavy by~~ <sup>the cat is the</sup> ~~sheer carriage~~ <sup>by sheer carriage</sup>.

104. Better the dog that runs, than he ~~that~~ <sup>is</sup> decays. <sup>ing</sup>

105. Better a thin kneading than ~~to~~ <sup>complete</sup> want ~~[bread]~~ <sup>entirely</sup> ~~(x)~~.

106. Silent is the operation of ruin.

107. Better turn back than be drowned ~~in~~ <sup>in the middle of the ford</sup> ~~[crossing]~~ <sup>caliber</sup>.

108. Bad is that generosity which puts ~~him~~ <sup>the</sup> ~~in~~ <sup>in the</sup> a man <sup>to</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~same~~ <sup>same</sup> ~~home~~ <sup>home</sup> ~~made~~ <sup>made</sup> tartan.

109. It is of the same ~~home-made~~ <sup>the</sup> tartan <sup>to</sup> ~~as~~ <sup>as</sup> ~~the~~ <sup>the</sup> ~~same~~ <sup>same</sup> ~~home-made~~ <sup>home-made</sup> tartan.

110. The doll is like the dwarf.

111. Better a dog swift of foot, than loud of tongue.

112. ~~Swear~~ <sup>Swear</sup> the ~~son's~~ <sup>son's</sup> husband over the ~~upland~~ <sup>upland</sup>, on a ~~cold~~ <sup>cold</sup> ~~bleak~~ <sup>bleak</sup> ~~day~~ <sup>day</sup> in spring.

113. Better is a ~~relic~~ <sup>relic</sup> of ~~the~~ <sup>the</sup> ~~residue~~ <sup>residue</sup> than a ~~relic~~ <sup>relic</sup> of ~~envy~~ <sup>envy</sup>.

114. I like not the ~~backsliding~~ <sup>backsliding</sup> of an old man's ~~back~~ <sup>back</sup> step; but this is how it should be, — the son should step into the father's place (x)

(u) "Bannocks are better than no bread."—Kelly's Prov.

"Half a loaf is better than no bread."—Ray's Prov.

(o) "Gaming is fit only for those who have great estates, or those who have none."—Laconics.

\*/see note D.

- a/ f 115. Is beag orm na bhiodh ann, sruth b' Meannach<sup>idh</sup> na creachadair.
- a/ 116. Is mòr a deic ceann slàn.
- a/ n/ 117. Is mòr a dh'fhuilingeas cridhe ceart ma 'm bris t  
è. (y)
- a/ 118. Is fearr, fire faire! no, mo thruaigh!
- a/ ca/ 119. Is fearr cuid na ceò oidheche no / n oidheche fa  
dheire, adh
- a/ / 120. Is fada a bha thu, is luath a thàinig thu. / a
- a/ 121. Is tric a chinn cneadhach, is a dh'fhalbh an sod<sup>f</sup> a/  
arnach.
- a/ & 122. Is coma' leam fear fua<sup>u</sup>ndain, is é luath lab<sup>u</sup>trar. u/
- a/ i/ 123. Is leisg le leisgein dol a l<sup>a</sup>igh<sup>e</sup>, is seachd leise g<sup>a</sup>  
leis éirigh. (z)
- a/ 124. Is olc an fheoil air nach gabh salan; is meas a n<sup>y</sup>  
a/ choll<sup>a</sup>inn nach gabh guth comhairle. / &
- a/ 125. Is fearr deire math no droch thoiseach. adh/
- a/ 126. Is beag cuid an latha fhluich dheth. i/
- a/ 127. Is e 'n ceo geamhraidh a ni 'n cath<sup>a</sup>mh earrach. bh/
- a/ / 128. Is ann boidheach, is cha 'n ann daicheil. u/ /
- a/ 129. Is dan' a' theid duin' air a chuid féin.
- a/ 130. Is nach gabh comhairle, agus ghabhas d<sup>i</sup>  
gach comhairle.
- a/ 131. Is mairg air an tig na dh'fhuilingeas. &
- a/ 132. Is beag a ni nach deire san fhoghar. adh/ &

(y) "Meikle maun a gude heart thole."—Ramsay's Prov.

(z) "A morning sleep is worth a fold full of sheep, to a hunderon duderon daw, i. e. a dirty lazy drab."—Kelly's Scot. Prov. "Lubber's guise, loth to bed and loth to rise;" but "early to bed and early to rise, makes a man healthy, wealthy, and wise," as Poor Richard says.

~~\*Tùn, a skinny ruf; or fool; tùn, a visage neither the one  
nor the other, as in the saying, tùn a' fàilidh.~~

115. I like not the plunderer's flow of salutation.

116. Much may be said by an unhurt head.

117. Much will an upright heart bear ere it break.

118. Better "~~hey, hey!~~" than "~~wa is me!~~"

119. The first night's fare is better than the last night's entertainment.

120. You have been long ~~in coming~~ and you have come ~~quicker~~. *too soon* will

121. Oftimes the weak ~~is wounded~~ come through, while the vigorous drop ~~comely~~ slip away.

122. I care not for the ~~strange~~ *like* ~~comer~~ *lover* that ~~is too talkative~~ *and talks too fast*.

123. The sluggard is loth to go to bed, and sevenfold more loth to rise.

124. It is bad meat that ~~will~~ *can* not ~~take~~ *be* with salt; but *ad* the person ~~is worse~~ who will not take ~~advice~~ *warning*.

125. A good end is better than a bad beginning. (a)

126. Small is ~~its share~~ of the wet day. *Share of it*

127. It is the winter mist that makes the spring snow-drift. *Comely is — but not, stately.*

128. Rather pretty than handsome.

129. A man ~~enters~~ *boldly* into his own ~~affairs~~. (b) *sinny*

130. He is ~~an ass~~ *a rummy* that takes no advice, and a ~~fool~~ that *Pity him* takes every counsel.

131. It is weeful ~~on~~ *able* whom ~~never~~ *be* falls, all that ~~is~~ *he can* suffers.

132. Small is the matter that ~~proves~~ *is* not a hindrance in harvest.

(a) "All's well that ends well."

(b) "A man's ay crouse in his ain cause."—Ramsay's Scott. Prov.

- a/ 133. Is <sup>ias</sup> ~~g~~gaidh an droch ghil air cuairt. *g*  
 a/ t/ 134. Is trom dìthis air aon mhèis, /s gun bhi ac' ach aon ghléus. /  
 a/ 135. Is beo na h-eònan ged nach seobhaig. *o/*  
 a/ 136. Is treise tuath no tighearna.  
 a/ 137. Is fiamhach an t-suil a lotar.  
 a/ 138. Is luath am fear san tar an t-eagal.  
 a/ adh/ 139. Is fearr teiche math no droch fhuirsch. (c) ea/  
 a/ u/ 140. Is e fà m' m' biadh tu cìod e gheibh dh tu. (d) a/  
 a/ 141. Is coma' leam comun an oil.  
 a/ e 142. Is buidh le bocht ~~canbh~~ged nach bi e death-bruichd.  
 a/ 143. Is tom gach tulaich san t-samhra. *dh/*  
 a/ d 144. Is lòn an leac air nach gram thu. *a/ aich*  
 a/ 145. Is fearr mathair phocanach, no athair clainneach. *a*  
 a/ a/ 146. Is math am baile \* am figh/r biadh a chinn iarr-eidh. *a/*  
 a/ a/ 147. Is call caillich a-poc's gun tuille bhi aice. *i/ d*  
 a/ d 148. Is suarrach uisge teath a shire fadh chloicheo fhuair.

(c) "He that fights and runs away,  
 "May live to fight another day."

(d) This is a firmly-rooted maxim among the Scoto-Saxons, as well as the Scoto-Gael,—so do the Anglo-Saxons allege at least.

\* *Baile*, place of residence, farm-stead, hamlet, village. A *town* bears a similar signification among the Scoto-Saxons.—“The word *Bailiefe*,” says *Minsheu*, “came from *Bailiwick*,

- ~~The slothful servant is active abroad~~
133. Nimble is the slothful [bad] man servant on an excursion. *on one dish*
134. Two partaking of one dish is rather heavy, when there is but one course. *a single allowance*
135. The birds are alive though not hawks.
136. Stronger than the ~~bird~~ are the tenantry. *landlords*
137. The eye that is hurt is shy, ~~is~~ afraid of him. *&*
138. Speedy is the man ~~who comes in all right~~. *when seized with fear*
139. Better is a good retreat than a bad start. *4/*
140. Wherever you are, get what you can. *The reason why you would, is what you could get*
141. I care not for a drinking-club. (e)
142. The poor are ~~contented with~~ soup, though it be not well boiled. (f) *is thankful for*
143. Each ~~steep hill is a green~~ knoll in summer. (g) *very eminent is a*
144. Bare is the flat stone (slab) you ~~may~~ not take a hold of. *could*
145. Better a mother ~~bagged, loaded with bags~~ than a father sworded. (h) *father*
146. It is a good abode where food is obtained for the asking.
147. The ~~carlin's~~ loss of her bag is a loss, since it was her all. *ruination to the brone*
148. It is in vain to seek for warm water under a cold stone.

the place of the jurisdiction of a bailiff, or bailie." The root of this word is to be traced through most ancient and modern languages.

(e) The Gaël are *drinkers*, but by no means *drunkards*; and we never heard of a *Drinking-club* among the Grampians, or in the Hebrides.

(f) "Poor folks are glad of pottage."—*Ray's Prov.*

(g) "Thus up the mount, in airy vision wrapt,

"I stray, regardless whither."—*Thomson's Summer, 585.*

(h) "Better a *trigging* mother, than a *riding* father."—*Kelly's Prov.*

mo chorrag a ~~at a bhith~~

- a/ 149. Is co math dhomh gabhail do'n chloich. ~~do'n chloich~~
- a/ 150. Is beag a th'eadar do ghal's do ghàire. 7
- a/ e/ 151. Is tric a dhi<sup>noil</sup> ~~an ceannaich~~ a nì bu mhaith/ leis na mhàileid. 7
- a/ 152. Is ioma nì thig air an laogh, nach do shaoil a mathair.
- a/ a/ 153. Is beò duin' air bheagan, ach cha bheò e gun dad idir. (i)
- a/ d/ 154. Is duilich thoirt o laimh a cleachdadh eadh
- a/ 155. Is i 'n taois bhog a nì m mās rag. <sup>do bhith</sup>
- a/ a/ 156. Is olc a thig saor, sàr-bhuileach, gobha crith-la-mhach, agus leigh, tiom, chridheach. <sup>do a bhith</sup>
- a/ 157. Is meas an t-eagal no 'n cogadh.
- a/ 158. Is meas an t-sochair no mheirle. a/
- a/ 159. Is duilich ~~bu~~ glan a thoirt a tobhar salach. d
- a/ 160. Is buaire gach eian a ghaoth. adh/ sine/ 7
- a/ 161. Is mòr thugam, s beag agam. adh/
- a/ 162. Is duilich copan làn a ghiùlan. (k) 7
- a/ th/ 163. Is mò làn do shùil no làn do bhronn. (l) d.
- a/ u/ 164. Is leir do'n dall a bheal g' cam a shùil. ia/
- a/ a/ 165. Is searbh r'a dhiol, am fion is milse' re òl. ij

(i) "Man wants but little here below,  
"Nor wants that little long."—*Goldsmith.*

(k) "When the cup's full carry it even." "When you have arrived at power and wealth," says *Kelly*, "take care of insolence, power, and oppression."

(l) *Les yeux plus grands que la pance.*

149. Frequently does the pedlar depreciate what he would wish to have in his ~~wallet~~ pack. (m)
150. I might as well <sup>take my finger to</sup> attempt to ~~take~~ a stone with my ~~finger~~.
151. Little is there between your crying and laughing.
152. Many things befall the calf that his dam never thought of.
153. A man may live upon little, but he cannot live upon nothing ~~at all~~.
154. <sup>Difficult it is</sup> ~~It is not easy~~ to deprive the hand of its customary skill. <sup>o/ dough/ buttocks</sup>
155. Its the soft ~~dough~~ that makes the stiff ~~dough~~. (n)
156. It ill becomes a carpenter to be heavy-handed; a smith to be trembling-handed; or a physician to be ~~so~~ tender hearted.
157. Fear is worse than battle.
158. <sup>It is much better to ruin more than thievery</sup> The benefit is worse than the theft. (o)
159. It is not easy to take pure water from a foul ~~well~~.
160. <sup>All the elements are provoked by the wind</sup> Wind enrages [~~vexes~~] the storm. <sup>the wind is the</sup>
161. Much ~~I brought~~, <sup>to my</sup> and little I ~~have left~~ value it.
162. It is not easy to carry a full cup.
163. Your eyefull is ~~more~~ than your bellyfull. <sup>larger</sup>
164. The blind <sup>can perceive</sup> ~~man sees~~ [~~the way to~~] his mouth, though his eyes be sightless.
165. Sour in the reckoning is the wine that <sup>is</sup> ~~was~~ sweetest in the drinking.

(m) "Mony lack what they wad hae in their pack."—*Ramsay's* Scott. Prov.

"It is naught, it is naught, saith the buyer; but when he has gone his way, then he boasteth."—Proverbs, xx. 14.

(n) "Raw dawds make fat lads." "Spoken," says *Kelly*, "when we give a good piece of meat [bread] to a young boy."

(o) ~~"A receiver is worse than a thief."~~ S



- a/ 166. Is math an fhiacail a bhi roimh an teangaidh. *g/*  
 a/ d 167. Is tric a mheall-è-sheis, a neach a bhi tairis da. *the*  
 a/ 168. Is moch a dh'éir<sup>teas</sup> am fear a bheir an car as.  
 b/ 169. Is math a mhathair-cheil' a fhoid. (p) *m/ d*  
 a/ e/ t/ 170. Is treis dithis san bhal'-àtha, no fad o cheile. *i/ d*  
 a/ ' 171. Is duilich am fear nach bi na chadal a dhuisga. *dh/*  
 a/ 172. Is fiach air duine na gheallas è. *am/*  
 a/ a/ 173. Is dàn cù air do trach féin. (q) *d/*  
 a/ d 174. Is ioma long cho bhris a thainig gu tìr. *e/ ' /*  
 a/ 175. Is beadarach a nì onair. (r) */ / d*  
 a/ adh/ 176. Is fearr teachd an deire cuirm no'n toisich tuas-  
 aid (s) *e/*  
 a/ 177. Is fear sean fhiach no sean fholach. *d/*  
 a/ a/ 178. Is ann aig' duine féin is fearr tha fios, c'ait a'  
 bheil a bhroga ghoirteacha. *dh/*  
 a/ a/ 179. Is le duin' an grèim a shluigs è, ach cha leis an  
 grèim a chagnas è.  
 a/ 180. ~~Is fear don cleamhna.~~  
 a/ a/ e/ 181. Is feird gach cneadh a cneasnachadh ~~[a ramms-  
 cuicha]~~  
 a/ i a/ 182. Is e chuid taom d'n taigeis is teoith. (t) *e/ d*

(p) "A green turf is a good mother-in-law."—*Ramsay's* Scott. Prov.

(q) "Chien sur son fumier est hardi."—French Prov.

(r) "Honour and ease are seldom bedfellows."—*Ray's* Prov.

(s) "Better the end of a feast than the beginning of a fray."  
—*Kelly's* Prov.

(t) "The first fuff of a fat haggish is the warst." "If you wrestle with a fat man," says *Kelly*, "and sustain his first onset, he will soon be out of breath."



166. It is well that the tooth should be before the tongue. *his equal / his benefactor*
167. Often has ~~he~~ <sup>he</sup> deceived the person to whom he promised to be good. <sup>^</sup>
168. Early rises the man who outwits him.
169. The sod is a good mother-in-law.
170. Two together in ~~crossing~~ <sup>the ford</sup> are stronger <sup>when</sup> ~~than when apart.~~ <sup>than two that are distant from each other</sup>
171. The man who is not asleep is ill to wake.
172. It is ~~a debt incumbent~~ <sup>whatever a man promises is a debt upon him</sup> what a man promises. (u)
173. A dog is bold on his own dung-hill.
174. Many a ship as broken has come to land. (x)
175. Honour is ~~an indulged thing~~ <sup>to tender</sup> [i. e. delicately cherished]. <sup>^</sup>
176. Better come at the close of a banquet, than at the beginning of a brawl.
177. Better an old debt than an old ~~grudge~~. <sup>feud</sup>
178. It is best known to a man himself where his shoe hurts him. (y)
179. The mouthful a man swallows is his own, but not the morsel he chews.
180. ~~Gold is the friendless.~~ <sup>It is emulation that incites improvement</sup>
181. Every wound is the better of being probed.
182. The first squirt of the *haggis* is the hottest.

(u) There is a Welsh proverb to the same effect, "*Dyled ar bawb ei addaw*;" i. e. Every one's promise is a debt on him.

To tell the truth, to keep a secret, and to keep sacred a promise, are three things which ought strongly to be inculcated on infant minds.

(x) "As broken a ship has come to land."—*Ramsay's* Scott. Prov.

(y) "The wearer best knows where the shoe wrings him."  
—*Ray's* Prov.

- af 183. Is maireg a theid do'n traigh nuair <sup>bhios</sup> h'-eoin  
féin g'a treig, <sup>sinn</sup>
- af 184. Is ann air a mhuic-reamhar a théid an t-<sup>inn</sup>
- af <sup>if</sup> ion 185. Is tric a bha crac <sup>an</sup> an uain air a chle <sup>adh</sup> <sup>ch</sup>, <sup>co</sup>  
<sup>ion</sup> luath ra craic an na sean chaora, <sup>a-</sup> <sup>ch</sup>
- af <sup>a</sup> 186. Is <sup>fl</sup> <sup>sadh</sup> deadh ainm a chall no cho <sup>sta</sup> <sup>2</sup> <sup>nao</sup>
- af 187. Is geal gach cùmhant a thig am fad. <sup>nao</sup> <sup>adh</sup>
- af <sup>n</sup> 188. Is ionan aithreachas criúche Is a bhi cuir síol ma <sup>?</sup>  
<sup>l</sup> fheil-mart <sup>in</sup>. <sup>ain</sup>
- af <sup>2</sup> 189. Is ioma bò fhad a reamhar nach deach riann <sup>h</sup>  
~~air the~~ <sup>air the</sup> <sup>thair</sup> <sup>toothair</sup>
- af <sup>ia</sup> 190. Is <sup>sg</sup> <sup>aidh</sup> no, no madain. (a) <sup>in</sup> <sup>n</sup> <sup>l</sup>
- af 191. Is eigin dol-far am bí 'a flóid. <sup>m</sup> <sup>l</sup>
- af <sup>2</sup> <sup>m</sup> 192. Is uasal mac an <sup>fl</sup> <sup>uasail</sup>, an tìr na meirleach; 's  
<sup>cha</sup> <sup>g</sup> an <sup>fl</sup> <sup>uasail</sup>, mar bí è tréubhach. <sup>2</sup>
- af <sup>if</sup> 193. Is miann le trubhas a bhi-measg aodich; is mian  
<sup>2</sup> leam fein a bhi-measg mo dhaone. (b) <sup>if</sup>
- af <sup>h</sup> <sup>if</sup> 194. Is ann <sup>de</sup> laimh glan bu choir alt <sup>cha</sup> <sup>a</sup> <sup>adh</sup>
- af 195. Is coir sm <sup>ao</sup> <sup>ainteach</sup> <sup>adh</sup> air <sup>la</sup> h-uile-gnóthach an  
toiseach. (c)
- af <sup>ach</sup> 196. Is math bean an deadh-fhir, is fearr <sup>2</sup> <sup>la</sup> faotain  
math.
- af 197. Is ann air a dh'éirich a ghrian ~~in~~ <sup>2</sup>

- <sup>indicat</sup> (a) A newly married couple know the truth of this adage.
- (b) This saying of a Chief is highly characteristic of that paternal love for his Clan, which dignified valour in the patriarchal age of the Gaël: but what a lamentable change! *Honores mutant mores. O tempora! O mores!*
- (c) "Undertake deliberately; but having begun, persevere."

*Proe to him who*

183. 'Tis misery to go <sup>es</sup> to the sea-shore when ~~deserted~~ <sup>birds are deserting it</sup> 8  
 by its own ~~native~~ birds.
184. It is the fat sow that is ~~basted~~ <sup>battered</sup>.
185. The lamb skin ~~is~~ hung up as ~~off~~ as the ewe's. (d) *soon/sold/kin*
186. A good name is easier ~~sooner~~ lost than gained.
187. Fair is the bargain that comes ~~from~~ <sup>at the end</sup> far. (e) *line*
188. ~~Too late~~ [death bed] repentance is as if it were <sup>to sow corn at Martinmass.</sup>  
*soving*
189. Many a long fat cow was never tethered.
190. More willing <sup>"To"</sup> ~~at~~ night <sup>"d"</sup> than in the morning. <sup>" "</sup>
191. It is necessary to go to the turf [destined to cover one's grave.]
192. Gentle is the son of the gentleman <sup>amongst a</sup> ~~every~~ in the <sup>nation</sup> district of thieves; and the gentleman's son is not gentle, if he be not ~~deserous~~. (f) *valo/*
193. ~~As it is~~ the <sup>crowd desires</sup> ~~travellers~~ liking to be among raiment, <sup>and</sup> so it is my delight to be among my men. *own/*
194. It is with a clean hand that one ought to ~~salute~~ <sup>shake hands.</sup> *say grace*
195. It is proper to ponder ~~not~~ on every affair ~~then~~ <sup>at the beginning.</sup>
196. Good is the good man's wife; but it is better to ~~find~~ <sup>get her good</sup> than to ~~make~~ her so.
197. It is on him the sun hath arisen.

(d) "As soon gangs the lamb's skin to the market as the auld sheep's."—Ramsay's Scott. Prov.

(e) "Far fetch't and dear bought's good for ladies."—Ray's Prov.

(f) This proverbial sentence points at the requisite address and prowess of the higher classes among the Gaël of former times, when skill and dexterity in action were deemed paramount to all other attainments.

- a/ i/ i/ 198. Is cliùtich an onair no 'n t-òr. (g) ~~g~~  
 a/ 199. Is fuar an innis an carn.  
 a/ & a/ 200. Is f~~h~~asadh ~~scuita~~ ~~scapa~~ no tional. & & adh/ ~~adh/~~  
 a/ 201. Is fearr suidhe goirid no seasamh fada.  
 a/ g/ h/ 202. Is math a dh'imreadh an dàn a dheanadh an  
 eaf / t/ toisich, Is a liughadh fear-millidh th'aige. a/ /  
 a/ / 203. Is fad a chèile còmh ar dà shean-athair. bho / d/ ~~adh/~~  
 a/ / 204. Is tric a bha urraidh gun nì, Is nì gun urraidh ~~adh/~~  
 a/ 205. Is buaine dùchas no oilean.  
 a/ 206. Is beo duine 'n deigh a shàrach<sup>adh</sup> ach cha bheo è  
 / An déigh a nàrach<sup>adh</sup>  
 a/ ia/ 207. Is e 'm beul a dh'obas mu dheire. a/ adh/ ~~adh/~~  
 a/ a/ 208. Is leis a mheirlich mhath na cheills è, eaf/ eaf/ ~~adh/~~  
 / ach cha leis na ghaidcas e.  
 a/ 209. Is co domhain an t-àth is an linne. r/ g/ ~~adh/~~  
 a/ & 210. Is olc cuid a cheatharnaich r/ tha/sgaidh. (h) i/ & ~~adh/~~  
 a/ a/ 211. Is fad slìos na bliadhna.  
 a/ a/ 212. Is buaine bliadhna na nollaig. o  
 a/ m/ & 213. Is buain' a mbeangan a gheills no'n crann mòr a  
 / lùbas.  
 a/ i/ 214. Is trom ann allach an fhaois. & ~~adh/~~

(g) "Nothing is good but what is honourable."

"An honourable death," said Socrates, "is better than an inglorious life."

(h) "Kern," says Johnson, (an Irish word,) Irish foot soldier, and cites Spencer. *Cearnach* or *Caterin*, were well known in the Laign o' Buchan, Morayshire, where the Gaël were wont to foray, or to fetch the *Creach*.

198. Honour is more ~~renowned~~ <sup>onasty</sup> than gold [~~is~~ <sup>to be honoured</sup> ~~preci-~~  
~~ous~~] (i)
199. Cold is the ~~upland pasture~~ <sup>the cairn is a cold shelter</sup>.
200. To scatter is easier than to gather.
201. Better a short sitting than a long standing.
202. Well ought a poem to be made at first, since it hath many a spoiler. (k)
203. Far apart ~~were~~ <sup>are</sup> our grandfather's kine.
204. Ofttimes has a person been without ~~any thing~~ <sup>property</sup>, and ~~something~~ [~~property~~] ~~has oft been~~ without an ~~person~~ [~~to heir it~~] <sup>owner</sup>
205. Inborn gifts are more durable than instruction. (l)
206. A man may live after being harassed; but never after being disgraced.
207. It is the mouth that refuses at last.
208. To himself pertains all that the expert thief can ~~secret~~, <sup>but not all that is stolen by him</sup>
209. The ford is as deep as the pool.
210. The kern's share is difficult to lay by.
211. Long is the ~~length~~ [~~flank~~] of a year. *or or*
212. A year is more lasting than Christmas.
213. The twig that yields is more durable than the ~~tree~~ tree that bends.
214. Old age is a heavy burden.

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(i) "True honour," says Cicero, "is not derived from others, but originates only from ourselves."

(k) Namely, Repeaters and Hypercritics.

(l) Native genius is paramount to all the attainments of study. But, is this point incontestible?

- a/e/ 215. Is fearr oirleach d' dh-each, no tròidh de chapal. a/
- a/ 216. Is e mian<sup>n</sup> duine lochdaich càch uile bhi cò-  
 trachd.
- a/ 217. Is fearr a bhi bochd no bhi brògach. ia/
- a/ 218. Is furas<sup>da</sup> dol an cuid fir, ach 's e<sup>da</sup> chuis fuirich ann.
- a/ 219. Is lom an t-suil gun an ròsg.
- a/ 220. Is bochd an-ainnis lom~~ach~~. - rochd
- a/h/ 221. Is co math peighinn<sup>a</sup> chaomhna 's peighinn<sup>a</sup> cho-  
 (m) nach
- a/t/ 222. Is fearr altrom rann<sup>a</sup>, no altrom bliadhna. aikh/
- a/ 223. Is blàth anail na mathair. (n) &
- a/ 224. Is coimheach an tom ùire.
- a/e/ 225. Is olc a thig muc saill<sup>a</sup> air na sòbhraich<sup>a</sup> na coille. e/
- a/ 226. Is furas<sup>da</sup> duine gun nair' a bheathacha.
- a/n/ 227. Is furas fear fhaotain<sup>a</sup> d' iughinn<sup>a</sup> gun athair. o'n/
- a/ 228. Is trom géum bò air a h-anteol. / i/ &
- a/ 229. Is mairg a bhiodh<sup>a</sup> na chrann air doras duin'  
 eile.
- a/ 230. Is math a ghabh<sup>e</sup> tomhas mo choise.
- a/ 231. Is e do chuid chliu t-alladh. ia/
- h/ 232. Is olc an aoigh<sup>a</sup> 's mist<sup>a</sup> an tigh. t/ d/ e/

(m) "A penny hained is a penny gained."

(n) "The mother's breath is ay sweet."—*Kelly's Scott. Prov.*

There is a Lettish saying to the same purport, "*Mahtes rokhas allasch mihkstakas*; i. e. The mother's hand is always softest.

215. An inch of a horse is better than a foot of a mare.
216. It is the wish of the wicked ~~guilty~~ man that all <sup>should</sup> be imprecated, (o) *equally guilty*
217. Better to be poor than to be false.
218. It is easy to ~~take a~~ man's ~~part~~, but the matter is to maintain it. <sup>seize a</sup> <sup>portion</sup> <sup>a right</sup>
219. Naked is the eye without the eye-lash.
220. Poor [indeed] is the naked and utterly ~~destitute~~ <sup>[wretch]</sup> *pitiful destitution is bare nakedness.*
221. It is as well to save a penny as to gain a penny.
222. A quarter's ~~good~~ nursing is better than a year's ~~bad~~ nursing.
223. Warm is the mother's breath.
224. Strange ~~thought~~ is the earthy hillock.
225. Ill <sup>far</sup> ~~would~~ the fat sow ~~lie~~ on the primroses of the <sup>is easily fed</sup> wood. &
226. ~~It is easy to diet a barefaced man~~ <sup>(p)</sup>
227. A man ~~may obtain~~ easily <sup>found</sup> [the hand of] a fatherless maid.
228. ~~Down~~ heavy is the cow's low in a strange ~~land~~ <sup>land.</sup>
229. It is ~~wretched~~ <sup>reasonable</sup> to be ~~wounded~~ <sup>upon</sup> a bar <sup>at</sup> another man's door.
230. Well has he taken the measure of my foot.
231. ~~It is upon the first~~ <sup>thy first fame is thy reputation</sup> [favourable] report depends thy fame.
232. Bad is the guest that the house is the worse of.

(o) There is a Welch saying awfully expressive of the hopeless state of the desperately flagitious. "Ni eill Duw dda i ddi-raid;" i. e. Even God can do no good to the wicked.

(p) Parallel to this is a Lettish proverb, "Kas kaunu ne proht tas baddu ne mirst;" i. e. He that feels no shame feels no hunger,—i. e. a sycophant finds a good table somewhere.



- a/ 233. Is fearr peighinn an fhortain no'n rosad' Is <sup>o</sup>raig' <sup>1</sup>  
 eud. *ia/*  
 a/ 234. Is math gach ürchair troimh a chlär.  
 a/ 235. Is mòr a dh'fhaodar a dheanamh fuidh laimh,  
 deadh-dhuine.  
 a/ 2/ 236. Is brathair doim' chutach an' oig' *e. & h/ y &*  
 u/ 237. Is diom' fuan an tom is teine ris. (q) *h/ i/*  
 a/ 238. Is trom' allach gun iris. *e/*  
 a/n/ 239. Is <sup>o</sup>n cundas-ceart' dh'fhàgas càird' n' buidh-  
 each. (r)  
 a/ 240. Is leigh fear ath-chne' h. (s) *1 id/*  
 a/ 241. Is fearr guth no meidh.  
 u/ 242. Is minic a bha comhairle rìgh an ceann ama-  
 dain.  
 a/i/ 243. Is mathair fasguidh a nì'n i'ghean leasg. *7 &*  
 a/ea/ 244. Is duilich an coil' ch-duph a ghleidh, o'n fhraoch. *e*  
 a/ & 245. Is ole an obair là nach t'hoir duine gu cal,  
 air' chom' na h-oidhche. *ion/*  
 a/da/ 246. Is furas clach fhaodain gu' tilg air cù. *t/ n/ / ea*  
 a/ 247. Is fear an t-olc a' chluinntin no fhaicin. *n/ n/ n/*  
 a/ 248. Is eigin do'n fheumach a bhì falbhanach. *1 &*

(q) This alludes to the rapid kindling and speedy extinction of Muirburn.

(r) "Even reckoning keeps long friends."—Ray's Prov.

(s) "Every man is either a fool or a physician after thirty years of age."

"A good chirurgeon must have an eagle's eye, a lion's heart, and a lady's hand."—Ray's Prov. The three best physicians are, "DOCTOR MERRIMAN, DOCTOR QUIET, and DOCTOR DIET,—*Haec tria, mens laeta, requies, moderata dicta.*"



233. Fortune's penny is better than mischance<sup>ief</sup> and five hundred. (t)
234. Every shot is good that <sup>goes</sup> through the board, ~~it~~ hits the mark.
235. Much <sup>may</sup> ~~might~~ be done under the <sup>guidance</sup> hand ~~[auspice]~~ of a good man.
236. Youth is brother to madness.
237. A hillock on fire <sup>will last</sup> is not <sup>of</sup> long ~~contingence~~.
238. The burden is heavy that <sup>has no support</sup> is unsupported.
239. Correct reckoning leaves friends satisfied. (u) *hold it by*
240. <sup>A</sup> ~~The man wounded a second time is [his own]~~ <sup>is a surgeon when wounded a second time</sup> surgeon.
241. A word is better than a balance.
242. Frequently has counsel fit for a king been in a fool's head. (x)
243. It is <sup>a</sup> ~~the~~ willing mother that <sup>makes a</sup> ~~renders the~~ daughter indolent. (y)
244. It is <sup>difficult</sup> ~~not easy~~ to keep the black-cock from the heather.
245. It is a bad day's labour <sup>bring</sup> ~~[wages]~~ that will not <sup>put</sup> ~~put~~ <sup>a man to port at</sup> ~~over one~~ night.
246. It is <sup>easy</sup> to find a stone to throw at a dog. (z)
247. Better to hear of evil than to see it.
248. The needy must "keep moving" ~~[travelling]~~.

(t) "Hap and a halfpenny is world's gear enough."—*Kelly's* Scott. Prov.

(u) "Even reckoning maketh long friends,

"No reckoning maketh many friends."—Vide the Works of *John Heiwood*, London, 1598, 4to.

(x) *Saepe etiam olitor verba opportuna loquutus.*

(y) "An olight [nimble] mother makes a sweer [lazy] daughter."—*Kelly's* Prov.

(z) "Qui vent son chien trouve assez de baston."

- a/ 249. Is diomhan gach còis, air thìr gun eolas. a/ d/   
 a/ e/ 250. Is beag an deirc nach fearr no 'n éuradh. t/ /   
 a/ / 251. Is fearr a bhi ciùite no bhi cailte. w/ /   
 a/ / 252. Is duilich bòchuir air laogh, is a gaol air gamh-  
 ain. n/ :- ach cha 'n fheaird' i' /   
 a/ a/ 253. Is feird brà breacadh, gun briseadh. (a) t/   
 a/ 254. Is maireg a-ni droch cleachd. adh   
 a/ 255. Is e ath-philleadh na ceathairne 's mease.   
 a dh' /   
 a/ a/ 256. Is beag a ghearainn sinn ge mòr quiligeas sinn.   
 a/ i/ a/ 257. Is binn gach tian na dhoire fhein. d/ /   
 a/ 258. Is gearr gach reachd, ach riaghailt Dhè.   
 a/ 259. Is maireg a chuireadh uile dhoigh an aon duine  
 cha deo na chrè. /   
 a/ / 260. Is fad an éigh Loch, is cobhair o chlan O'  
 Duibhne.   
 a/ / 261. Is suarfach an cairdeas a dh'fheumas a cheanach  
 tric.   
 a/ a/ 262. Is i 'n dias is trime is chromas a chann. a/   
 a/ d/ 263. Is tearc teangadh mhìn ghath air cùl. gun /   
 a/ / 264. Is math an oidhche gleidheas crobh is caorach. /   
 a/ d/ 265. Is buan meachd ann na folachd. i/   
 a/ i/ a/ 266. Is cruaidh an leanabh a bhrogadh, gun chomas  
 da ghearan.   
 a/ / 267. Is baigheil duine ris an anam. ealaidg   
 a/ 268. Is math an ~~im~~ a chlach, gus an ruigear i.

(a) A quern, or hand-mill, is of high antiquity over the whole habitable globe. When water-mills were introduced into the territory of our Gaël, the querns were ordered by the land-owners to be broken in pieces. Hence the adage, and its allusion.

† Is math an bnaobail an oidhche

249. <sup>Every is idiosyncrasy</sup> Tardy is the foot on a <sup>side</sup> territory unknown.
250. Small is the alms that is better than ~~none~~, a refusal <sup>wounded</sup>
251. Better ~~to~~ be assured than to suffer loss. <sup>be lost</sup>
252. It is not easy to cause a cow that is fond of a yearling <sup>stirk</sup> take with a calf. & &
253. A quern is the better of being picked without breaking it.
254. <sup>Pity</sup> It is wretched to indulge in a bad habit. (c)
255. It is the second coming of the ~~fern~~ <sup>bandit</sup> [thief] that is the worst.
256. ~~We~~ complain ~~but~~ little, though much we suffer.
257. Every bird is melodious in its own grove.
258. Brief is every decree but the ordinance of God.
259. ~~A~~ distant is ~~Lochawe~~ <sup>the</sup> for a cry, <sup>from dothawe</sup> [to be heard], and ~~so~~ far is aid from Clan Duina. \*
260. <sup>261</sup> Worthless is the friendship that must be repeatedly purchased. <sup>one's sole hope / any</sup>
261. <sup>259</sup> It were sad to place ~~every~~ confidence in ~~eye~~ man breathing.
262. It is the heaviest ear of corn that lowest bends its head.
263. <sup>Seldom is</sup> It rarely happens that a smooth tongue ~~is~~ without a sting at its root.
264. <sup>It is a good night that preserves both, cattle,</sup> The night is good; it keeps [preserves in a state of security] ~~kin~~ and sheep.
265. Durable is a feud's ~~red~~. <sup>predilection</sup>
266. It is hard to soothe a child that cannot tell its ailment.
267. <sup>Tender is a man of his life</sup> Humane is a man unto the soul.
268. Good as a chopping-block is the stone till it be reached.

(c) "A bad custom is like a good cake, better broken than kept." Ray's Prov.

\* See additional Notes.

- a/ a/ 269. Is fearr deathach an fhraoich no gaoth an reota.  
 a/ a/ 270. Is fearr aon tigh air a nighe no dha-dheug air a  
 an/ sguabadh.  
 a/ b/ 271. Is coir ni a thasgadh fa chomair na coise goirte.  
 a/ n/ 272. Is farsaing beal a bhothain. ia/ ~~ia/~~  
 a/ a/ 273. Is fearr fresdalach no gabhadh.  
 a/ d/ 274. Is iomad mutha thig air an oidhche fhada gheamh-  
 raidh.  
 a/ a/ 275. Is ann an uair is gainne 'm biadh is coir a roinn.  
 a/ 276. Is mairg a rachadh air a bhannaig is a theann-  
 shath aige fein.  
 a/ 277. Is ioma cron a bhios air duine bochd. (c)  
 a/ e/ 278. Is e 'n suidh docharach <sup>'san/</sup> tigh òsd' is fearr. a/ e/  
 a/ e/ i/ 279. Is bigid / sud, 's bigid / sud, mar thuir an drea-  
 d/ u/ e/ thainn 'n'ar thug / làn a guib as a mhuir. (d) h/ i/  
 a/ 280. Is olc a n'abhi falamh. (e) / /  
 a/ 281. Is righ an cam am measg nan dall. / /  
 a/ 282. Is buidheach Dia do'n fhìrin. n/ /  
 a/ a/ 283. Is fearr coimhearsnach am fògas n' brathair fad'  
 o laimh.  
 a/ 284. Is math an tom air am bi sealbh.

(c) *Pauper ubique jacet.*

(d) "All things help, quoth the Wren, when she p—ed in the sea."—*Kelly's* Scott. Prov.

(e) "Poverty is a great evil. Poverty is the worst guard for chastity. Poverty is the mother of health. Poverty is a good, hated by all men."—Vide the *Manual of Wisdom*, Lond. 1804.

269. Better is the smoke of the heather than the frost-wind.
270. Better one house ~~well~~ washed, than a dozen ~~it~~ swept. *Swept*
271. It is proper to lay by something for a sore foot. (f)
272. Wide is the door of a ~~holly, i. e. small hut.~~ (g)
273. Better <sup>is "to eat on"</sup> to be provident than to endanger ~~one's self~~. *"At all hazards"*
274. Many a change takes place during the long winter night. *that most*
275. It is when food is scarce, it is proper to apportion it.
276. ~~It is wretched in him to beg a Christmas cake,~~ *miserable is he who begs his* when he has abundance of his own.
277. The poor man has many faults.
278. The ~~wrongful~~ uneasy <sup>rest</sup> seat in the ale-house is the best.
279. "It is the less for that, it is the less for that," said the Wren, when she sipp'd her bill-full from the sea. (6)
280. It is an evil thing to be without ~~substance.~~ *anything*
281. The blind of an eye is a king among the blind.
282. God is satisfied with truth. *present*
283. Better is a ~~near~~ neighbour <sup>^</sup> than a brother far from hand.
284. It is a goodly hillock on which ~~cattle are~~ *there is property*

(f) "Keep something for the sore foot."—*Kelly's* Scott. Prov.

(g) "A wee house has a wide throat." "Spoken," observes *Kelly*, "to deter people from marriage; because a family, tho' never so small, will require something to support it."—But 'God hath often a great share in a small house.'—*Ray's* Prov.

- a/ 285. Is minic a bha droch laogh aig deadh mhart.  
 a/ 286. Is fuar leabaidh gun choi-leapaich. *o/ h/ o*  
 b/ & d/ 287. Is ioma deagh gnìomh a dheanas, mar bhiodh  
 a dholaidh.  
 a/ ia/ 288. Is faide t-fhacail na t-fheasag. *o/ ia/*  
 a/ 289. Is fearr bò na bà; is fearr duine na daoine. *as/*  
 a/ e/ 290. Is 'n' Aoine bhagarach a ni'n' Satharna d'arach. *ia*  
 a/ 291. Is òg an Nollaig a chuid oidhche. *ia/*  
 a/ 292. Is ann a tha 'n cairdeas mar chumar e. *y/*  
 a/ 293. Is luath 's mall comhairle 'n duine. *ias/*  
 a/ ia/ 294. Is ole a chith fhearna nach toir bliadna do'n  
 ursainn. (*h*)  
 a/ 295. Is fuar gaoth nan coimheach. *h/ o*  
 a/ 296. Is searbh clàrsair an aon-phuirt. *a/*  
 a/ 297. Is coma leis an t-saoghal c'ait an tuit e. *'/ h/*  
 a/ 298. Is tric a thainig trod mòr a aobhar beag. *h/*  
 a/ 299. Is beò duine ged nach sàthach. *h/ i/*  
 a/ 300. Is tric a bha beag treubhach.  
 a/ 301. Is tric a bha mòr mi-sheachar. *d/*  
 a/ 302. Is tric a bha beag, beag an toirt.  
 a/ de/ 303. Is mòr a rinn thu dheire air chò bheag do bhrod.  
 a/ 304. Is baileach a thilg thu clach oirn.  
 a/ 305. Is mithich a bhi boga nan gad. (*k*)

(*h*) "It's a bad stake that will not stand one year in the hedge."—*Ray's Prov.*

The Welch proverb runs, "*Adwrgawg cae dryg-amaeth, A bad farmer's hedge is full of gaps.*"

(*i*) *i. e.* A north-east wind, alluding, probably, to the Scandinavian strangers, or Norwegian invaders.

(*k*) *i. e.* It is time to prepare for departure.

285. Ofttimes has a good cow had a bad calf. (l)
286. Cold is ~~no~~ bed without a bed-fellow.
287. Many a good deed ~~might~~ <sup>to and</sup> be done, were it not for  
the ~~damage~~ [danger]. *mishap.*
288. Your teeth are longer than your beard.
289. Better is a ~~good~~ cow than kine; and better is  
a ~~good~~ man than men.
290. A threatening Friday makes a rainy Saturday.
291. Christmas ~~is~~ <sup>is</sup> young the first night.
292. Friendship is, as it is ~~preserved~~. *practised*
293. Swift and slow is man's counsel.
294. It is a wretched ~~tree~~ <sup>species of</sup> of alder ~~that~~ that hangs  
not on the ~~tree~~ <sup>down</sup> post one year.
295. Cold is the wind of strangers.
296. Disgracing <sup>agrecably</sup> [bitter] is the single-tune ~~[one-part]~~  
*harper.*
297. ~~The world~~ <sup>ten, pressed</sup> ~~[wealth]~~ regard ~~not~~ where ~~it~~ falls. *they* & &
298. High words have oft arisen from a small mat-  
ter. (m)
299. A man may live, though he be not satiated.
300. Ofttimes hath the little ~~[man]~~ <sup>small men have often been</sup> proved powerful <sup>and voracious</sup>.
301. The big ~~[man]~~ <sup>giants are often</sup> is ofttimes needless ~~[regardless]~~.
302. Oft has the little ~~[man]~~ been of small account.
303. You ~~have~~ <sup>took</sup> had much refuse from your best  
~~rain~~ <sup>(n) such a small quantity of top</sup>
304. You ~~have~~ <sup>completely</sup> thrown a stone at us ~~with care~~ &
305. It is time to steep the withes. *y*

(l) The converse of this saying is, "An ill cow may have a good calf." "Bad people," observes Kelly, "may have good children, and good, bad."

(m) "A small spark breeds meikle wark."

(n) Applied to a person who is lavish in the commendation of a favourite.

- a/ 306. Is ioma tè chuir càl na dhiosg.  
 a/ 307. Is duine gach oirleach dheth.  
 a/ an/ 308. Is ann ~~am~~ a ~~dhig~~ cruadail a dh'aithnichear  
 na càird'n. / ea/  
 i/ 309. Ionnlaidh burn salach lamhan. & &  
 a/ 310. Is ~~ionnlaidh~~ fuil na burn. / / tìuighe/  
 a/ 311. Is ioma mìr a thug thu do n' bheal a mhol thu.  
 a/ 312. Is mairg a chuireadh an toiseach a lping thu. o  
 a/ 313. Is ann ort a chaidh uisg nan uibhdon. e/ g/ ea/  
 a/ 314. Is duine dona' gun fhèum, a chuireadh cuir orm  
 féin. Is caithe. (o) amh/  
 a/ 315. Is soirich fear fearann, is sona' fear ceirde. i/ s/ o/  
 a/ & 316. Is math a' còcair an t-ocras. (p) n/ / / a/  
 r/ 317. Is fear an cù ni mìodal ruit, na'n cù ghearas tu. r/  
 a/ / 318. Is 'eigin ghabhail le each mall o nach f'fhaighir / &  
 na' s' f'fhearr. &  
 a/ 319. Is meamnach gach moch-thraitheach. (q)  
 a/ 320. Is balbh each sion ach / ghaothar. sion...  
 a/ 321. Is sgeul eile sin. ia/  
 a/ r/ 322. Is fear a bhiadhadh na ionnsachadh.  
 a/ ea/ 323. Is mairg a dh'àraich / dh a laogh gu m'illeach / s /  
 an galar guineach na dhéigh.  
 a/ n/ 324. Is mian le amadan imrich. (r) e/

(o) "Bid me to the roast, and beat me with the spit. Spoken (says Kelly,) when we are invited to our cost."

(p) See additional Notes.

(q) ——— "He to his labour hies  
 Gladsome, intent on somewhat that may ease  
 Unhealthy mortals."—Phillips' CYDER, a Poem.

(r) "Fools are fain of flitting, and wise men of sitting."—  
 Kelly's Scott. Prov.



306. <sup>a</sup> Many a she has put kail in his ~~egg~~ <sup>dish</sup>.
307. He is a man every inch of him.
308. It is in time of hardship that friends are best known.
309. Foul water will wash hands.
310. Blood is thicker than water. (s)
311. Many a morsel you have put into the mouth that <sup>praised you.</sup>
312. ~~It were misery to~~ <sup>it were misery to</sup> place you on the fore-deck.
313. It was on you the egg-water was spilt. (t)
314. He is a worthless fellow who invites me, and <sup>allows one to pass my references</sup> ~~makes me spend too, [i. e. pay the reckoning.]~~
315. The landholder is well at ease; and the craftsman ~~is~~ happy.
316. Hunger is a good cook.
317. Better is the dog that fawns upon you, than the dog that bites you. (u)
318. The slow horse must needs be taken, when a better cannot be ~~had.~~ <sup>got</sup>
319. <sup>Dumb</sup> Cheerful is the early riser.
320. ~~Still~~ is every weather but the windy.
321. That's another story. <sup>if</sup>
32. He is better fed than bred.
323. It were wrong to rear a calf ~~to plumpness,~~ <sup>long</sup> that keen malady pursues.
324. Flitting is a fool's delight.

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(s) "Blood's thicker than water."—*Ramsay's* Scott. Prov.

(t) This is thought ominous, or rather deleterious, and is applied to one seized suddenly with sickness.

(u) "Better to have a dog fawn on you than bite you."—*Ray's* Prov.

- a/ a/ 325. Is laidir a théid, is an fhann a thig. a/  
 a/ a/ 326. Is fad lamb an fheumaich. //  
 a/ / 327. Is laidir an lag an uchd treoir. & /  
 a/ 328. Is minic a thainig comhairle ghlic a' ceann ama-  
 dain.  
 a/ 329. Is tric leis an droch-sgeal a bhi fíor. ia/  
 a/ / 330. Is fearr cù beò na leòghan marbh. (x) o/ g/  
 a/ & 331. Is beag cadar a' coir is n dochair. h/ / a/  
 a/ & 332. Is olc an teanga is luath na'n teine. (y) a/ e/  
 a/ / 333. Is brathair do'n mhàid am meirleach. adh/ a/  
 a/ & 334. Is ni air leth ceath ~~meirleach~~ doirte. /  
 a/ & 335. Is fearr a chlach na bhi gun mhathach ~~meirleach~~. a/  
 a/ 336. Is brathair do'n diosg an tuarn ~~meirleach~~. i/ /  
 a/ / 337. Is fear an toit na ghaoth a tuath. o/ t/ /  
 a/ & 338. Is i bhò fhein is luaidh ~~meirleach~~ bheathaicheas a' /  
 laogh.  
 a/ / 339. Is fearr a chlach gharbh d'an gabhar rud-cigin,  
 na chlach mhìn do nach gabhar dad idir.  
 a/ & 340. Is è leanabh féin luaidh, bhaist an lagart. (z) t/  
 a/ 341. Is coir comhairle fir an taith, aghabhail. g/ e/ /  
 a/ du/ 342. Is furas fuine dheanaigh na min. (u) d/ /  
 a/ c/ 343. Is hear cruach na breacagan. /  
 a/ / 344. Is mine min na gran, is mine mnà na fir. / th/

(x) Eccles. chap. ix. ver. 4.

(y) "Your tongue goes like a lamb's tail."—*Kelly's Prov.*  
*Lingua praecurrit menti.*

(z) "The priest christens his own bairn first." An apology  
 (says *Kelly*,) for serving ourselves before our neighbours.

(a) "It is good baking beside meal." That is, (observes  
*Kelly*,) People may do well enough, when they have some to  
 uphold and supply them.

325. It is the strong that go, and the feeble that come.

326. Long is the arm of the needy.

327. Strong is the feeble in the bosom of might.

328. Many a time hath wise counsel come from the  
~~mouth~~ <sup>(head)</sup> of a fool. *S*

329. Bad news is too frequently true.

330. A living dog is better than a dead lion.

331. Small is the difference between right and wrong.

332. It is an evil tongue that is faster than fire.

333. The thief is brother to the mastiff.

334. Spilt cream is a thing apart.

335. Better is ~~even~~ a stone than no manure. *(b)*

336. The turner is brother to the dish.

337. Better is vapour than the north wind.

338. It is the cow herself that soonest feeds her calf.

339. Better the ~~rough~~ <sup>rough</sup> stone off which something may  
 be taken, than the smooth stone that yields no-  
 thing at all. *(c)*

340. It is his own infant the priest baptizes first.

341. It is right to take the goodman's counsel.

342. It is easy to bake <sup>with</sup> ~~with~~ meal <sup>at hand</sup>. *S*

343. A stack <sup>can</sup> ~~may~~ be eaten in cakes.

344. Meal is <sup>rather</sup> ~~smaller~~ than grain; women are <sup>rather</sup> ~~smaller~~  
 than men.

*(b)* Instances have been known of stones being gathered from off a field to its detriment. That heat and moisture, occasioned by stones, prove favourable to vegetation, is a fact very generally known.

*(c)* This alludes to the CORCQR and CROTAL, or *lichen tartareus* and *lichen omphalodes*, which the Gaël gather from off the fragments of fallen rocks. These lichens are much used in the art of dyeing their tartans.

- a/ dh/ 345. Is ioma caochla<sup>h</sup> thig air an t-saoghal f<sup>h</sup> cheann<sup>h</sup>  
 bliadhna. <sup>o'</sup>  
 a/ ia/ 346. Is mairg ~~s~~ mathair do mhac <sup>h</sup> bao 'nuair is a  
 Diardaoin a Bealtuinn. <sup>h/</sup>  
 a/ 347. Is laidir tathunn coin <sup>h</sup> Is ca<sup>h</sup> na bhroinn. <sup>u/ th/</sup>  
 a/ r/ a/ 348. Is fear<sup>h</sup> sneachd<sup>h</sup> ~~s~~ Ch<sup>h</sup> c<sup>h</sup>ite<sup>h</sup> in n<sup>h</sup> bh<sup>h</sup> gun uisg<sup>h</sup> <sup>h/</sup>  
 c/ 349. ~~The~~ na cait fuigh<sup>h</sup> nan caolan. <sup>ca/</sup>  
 a/ n/ 350. Is fear<sup>h</sup> a ~~bhi~~ t<sup>h</sup>amh<sup>h</sup> na obair a nasgai. <sup>o' m/</sup>  
 a/ g/ 351. Is fear<sup>h</sup> an t-~~adh~~ na moch-~~éirigh~~. <sup>o' h/ g/</sup>  
 b/ o/ 352. Is fear<sup>h</sup> a bhi sonad<sup>h</sup> na crion<sup>h</sup>ta. <sup>h/</sup>  
 a/ t/ 353. Is fear<sup>h</sup> aon ghliocas ceannaich<sup>h</sup> na dithis<sup>h</sup> a  
 nasgai.  
 a/ dh/ 354. Is fear<sup>h</sup> luba na bris<sup>h</sup>adh. (d) <sup>o' t/</sup>  
 a/ & 355. Is fear<sup>h</sup> an r<sup>h</sup>ath so far am b<sup>h</sup>heil è, na ~~s~~ad far an  
 robh è.  
 a/ & 356. Is fear<sup>h</sup> fuigheal<sup>h</sup> na uireas<sup>h</sup> ~~h~~ <sup>o' un/ h/</sup>  
 a/ 357. Is fear<sup>h</sup> diol farmaid, na diol truaighe.  
 a/ & 358. Is fear<sup>h</sup> a bhi an aonar na'n droch cuideachd. <sup>o'</sup>  
 a/ i/ 359. Is fear<sup>h</sup> a bhi le<sup>h</sup>sg gu ceannach, na righinn gu  
 paigh<sup>h</sup> <sup>ca/ h/</sup>

(d) "Better bow than break." Better (remarks Kelly,) give way to the present torrent, than by obstinately withstanding or opposing it, ruin ourselves. This chimes well with, "Juck, and let a jaw gae o'er you;" that is, (quoth our commentator,) prudently yield to a present torrent."

"Better bow than breake, it is truly spoken :

"Bow'd wands serve for somewhat, so do not brokeu."

Heywood's Epigr. on Prov.

345. Many a change happens in the world in the course of a year.
346. Woe to the mother of ~~a wizard's~~ <sup>O' Baa, II</sup> son when Bel-  
tein falls on a Thursday.
347. Loud ~~is the dog's bark~~ <sup>bark the dog when his 13 are in his belly</sup> when his belly is full.
348. Better to have snow in May than to be without rain. (e)
349. Cats will eat the refuse of tripe. (f)
350. Better be idle than labour for nought. (g)
351. ~~Prosperity~~ <sup>luck</sup> is better than early rising. (h)
352. Better be ~~blessed~~ <sup>fortunate</sup> than ~~prudent~~ <sup>penurious</sup>.
353. Better one ~~precept~~ <sup>precept</sup> ~~[wisdom]~~ <sup>wisdom</sup> bought, than two for nought. (i)
354. Better bend than break.
355. Better this good luck where it is, than yonder where it was.
356. Better a remnant than want. <sup>covetousness</sup>
357. Better the recompence ~~of~~ <sup>of</sup> ~~envy~~ <sup>envy</sup>, than the wages of woe.
358. Better to be alone than in bad company.
359. Better ~~to~~ <sup>to</sup> be ~~slow~~ <sup>slow</sup> in buying, than tardy ~~[rough]~~ <sup>[rough]</sup> in paying.

(e) The English proverbial observation is, "A May flood never did good;" and again, "A cold May and a windy, makes a full barn and a findy."—*Ray's Prov.*

(f) "Hungry dogs will eat dirty puddings."—ib.

(g) "Better be idle than ill occupied."—*Kelly's Prov.*

(h) "Better be sonsie [lucky] as soon up."—ib.

(i) "Wit is never good, till it be bought :

Thy wit is dearer bought, and yet stark nought."—

*Heywood's Epigrams upon Proverbs, Lond. 1598, 4to.*

- a/ fa/ 360. Is' isa' cumail na tarhina. (k) a/ n/   
 a/ y/ 361. Is leòir luathas na h-earba gun na coim a chuir ri.   
 a/ a/ 362. Is ann mu'n seach thogair an Dùn. (l) d/ /   
 a/ 363. Is aimhleasach gach nochd.   
 a/ o/ 364. Is gorm na cnic an fad uain. ias/ a/ n/   
 a/ 365. Is trom an ioram, /s an t-iomra. / d/ h/   
 a/ o/ 366. Is fearr aon taisgeach na seachd teagraidh. (m)   
 d/ y/ 367. Is fad an dàil o'n oidheirp. /   
 d/ 368. Is fearr buille na iomraidh. / a/ / no iomra   
 a/ 369. Is minic a thog fear rogha, diù.   
 a/ u/ 370. Is dailich rogha a thoirt a diù. / / &   
 a/ y/ 371. Is furasda a chuir a mach duine gun an teach aige   
 fein. (n)   
 an 372. Iall fada leathar chaich. (o) d/ / fir eile/   
 a/ 373. Is òlc an t-anacharaid an Rìgh. /   
 a/ 374. Is goirt a bhuailear an leanabh nach faoid a   
 ghearán.   
 a/ & 375. Is i 'n inghean pasgaidh a ni mhathair lesg. if i,

(k) "Better hold by a hair as draw by a tether." "Better have a thing," observes *Kelly*, "in present possession, than have never so good a title to it."

(l) "Rome was not built in one day, that is well known, "Nor in one day will it be overthrown."—*Heywood's* Epigr. on Prov.

(m) "*E meglio aver hoggi un uovo che dimani una gallina.* Better have an egg to-day, than a hen to-morrow."

(n) Well does this saying apply to many of the new proprietors of the territory of our Gaël!

(o) "*Ex alieno tergore, lata secare lora.* To cut large thongs out of another man's leather."

361. It is easier to hold than to draw.
362. The roe's speed ~~[in fight]~~ is sufficient without ~~hounding her.~~ *setting the dogs at her*
363. It is gradually that the ~~Dun castle~~ <sup>on a</sup> is built.
364. Hurtful is every nakedness.
365. Green are the hillocks that are far distant. *from us*  
*it to sing a*
366. Heavy ~~[and]~~ is ~~the~~ sea-song and ~~the~~ rowing. *(p) also*
367. Better is one ~~treasure~~ <sup>facture</sup> than seven provisions. ~~from it.~~ *doubtful*
368. Long is the delay from the attempt.
369. ~~A bold~~ <sup>Better</sup> stroke is better than ~~[mere]~~ report. *ed*
370. ~~Sometimes~~ <sup>He who has his choice</sup> a man chooses the worst for the best. *(q)*
371. It is difficult to ~~make~~ <sup>choose</sup> the best of the worst. *from*
372. It is easy to ~~dispossess~~ <sup>strip</sup> a man of ~~a~~ <sup>out</sup> house that is ~~not his own.~~ *who has not a house of his own.*
373. ~~A~~ long thong off another's leather.
374. The king is a bad *anti*-friend.
375. The child is ~~severely~~ <sup>or</sup> beat who ~~may~~ <sup>dare</sup> not complain. *(r)*
376. It is the willing daughter that makes the lazy mother *(s)*

~~(p) The ioran, or boat-song, here alluded to, must be of a wailing cast, corresponding to the double stroke of the oar, when, most likely, the corpse of a Chief was conveyed to Iona, (the ancient place of interment on that sacred island), whence the Gael and Scandinavians, Scoto and Anglo Saxons, received the light of the Gospel.—Vide Bede's Eccl. Hist.~~

*(q)* "The best is behind, the worst is before :

Between both, beware drift to the worst shore.

The worst is behinde, but the way is not rough :

The worst will get before againe, time enough."

*Heywood's Epigr. on Prov.*

*(r)* "It is a sair dung bairn that mayna greet."—*Ramsay's* Scott. Prov.

*(s)* This is the converse of "A willing mother," &c.

- af 377. Is math an saoghal so ma mhairis e.  
 af 378. Is math a chùirt am faidhar ni ~~ni~~ iarraidh. g/e/1  
 af 379. Is minic a bha rath air mall-thriallaire.  
 af 380. Is lom an tràigh air an cunntar na faochagan. n/.  
 af 381. Is fearr geall cailltich na tabhairt Rìgh. &  
 af tha 382. Is mò do mhol na dh' shiol. o/o/  
 383. Is leisgeach an lann gun treabhachd  
 Is leisgeach an lann gun treabhachd

## L.

- af 1. Leigheadh a chòir am beal an anarhain. ia/8  
 2. Lamhan leinibh agus goile seann duine.  
 o/ 3. Linnar long le shligin. & ea/1  
 dh/ 4. Leig an t'-earbal leis a chraicgan. y ion/1  
 o/a/ 5. Leum an gara far an isl' e. (t) y  
 & 6. Linnar bearn mhor de chlacha beag. y a/1  
 7. Leanaidh bliadhnach ris na bràghan. ~~y a/1~~  
 8. Leisgeach an lann gun treabhachd.  
 ea/ 9. Leighs air leth a losgath. d/  
 y/d/ 10. Leann duibh air mo chridhe. (u)  
 11. Leig tromh na mearaibh è. & ia/1  
 af 12. Ludh an spioraid, dol timchiol na drochaid. ,  
 af 13. Leigh e fad air taobh tighe duin' eile. a/  
 14. Laigh leis an t-suil, is falbh leis a ghùn.

(t) "Every body lousps o'er the dyke where it is laigest."—  
 Kelly's Scott. Prov.

(u) Alluding to dejection of mind.



377. It is a good world, <sup>if it</sup> should ~~last~~ <sup>so</sup> D D
378. It is a good court, where a thing may be had for the asking.
379. Ofttimes has good luck attended a slow traveller.
380. It is a bare shore on which the periwinkles <sup>can</sup> ~~may~~ be numbered.
381. A <sup>crook</sup> ~~carlin~~'s promise is better than a king's gift.
382. Your chaff is more than your corn.
383. *Lazy is the hand that ploughs not*

## L.

1. Justice melts in the mouth of <sup>the weak</sup> a little soul.
2. The hands of a child, and the appetite of an old man.
3. A ship may be loaded with shells. (x)
4. Let the tail go with the ~~hide~~ (y) <sup>skin</sup>
5. Leap the wall where it is lowest. (a)
6. A great gap may be filled with small stones.
7. ~~A yearling follows straw.~~ *All filled grain will stick to the*
8. ~~Lazy [tardy] is the hand without ploughing.~~ *(1 quern)*
9. Burning is ~~half~~ cure, *by itself*
10. ~~Black beer~~ at my heart. *Melancholy*
11. Let it slip through the fingers.
12. ~~Go about the bridge as the ghost did.~~ *the ghost's appearance is to go about the bridge*
13. He ~~tarry~~ too long in another man's dwelling.
14. Lie with a <sup>n</sup> ~~sore~~ eye, and <sup>m</sup> ~~walk~~ <sup>gently</sup> with ~~a~~ the ~~sore~~ knee.

(x) If it be loaded with *cowries*, it is no bad freight.

(y) "Let the tail follow the skin." "Let the appurtenance follow the main bulk."—*Kelly's Scott. Prov.*

a) *The commission said to have <sup>N 2</sup> been given, by the Lord of the Isles, to the first Maclean of Ardoway, when he went to dispossess the Mac Masters of their lands. B.*

- of def 15. Làn beòl ~~h~~ bhiadh, is làn bail ~~h~~ naire. *u/ d e/*  
 / a/ / a/ 16. Làn in t-sneachdaibh, tigh'n gun sireadh gun ~~h~~  
 iaraidh. *v/*  
 of / i/ e/ a/ 17. Linarchd nan lamh m' n obair, is linarchd nam ~~h~~  
 u/ bà m' n chugainn. *ia*  
 ea/ 18. Leig fad a' ~~h~~ teachair leis. *theadh rach/*  
 19. Leighs air gach tinn, creamh is im a chéitein. *v/ u/*  
 of a/ m/ 20. Luath na mall, thig a maigh, thig a chubhag. *v/ d*  
 ea/ 21. Leintibh farsain do na leanabaiibh oga. *88*  
 tha/ / 22. La feil m' Chèisig bithidh gach easgan torrach. *v/*  
 23 *Lùb an t-uaihbreach, 's na buail am f*  
*a' m feil a mhioghair na truail do lann.*  
 24 *Lusar teine mòr le bradaig bhig*  
 M.

- of a/ 1. Mionach a bheathaich is maoile air adhairc/ n a  
 / o/ / ia/ bheathaich ~~h~~ s bioraich. *e/*  
 / ia/ a/ 2. Ma's brong uam e, is brong thugam e. *ia/*  
 d- a/ 3. Ma's dugh ma's odhar, ma's donn, is toigh leis a  
 / / / / ghabar a meann.  
 / / / / 4. Mire ri cuilein cha sguir e gus an fal e. (z) *sg/*  
 na's/ 5. Ma ~~h~~ deir thu ~~h~~ lèir ~~h~~ teat, deir thu n ~~h~~ s nàr  
 dhut ~~h~~ teat. (a) *u/ dhut/ th/*  
 ea/ 6. Ma's olc am fithich, cha'n fhearr a chomafn. *n/*

(z) Applied to the cannaile who cleave to each other. "Like to like, quoth the Devil to the Collier." "Like to like, and Nan for Nicholas."—*Ray's Prov.*

*Ogni simile appetisce il suo simile.*

(a) "Lang sports turn to earnest."—*Ramsay's Scott. Prov.*

15. A mouthful of food and a townful of shame. (b)
16. ~~Come as the snow,~~ <sup>come</sup> unsought, or unsent for.  
*The snow's law*
17. Many hands about the work, and many cows ~~fill~~  
~~the milk pails.~~ *about the church*
18. Let him have the length of his tether.
19. ~~Wild~~ <sup>will</sup> garlick and May butter ~~is a remedy for~~ *of*  
~~every disease.~~ (c)
20. ~~Whether slowly or speedily comes May, the cuc-~~  
~~koo comes.~~ *Let May come early or late, the cuckoo*  
*comes along with it*
21. ~~Narrow~~ <sup>wide</sup> shirts to ~~little~~ <sup>young</sup> infants. *2 days*
22. On ~~the fair day of~~ <sup>young</sup> St. ~~Leiseig~~ every eel is preg- *Malt*  
~~nant.~~
23. Bend the arrogand, and strike, ~~not the weak;~~  
~~- in the blood of the obscure defile, not thy blade.~~
24. A large fire can be kindled with a small spark

## M.

1. The entrails of the hornless animal on ~~that of the~~  
~~horned~~ *of the animal that has the sharpest*
2. If it be a lie, ~~it goes as it came to me - a lie.~~ *as I tell it, as a lie, it was told me*
3. Should ~~the kid~~ <sup>the</sup> be ~~either~~ black, dun, or brown, *or*  
*to the goat [its dam] delights in it. is its kid.*
4. Play with a puppy, and it ceases not till it  
howl. *tell*
5. If you ~~say~~ <sup>shall disagree</sup> what you ~~have~~ <sup>see</sup> seen, you will tell what  
~~will~~ <sup>companions are not</sup> shame you.
6. If bad be the raven, his ~~treatment~~ <sup>is</sup> no better.

(b) "An egg," when stolen, "is a mouthful of meat and a townful of shame."—Kelly's Prov.

(c) Ramson, or wild garlick, boiled with a considerable quantity of butter, is a mighty specific with the uneducated native practitioners of medicine among the Gaël. They assuredly possess a remarkable knowledge of the use of the medicinal plants indigenous to the Grampians and Western Isles.

7. Ma's math leat sìth, càirdeas, agus cluain, éisd, faic, is fuirich, samhach. (d)
8. Meallaidh am biadh am fitheach o' ~~am~~ chraoibh.
9. Ma's àil let a bhi buan, gabh deoch gu luath an deigh an uishe. a/
10. Ma sheallas bean air a ghlùn toisgeil, g'eadh i lethsguel. (e) ia/ <sup>head</sup>
11. Ma's fiach an teachdaire, is f'hiach an gnòshach.
12. Mol an mona is na ruig e, -dimoil a choille is na fag i. (f)
13. Millidh aon tarruing an t-each, is aon each t-seisreach.
14. Millidh an cleas thair fichid, a/ fichid cleas. m/
15. Ma bhualas tu cù no balach, bua' g' math ind.
16. Mealladh tu 'n t-ubh o 'n <sup>uir</sup> ~~cherra gltas~~ ged bhiodh a da shùil a coimhead mit. ort
17. Ma chaidh mi do'n allt, cha b'ann le clu' nar <sup>so' chin</sup> ~~saothraich an f'hiath~~
18. Mar bhic <sup>saothraich an f'hiath</sup> ~~saothraich an f'hiath~~ cha bhiodh duine beò. (g)

(d) "He who would live in peace and rest,  
Must hear and see, and say the best."

(e) "You must drink as much after an egg as after an ox."  
"This," observes Kelly, "is a fond and ungrounded old saying."

(f) Does this proverbial caution allude to the original Celtic tribes who inhabited the woods or great forest of Gaul, described by Strabo, and which extensive district was called Κελτογαλατία? See this subject ingeniously and very ably treated of in GRANT'S "Thoughts on the Origin and Descent of the Gaël."

(g) This facetious truism is parallel to, "If the sky falls, we shall catch larks;" as the Italians have it, "Se rovina'sse il ceil si pigliarebbon di molti uccelli."

\* I do not think it has any such meaning. It alludes to the shelter afforded by the wood, in comparison to the bare moor, and recommends the occupier of a wooded farm, not to boast of its advantages, in case the might come to it &c.

7. If ~~it~~ <sup>seem</sup> good to thee peace, friendship, and adu-  
~~port~~ <sup>station</sup>, listen, look on, and remain silent.
8. Food will lure the raven from the tree. <sup>tell</sup>
9. If you wish to <sup>live long</sup> [a long liver] drink  
~~span~~ <sup>immediately</sup> after ~~seeing~~ an egg.
10. Should a woman but look on her left knee, she  
 will ~~frame~~ <sup>find</sup> an excuse for it.
11. If the messenger be ~~not~~ <sup>worth</sup>, the business is im-  
 portant.
12. Commend the moor, but thither go not; decry  
 the wood, but leave it not. \*
13. One nail will spoil ~~the~~ <sup>a</sup> horse; and ~~one~~ <sup>that</sup>  
 horse will spoil a team. (h)
14. The trick above the twentieth, may spoil the  
 twenty tricks.
15. Should you strike ~~either~~ a dog or a lout, strike  
 home.
16. You would beguile the heron of her egg, although  
 both her eyes were fixed upon you. (i)
17. If I went to the brook, it was not with the dish-  
 clout. (k)
18. If it were not for, <sup>"were it not"</sup> ~~existence~~, no man <sup>would</sup> ~~could~~ be  
 alive.

\* *Loda il mare et tient à terra.*

(h) "For want of a nail the shoe was lost." "I have seen  
 this," says *Kelly*, "run out to a great length; but the meaning  
 is, that a little care, early bestowed, may prevent a great loss."

(i) The heron's vigilance is proverbial.

(k) This is put into the mouth of an unmarried mother as an  
 excuse for her frailty; and the apology is highly characteristic of  
 that *intimate* connection (which for many ages obtained among  
 the *Gaël*), of the higher classes and the lower, in the olden

- dup* 19. Mur bhiodh mi <sup>na</sup> phoit ach Mac <sup>baig</sup> 's n liadh.
- ial* 20. Mar <sup>na</sup> s toigh leis na gabhair na coin.
- lès* 21. Ma thuiteas clach <sup>s</sup> a ghleann 's ann <sup>sa</sup> charn  
a stadas i. <sup>na ann</sup>
- nf* 22. Mar biodh tu <sup>s</sup> sheomar cha'n fhaic tu mo chuid. <sup>sadh</sup>
- nf* 23. Mianlach an t-uisge air nach bi. <sup>na</sup>
- r/ &* 24. Ma chomas duit téumadh, na rùisg do dhéudach  
am feasd.
25. Millidh airc-rasad. ...
- thf-dp* 26. Ma deir mi féin "thu" re m' chù, deir na h-uile  
fear e.
27. Ma's fearail thu, na biodh gruaim ort.
28. Molaidh an t-each math a féin. (l)
- nf &* 29. Mar is mianach le brí, bruichear bonach. <sup>oinnf.</sup>
30. Mam air an t-sac gun fhéum. /
- nf* 31. Mar thabhan coin ris an ré.
- & i/ e/* 32. Math air seann-duine, math air fall-duine, <sup>is e</sup>  
math air leanabh beag, tri mathan cailte. (m)
- a/* 33. Mar bha chailleach air Eoghan, dheoin no dh'ain-  
deoin.
- r/ &* 34. Ma chàireas duin' a leabaidh, is ann a ligheas è.

times of Clanship.—See this noticed in Jamieson's edition of Burt's Letters, recently republished.

(l) "Good wine needs no bush." "Gude ale needs nae wisp."

(m) This may truly be said to be another of the unchristian proverbial sayings, although its application be too obvious; and, alas! but too frequently verified.

19. If none were about the pot but Mace<sup>Keig</sup>cock and the ladle, [~~i. e. I would fare the better.~~]
20. As goats like dogs, (*n*)
21. If a stone falls <sup>down the glen</sup> [~~out of the glen~~] from the hill, it is in the cairn it rests. (*o*)
22. If you had not been in my chamber, you would not have seen my moveables. (*p*)
23. The <sup>Maflard</sup> duck's delight <sup>is in</sup> water <sup>the calm and quiet!</sup> on which ~~nothing else is [swims.]~~
24. Never shew your teeth, if you may not bite. (*q*)
25. <sup>Maed</sup> Distress destroys ~~credit.~~ <sup>borrowing</sup>
26. If I myself say "~~tit down~~ thou!" to my dog, every one will say it.
27. If thou art manly, frown not.
28. The good horse commends himself.
29. <sup>bares one barked to suit the belly</sup> As the appetite [~~belly~~] inclines, ~~so bakes the ban-~~  
noek.
30. The handful <sup>heaped upon</sup> ~~the~~ sackful <sup>that needs it not</sup> without need.
31. Like a dog's barking at the moon.
32. Good done to an old man, good done to a bad man, and good ~~done~~ to a little infant, are three goods cast away.
33. As the <sup>crone</sup> ~~earn~~ came on <sup>wa</sup> Exan, — whether he would or not.
34. As a man makes his bed, so he must lie ~~in it.~~

(*n*) Or, "As cats like mustard."

(*o*) The Welch saying is nearly to the same purport, "*Rhetid maen yn gafo wastad*; Let the stone roll till it finds a level."

(*p*) "If you had not ploughed with my heifer, ye had not found out my riddle." — Judges xiv. 18.

(*q*) "Never shew your teeth when you cannot bite." "Never bite, unless you make your teeth meet." "This and the former," observes Kelly, "savours too much of malice and revenge. *Vile unchristian vices.* The more noble way is, to forget and forgive."



- ea/ 35. Mar thuit/s a chraobh /s ann a ligheas i. 2/ af  
 36. Ma's math an t-each, is math a dhreach. (r) af  
 my/ 37. Mar bha gille mor na bràin, cha'n fhuirich e  
 no/ thiall, 's chan fhuirich e bhos. (s)  
 d' u/ 38. Bòid ciaraig ris na fearaibh, /s bòid nam fear-  
 & sibh uile re ciaraig. (t) i/  
 d' 39. Moch-eirigh /luain, /ni 'n t-suain /mhàirt. &  
 40. Moladh gach fear an t-ath mar gheibh e, e. (u) af  
 d' tha/ 41. Mol an là math mo oidhche. u/  
 & 42. Ma rinn thu teine math thuit féin, dean do gharad  
 ris.  
 n/ n/ 43. Mian de mhianaibh /n Iarsalaich, cuibhrionn e  
 mhòr de na bheagan. 2/ &  
 2/ & 44. Ma's fìor na breug e, mìlidh e bean. of ia/ ach/  
 t/ dh/ 45. Mar bhic<sup>th</sup> an reo<sup>th</sup>ha, threabhar gach tìr. odhte  
 h-/ 46. Mar e bran, /s e bhràthair. 2/ 7  
 & 47. Moladh na ~~claoithid~~ <sup>dòisheamh</sup>  
 & 48. Mac matha rail, /s iughean atha rail. 2/ & &

(r) "A good horse cannot be of a bad colour."—Ray's Prov.

(s) This was that *elegant* repartee of Clark (translator of the "Works of the Caledonian Bards,") to Shaw (the compiler of a Gaelic Dictionary and Grammar,) in allusion to the latter's apostatical conduct regarding the authenticity of Ossian.

(t) Vows of this nature are seldom violated.

(u) "Ruse the fair day at night." "He had never a bad day who had a good night."—Kelly's Prov. "It is not good praising the ford till a man be over."—Ray's Prov.



35. As the tree falls, so ~~there~~ it ~~lies~~. *will lie*
36. If the horse be good his colour is good.
37. Like the huge wind-breaker—he will neither stop on this side, nor on that.
38. The <sup>Brunette</sup> ~~swarthy~~ maiden's vow against ~~[marrying]~~ the men; and the men's solemn promise <sup>being made swears he will</sup> ~~against~~ <sup>not have her</sup> ~~[marrying]~~ the maiden.
39. Early rising on Monday, makes ~~[follows of]~~ a sound sleep on Tuesday.
40. Let every man commend the ford as he finds it. (x)
41. Praise the good day <sup>about nightfall</sup> ~~at the close of it.~~
42. If you have made a good fire for yourself, warm yourself at it.
43. The desire of desires of the covetous, is, a large portion of the little. &
44. Be it true or false ~~[an evil report]~~, it injures a woman.
45. Were it not for the frost, <sup>all lands would</sup> ~~every territory~~ might be cultivated.
46. If it be not Bran, it is his brother. (y)
47. Commendation ~~from~~ the wicked. (z)
48. A son mother-like, and a daughter father-like.

(x) "Ruse the ford as you find it."

(y) *Bran*, Fingal's favourite stag-hound, whose feet were yellow, sides black, tail white, back gray, ears erect, and of a ruddy tinge.

(z) The praise or flattery of the wicked is worthless.

49. Mar is faid a bhios sin gu math, is gioraid a bhios  
 sin g<sup>h</sup> h-olc. *up*  
 50. Ma's beag leat e, crath sonas air.  
 51. Ma'n seach a shréid<sup>r</sup> na builg. *ea/*  
 52. Ma cheannachas tu fath-each, ceanna<sup>r</sup> chidh tu  
 ath-each.  
 53. Mar is luaith<sup>a</sup>, 's foisge<sup>a</sup> mh<sup>o</sup>ille. (a) *q/*  
 54. Ma bhios aon chron san eolach, bithidh<sup>a</sup> dha-  
 dheug<sup>a</sup> san ain-eolach.  
 55. Ma's ceol fidileir<sup>chd</sup>, tha na leoir again<sup>a</sup> di<sup>th</sup> (b) *g/*  
 56. Mar thig<sup>a</sup> tréibhas do'n mhuic.  
 57. Ma tha thu comadh<sup>a</sup>, dea<sup>n</sup> comaidh ris a mhuic.  
 58. Ma's beag mo chps, cha mho' mo chuaran.  
 59. Mar lus an<sup>a</sup> donaich<sup>a</sup> gun mhatl n<sup>r</sup> dolaidh ann.  
 60. Ma b'umhail g'am b' fhiar.  
 61. Ma's olc an leanabh, cha'n fhcarr a luasgadh.  
 62. Mar fear air carn.  
 63. Mar chaitheas duin' a bheatha, bheir è breith air  
 a choinheart<sup>a</sup> nach.  
 64. Mar gu'n ~~saith~~ saith<sup>d</sup> a bogha. *tilgte/ ea/*  
 65. Mar g'am biodh an tein' air do chraicinn. *io/*  
 66. Mar bha Ossian an déi<sup>a</sup> na Fiannach<sup>a</sup>. *m/ &*  
 67. Millidh dānadas modh.  
 68. Minic is searbh an fhirin<sup>a</sup> r<sup>a</sup> innse. *if h- / ad.*

(a) "The more haste the worse speed, quoth the tailor to his long thread."—*Kelly's Prov.*

*Nimis propere minus prospere.*

(b) Rory Dall, alias Roderick Morison, (repeatedly mentioned), having, it is said, met with his match in the person of a celebrated violin performer, when the blind harper sarcastically complimented his tuneful antagonist in the above remark, which has since passed into a proverbial expression, when one "harp too long on one string."

49. The longer we are well, the shorter we shall be ill. (c)
50. If you deem it little, besprinkle it with good luck.
51. The bellows are blown by turns.
52. If you buy a bad horse, you must needs buy another.
53. The speedier <sup>it is the nearest to leisure</sup> done the more likely to spoil it. (d)
54. If an acquaintance have one fault, a stranger has a dozen.
55. If fiddling be music, we have enough of it.
56. As the <sup>trou</sup>trouse becomes the sow. (e)
57. If you are indifferent, <sup>be at ease</sup>be at ease with the sow.
58. If small be my foot, <sup>so is my cuaran, [i.e. shoe,</sup> ~~or rather sock]~~ <sup>my sandal is not larger</sup>
59. As the Sunday-plucked herb, it does neither good nor harm.
60. As ~~heded~~ <sup>observed</sup> [foreseen] so it happened.
61. If the infant's bad, his rocking is no better.
62. Like a man <sup>excited</sup> upon a cairn, [i.e. an outlaw].
63. As a man spends his life, so he judges his neighbour.
64. As an arrow <sup>shot</sup> ~~starts~~ from <sup>a</sup> the bow.
65. As if fire were on your skin.
66. As Ossian was, who outlived the Fingalians. (f)
67. Audaciousness spoils good breeding.
68. Truth is frequently bitter <sup>to</sup> in the telling. 8

(c) This observation, which has become proverbial, is an inscrutable fact in the secret workings of nature.

(d) This is another facetious truism of very universal application.

(e) "Like a sow playing on a trump."—*Kelly's Prov.*

*Ovos λυρας. Asinus ad lyram.*

(f) "Gu dall, gu deurach, 's gu faoin, *éa/*

Tha mo shiubhal le daoine gun chli."

—"Blind, tearful and feeble, my <sup>departing</sup> is with strengthless men."—*FINGAL, Book III. 506.*

69. Mòran gleogaireachd is beagan gleidheadh. *u/*  
 70. Mìsg gun lìnn as meas' a th'ann. *ij*  
 71. Mian na maighdinn aig a chaillich. *ij*  
 72. Moladh ma'rbh. *am/ &*  
 73. Mor uam is beag agam. *iscb/*  
 74. Mian a chait san traigh, 's cha toir e féin a' c. (g) *y*  
 75. M'isneach math a bhriseas an cridhe 'san amh-  
 ghar, is foighidín mhath a bhriseas an cridhe t'  
 'san amhghar.  
 76. ~~Mac mar an t'athair~~ *ais air a mhuilinnn sladaidh an clabar*

## N.

1. Na 'm bu toigh leat mi, cha bu trom leat mi. (h)  
 2. Nuair a chi thu bean oileanich beir oirre, beir  
 oirre; mar beir thus' oirre, beiridh fear eile  
 oirre.  
 3. Na ith 'sna ob cuid an leannbh beag. *h/ ij ij hi*  
 4. Na dean tair air n' as leat, a ni nach leat cha'n e  
 dh'fhóghnas duit.  
 5. Na'm biodh mo chù cho olc ionnsach ruit, b'e  
 chead rud a dheanain a chrochadh. *air adh n/*  
 6. Na innis do rùin do d'charaid gòrach, no d'nà-  
 mbaid glic.

(g) "The cat would eat fish, but she will not wette her feete,  
 She thinketh flesh with dry feete more sweete, than fish with weete."

Heywood's Epigr. on Prov.

(h) The repartee of a fondling, when complained of as too heavy on the knee.

69. Much ~~arrogance~~ <sup>blustering and</sup> but little industry. *Saving*
70. Ebriety without ale is the worst that can be. (i)
71. The old wife's ~~desire~~ <sup>had the</sup> is that of a maiden's. *desire*
72. Commend the dead. (k)
73. Much ~~I want~~ <sup>from me</sup>—I have but little.
74. The cat's wish, [*i. e.* fish] on the sea-shore,—but *she will not catch them herself. go there to catch it*
75. ~~It is in affliction that high courage rends the heart; and patience is at its height when the heart breaks in affliction.~~ *good courage breaks the heart of affliction and good patience does the same.*
76. ~~A son such as the father~~ *unless the mill be supplied with water the hopper will stop.*

## N.

1. If you loved me, I would not seem burdensome.
2. If you see a well educated woman, lay hold on her, seize her;—if you do not so, another man will.
3. Neither refuse, nor eat the little one's ~~piece of any thing [offered.]~~ *offering*
4. Hold not in contempt what is thine,—what is not thine, will suffice thee not.
5. If my dog were as ill trained as thou art, my first ~~act~~ <sup>act</sup> ~~deed~~ should be to hang him.
6. Tell not thy mind to thy foolish friend, or to thy knowing enemy.

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(i) Intoxication without a known cause is assuredly the worst state of suspended reason.

(k) "Speak well of the dead."—Vide the *Manual of Wisdom*.

*3 u/* 7. Neart teine, neart mara, /s neart balaich air bàin-  
*a/ a/* idh is meas, coinnich. *ri/ h/ e/ adh/*

8. Nimh gun neart, nimh na culeig, bheir fuil air a  
 chraic/teann. *8*

*4/ g/* 9. Na dean uail a cuid duin' eile.

10. Na abair dui ris an ~~sun~~ gus an tig e as an ~~u/ h/~~ *ia/*

11. Na toir droch mheas air mac luideagach, no air  
 loth phealagach. *i/*

*ei/ 7/* 12. Ni càil/ ~~in~~ am fiacail inntin ~~le~~ *n/ uaine*

13. Na sìn do chasan na 's faide na theid t-aod-  
 ach. (l)

*of a/* 14. Na dean baile air imir math treachaidh. *e/ od/*

15. Na buail ach mar bhiadhas tu. (m)

16. Na cuir a mach an t-uisge salach gu's an toir thu

*2/ a/* *7/ 7/* ~~stigh~~ an t-uisge glan. (n)

17. Na tréig do shean aodach gus am faidh thu aod-  
 ach ~~modha~~ *u/*

18. Na cuir do lamh eadar a chlach 'sa scrath. (o) #

*8* 19. Na biodh do theangadh ~~ann~~ do sporan. *na 8*

20. Na cuir do chorán gun chead, ann in gart fir eile. *c*

(l) "Stretch your legs according to your coverlet."—Ray's Prov.

(m) "Strike as you feed, and that's but soberly." "A reproof," says Kelly, "to them that correct those over whom they have no power."

(n) "Cast not out the foul water till you bring in the clean." "Part not," says the last cited writer, "with that way of living you have, till you be sure of a better."

(o) This alludes to those sly meddlers who set kinsfolks by the ears.

7. The strength of fire, the strength of the sea, and the strength of a mad fellow, are the worst to encounter.

8. <sup>Strength</sup> ~~The~~ <sup>venom</sup> pitiless poison, ~~is~~ <sup>venom</sup> the fly's ~~poison~~ [bite] that stains the skin with blood.

9. Boast not of another man's means.

10. Call not chuck to the chick till it be out of the egg.

11. Despise neither a ragged ~~boy~~ [son], nor a shaggy ~~colt~~ <sup>filly</sup> 22

12. A seed between the teeth disturbs the mind.

13. Stretch not your feet beyond your covering.

14. Make not a baulk on a good arable ridge. (p)

15. Strike <sup>out a</sup> ~~no more than~~ you feed.

16. Throw not out the foul water till you have brought in the clean.

17. Abandon not your old clothes till you get your new.

18. Put not your hand betwixt the stone and its scurf.

19. Let not your tongue be in your purse.

20. Put not your sickle, without leave, into another man's ~~standing~~ <sup>corn</sup> ~~corn~~ <sup>field</sup>

(p) "Make no baulk in good bear-land." "Spoken," says Kelly, "when it is proposed to marry the youngest daughter before the eldest." *Rig and baulk*, (i. e. an alternate ridge of cleared ploughland, and the stones gathered off it accumulated on the *baulk* left unploughed,) was the ancient mode of agriculture throughout England, Scotland and Ireland. What a waste of arable land! How different the present improved system of rural economy!



- e/cadh/ 21. Na 'n ithe na coin do dhìot<sup>ag</sup> is falbh le d<sup>g</sup> shuipeir,  
 cha bhiodh tu cho mear.
- o/ 22. Na bi ga shireadh, is ga sheachnadh. u/ o/
- ya/ 23. Na <sup>h</sup>àireamh a chaoidh an t-iasg gus an tig <sup>e</sup>as  
 a mhuir.
- on/ 24. Na gabh boirineach air bith mar mhnai, ach aon  
 air am bi' athais agad ~~oimh~~. d/
25. Neach a shìneas a lamh, sìneadh è chas. i/ o/
- d/ 26. 'Nuair shaoil thu bli air muin na muic, 's ann  
 a bha thu laimh ri anns an laip [lathach]. e/
- a/ e/ 27. 'Nuair is tinn' air duin is è cheann a cheart  
 mhuineal. e/
- d/ ea/ 28. 'Nuair chaill is duin' a stòras, chan fhiù a sheòla  
 no chomhairle. (q) ~~achadh~~
- tha 29. Naigheachd is mò 'm bliadhna 'se 's luch' n ath-  
 bhliadhna. g/
30. 'Nuair bhios mise thall, gearr an drochaid.
- a/bt/ 31. 'Nuair is fearr a chluigh, is fearr s<sup>r</sup>ur. (r) a/ g/
- pu/ 32. Ni è dhiotsa feumanach, is ni è dhiomsa breag-  
 anach. ia/
33. Na deanadh duine tuirse 'n earalas gu'm faidh è  
 cuimse. g/
34. Na triuir na fhuing eriotach, sean a bhean,  
 ceare, agus caorach.  
 Beannachd le Sìth na h-Alba.

(q) "Wood in a wilderness, moss on a mountain, and wit in  
 a poor man's breast, are little thought of."—*Kelly's Scott. Prov.*  
 —"God send us some money, for they are little thought of  
 that want it, quoth the Earl of *Eglinton* at his prayers."—*ib.*

(r) "Give over while the play is good."—*Kelly's Scott. Prov.*



21. If the dogs had eaten your breakfast, and run off with your supper, you would not be so merry.

22. Be not seeking it, and ~~[at the same time]~~ shunning it.

23. Never number your fish till <sup>it</sup> they be caught. (s)

24. Take no woman <sup>for a wife, in whom you</sup> ~~whatever~~ that is faultless. (t)  
*cannot find a flaw*

25. He who stretcheth out his hand, must stretch out <sup>his</sup> ~~the~~ foot. (u)

26. When you thought yourself <sup>were on</sup> upon the sow's back, you were only lying beside her in the mud. <sup>top</sup>

27. When a man is in <sup>his</sup> ~~the~~ greatest <sup>strait</sup> trouble, his head ~~[neck]~~ is his best support.

28. When a man's means are gone, his instruction and counsel are of no value.

29. What is the greatest news this year, may be the least the ensuing year.

30. Break down the bridge—when I <sup>am across</sup> have got over ~~it~~.

31. When the play is at its best, it is best to cease playing.

32. He makes you a needful tool, and me a liar.

33. Be not a man <sup>mourn for what he only holds</sup> of sorrow with regard to futurity, <sup>in expectation</sup> you will get your aim, [*i. e.* your allotted portion.]

34. ~~The three that suffer not caressing are, a carlin, a hen, and a ewe.~~

*When the natives forsake Isla, good bye to Scotland's peace.*

(s) "Gut no fish till you get them. All the craft is in the catching."—*Kelly's Prov.*

(t) "He is lifeless that is faultless."—*Ray's Prov.* *Nemo sine crimine vivit.*

(u) He who lendeth any thing to a negligent person must walk (stretch out his foot) to get it back again.

- i/ea* 35. Nuair theirg<sup>s</sup> gual teirg<sup>s</sup>idh obair. (x) *ij* *g*
36. Na'n sealladh cù air comain.
37. Ni lamhan fada cluasan goirid.
- g* 38. Nuair *g* bhios a mhuc sàthach, cinnidh 'n dràbh *y*  
goirt.
- e/d* 39. Ni Carcair càis<sup>x</sup> nuair theid cro<sup>h</sup> chàich an *y*  
diosg.
40. Nuair a thig aon ni, thig gach aon ni.
- g* 41. Na innis *g*'uil' inntin do d'mhnai, no do d'chem-*o*  
banach.
- h-* 42. Na abair ach beag, /s abair gu math e. *u*  
*n* 43. Na seachain<sup>x</sup> an iorguill /s na iar i. *u*  
*d* 44. Ni droch thaisgeach moran mhe<sup>r</sup>leach. *a*  
45. Ni'n sporan falamh ceannach tais.
- d* 46. Ni cri<sup>h</sup>e subhach gnùis shuilbhear. *y* *a*
- i* 47. Na ni /am bodach le<sup>x</sup>chrògan, millidh è le<sup>s</sup>pògan. *y*
48. Na tog mi gus an tuit mi.
- g* 49. Na loisg do theangal<sup>x</sup> an càl<sup>h</sup> fir e<sup>s</sup>le. (y) *am* *g*
- tt* 50. Nam bu bhuan, bu mha<sup>n</sup>h. *t*
- tt* 51. Nam tugadh aithreachas air 'ais, cha deanadh  
*a* neach n<sup>f</sup> b' aithreach leis.
- y* 52. Na séid sop nach uraid<sup>h</sup> thu fein a chuir as. *nm*

*g* (x) The charcoal, which is made from peat (turf) is that which is in use throughout the Grampians and Western Isles; the mode of making it is very simple and ingenious.

(y) "Scald not your lips with another man's pottage."—Ray's Prov. "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

35. When <sup>coals are done</sup> ~~the charcoal is spent~~ the [smith's] work ceases.
36. If a dog would but see his obligation.
37. Long hands make short ears. (z)
38. As the sow fills the draff sours. (a)
39. Carcair will make chiese when other people's ~~kine go yeld.~~ *Cows are barren*
40. When one thing ~~[disaster]~~ comes, every thing ~~[calamity]~~ follows.
41. Tell not all your mind either to your wife or to your companion.
42. Speak but little, and speak that well.
43. Neither desire, nor decline the strife ~~[of battle.]~~
44. ~~A bad treasury makes many a thief~~ *insecure storage* *makes a soft* *& ves/*
45. An empty purse ~~damps a bargain.~~ (b)
46. A glad heart makes a gay countenance.
47. What the ~~earl~~ <sup>old can</sup> makes ~~with his hands,~~ <sup>then</sup> ~~he~~ <sup>they</sup> spoils with ~~his~~ feet.
48. Take me not up, till I fall.
49. Scald not thy tongue with another man's broth ~~[hoil]~~
50. It would be good, were it lasting. *restore*
51. If repentance could ~~bring back aught,~~ *bring back* ~~no one~~ *what* would ~~do any thing~~ *perform what is regretted* that seemed to require ~~repentance.~~ *repentance.*
52. Blow not a wisp, ~~[it]~~ <sup>that</sup> you ~~may~~ <sup>can</sup> not yourself extinguish.

(z) Alluding to the punishment of thieves.

(a) "As the sow fills the draff sours. When people's stomachs begin to fill," says *Kelly*, "their meat insensibly loses relish; whereas on the contrary—*hunger is good sauce.*"

(b) "A toom purse makes a blate merchant. A silverless man goes fast through the market."—*ib.*

53. Na càill am magh air a chluain.

54. Nà**am** biodh cugain aig a chat, is tric a rachadh e,  
ga feuchain.

55. Nighe a mhada**de** air a mhàthair. *aidh/ 7*

56. Nì droch dhuine dàn da féin.

57. Na gearr do sgorna**de** le d' theanga féin.

58. Na h-uile fear a theid a dholuigh, gheabh e dolair  
o Mhae Aoigh.

59. Na tarruing mi gun aobhar, 'sna cuir air ais mi  
gun onair. (c)

60. Nithear càrn mòr de chlochaidh beaga.

61. Na diobair caraid 'sa Charraid. (F<sup>th</sup>)

62. Nithear càrn mòr de chlachaidh beaga.

## O.

1. Oran na circe bed**h**. *a/ aidh*

2. O na rinn mi'n òirleach nì mi'n rèis. *7*

3. Oidhche roimh a bhàs bu choir dhuin<sup>mi</sup> àthais a  
thilge. *adh*

4. O'n laimh gus a bheul, cuibhrinn is fearr air bith. *7*

5. Obair an d'pill. *a/*

6. O na's tu mharcaich an t-each, crùth e. *7*

7. Olc na cùis gu deire. (d) *adh/*

8. Oidhche a mach, is oidhche a steach; math na  
caorach is olc an èich. *7*

9. Onfha**h** na poite bige. *dh/*

(c) This is an inscription said to be on a sword.

(d) "Sufficient for the day is the evil thereof."

53. Lose not the ~~field~~ <sup>plain for</sup> upon the ~~plain~~ <sup>meadow</sup>.
54. If the cat had ~~cream~~ <sup>lashed it</sup>, she would often be tasting it. <sup>'s washing</sup>
55. The dog ~~washes himself~~ on his dam.
56. A bad man makes his own destiny.
57. Cut not thy throat with thine own tongue.
58. ~~Every man that falls, shall get a dollar from Mac-Key.~~ <sup>Do not see your man on a rainy day.</sup>
59. Draw me not without ~~[sufficient]~~ cause,\* and return me not without honour.
60. *A large mound can be raised with small stones*
61. *Do not forsake a friend in the conflict.*
62. *A large mound can be raised by small stones*

## O.

1. The pert hen's song.
2. Since I have made ~~out~~ the inch, I'll make the span. (e)
3. The night prior to his death, a man ought to throw away his reproach.
4. From hand to mouth is the best portion. (f)
5. The labour of the blind.
6. Since it was you that rode the horse, shoe him.
7. ~~Put off~~ <sup>the worst of the cause</sup> ~~evil~~ to the last.
8. One night out, and another in, <sup>is the ewe's</sup> ~~may be good for~~ sheep, ~~but ill for~~ <sup>advantage, but the horse's bane.</sup> horses.
9. The ~~boiling~~ <sup>low</sup> rag of the little pot. (g)

(e) "Give you an inch, and you'll take a span."—*Kelly's* rov.

(f) "Give us this day our daily bread."

(g) "When the pot's full it will boil over."—*Kelly's* Scott. rov.

## P.

1. <sup>ios</sup> Piseag air toll, <sup>2</sup> se sin an tairbhe; ach <sup>ios</sup> piseag air piseag, <sup>3</sup> se sin an luireach. /

2. Pic [faisg] an coimheach.

3. Piseach math ort.

4. Patradis, nu eavrach ort.

## R.

1. Ruigidh dàil doras. /

2. Rug iasg orm. (h)

3. Ruigidh 'n ro-ghiulachd air an ro-ghalar.

4. Ruithidh an t-<sup>2</sup>saigeis le bruach. /

5. Rùisgidh bru bragad. (i) - /

6. Ruigidh each mall muilen, <sup>2</sup>s cha ruig an t-each a bhriseas a chnamhan. /

7. Ruin caillich gu 'n trod i. (k) /

8. Rinn a mhic rannhathair. /

9. Rug bò laogh dha.

10. Racha è tro tholl toradh gu ni fhaotn. /

11. Ruin do chridhe air do chuisle.

12. Ruith choin an da fheadh. /

13. Rùisgidh a thigh féin a thugh a thigh a choimhar maich. /

(h) Said when one is seized suddenly with sickness.

(i) "Your belly will never let your back be rough. Spoke to spendthrifts."—*Kelly's Scott. Prov.*

(k) The Welch adage is, "Nerth gwraig yn ei thavand,—The strength of a woman is in her tongue."

## P.

1. To patch a hole is profitable; but to put a patch upon a patch, is ~~but~~ to make a ~~misreach~~, [~~i. e. a beggar's cloak, or patched covering.~~] <sup>but economy</sup> of it
2. Pinch the stranger, [~~i. e. a new comer.~~] (l)
3. Good luck befall you.

## R.

1. Delay will reach the door [~~at last~~]
2. A fish hath seized me.
3. ~~Very~~ good nursing [~~cherishing~~] may ~~remove~~ <sup>overcome</sup> ~~[reach]~~ <sup>deal</sup> ~~very~~ ~~overe~~ illness.
4. A haggis ~~itself~~ will run down ~~hill~~ <sup>the hillside</sup>
5. The belly bares the back [neck].
6. The slow horse will reach the mill; but never shall the horse that breaks his bones.
7. The ~~Carlin's~~ <sup>Crone</sup> delight is—to scold.
8. The son's ~~share~~ <sup>division</sup> with the mother's [~~portion~~].
9. ~~His~~ cow has calved <sup>(m)</sup> ~~for him~~
10. He would go through a wimble-bore to find aught. <sup>'s desire is on</sup>
11. ~~As~~ your heart ~~inclines~~, ~~so~~ may your pulse beat.
12. The chace of the two-deer-stag-hound.
13. He ~~will~~ <sup>would</sup> strip his own house to thatch his neighbour's. (n)

(l) This malicious practice is not altogether confined to the fastnesses of the Grampians, and insulated abodes of the Gaël.

(m) "He has found a horse's nest."

(n) "Rob Peter to pay Paul."

## S.

- u/gf 1. Sliog am bodach is stròbaidh ē thu, buail am  
 bodach is thig ē gu d'laimh. &  
 2. Siubhal na samhnaidh dha.  
 3. Seachnaidh duin' a bhrathair, ach cha seachain ē  
 t/ choimhearsnach.  
 4. Siubhal a chait a cha eas. idh do m/ *af*  
 5. Slat is treise no'n cuaille.  
 & 6. Sèididh aon sroin shallach an clachan. &  
 7. Sonas an lorg na caitheadh. m  
 8. Sannt gun sonas éirigh an donus da! *af*  
 9. Seachain an t-olc is seachain an t-olc thu. (o)  
 af-d ui/ 10. Suidh gu h-iasal is diol gu h-uasal.  
 2 u/ 11. Sop as gach seid.  
 e/ af/gf 12. Suidh gheoidh ann doras tigh an t-seannaich. t/af  
 13. 'Smeas so na'n t-alam.  
 14. Sniomhaidh tighearna fearna tuathnach daraich. a  
 ia/e/ 15. Sgrèach na muic dol do'n iolainn. (p)  
 e/ 16. Sùrd air Suainard! chaidh Ardnamurchan a  
 af dholaidh! (q).

(o) "Abstain from all appearance of evil."—Thess. chap. v. ver. 22.

(p) The impatience of a sow in quest of its food is proverbial, as above.

(q) Two adjoining districts of Argyleshire. The above watchword passed into a proverb, and is usually repeated when about to begin labour briskly.



## S.

1. Stroke the ~~carle~~<sup>church</sup> and he will scratch you; strike the ~~carle~~<sup>church</sup> and he will come to your hand.
2. ~~Let him depart as~~ <sup>church</sup> ~~Hallowmas~~ (r) 's journey to him
3. Without a brother a man may live; but not without a neighbour.
4. The cat's ~~departure~~<sup>trip to</sup> in the cascade.
5. A switch ~~is~~ stronger than ~~a~~ pole. <sup>the</sup>
6. The blowing of one foul nose in church excites ~~all present to blow the nose.~~<sup>affects a whole congregation</sup>
7. Prosperity attend ~~the spending~~<sup>the consumption</sup>
8. ~~May harm betide hapless greediness~~ <sup>without luck</sup>
9. Eschew evil, and evil will fly you.
10. Sit ~~humbly~~ and ~~pry genteelly~~. <sup>For, sit lowly, and pry highly, and ~~pry~~ genteelly</sup>
11. A wisp out of each ~~truss~~. (s)
12. The goose's ~~brooding~~<sup>sitting</sup> at the fox's door.
13. This is ~~worse~~<sup>cauldron</sup> than the alum. (t)
14. An alder ~~tree~~, will twist an oak tenant. (u) <sup>R</sup>
15. The sow's squeak ~~while hastening~~ to the corn-yard.
16. ~~Prepare~~ <sup>a</sup> ~~Suinard~~! <sup>is gone</sup> Ardnamurchan is gone to ~~ruin~~ <sup>wreck!</sup>

(r) *i. e.* Never to return.

(s) Applied to those who borrow all, as did the Daw in the fable.

(t) See additional Notes.

(u) The alder is of much quicker growth than the oak;—the former being more pliant, and the latter less compliant, the allusion in the text is sufficiently plain.

- g/ d  
g/
17. Sgoiltidh farmakl a chlach.  
 18. Sgoiltidh sùil a chlach. (x)  
 19. Saoilidh am fear a bhios gun mhodh gur e 'm modh a mì-mhodh. 7  
 20. Salachaidh aon chaora chlomhach an tréud. 7  
 21. 'Sleamhuin sliasaid ath-mhna.  
 22. Sèannach a gearraidh a ruagaidh.  
 23. Seile air do bhrat féin sin. a/
- g/ d  
n/ 7  
adh/a/
24. Seachain an t-àthsan do bhàth do charaid. adh/
25. 'Sann ma dheire rug thu n t-oighe.  
 26. 'Sann a bhios an uaisle mar chumar i.
27. Shanntaich an t-athach an t-or.  
 28. 'Si cheird a chuingaidh. 7  
 29. 'Si namhad duine a cheird nach cleachd e. a/
- g/ d/ d  
id/
30. Sgarraidh aimbeartas deagh-chompan. (6) n/
- g/ d/ d  
d. 1/ d
31. 'Sè chneith féin n gach duine n ghearan. a/ 7  
 32. 'S seán an duine dh'fhaodas fhòrtain innse. adh/
33. 'Sleamhuin an laogh a shligas a mhàthair. 7  
 34. 'S ann fhad sa bhios an t-slat maoth is is a lu-badh. (y)
- a ta/
35. 'Sioma-tonn 't eadar thu 's tìr fathasd.  
 36. Sgian an fhir ud shios, A truail an fhir ud shuas.  
 37. 'S cleachdadh a ni teòma  
 38. 'S còrdadh a sèbas reachd.

(x) There is nothing the Gaël dread more than a keen longing look from the black piercing eye of a tinker, or of a wandering beggar.

(y) Vide an old Scottish song, viz. "Todlen hame." There is a familiar saying to the same purport; "Poverty parts friends [or fellowship]."—Ray's Prov.

17. Envy splits the stone.\*
18. A ~~look~~ [evil] eye will split a stone.
19. The ill-bred man will suppose that rudeness is good manners.
20. One scabbed sheep will infect the whole flock. (z)
21. Smooth is the thigh of the second wife.
22. ~~The fox requesting to be chased.~~
23. ~~Put on your own mantle there.~~ *a. little*
24. Avoid the ford in which your friend was drowned.
25. It is at last that you have born the heir.
26. Gentility will be ~~what it is held,~~ *esteemed as it is practised* [i. e. regarded accordingly.]
27. The giant covets gold. *ad the*
28. The trade consists of the tools. *materials*
29. "Poverty parts good company." *A man's enemy is the trade to which he is a stranger*
30. It is of his own wound ~~that every~~ man complains.
31. Old is that man who may tell his fortune.
32. Smooth is the calf that his dam licks.
33. While the wand is soft, it is easiest bent. (a)
34. Many a billow is between you and land yet.
35. ~~The~~ *get* man's knife down there, ~~and the man's~~ *in this* sheath ~~up yonder.~~
36. *Habit will bring expertness*
37. *It is agreement that wounds the law*

\* "Envy," says Socrates, "is the saw of the soul:" and Antisthenes remarks, "that Envy corrodes its possessor, as rust corrodes iron."—*Wise Sayings of the Antients*, p. 118.

(z) "One scabbed sheep will smit [infect] all the flock." "And one facetious fellow," adds Kelly, "will mislead a whole community."

(a) "Best to bend, while 'tis a twig."—*Ray's Prov.*

- 39 36. 'Sgiorra deoch no sgeal. *ia/*
- 40 37. 'S fada cothair o Hugaibh! beair 's a  
mhuinntir 'an Drinn. (*B*) *E/*
- 41 38. Saoilidh ambeas a bhios 'na thàmh, gur h'è fein ias fearr 'an  
Aisreach 'an laimh. *I/* *ait gu stèit.*  
*gion 's bea 'na adh*
- a/ 39. 1. Theid barail an duine ghlic fogasf do'n flàirín. *n/*
2. Thainig gille gu MacFleisg. *n/*
- od/ 40. 3. Treabhaidh na daoidh, agus cha dean na saoidh  
ach treabhaidh. *od/*
4. Tapan gòraig air cuigeil criontaig.
- g/ 41. 5. Theid du bhag r' dualchas. (*b*) *ei/*
- g/ 42. 6. Theab's cha d' rinn, cu' meas' a bha riann 'san h-  
Fheinn.
- g/ 43. 7. Theid d'anas gu droch oilean. *y/*
- g/ 44. 8. Theid d'achas an aghaidh nan crag. *ei/*
- aig/ 45. 9. Tha am fear an achmhasan, 's trà air a chùil-  
idh. (*c*) *n/*
- g/ 46. 10. Thiginn gu de choimhead ged bh' tu chòinidh  
ann a' cos crage. *ei/*
- g/ 47. 11. Tuitidh tòin eadar d' chaithir, agus tighadas  
eadar d' mhuinntir. *a' mhuinntir*
- g/ 48. 12. Trod nam ban ma'n sparbh, 's an sparbh air an  
loch.
- g/ 49. 13. Tachairidh daoine ma'n tachair cnoic. *'s cha/ n*
- g/ 50. 14. Trod a mheasain 's a chùl r' làr. *ei/*

(b) " — as is the mother, so is the daughter."—Ezekiel, chap. xvi. ver. 44.

(c) "To every thing there is a season, and a time for every purpose under heaven."—Eccles. chap. iv. ver. 1.

7 36. Shorter is a draught than a tale. (d)

8 Far is succour from *Thugs*, a woman whose kindred is in *Sheland*. (E)  
The man who does nothing, thinks he would be I. / best at the helm himself.

1. A wise man's conjecture will go nigh to the truth.

2. A man-servant is come to *Macking*, [~~i.e.~~ the ~~stuggard~~]

3. The wicked till, and the <sup>*righteous*</sup> worthy can <sup>*do no more*</sup> but husband.

4. The <sup>*foolish*</sup> thriftless one's <sup>*truff*</sup> rock of wool on the thrifty one's distaff.

5. *A Brunette will prove her descent.*  
Swarthiness is hereditary.

6. ~~Allyp and did not~~ was the worst stag <sup>*dog*</sup> found in all the Fingalian forest, [~~i.e.~~ haunt of the Fin-  
*colians*]

7. ~~Boldness~~ <sup>*Familiarity*</sup> advances to bad breeding.

8. Hereditary right will face the rocks. (e)

9. There is a season for reprimand, and a time for ~~prating~~ [~~gossiping~~]. <sup>*visiting*</sup>

10. I would come to see you, although you dwelt in the caverned rock. <sup>*Chasmofa*</sup>

11. Bottoms fall between, chairs, so <sup>*two*</sup> ~~housekeeping~~ <sup>*with husbandry*</sup> ~~fails~~ betwixt two sets of inmates. <sup>*families*</sup>

12. The ~~wife~~ <sup>*river*</sup> scolding about the <sup>*cormorant*</sup> heron, and the <sup>*cormorant out*</sup> heron on the lake.

13. Men will meet ~~ere~~ <sup>*but the*</sup> hillocks ~~meet~~. (f) <sup>*will not*</sup>

14. The lap-dog's ~~scolding~~ <sup>*messen's*</sup> bark, with his back <sup>*quarrel*</sup> to the ground.

(d) This proverbial cut, often abridges a tedious tale, or too long a story.

(e) See additional Notes.

(f) "We'll meet ere hills meet." "Men may meet, but mountains never."—*Kelly's Scott. Prov.*

15. Tuthadh na h-àth~~h~~ air a mhuilionn.
16. Thig gach ~~uile~~ re aois, thig baobh, thig boil, thig ~~e~~ bas.
17. Tha fuasgladh cheist aige fein. *a/*
18. Thig math a mulad.
19. Tha chomhairle na cheann fein.
20. Tha car eil' ann an adharc an daimh. (*g*)
21. Freubhadh a muigh, agus meoghrach a steach.
22. Tha tulleis a phaidir aige.
23. Tha fios aig an luch nach 'eil an cat aig an tigh. (*h*)
24. Toraidh na feadaidhean gu'n a faicinn. *o/ d/ m/ n/*
25. Tilg mìram beul a b'èist. (*i*) *d/ e/*
26. Tha thu co bhreagach is tha'n luch cho bhradach. *d/*
27. Thig sin as de shroin, is theid an crannach ann. *a/*
28. Thachair cleas tuath an droch thighearna doibh. *o/*
29. Tha sinne mar dh'fhaodas sinn, agus cha 'n'eil an rìgh mar bu mhath leis.
30. Thig an t-ocras na's tric no aon-uair. (*k*) *e/*
31. Tha fios aig cia m'èid ni chig. *h/ a/ o/*
32. Tha'n clamhan gobhlach na measg. *o/ m/*
33. Thilg e'n cearcail mais. (*l*)
34. Tha thu co lùrdach ris a bhalgair bheag. *e/*
35. Tha cheann eadar a chliath is an ursainn. *o/*

(*g*) See additional Notes.

(*h*) "Cast a bone in the de'il's teeth." "Gratify some squeezing oppressor," observes Kelly, "or some unconscionable officer, to save yourself from his harm."

(*i*) "*Absente fele, saliant mures*,—When the cat's away, the mice will play."

(*k*) "Hunger is the best sauce." "Hunger will break through stone walls."

(*l*) "She has coosten a leggen girth."—Ramsay's Scottish Prov.

15. The kiln's thatch upon the mill.
16. Every evil comes with old age,—silliness, ~~comes,~~  
*madness and* ~~strengthening of mind comes,~~ death. ~~comes~~ &
17. He hath ~~himself~~ his own question's solution.
18. Good comes of sadness.
19. <sup>42</sup> Counsel is in his own head.
20. There is another bend in the ox's horn.
21. Heroic abroad, and ~~cheerful~~ <sup>in</sup> at home.
22. He knows more than his *pater noster*.
23. "Well know's the mouse that the cat is out of the house"
24. The produce [~~gain~~] of flocks and herds unseen.
25. Throw a morsel into the ~~beast's~~ <sup>monster</sup> mouth.
26. You are as false as the mouse is thievish.
27. That will come out of your nose, and wasting will enter into it.
28. The <sup>land</sup> landlord's trick to his tenants has happened to them. (*m*)
29. We ~~do~~ <sup>do</sup> as well as we ~~may~~ <sup>can</sup>, and the king is not so well as he would like to be. *wish*
30. Hunger will come oftener than once.
31. He knows how many make five.
32. The ~~gied~~ <sup>gied</sup> is amongst them. *ep*
33. He has cast the bottom-hoop.
34. You are as sly as the little fox.
35. His head is betwixt the ~~wicker~~ door and side-post.

(*m*) Is the *trick* [custom] alluded to in the above saying, that of a hard-hearted landlord's right of *hypothec*,—an effective statute of long standing? The Lettish slaves call their German masters *Wolves*; and "the *Wolf*" is proverbially denominated "the *Landlord*." Thus "*Dsimtu kungu sauz*, i. e. He calls his landlord, *Lord of the Manor*, [or *The Wolf*.] "May a rich wolf take you!" is one of the extraordinary imprecations among the Letts of Livonia, which signifies, May the landlord take all you possess in the world!



36. Tha fuil ghointe na cheann. (n)  
 37. Teodhaidh feòil re fine, ged nach deòin le duine.  
 38. Triuir a thig gun iarraidh, gaol, <sup>iadach</sup> eud agus eagal.

39. Tuigidh na h-eòin féin a chéile.

40. Tha aon saithid as a bhòlg. (o)

41. Tha iasg sa mhuir cho math is a thainig riann aise.

42. Tabhair spid do d'charaid, <sup>us laighidh e</sup> is ann air do mhuir-  
~~chil féin a luigheas a do mhuilichinn féin~~

43. Tha è nis air fòid na firinn.

44. Thig an donas re iomradh.

45. Tuislichidh an t-each ceithir-chasach.

46. Tha na h-uile fear na leonhan air a cheard fein.

47. Tionailidh maoin, maoin, agus tionailidh fiachan, fiachan. (p)

48. Tuil'as an t-seilbh cheudna.

49. Theagamb gu'n tig do bhò gu m'bhruail f'ath-  
<sup>asd.</sup>

50. Taoman is mò no'n long.

51. Tha caithe sona, agus caithe donas ann.

52. Thig an fhìrin a mach le tubaist. (q)

53. Talach air meud a chuibhrionn.

(n) Applied to a headstrong, and seemingly infatuated fellow.

(o) "Blessed is he who hath his quiver full of them."—  
 Scripture.

(p) "Wealth breeds a pleurisie; ambition a fever; liberty a vertigo; and poverty a dead palsy.—Vide *Laconics*, 319.

(q) "Truth and honesty keep the crown of the causeway."  
 —*Kelly's* Scott. Prov.

"Truth hath always a fast bottom."—*Ray's* Prov.



36. He has ~~any~~ [fascinated] blood in his head.
37. Kin [flesh] will warm to kindred, though man assents not. (r)
38. Three ~~(things)~~ <sup>sought</sup> come un~~seen~~ for—love, jealousy, and fear.
39. ~~Even~~ the birds themselves understand each other.
40. There is one arrow out of his quiver.
41. "There are as good fish in the sea as ever came out of it."
42. ~~Reproach~~ <sup>Abuse</sup> your friend, and ~~it is~~ <sup>your own sleeve</sup> upon yourself it will lie ~~unharmful~~.
43. He lies now on ~~under~~ <sup>is</sup> the ~~roof~~ <sup>sword</sup> of truth, ~~the~~ <sup>he is dead</sup>.
44. Mischievous comes by ~~report~~ <sup>speaking about it</sup>.
45. The four-footed horse will stumble.
46. Every man is a lion in his own calling.
47. Wealth collects wealth; and debt gathers debt. (s)
48. More out of the same possession.
49. Your cow perhaps may come to my fold yet. (t)
50. ~~The liver~~ <sup>a</sup> larger than the ~~vessel~~ [ship]. 22
51. There is ~~a~~ <sup>consumption</sup> blessed ~~spending~~ <sup>consumption</sup>, and an unblest ~~spending~~.
52. Truth will come out with misfortune.
53. ~~Murmuring~~ <sup>about</sup> for the ~~greatness~~ <sup>five</sup> of the portion.

(r) "When friends meet hearts warm."—ib.

(s) "The greatest wealth is, contentment with a little."—Ray's Prov. And to the same purport is the Welch proverb, "Gwell y chydig gan rad, na llawr gan avrard,—A little with a blessing, is better than much with prodigality."

(t) "Wha wats wha may keep sheep another day.—Who knows," says Kelly, in his comment on this saying, "but it may be in my power to do you good or harm hereafter; and as you use me, so will I you."

55. Tagh do chomhladaf ma tagh thu do. *ny /*
- ly* 56. Thig a bhodaich o thigh féin. (u) *af*
57. Thig a mhur mhòr na plùmanaich [stuaidh]. *y*
- ij'uy* 58. Thig Dia r' h-airc, is cha'n airc 'nuair a thig.
- d h'af* 59. Tiodhlac na clòinne bige, bhigga *h' u' ga* foirt, is gradh *af* iarryidh. *af*
- dy d* 60. Tha smùtan fein an ceann gach fòid.
- d fl* 61. Tha e co phricanta r' bàrd. *ny / i' - y*
- fl / y* 62. Taghadh goirid a ghobhain agus taghadh leobhar an t-saoidh.
- amb* 63. Tha caithe ann is caomhnadh. Tha caomhnadh ann is caithe. *amb*
64. Teistias a choimhear naich air gach neach. *y*
65. Tha brigh gach cluinn na deire. *it' / ad' /*
- mu' n' /* 66. Tha mi na's eolaich air coille na bhì fo eagal f' caillich-oidhche [comhcheig]. *i' /*
67. Trodaidh na builg fhalamh.
- dr* 68. Thig nòs do mhathair as do shroin.
69. Thachair a bhrathair mòr ris.
- thadh* 70. Thachair luch an uinnse an fhiahaich dha, cinnidh e gu math, ach millidh e chraobh a bhios an taice ris.
- o /* 71. Tradh mat' sa chuid eile.
72. Thuit an Tarbh Coill' orra. (x)

(u) See the Carle's excuse for delaying his journey, in Proverbial Verses under letter N.

(x) The *Tarbh-Coill'*, i. e. a black cloud, when seen on New-year's eve, is said to portend stormy weather; hence when a misfortune befalls one, the above saying is applied to his fate.

55. Make choice of your company ere you choose your liquor.
56. The sailor's journey from his own house. *blown's*
57. The great ocean comes in waves.
58. During distress God cometh; and when he comes it is no more distress.
59. The little children's present—giving it, and soon after requesting it back. (y)
60. Every *peat's* end hath its *ain reek*. *own smoke*
61. He is as eloquent as a bard.
62. The smith's *choosing* is short, and the joiner's *choosing* is long. *joining should be*
63. There is an expending that proves a saving, and there is a saving which proves expending. (z)
64. A neighbour's testimony is attached to every person. *moral*
65. The effect of every play is *at the finishing* when it ends.
66. The grumbling [scolding] of empty bags. *Empty bags will disagree.*
67. I am better acquainted with the wood than to be afraid of an owl.
68. Your mother's *panpering* will *fall* from your nose. *big*
69. His *elder* brother has met him.
70. The *likelihood* of the wild ash has happened to him—it grows [itself] well, but destroys the tree nearest to it. *destiny*
71. A good *outcome* [to you] of the remainder. (a) *May the remainder be substantial*
72. The *Tarvoill* has fallen upon them.

(y) "Of bairns' gifts be not fain, no sooner they give them but they seek them again."—Kelly's Prov.

(z) "Penny wise, and pound foolish."

(a) This is a hearty wish, by way of thanks for having received a part of some whole.

73. Theid duine gu bàs air sgàth nàire. (b) a/ /

74. Thugadh gach fear coin a crìgaibh dha féin.

75. Toiseach agus deire na sìona, clacha mìne meall  
ain.

76. Teannaich do chrios gus am faigh thu biadh. (c)

77. Truagh nach bu chaird gu leir sibh an diugh

78. Thuit a dha laimh ri thaobh. i/ /

79. Tha è nìs air slighe na firinn. e/

80. Tha dà thaobh air bean a bhailfe. &

81. Tàirnich gach neach ri chòrlas. 2/ 8/ 7/

82. Thige dha féin a bhì oighre an tì shireas air gach  
aon neach.

83. Trod a bhodaich ris a chearthairn. & ach/

84. Turis nam ban thun a bhaisidh. /

85. Thuit an tubaist air an Dùghlas. 7

86. Tuiteam eadar long is lann brig. m/ a/

87. Tha'n uaille an aghaidh na tairbhe.

88. Thig an ithe o'n imlich. bh/ e/

89. Talach a ghille ghlic.

90. Tha thu ruith air trainn leas. 2/ n/

91. Thig iomadh olc as aon olc.

92. Fuir nach fuilinn an criodachadh, bean  
bhean, cearc, agus caora.

—U.

91. Ugh gun im gun salann ann a ceann seachd bliadhna  
thig a ghalar.

(b) "Death rather than dishonour."

(c) Said to one who complains of hunger. The North American savages are well known to practise the natural expedient of tightening the girdle, which, by compressing the abdominal muscles upon the stomach, enables them to resist the urgent demand for food a considerable length of time.

*A man will die in defence of his honor.*

73. The appalment of disgrace will make a man die.
74. Let each man take birds from the rocks for himself. (c)
75. Small hail-stones begin and end the storm & showers. &
76. Tighten your belt till you get food:
77. 'Tis pity you were not all tinkers this day. (d)
78. Both his hands fell by his side.
79. He is now on the <sup>rough</sup> journey of truth, [~~life~~ departing this life.]
80. The landlady has two sides.
81. Each one will draw to one's like. (e)
82. It well becomes him who asks of every one, to be his own heir.
83. The ~~earls~~ <sup>good</sup> seedling with the ~~ken~~. *Knave*
84. The wives' journey to the christening.
85. Mischance has befallen the Douglas.
86. A falling between the ship and the pier.
87. Pride is ~~in the bull's front~~. *opposed to substantiality*
88. Eating comes of licking.
89. The wise lad's murmuring.
90. Thou art running to thy ruin.
91. Many an evil comes out of one calamity.
92. *Three that will not suffer carving, an old wife, a hen, and a sieve.*

U.

1. An egg without either salt or butter, may breed a malady at seven years' end.

(c) See additional Notes.

(d) This seems a St Kilda saying, where bird-catching is the principal employment of the islanders.—See additional Notes.

(e) "Like will to like, as the Devil said to the Collier."—Ray's Prov.

- g/a/2. Ugh na circe duinne dol an tigh-mhór, gun ugh  
a gheadh a thoirt as.
3. Urram a bhleidire do'n straicir, & e/
- d/a/4. Uraireach, ~~na~~ na bà mach sa steach, mar #  
idhea/ leighis sin an Gall, cha'n eil a leigheas ann.
- s/d/5. Uisge donn na duileig, uisge dubh nan fframh, d/  
agus/ uisge glas a chèitein, tri uisge is meas' a  
th ann. (f.) ~~eachan~~
- ia/6. Ùir! ùir! air beal Orain, ma'n ~~labhair~~ <sup>abair</sup> e tuile  
combhadh. (g) ~~bruidhne~~
- g/m/7. Uigh air uigh thig an t-slaint, 's na tonna mòr an  
thig an/ ea-slainte.

(f) This old saying, the result of long observation, marks not only the changes of the seasons, but also points out the periods when diseases are most prevalent among men and animals of the graminivorous kinds, throughout the Grampians and Western Isles.

(g) This alludes to a legend regarding the first erection of the sacred buildings in the island of Icolmkil.—See *Martin's Account of the Western Isles*.

2. The brown hen's egg has gone to the ~~[laird's]~~  
*mansion* ~~great~~ house without bringing away the goose's  
egg. (*h*) *loafer*
3. The ~~boggar's~~ deference to the ~~haughty,~~ *purseproud*
4. If the cow's fat, applied outwardly and inwardly,  
heal not a Gaël, his cure is not to be found. (*i*)
5. The ~~dun deluge~~ *brown rain* at the leaf's fall; the black ~~flood~~ *rain*  
at the root's springing; and grey ~~inundation~~ *rain* in  
May, are the three worst ~~flows~~ *of water* that  
can be.
6. Earth, earth! on Oran's mouth, lest he speak  
more, ~~[it betray the secrets of the dead.]~~
7. Health comes gradually, but in huge billows  
comes ailment.

(*h*) This failure in an unexpected return of a small gift for a greater, happens not unfrequently!

(*i*) The fat of animals and butter are the usual specifics in most of the diseases incident to our Gaël.



## CEITHREAMH DE IOMARASG.

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1.

Cha bhi tom no tulach,  
No cnocan buidhe fòrath; *ia/*

*n/* Nach bi seal ga subhach,  
*u/ d/ ia/* Is seal ga dubhach, dearach.

2.

*ochainn*  
*n/* Chà bhinn <sup>ochainn</sup> teanga leam ~~leam~~ *us leat*

*n/* Cha bhiodhain là uat, is là agad; *u/*

*n/* Cha ruigin grinneal mo ghraidh,

'S cha chagainn <sup>nainn</sup> cùl mo chompanaich.

3.

*th/* Chuala mi chuag gun bhìadh am bhroinn;

Chunnaic mi 'n searrach is a chùl roim; */ thasth iu/*

*d/* Chunnaic mi 'n t-seilcheag air an lic luim; .

*h/ h/* Dh'ainich mi nac rachadh a bhliadhn 'ud leam. */ d/*

4.

*a/ d/* Is soilleir cù dubh air ~~teana~~ bhàin; *lionaig*

*a/* Is soilleir cù bàn air ~~teana~~ dhuidh; *lionaig*

*n/ i/* Na 'm bithin re fiadhach na beann: *d/ m/*

B'e 'n cù riabhach mo roghain. *n/*

*R. Chunnaic mi 'n clacharan air garadh.*



## PROVERBS IN VERSE.

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1.

There is neither knoll nor ~~rising~~, ~~hill~~ <sup>eminence</sup>  
 Nor yellow ~~green~~ grassy hillock,  
 That will not for a space of time be joyous <sup>for a time</sup>.  
 And for a while be sad and tearful.

~~My tongue~~ <sup>would not defend and accuse</sup>  
~~be for~~ <sup>be for, and against you</sup>  
~~A deceitful tongue is not tuncful.~~  
 I would not <sup>against you</sup> be one day with you, and another <sup>day</sup> ~~away~~  
<sup>your friend</sup> from you; <sup>scrutinise</sup> ~~beloved to the bottom~~  
 I would not vex with <sup>importance</sup> ~~importance~~ my ~~love~~:  
 Nor would I backbite ~~[gnaw the back of]~~ my com-  
 panion.

3.

I heard, fasting, the cuckoo;  
 I saw a foal with its back to me;  
 I have seen a snail on a bare slab;  
 I foreknew that <sup>would</sup> ~~this year~~ <sup>that</sup> will not go well with me.

4.

A black dog is clearly discerned on a bright plat;  
 A white dog is seen distinctly on a dark plat;  
 Were I in the chace of the mountains,  
 My choice should be a ~~dark brown~~ <sup>brindled</sup> dog.

5.

*a/* Is diù teinfe fearn 'ùr: *am/ a/ &*  
*a/ a/* Is diù /n duine mi-rum: *7 & a/*  
*a/* Is diù dibhe fìan sean: *am/ o/*  
*a/* Is diù an domhain droch bhean.

6.

*a/* Is mòr fiach na foichinn, *ghd*  
*a/ e/* Is lughaid ~~+~~ feirg fuireach; *& a/*  
*t/* Cha'n e 'n an gradh a th'ann, *&*  
*&* Ach an fhoichinn nach fhuirich, *ghd/ &*  
*&* Fànaidh duine sonadh re sith; *i/*  
 Agus bheir duine donadh duioph-leum. *& a/ &*

7.

*a/* Is fearr beagan no bhi gun nì:  
*a/* Is fearr caraid no con-ambir: *bhuidhear*  
*a/* Is fearr a bhi sonadh no bhi flic: *& g/ m/ f/*  
 Ach cosnaidh an t-aithneach an t-anam.

8.

*a/* Is leis a ghobhain fuighail éil: *ea/ ' / & &*  
*f/* 'S leis an leigh salach a lamh; *adh/ & &*  
*7* 'S leis a bhàrd a theangadh féin: *&*  
*&* 'S leis an t-saoir a shliseag bhàn.

9.

*a/* Is binn gach gloir o'n duine bheartach;  
 'S earbh a choir o'n aimheartach;  
*a* Is cian o'n aimheartach a bhi flic;  
*3/ &* 'S mil o'n bheartach a ghobaireachd. *7 i/ e/ 7 i/ e/ 7 i/ e/ 7 i/ e/ &*

5.

The worst ~~[fact]~~ for a fire is green alder :  
 The worst bane of man is malice :  
 The worst ~~that can happen to wine is to become stale :~~  
 The worst thing in the world is a bad wife.

6.

Patience is of great value ;  
 Anger is lessened by lapse of time ;  
 It is not the misfortune that is intolerable, present  
 But the impatience under it, that will not wait  
 A ~~blessed~~ man will ~~abide~~ for peace ;  
 And a ~~wicked~~ man will ~~take a leap in the dark~~  
 suddenly start

7.

It is better ~~[to have]~~ a little than ~~to be without any~~  
 thing  
 It is better ~~[to have]~~ a friend than a ~~keeper~~ : keeper  
 It is better to be happy than wise ;  
 But the wise man will save ~~his~~ his soul.

8.

To the Smith belongs what remains of the good : coals  
 To the Leech belongs the pollution of his hands :  
 To the Bard belongs ~~[the use of]~~ his own tongue :  
 To the Carpenter belong his white chips.

9.

Melodious is ~~praise from~~ every speech from ~~the~~ the wealthy  
 man :  
 Harsh is ~~right~~ from the lips of the ~~needy~~ indigent  
 It is, ~~long ere~~ the needy become ~~[be acknowledged]~~  
 to be wise.  
 It is ~~honey~~ from the ~~[lips of the]~~ rich their prattling.  
 Prattling is honey from the wealthy.

## 10.

'S maing aig am bi n' tigharna fann;  
 'S maing aig am bi clann gun rath;  
 'S maing aig am bi 'm bothan böchd;  
 Ach 's meas bhì gun olc no math.

## 11.

Mòr an dearmad mearchd fòcail;  
 Is ann a tha'n t-olc ann sa mhi-rùn;  
 Is fearr fear foghainteach, feargach,  
 No fear min cealgach 's t-cium.

## 12.

Mì'm' shuidh air cnocnan nan deur,  
 Gun chraicinn air meur no air bonn;  
 A rìgh! sa Pheadar 'sa Phòil!  
 Is fad an Ròimh o Lochlong!

## 13.

Leathan ré leathan,  
 Is caol ré caol;  
 Leibhar na scriobhar,  
 Gach focal san t-saoghail.\*

## 14.

Mac bantraich aig am bi croth;  
 Serrach seann-larach air greith;  
 Mada muilleir aig am bi min;  
 Triuir is meannaich air bith.

\* A general rule observed in Gaelic grammar. It is a rule in Irish grammar, but is not strictly applicable to Scottish Gaelic. Many exceptions ought to be allowed although Irish grammarians maintain the contrary. Strange! they do not always adhere to it themselves.

## 10.

It fares ill with him who has a weak landlord :  
 It fares ill with him who has luckless children :  
 It fares ill with him who has a poor cot :  
 But it is worse to be without either good or bad.

## 11.

It is a great neglect the mistake of a word ;  
 It is in the ill-will that the evil lies ;  
 Better is the brave, passionate man, than  
 The smooth, treacherous man that is meek.

## 12.

As I sit on the hillock of tears,  
 Without skin on either toe or sole ;  
 O king !—Peter and Paul !  
 Far is Rome from Lochlong !

## 13.

Broad to broad ;  
 Small to small ;  
 Read and write  
 Every word in the world.

## 14.

A widow's son who has kine ;  
 An old mare's foal ~~at grass~~ ; *amongst a troop of horses*  
 And a miller's dog that has meal,  
 Are the three merriest ~~creatures~~ *individuals* that can be.

---

\* Repeated by the pilgrim Muirach Albanach, at the head of Lochlong, in Argyleshire, where he sat down to rest himself when he returned thither from Rome.

15.

*y*  
*B*  
*J*  
Mar astar dall an cabaraich,  
No imteachd air garbh leacainn; *n/a/*  
No, mar thabhann gaothair air gleann fàs, *son/*  
Bithidh teagas *an/*, gun eòlas. *&*

16.

*1* *&* Ma dh'eir ~~deas~~ dhuit, bi air lainneal, *h/ t/ &*  
Na cuir earbs' a comhradh banail,  
Mar is faid' a ni thu'n leanail, *t/*  
*& thea* 'S ann *is* mò *theid* do mhealladh.

17.

*af*  
*d/d*  
*af*  
Ma bhios mi beo beirim mac,  
Gheibh mi fear ged nach co'dheas; *g/*  
O' *s* mo mhathair ~~na~~ beir mac. *h/*  
*λ* Is è mo bhrathair mò roghainn. \*

18.

*#*  
*h/*  
*&*  
Na bi bruidhnach 's n tigh-osda. *af af*  
'Sna bi saraicht air sean-aois. *g/*  
Na abair gu'n dult thu còir; *i/ h/*  
Na ob *na* iarr onair. *us/ h/*

19.

*ta/*  
*ia/*  
*ia/*  
*ia/ g/*  
*ia/*  
*ia/*  
*sa/*  
Na'm faigh ~~ceud~~ sagart gur bhi sanntach, *ia/*  
Ceud taillor gun bhi sunndach, *ei/*  
Ceud grasnach, gur bhi breagach, *af e/ ia/*  
Ceud fifeadair gun bhi bradach,  
Ceud gobhainn gun bhi paiteach, *γ*  
Agus ceud caillich nach robh riagh air chéilidh, *ea/ b/*  
Chuiridh iad an crùn air rìgh gun aon bhuile. *af*

\* See additional Notes.

## 15.

As the blind's journey through a coppice,  
 Or walking on rough rocky ground ;  
 Or as a greyhound's barking in a solitary glen ;  
 So is instruction without knowledge. ~~✗~~

## 16.

If perchance you are bewildered, *in a strange land*  
 Put not your trust in woman's <sup>e</sup> conversation ;  
 The farther you follow them ~~[i.e. women]~~,  
 The more you will be gulled.

## 17.

If I live I may bear a son ;  
 I may get a husband, though not so readily ;  
 O ! ~~it is my mother that will~~ <sup>can</sup> not bear a son !  
 It is my brother whom I make my choice.

## 18.

Be not talkative in the tavern ;  
 Oppress not old age :  
 Say not that you will refuse what is right ;  
 And neither reject nor solicit honour.

## 19.

If a hundred priests could be found without being  
~~vicious~~ <sup>greedy</sup> ;  
 A hundred tailors without being merry ;  
 A hundred shoemakers without being false ; *liars*  
 A hundred weavers without being thievish ;  
 A hundred smiths without being thirsty ;  
 And a hundred <sup>old wives</sup> ~~earlins~~ who were never gossipping,  
 They would crown the king without one blow.

R

~~And a hundred old wives~~

## 20.

Na falbh di-luan,

'Sna gluais di-màirt,

The dì-còrd in craobhach

'S the dìrdaoin dilach,

Di-h-aone cha'n 'eil e bua'phail,

'S cha dual dhuit falbh a màireach.

## 21.

Sireadh ca'mein an còmp-laich;

Sonas thoirt do chualaidhe

Duine toirt a chomharle

Far nach gabhar uaithe.

## 22.

Teirgidh gach nì r'achaithe,

'S a bhi ga chaithe gu minic;

An nì sin nach caithear,

Ged nach caithear gun terdig;

O theirgis gach nì gun chaithe,

Grathain ma'n tig aon bràth;

Is coir gach nì chaithe,

Ma'n caith' e féin as a thàmh.

## 23

'S beag orm fein an sùid a bhios ann, —  
 Ceum-air-ais an t-Seann-duine,  
 Ach seo mar bu chòir a bhith,  
 Am mac a dhol an ionad an athar.



## 20.

Go not ~~away~~ on Monday; *∫*  
 Stir not on Tuesday;  
 Wednesday is ~~not fortunate~~; *tortuous*  
 Thursday is ~~a holy day~~; *dilatory*  
 Friday is not prosperous; *pitious*  
 And it is not ~~meet for thee~~ to go to-morrow.

## 21.

Searching for a mote among straw;  
 Giving ~~good luck~~ <sup>to a friend</sup> to a worthless companion; *∫*  
 A man giving counsel  
 Where it ~~may~~ <sup>with</sup> not be taken.

## 22.

Every thing will wear out in using it;  
 Especially when frequently used:  
 Although it be not used, it will wear out; ~~eventually~~  
 Every thing <sup>will</sup> wearing out ~~unused~~ *although not used*  
 A while before the ~~letter end~~; *judge shall come*  
 It is right to put every thing to its proper use  
 Ere it wear out itself in a state of rest.

## 23

Disagreeable to me is what must happen,—  
 An old man's retiring step;  
 But thus is how it should be,—  
 The son to take his father's place!



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ADDITIONAL  
NOTES.

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## ADDITIONAL NOTES.

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### Note (z) page 9.

THE learned author of "WAVERLY" alludes to Roderick Morison in the following passage of that inimitable fictitious history: "Two paces back stood Cathleen, holding a small Scottish harp, the use of which had been taught to Flora by Rory Dall, one of the last harpers of the Western Highlands." Rory Morison, "commonly called Rory Dall," says the original compiler of this Collection of Gaelic Proverbs, in a manuscript note which he left behind him, and lies now before the present translator, "lived in the family of Macleod of Macleod, in Queen Anne's time, in the double capacity of harper and bard to that family. Many of his songs and poems are still repeated by his countrymen. Harps were in use in the Highlands and Isles of Scotland time immemorial, till the beginning of the last century; and even later, for Mr Robertson of Lude, General Robertson's great-grandfather, the gentleman whom the elegant poet Struan, Robertson of immortalizes in his poems, was a famous performer upon that instrument: and I have heard my father relate the following anecdote of him:

"One night my father, James Mackintosh, said to Lude, that he would be happy to hear him play upon the harp, which at that time began to give place to the violin;—after supper, Lude and James Mackintosh retired to another-room, in which

“ there were a couple of harps ; one of which belonged to Queen  
 “ Mary. James, says Lude, here are two harps, the largest one  
 “ is the loudest, but the small one is the sweetest ;—which do  
 “ you wish to hear played ? James answered, the small one ;—  
 “ which Lude took up, and played upon it till day light.

“ Upon a visit to my native country of Athole, <sup>d</sup> a district of  
 “ Perthshire, <sup>y</sup> about five years ago,” the date is not stated, “ I  
 “ had the curiosity to enquire of General Robertson if the harps  
 “ were still in the family : the General told me they were ; and  
 “ brought them upon the table ; at the sight of which I was  
 “ quite overjoyed in viewing the musical instruments of our an-  
 “ cestors, as well as those of the renowned heroes of Ossian.

“ After my return to Edinburgh, I immediately gave notice  
 “ of the harps to the HIGHLAND SOCIETY OF SCOTLAND, who  
 “ wrote to General Robertson requesting a sight of the harps,  
 “ which he was so obliging as to grant.

“ Mr Gunn, teacher of music in Edinburgh, has since pub-  
 “ lished an Essay upon the Harp, with representations taken  
 “ from these very harps.\* I have the vanity to think, the  
 “ bringing these harps before the eyes of the public to be one of  
 “ the most pleasant actions of my life, as in all probability they  
 “ must either have been lost or destroyed by time, without ever  
 “ having been known to the world ; and those fastidious gentle-  
 “ men, who take pleasure in opposing every thing respecting the  
 “ antiquity of the Caledonians, would have persisted in denying  
 “ the use of the harp among these people, as they do many other  
 “ things.” So far states the original compiler of this Collection

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\* Accurately drawn and beautifully engraved by Mr Daniel Somerville of Edinburgh. One of these prints, Queen Mary's harp, as it is called, is one of the embellishments of the last edition of the Ettrick Shepherd's admirable poem, “ THE QUEEN'S WAKE.”

of Gaelic Proverbs; in addition to which the present translator has only to mention, that when he was on an extensive journey through the West Highlands and the Hebrides, in autumn 1815, collecting the native melodies and vocal poetry of these districts of the Gaël, for the national work which he is at present conducting, entitled ALBYN'S ANTHOLOGY, he visited the grave of Rory Dall's pupil, the last of our Hebridean harpers, namely, Murdoch Macdonald. Mrs Mackenzie of Derblieg, in Mull, (who remembers him playing on his harp, in her father's house, in the year 1739), told the present writer several anecdotes of the last of our harpers, which shall be given in a brief biographical sketch in the supplementary volume to the work alluded to. Mrs Mackenzie is still living, and is the Miss Maclean celebrated in Johnson's and in Boswell's Tours through the Hebrides, in *anno* 1773.

### Note (h) page 12.

The legend of Henry Wynd, the celebrated *Gobh Crom*, or Slouching Smith, as handed down by tradition, may be compressed in the following statement:—

During the *happy* times of the feuds and conflicts of the Clans, (resembling the battles of the Crows and Kites so celebrated by fablers,) the warlike Clan Chattan (Macphersons), and the no less redoubted Clan Cay (Davisons), both inhabiting the wilds of Badenoch, had an affair of deep resentment to adjust; which being submitted to the Earls of Moray and Crawford, these two arbitrators, in order to spare as much as possible human blood, proposed to both parties the propriety of deciding the dispute, in presence of the king and of his court, upon a certain day; which was instantly acceded to by the two Chiefs of the

adverse clans. And accordingly, the combatants, thirty in number on each side, all chosen and approved warriors, appeared in panoply, and well armed, on the Monday before the feast of St Michael, in the year 1396.

King Robert the Third came from his palace of Scone to the North Inch of Perth, which is nearly opposite to the palace, and awaited in full court the issue of the conflict. When the combatants fronted each other in formidable array, it was found that the Clan Chattan wanted one of their number, who had been taken suddenly ill. On this discovery, it was proposed to withdraw one of the Clan Cay champions; but not one of them would consent to be the craven who should fall out of the rank of these resolute fighters. In this dilemma who should appear to supply the place of the absent clansman but Henry Wynd, the *Gobh Crom*, who claimed, in case of surviving the conflict, a French gold coin of the value of three half-crowns sterling, a sum, in those days, of no small estimation.

Now the fight commences. The clansmen shoulder to shoulder on either side close, and hew with their swords. One of the most expert and bloody is manifestly the *Gobh<sup>α</sup> Crom*. And see! as he cuts down his man, he sits calmly to rest himself. The Captain of Clan Chattan asks him wherefore he retires: the *Gobh<sup>α</sup> Crom* answers—I have done what I engaged to do for my hire. Arise! says the other, and no wages shall be reckoned adequate to thy feats of prowess. The sword-maker, or *Gobh<sup>α</sup> Crom*, starting up, says, “The man who reckons not with me, I will not reckon with him;” and falling on the adverse clan with tenfold fury, he hews so fearfully, that the Clan Cay, or Davisons, are all cut off, except one man, who, to save himself from slaughter, plunges into the Tay, and swims it across, and escapes thus from the fate of his comrades. Of this celebrated sword-maker and swordman are, it is said, descended the



Gows, or Smyths, and the Macglashans ; who are known among the Gaël by the appellation, *Sliochd a Ghobh Chruim*, or, The Slouching Smith's Tribe.

Note (*y*) page 24.

CONAN is frequently mentioned in the popular poems, prose tales, and proverbs of the Gaël ; and is represented as very valiant, but rather rash and headstrong. One of his unearthly exploits is said to have led him to IURNA, or cold Island, (similar to the DEN OF HELA of Scandinavian mythology), whither he had gone in pursuit of some of his companions, who had vanished from the face of the earth. On Conan's departure from the cold island, one of its demons struck him ; which Conan instantly returned. This outrage upon immortals was fearfully retaliated by a legion of demons setting on poor Conan. Now, this unequal contest is called " Conan's life in hell," when he gave " *claw for claw* ;" which the author of WAVERLY facetiously enough alludes to in the following dialogue : " But will ye fight wi' Sir John Cope the morn, Ensign Maccombich ?" " Troth I'se ensure him, an he'll bide us, Mrs Flockhart." " And will ye face thae tearing chields, the dragoons, Ensign Maccombich ?" " Claw for claw, as Conan said to Satan, Mrs Flockhart, and the devil tak' the shortest nails."—*Waverly*, ch. xix.

Note (*g*) page 26.

This saying is used by such of the populace as still believe in the existence of fairies, in order to counteract their supposed power ; Friday being the day of the week those good and evil

folks are supposed to be on their visit to Fairyland, their proper abode, consequently they are not within the reach of hearing :— hence the above saying whenever they are mentioned, which is usually whispered with great deference and circumspection.

Note (z) page 33.

TOISHACH, or Mackintosh of Monyvaird, chamberlain under the Earl of Perth, held his court of regality, with the powers of *pit and gallows* ; and, if report speaks true, was in the habit of condemning a victim to be hanged on each court day, by way of a salutary example, to remind the neighbouring thieves that the like doom awaited the guilty. Others say, that the person alluded to in the old saying, was Mackintosh of Mackintosh, part of whose property is situate in Lochaber, such as Keappoch, Glenroy, Glenspean, &c. where he held a regality court for the same wholesome purpose. The Mackintoshes trace their lineage from Macduff, Thane of Fife.

Note (y) page 40.

*loin/* ~~Macrus~~ <sup>*Macrus*</sup> ~~or Macduwell, i. e. Maxwell~~ <sup>*Macrus*</sup> is said to have stolen into the nunnery in that little island, near Kenmore, at the east end of Lochtay, the ruins of which are still to be seen, and add much to the beauty and grandeur of the surrounding scenery. Maxwell, who was remarkably handsome and young, found it no great difficulty to gain entrance into this religious house, dressed as a female ; and, by his address and personal charms, found it an equally easy task to slip into the good graces of one or two of the pious sisterhood ; the natural consequence of which

was their pregnancy ; which put at once an end to his visits and their illicit loves.

This popular legend, however, is somewhat at variance with the truth of history ; for, says Spottiswood, LOCH TAY'S cell or priory belonged to *Scone*, and was founded by ALEXANDER in the year 1122. Here SIBYLLA, his queen, daughter of *Henry Beauclerk*, king of England, died, and is buried. This monastery was inhabited by canons regular of St Augustine, who had at one time twenty-eight monasteries in Scotland.—Vide *Campbell's Journey in Scotland*, vol. i. p. 214.

#### Note (g) page 64.

The black marble block which now forms the bottom of the coronation-chair in Westminster Abbey, is of very high antiquity : its origin, lost in the darkness of Ireland's fabulous history, precludes the possibility of being traced with any degree of certainty :—hence we must content ourselves with what the Irish themselves have handed down to latter ages ; and what Scottish historians have written on this subject.

“ *Lia*, a great stone, *Lia fail*, the stone of destiny, on which the ancient Irish monarchs used to be crowned, until Mortogh MacEarc, who sent it into Scotland, that his brother Fergus, who had subdued that country, might be crowned on it. It is now in Westminster Abbey.”—Vide *O'Reilly's Irish-English Dictionary*, Dublin, 1817.

“ Nor shall I dwell longer here,” says another Irishman, “ than our subject requires, on the *Fatal Stone* so called, on which the supreme kings of Ireland used to be inaugurated in times of heathenism, on the hill of *Tarah* ; and which being inclosed in a wooden chair, was thought to emit a sound under the right-

“ful candidate (a thing easily managed by the Druids), but to be  
 “mute under a man of none, or a bad title, that is, one who was  
 “not for the turn of those priests. Every one has heard of Mem-  
 “non’s vocal statue in Egypt. This fatal stone was superstitiously  
 “sent to confirm the Irish colony in the north of Great Britain,  
 “where it continued as the coronation seat of the Scottish kings,  
 “even since Christianity, till the year 1300, when Edward the First  
 “of England brought it from Scone, placing it under the coronation  
 “chair at Westminster; and there it still continues, the ancient-  
 “est respected monument in the world; for though some others  
 “may be more ancient as to duration, yet thus superstitiously re-  
 “garded they are not. I had almost forgot to tell you, that ’tis  
 “now by the vulgar called *Jacob’s stone*, as if this had been Jacob’s  
 “pillow at Bethel. The Irish pretend to have memoirs concern-  
 “ing it for above 2000 years: nay, Ireland itself is sometimes,  
 “from this stone, by the poets called *Inis-fail*.”—Vide *Toland’s*  
*History of the Druids, Letter II. See Note B, page*

Note (q) page 67.

This silly proverbial prophecy, if it may be so termed, relates  
 to a popular legend of too great a length to be inserted in this  
 little piece. The story alluded to is a horrid tale of assassination,  
 massacre, and fell revenge, concerning the Cummings and Macin-  
 toshes, highly characteristic of those times of blood and rapine.

Note (r) page 68.

When the origin of a Clan is as old as the hills, such as that  
 of many of the Gaël of Scotland and of Ireland, it were a vain re-

search to trace it beyond the creation of "Hillocks, and waters, and Clan Alpin." But of the Royal Clan Alpin, or Clan Gregor, very early mention is made by all our historians and poets.

" *Sliochd nan righribh dùchasach*  
*Bha shìos an Dùn Stairphris, d' in*  
*Aig an robh crùn na h-Alb' o thùs,*  
*Aig an robh dùchas fathasd air*

*As*

" The royal hereditary family  
 Who dwelt down at Dunstafnage,  
 To whom at first the crown of Albyn belonged,  
 And who have still an hereditary claim to it."

The motto of the Chief of the Macgregors, (to whom the present Work is inscribed), is expressive of the regal descent of the Clan Alpin, " 'SRIOGHAL MO DHREAM." *My Family is Royal.*"—Besides their kingly descent, the Chiefs of the Macgregors have intermarried with the royal families of Scotland and of Ireland; and are allied by blood to most of the Scottish nobility, and gentry of the first distinction.

The power and extent of territory of Clan Gregor, down to the reign of James IV. was great and extensive. But during the days of that monarch, the neighbouring Clans gaining the ascendancy at court, the Macgregors' interest there was shook to the centre: and so rapid was their decline and fall, that in the three succeeding reigns, viz. those of James V. his unfortunate daughter Mary, and her only child James VI., the Chief of the Macgregors and his numerous clan were proscribed, rendered landless, nay, nameless, and hunted with bloodhounds like beasts of prey! It would far exceed the limits necessarily prescribed to our brief notes, to follow the train of calamities which the purblind policy, (to call it by its most favourable import,) of succeeding kings of Great Britain subjected the devoted Clan Alpin to; suffice it for

the present to say, that since the year 1775, when their name, and all the privileges and immunities of free British subjects, were restored to this brave Clan, many individuals of them have risen into high rank in society, and to a correspondent opulence and respectability, equal at least to any other of the Clans who inhabit the regions of the Grampians and Western Isles.

Of the Macgregors are descended the Macnabs, Mackinnons, and many other Clans of lesser note, besides many more respectable branches of Clan Alpin, such as those of the name of Gregory, Grierson, Grieve, &c. And not a few families, and their followers, who have not resumed their ancient name Macgregor, not only in Scotland, but likewise in England and Ireland; ~~and~~ among the number is the family of that illustrious statesman Lord Castlereagh.

Note (x) page 71.

The Farquharsons are called Clan Fhionla, or Clan Finlay, and the surnames Finlay, Finlayson, and Mackinlay, are derived from the same source.

Note (g) page 103.

Magilony was one of the most celebrated hunters of the Grampians; the vestiges of his temporary hunting-huts are still pointed out to the enquiring visitant among the mountains of Athole. The greatest deer-hunter of our own day is assuredly his Grace the present Duke of Athole, who has, it is well known, in his extensive deer-forest in Athole, a stock of between three and four thousand mountain deer: and it is likewise well known

that there exists not a deer-stalker of surer aim than his Grace in the whole united kingdom.

Note (e) page 110.

“Bad is your being, Conan!” alludes to that Fingalian hero’s conflict with the demons in *Infriú*,<sup>2</sup> or hell, noticed in a preceding note.

Note (m) page 112.

The following story will best explain how a *lobster* is better than no *husband*. “Two carlins who lived together pretty comfortably in one hut, had each a meal-bag. The one, however, found the contents of her bag daily diminish, in a ratio which she deemed disproportionate to her *real* expenditure: and in order to ascertain this point, she slips slyly a live lobster into her meal-bag, and awaited the result of the experiment. Her inmate choosing that moment as most favourable for her nefarious purpose, in the silence of darkness as usual, slips her hand into the bag, when the live lobster seizes her most heartily by the hand; on which unexpected squeeze, the carlin vociferated, “The devil’s in the bag!”—“Yes,” said the other carlin coolly, “when you are there,—and better a lobster than no husband.” Hence this repartee became a saying.

Note (\*) page 133.

Clan Duina, or “*Sliochd Dhiarmid O’Duibhne*,” *i. e.* the Race of Diarmid, the grandson of Duina, for many latter ages known as

the CLAN CAMPBELL, although they reckon not their descent from the creation of visible Nature, they yet assuredly pique themselves on their common ancestor DIARMID being among the number of Fingal's heroes, so celebrated by Ossian. Diarmid, like Adonis, was a hunter of the wild boar: but he did not share the fate of Adonis, for Diarmid killed the wild boar; hence the Clan Campbell are called, in our ancient poems and other popular tales, *Sliochd Diarmid an Tuirc*, or Clan Diarmid of the Boar; and in commemoration of this manful proof of their ancestor's fearless attack and eventual slaughter of the boar, the Campbells have assumed the boar's head in their armorial bearings. They have at all times proved themselves brave. And since the days of our immortal restorer of Scottish liberty, King ROBERT BRUCE, the Campbells have uniformly taken the side of national independence; and have suffered more than any of our other clans in the great cause of civil and religious liberty. But the saying which gave origin to this note, is said to relate to a conflict between them and the Clan Gordon, <sup>at a Mullalachain, Glenlivet,</sup> in Aberdeenshire, which is far distant from Lochawe, in Argyleshire, the land of the Campbells and their numerous followers.

Note (p) page 138.

a/ " Is math an cocain an t-~~cras~~. 3/ a/

13.9 N mairg ni talc~~is~~ air ~~biadh~~. 7/ i/ e/ a/ n/

Fuarag eorn' a beal mo bhroige, ia/ 7

8 1/6/ ~~biadh a b'fhearr a fhuair mi riagh;~~ — i. e.

Hunger is a good cook; Wo be to those who despise food:  
 Barley-meal crowdie <sup>out of shoe</sup> made in my brogue's [heel] mouth was the  
 best <sup>food</sup> ~~eat~~ I ever tasted." These were said to be the lines repeated by Alexander Stuart, Earl of Mar, son of King Robert



the Third, while skulking in Glenroy, <sup>celebrated</sup> ~~(on either side of which~~  
~~are seen those stupendous parallel flood-marks, called <sup>The</sup> ~~the~~ Casan,~~  
<sup>parallel roads,</sup>  
~~on foot paths,~~ after his defeat at Inverlocha, Lochaber, by Mac-  
 donell, Lord of the Isles. The Earl of Mar, it should seem, was  
 "at his utmost need" when he found "a friend indeed" in the  
 person of one Irvine at Breugach, ~~(a farm in Glenroy)~~, who gave & &  
 the fugitive an hospitable welcome. By the stanza following, it  
 appears that the Earl retained a due sense of the kindness shewn  
 him by the mountaineer, who paid him a visit at his castle of  
 Brae Mar. And on the Earl's understanding that Irvine was  
 without awaiting his being invited to the hall, the following  
 stanza is said to have been repeated by the king's son :

a) n/ "Is ionmhuin leam am fear a t'fa mach, &

n/ Ob Irbhin, as a Bhreugaich ; ia/

Bha mi oidhche na theach, ?/

/ ? Air mhòran bìdh fs air bheagan aodaich ;"—i. e.

"Dear to me is the man who waits without, Ob Irvine from  
 Brae<sup>ia</sup>gach : I was a night under his roof, and had plenty of food ;  
 but ~~was~~ scant ~~of~~ covering." His coverlet for that night being a  
 cow's hide : the presumption is, as Ob Irvine was a deer-stalker,  
 that his royal guest was regaled with a haunch of venison.

### Note (t) page 171.

"This is worse than the alum!"—parallel to "After this,  
 any thing!"—or "Weel! this dings a'!"—and alludes to an  
 incident which gave rise to this exclamatory phrase in the origi-  
 nal, "'Sneas a sò nà t-àlam!" and has ever since become pro-  
 verbial on the spot and neighbourhood of its occurrence:—A  
 clergyman in one of the Western Isles, said to be Sky, gave a  
 commission to one of his parishoners ~~(no conjurer)~~, who was &

going to Glasgow, to do him the kindness of bringing, on his return home, a certain quantity of white candied sugar; which he engaged to perform. Accordingly, on Donald's return to Sky, he waited, all complacent, on the expectant and impatient parson, and put into his hands the luscious *bon bouche*, as he thought; but to the astonishment of poor Donald, the parson stormed and made a wry face, exclaiming, "This is not candied sugar, it is alum!" Donald made his escape unconscious of offence, while the enraged parson chewed the cud of disappointment, instead of liquefying with the saliva a lump of his favourite comfit;—he was left at leisure to curse the stupidity of his doltish parishioner.

The poor fellow being sadly annoyed at so sudden a fall from the good graces of his parish minister, besought a brother of the parson's to make up the peace. This gentleman, who was a bit of a wag, advised the parishioner to bring, as a peace-offering, a few bottles of the right stuff, namely, Fairintosh whisky; as it was very well known by the presbytery, that our *wet parson* was a perfect judge of *the real dew* of the Grampians, and staple beverage of Caledonia. Donald, accordingly, provided with his peace-offering, namely, the bottles of whisky, advanced to the parson's house,—but on his way thither he deemed it prudent to conceal the bottles containing the whisky in a hay rick hard by, until he should ascertain whether there was any likelihood of a favourable reception; but his precaution was observed by the parson's waggish brother, who contrived to replace the bottles of whisky with the like number containing water.

Things being in this stage of the business, Donald found access to his reverence, who assumed importance in proportion as poor Donald made obeisance;—and after much bowing and scraping, finding favourable symptoms of reconciliation on the part of his lately offended parish pastor, a glass of genuine whisky was proposed by

Donald, and cordially accepted by the relenting minister. Away Donald flew for the bottles, was back with them in almost the twinkling of an eye, filled a brimmer, and presented it, with all due reverence and gladness of heart, to the smiling parson, who no sooner had filled his mouth with the *uisge beatha*, than he squirted the whole in Donald's face, vociferating, at the same time, "Air Dhia, bhallaich! 'S meas a sò nà 'n t-àlùm;" i. e. "By G-d, fellow! this is worse than the alum! At this critical moment entered the enraged parson's brother with a bottle of Donald's peace-offering. An explanation of the trick played by this wag paved the way for a cordial reconciliation, which was happily crowned by a round or two of the right stuff—the dew of the Grampians!

Note (e) page 175.

"Hereditary right will face [oppose] the rocks." This is a maxim firmly rooted in the minds of our Gaël, which, when combined with local habitudes and inveterate prejudices, becomes, as it were, a first principle in their understandings, and a rule of action in all their conduct through life: hence the difficulty of opening their eyes to a relatively improved mode of rural economy and productive labour near the sea-shore, or other local situations best suited to a more advanced stage of civilization than our Gaël have yet reached unto. Great landowners ought to ponder on this well known fact, and to pause ere they try, on *too great a scale*, any sudden change in the customs and manners of a peculiar people, such as inhabit the more remote districts of the Grampians and Western Isles. *A bon entendeur il ne faut que demie parole*. Whatever rash speculators may sport in words, stayed and thinking proprietors ought not to put rashly in act;—

for the Italian adage is home to this point, *I fatti sono maschi, le parole femine*, Deeds are males, words are females.

#### Note (g) page 176.

A man, who delighted in the marvellous, describing to another that he saw once a huge ox, whose horns reached to the clouds, when the animal was in a recumbent posture; the relater, on being questioned how the ox disposed of his horns when he stood up; answered, in the words of the text, "*Tha car 'eil' ann an adharc an damh*; i. e. There is another twist [bend] in the ox's horn.

#### Note (d) page 183.

Since the first appearance in the literary world of that masterly display of human character, the fictitious history entitled "*GUY MANNERING*," the peculiar race of men, called *Tinkers* or *Gypsies*, being therein depicted with such truth and nature, hath awakened the attention to a minute enquiry concerning those lawless wanderers, and privileged, as it were, depredators, which has brought to light many strange particulars that lay long dormant, or at least were but little known to the public, save to those who had local access, and could contemplate at leisure the licentious lives of these outcasts from society. Highland tinkers, however, have as yet been but little, if at all, noticed in the recent inquiries alluded to. Something concerning those tinkers, who speak the language of our Gaël, and have assumed the surnames of our clans, might be here stated, did the limits prescrib-

ed to our present brief notices admit of dilatation :—this subject must be reserved to a more favourable opportunity. The anecdote which gave origin to the notable saying in the text, “*Fruidh nach bu chàird gu léir sibh an diu?*” i. e. ’Tis pity you were not all Tinkers this day,” as related by tradition, is the following :

Alaister MacCollaid, (Alexander Macdonald,) the brave Irish partizan of “*the great Montrose*,” was, in a skirmish with the covenanters, pent up, with a handful of his followers, in a fold, when an alert sturdy Tinker, of the name of Stewart, from Athole, made his appearance among Macdonald’s men, and with his claymore hewed down the covenanters till few were left to trust to their heels for the safety of their heads. Macdonald, astonished at the timely succour and fearless attack of this unknown warrior, after the fray called him to his presence, and asked him who, and what he was? The *Caird* modestly replied, That he was but a tinker, and hardly deserved to be named among men, far less among such brave men as those present. Macdonald, turning round to his followers, pronounced the heroic tinker’s praise in the words above cited.

Note (e) page 183.

Two Hebridean bird-catchers (whose perilous employment being that of robbing the sea-birds, that build in the face of the stupendous rocks of the Western Isles), were busy at work ; the one having, as usual, fast hold of the rope which was tied about the other’s waist, to prevent him falling into the sea ; and when he had got, as he thought, his quantum, he requested to be pulled up. His comrade, however, before pulling him up, asked if he had secured his share also : the reply was, in the words of the

text, " Let each man take birds from the rocks for himself." The other, with equal indifference, letting go his hold, said, " Let every man hold a rope for himself."

Note (\*) page 192.

This proverbial verse is in allusion to an instance of fraternal affection, combined with prudence. A matron, whose husband, son, and only brother, had been made prisoners of war, was desired to pitch on one of these three as her choice, who should be restored to her instantly. On repeating the stanza alluded to, in which she points out her brother as her choice, she obtained the release of her husband and son also, as the reward of her sisterly affection, and self controul.

~~Note (15) page 192.~~

~~— " Go unto the people, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted."—Vide the *Acts of the Apostles*, ch. xxviii. ver. 26, 27.~~

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~~THE WAY TO WEALTH;~~

~~OR,~~

~~POOR RICHARD IMPROVED.~~

~~BY DR. FRANKLIN.~~

~~—~~  
~~WITH A GAELIC TRANSLATION.~~

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## THE WAY TO WEALTH, &c.

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COURTEOUS READER,

I HAVE heard that nothing gives an author so great pleasure, as to find his works respectfully quoted by others. Judge, then, how much I must have been gratified by an incident I am going to relate to you.—I stopped my horse lately, where a great number of people were collected at an auction of merchant goods. The hour of sale not being come, they were conversing on the badness of the times: And one of the company called to a plain clean old man, with white locks, *Pray, Father Abraham, what think you of the times? Will not these heavy taxes quite ruin the country? How shall we ever be able to pay them? What would you advise us to do? \**

2. Father Abraham stood up, and replied, *If you*

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\* Dr Franklin, wishing to collect, into one piece, all the sayings upon the following subjects, which he had dropped in the course of publishing the Almanacks called *Poor Richard*, introduces *Father Abraham* for this purpose. Hence it is that *Poor Richard* is so often quoted, and that, in the present title, he is said to be *improved*.—Notwithstanding the stroke of humour in the concluding paragraph of this address, *Poor Richard* [Saunders] and *Father Abraham* have proved, in America, that they are no *common* preachers. [And shall we, my countrymen, refuse good sense, and saving knowledge, because it comes from the other side of the water?]

would have my advice, I will give it you in short; 'for a word to the wise is enough,' as *Poor Richard* says.—They joined in desiring him to speak his mind; and, gathering round him, he proceeded as follows:—“FRIENDS, (said he), the taxes are indeed very heavy; and, if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement. However, let us hearken to good advice, and something may be done for us.

3. “It would be thought a hard government, that should tax its people one-tenth part of their time to be employed in its service; but idleness taxes many of us much more; sloth, by bringing on diseases, absolutely shortens life. ‘Sloth, like rust, consumes faster than labour wears, while the used key is always bright,’ as *Poor Richard* says.—‘But, dost thou love life? then do not squander time, for that is the stuff life is made of,’ as *Poor Richard* says.—How much more than is necessary, do we spend in sleep! forgetting that ‘the sleeping fox catches no poultry, and that there will be sleeping enough in the grave,’ as *Poor Richard* says.

4. “If time be of all things the most precious, ‘wasting time must be,’ as *Poor Richard* says, ‘the greatest prodigality;’ since, as he elsewhere tells us, ‘lost time is never found again; and what we call time enough, always proves little enough.’—Let us then up and be doing, and doing to the purpose; for, by diligence, we shall do more with less perplexity. ‘Sloth makes all things difficult, but industry all easy: and

‘ he that riseth late, must trot all day, and shall scarce  
 ‘ overtake his business at night: while laziness travels  
 ‘ so slowly, that poverty soon overtakes him. Drive  
 ‘ thy business; let not that drive thee: and early to  
 ‘ bed, and early to rise, makes a man healthy, wealthy,  
 ‘ and wise,’ as Poor Richard says.

5. “ So, what signifies wishing and hoping for better times? We may make these times better, if we bestir ourselves. ‘ Industry needs not wish; and he that  
 ‘ lives upon hope will die fasting. There are no gains  
 ‘ without pains; then help hands, for I have no lands;  
 or, if I have, they are smartly taxed. ‘ He that hath a  
 ‘ trade, hath an estate; and he that hath a calling,  
 ‘ hath an office of profit and honour,’ as Poor Richard  
 says. But then the trade must be worked at, and the  
 calling well followed, or neither the estate nor the of-  
 fice will enable us to pay our taxes. If we are indus-  
 trious, we shall never starve; for, ‘ at the working  
 ‘ man’s house, hunger looks in, but dares not enter.’  
 Nor will the balliff or the constable enter; for, ‘ In-  
 ‘ dustry pays debts, while despair increaseth them.’

6. “ What though you have found no treasure, nor  
 has any rich relation left you a legacy? ‘ Diligence is  
 ‘ the mother of good luck; and God gives all things to  
 ‘ industry. Then plough deep while sluggards sleep,  
 ‘ and you shall have corn to sell and to keep.’ Work  
 while it is called to-day, for you know not how much  
 you may be hindered to-morrow. ‘ One to-day is  
 ‘ worth two to-morrows,’ as Poor Richard says: and,  
 farther, ‘ Never leave that till to-morrow, which you  
 ‘ can do to-day.’—If you were a servant, would you  
 not be ashamed that a good master should catch you  
 idle! Are you then your own master? Be ashamed  
 to catch yourself idle, when there is so much to be done  
 for yourself, your family, your country, and your king-

7. "Handle your tools without mittens: Remember that 'the cat in gloves catches no mice,' as poor Richard says.—It is true, there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects; for 'Constant dropping wears away stones; and, by diligence and 'patience, the mouse ate in two the cable; and little 'strokes fell great oaks.' Methinks I hear some of you say, *Must a man afford himself no leisure?* I will tell thee, my friend, what Poor Richard says: 'Employ thy time well, if thou meanest to gain leisure; 'and since thou art not sure of a minute, throw not 'away an hour.'

8. "*Leisure* is time for doing something useful. This leisure the diligent man will obtain, but the lazy man never; for 'a life of leisure, and a life of laziness, 'are two things. Many, without labour, would live 'by their wits only, but they break for want of stock;' whereas industry gives comfort, and plenty, and respect. Fly pleasures, and they will follow you; 'the 'diligent spinner has a large shift: and now I have a 'sheep and a cow, every body bids me good-morrow.' But, with our industry, we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not trust too much to others; for, as Poor Richard says,

'I never saw an oft removed tree,  
'Nor yet an oft removed family,  
'That throve so well as those that settled be.'

9. "Three removes are as bad as a fire. Keep thy 'shop and thy shop will keep thee:' and, again, 'If 'you would have your business done, go; if not, 'send.'

'He that by the plough would thrive,  
'Himself must either hold or drive.'

‘ The eye of a master will do more work than both his hands :’ and again, ‘ Want of care does us more damage than want of knowledge ;’ and again, ‘ Not to oversee workmen, is to leave them your purse open.’ Trusting too much to others’ care, is the ruin of many ; for, ‘ In the affairs of this world, men are saved, not by faith, but by the want of it.’ But a man’s *own* care is profitable ; for, ‘ If you would have a faithful servant, and one that you like, serve yourself. A little neglect may breed great mischief : for want of a nail, the shoe was lost ; for want of a shoe, the horse was lost ; and for want of a horse, the rider was lost,’ being overtaken and slain by the enemy,—all for want of a little care about a horse-shoe nail.

10. “ So much for industry, my friends, and attention to one’s own business ; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, ‘ keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will ;’ and,

‘ Many estates are spent in the getting,  
 ‘ Since women, for tea, forsook spinning and knitting,  
 ‘ And men, for their punch, forsook hewing and splitting.’

‘ If you would be wealthy, think of saving, as well as of getting. The Indies have not made Spain rich, because her outgoes are greater than her incomes.’ Away, then, with your expensive follies, and you will not then have so much cause to complain of hard times, heavy taxes, and chargeable families ; for,

‘ Women and wine, game and deceit,  
 ‘ Make the wealth small, and the want great.’

11. ‘ What maintains one vice, would bring up two children.’ You may think, perhaps, that a little tea,

or a little punch now and then, diet a little more costly, clothes a little finer, and a little entertainment now and then, can be no great matter ; but remember ‘ Many a little makes a mickle.’ Beware of little expences ; ‘ A small leak will sink a great ship,’ as Poor Richard says. And again, ‘ Who dainties love, shall beggars prove :’ and moreover, ‘ Fools make feasts, and wise men eat them.’ Here you are all got together to this sale of fineries and nicknacks. You call them *goods* ; but, if you do not take care, they will prove *evils* to some of you. You expect they will be sold cheap, and perhaps they may for less than they cost ; but if you have no occasion for them, they must be dear to you.

12. “ Remember what Poor Richard says, ‘ Buy ‘ what you have no need of, and ere long thou shalt ‘ sell thy necessaries.’ And again, ‘ At a great penny-worth pause a while.’ He means, that perhaps the cheapness is apparent only, and not real ; and the bargain, by straitening thee in thy business, may do thee more harm than good. For in another place he says, ‘ Many have been ruined by buying good pennyworths.’ Again, ‘ It is foolish to lay out money in a purchase of repentance ;’ and yet this folly is practised every day at auctions, for want of minding the Almanack. Many persons, for the sake of finery on the back, have gone with a hungry belly, and half-starved their families. ‘ Silks and satins, scarlets and velvets, put out the ‘ kitchen fire,’ as Poor Richard says.

13. “ These are not the necessaries of life ; they can scarcely be called the conveniences : and yet, only because they look pretty, how many want to have them ! By these and other extravagancies, the genteel are reduced to poverty, and forced to borrow of those whom they formerly despised, but who, through industry and frugality, have maintained their standing.

In which case, it appears plainly, that ‘a ploughman on his legs is higher than a gentleman on his knees,’ as Poor Richard says. Perhaps they have had a small estate left them, which they knew not the getting of. They think ‘it is day, and will never be night; that a ‘little to be spent out of so much, is not worth mind-‘ing.’

14. “Always taking out of the meal-tub, and never ‘putting in, soon comes to the bottom,’ as Poor Richard says; ‘and then, when the well is dry, they know ‘the worth of water.’ But this they might have known before, if they had taken this advice. ‘If you would ‘know the value of money, go and try to borrow some; ‘for he that goes a-borrowing, goes a-sorrowing,’ as Poor Richard says; and indeed so does he that lends to such people, when he goes to get it in again. Poor Dick farther advises, and says,

‘Fond pride of dress is sure a very curse;  
‘Ere fancy you consult, consult your purse.’

And again, ‘Pride is as loud a beggar as want, and a ‘great deal more saucy.’

15. “When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece. But Poor Dick says, ‘It is easier to suppress the first desire, than to satisfy all that follow it.’ And it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

‘Vessels large may venture more,  
‘But little boats should keep near shore.’

It is, however, a folly soon punished: for, as Poor Richard says, ‘Pride that dines on vanity, sups on ‘contempt: Pride breakfasted with Plenty, dined with ‘Poverty, and supped with Infamy.’ And, after all, of what use is this pride of appearance, for which so



much is risked, so much is suffered? It cannot promote health, nor ease pain: It makes no increase of merit in the person; it creates envy; it hastens misfortune.

16. "But what madness must it be to *run in debt* for these superfluities? We are offered, by the terms of this sale, six months credit; and that perhaps has induced some of us to attend it, because we cannot spare the ready money, and hope now to be fine without it. But, ah! think what you do when you run in debt; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor; you will be in fear when you speak to him; you will make poor pitiful sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying: for 'the *second* vice is lying, the *first* is running into debt,' as Poor Richard says. And again, to the same purpose, 'Lying rides upon Debt's back:' whereas a free-born Briton ought not to be ashamed nor afraid to see or speak to any man living.

17. "But poverty often deprives a man of all spirit and virtue. 'It is hard for an empty bag to stand upright.' What would you think of that prince, or of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude? Would you not say, that you are free, have a right to dress as you please, and that such an edict would be a breach of your privileges, and such a government tyrannical? And yet you are about to put yourself under that tyranny, when you run in debt for such dress! Your creditor has authority, at his pleasure, to deprive you of your liberty, by confining you in gaol for life, or by selling you for a servant, if you should not be able to pay him,



18. “When you have got your bargain, you may perhaps think little of payment: But, as poor Richard says, ‘Creditors have better memories than debtors: ‘creditors are a superstitious sect, great observers of ‘set days and times.’ The day comes round before you are aware, and the demand is made before you are prepared to satisfy it; or, if you bear your debt in mind, the term which at first seemed so long, will, as it lessens, appear extremely short. Time will seem to have added wings to his heels as well as his shoulders. ‘These have a short Lent, who owe money to be paid ‘at Easter.’ At present, perhaps, you may think yourselves in thriving circumstances, and that you can bear a little extravagance without injury: But,

‘For age and want save while you may,  
‘No morning sun lasts a whole day.’

19. “Gain may be temporary and uncertain, but ever, while you live, expence is constant and certain; and, ‘It is easier to build two chimneys, than to keep ‘one in fuel,’ as poor Richard says.—So, ‘Rather go ‘to bed supperless, than rise in debt.’

‘Get what you can, and what you get hold,  
‘’Tis the stone that will turn all your lead into gold.’

And when you have got the philosopher’s stone, sure you will no longer complain of bad times, or the difficulty of paying taxes. This doctrine, my friends, is reason and wisdom: But, after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things; for they may all be blasted without the blessing of Heaven; and, therefore, ask that blessing humbly, and be not uncharitable to those who at present seem to want it, but comfort and help them. Remember, Job suffered, and was afterwards prosperous.

20. “ And now, to conclude, ‘ Experience keeps a ‘ dear school, but fools will learn in no other,’ as Poor Richard says, ‘ and scarcee in that;’ for it is true, ‘ we ‘ may give advice, but we cannot give conduct.’ However, remember this, ‘ They who will not be counsel- ‘ led cannot be helped:’ and farther, that ‘ If you will ‘ not hear Reason, she will surely rap your knuckles,’ as poor Richard says.”—Thus the old gentleman ended his harangue. The people heard it, and approved the doctrine—and immediately practised the contrary, just as if it had been a common sermon; for the auction opened, and they began to buy extravagantly.

21. I found the good man had thoroughly studied my Almanacks, and digested all I had dropt on these topics during the course of twenty-five years. The frequent mention he made of me, must have tired any one else; but my vanity was wonderfully delighted with it, though I was conscious, that not a tenth part of the wisdom was my own which he ascribed to me, but rather the gleanings that I had made of the sense of all ages and nations. However, I resolved to be the better for the echo of it; and, though I had at first determined to buy stuff for a new coat, I went away, resolved to wear my old one a little longer. Reader, if thou wilt do the same, thy profit will be as great as mine.

I am, as ever,

Thine to serve thee,

RICHARD SAUNDERS.

## AN T SLIGHE CHUM SAÍ-BHRIS

LE OLUDH FRANCLIN.

## A LEAGHOIR SHUAIRCE,

**C**HUALAS naeh toir ni air bith urad toilintinn do ughdar, 'sa bheir bhi ag faicsin a sgrìobhaidh g'an luadh gu measail le cach. Breithnigh ma seadh, cia mòr an tlachd a ghabh mi an ni eigin ataim r'a aithris dhuit. Stad mi air an t-slighe o cheann ghaoirid, far ann roibh mor shluadh cruinn chum, tairgse air bathar marsontachd. Mar nach d' tainig uair na reic, bha iad ag cainnt ma olcas na tioma; agus labhair aon dhiubh re sean duine, ceanalta coir, sa chiabha air glasadh. ' Athair Aoighneas, guidheam, ciod i do ' bharail air na h-amaibh so, nach toir no tròm chise ' so tur sgrios air an duthaigh, cionnas is uradh sinn a ' chaoidh an iocadh. Sheasamh sean Aoighneas suas, ' agus fhreagair é, ma ghabhar mo chomhairlese bheir- ' eam dhuibh i an briathra, aith ghear, oir is leoir fo- ' cal do 'n dream ata glic (mar a deir Eoghan Tiar- ' mail) dh'aontaigh iad le cheile ag iarruidh air a ' smuainte a labhairt, agus air cruineacha' dhoibh ma ' thimchioll, thionsgain se mar leanas.

' Mo chairdibh, deir eisean, tha chain ro throm, ' agus am b' iad sin amhain ata 'n t-uachdaran a' cur ' oirn' a bh' aiginn r'a iocadh, b'usadh dhuinn gu mòr ' ain dioladh; ach ata mòran eil' againn, agus iad sin

‘ n’as ro chruaidhe air cuid aguinn, ata sinn da-fhilt  
 ‘ air bhur ciosach le’r diomhanas, tri-fhealt, le’r n ua-  
 ‘ bhar, agus a cheithir urrad le’r n aimeadachd, nithe  
 ‘ o nach urradh luchd tional na ciosa ar fuasgladh le  
 ‘ luigse a thabhairt. Ach eisdeamaid re deagh chomh-  
 ‘ airle agus feadaidh sinn leasach fhaghail; ni Dia  
 ‘ congnamh leosan a ni congamh leo fein, mar a deir  
 ‘ Eoghan Tiarmail.

‘ Mheasamaid gu bu churaidh an t-uachdaran a  
 ‘ dh’iarruidh an deachamh cuid d’ ar ’n uine mar chis,  
 ‘ chum a caitheamh na obair fein; ach a ta faonais a  
 ‘ cuibhreacha iomadh dh’inn moran na’s mo; mar a ta  
 ‘ lundaireachd a’ tarruing caslaint, a ta leisg, mar  
 ‘ mheirge ag searga n’as luaithe na saothair, ’n uair a  
 ‘ bhios an eochair a ghnathair sior dhealrach, mar a  
 ‘ deir Eoghan Tiarmail, ach an toigh leat beath  
 ‘ ma’seadh na struith t-aimsir oir is i sin a ni d’ am  
 ‘ bheil beatha air a deanamh suas, mar a deir Eoghan  
 ‘ Tiarmail. Nach ’eil sinn a caithe moran tuille d’ ar  
 ‘ ’n uin’ ann an codal nan ’ta feumail, aig dio’-chuimh-  
 ‘ neach nach glac sionnach codalach cearcan, agus gu  
 ‘ m bi codal gu leor anns an uaigh, mar a deir Eogh-  
 ‘ an Tiarmail.

‘ Ma’s i ar n uin’ a ni s luachmhoir a ta againn, ’se  
 ‘ a bhi struithe ar ’n uin’ an ana caithe is mo mar deir  
 ‘ Eoghan Tiarmail, oir, mar a dubhairt e ’n ait’ eile:  
 ‘ An aimsir a chaileir cha’n fhuighear gu brath; agus  
 ‘ a ni ris an abair sinn uine gu leor, chi sinn gun leor  
 ‘ a giorrad, uine sin mosglamaid chum a bhi gniomh-  
 ‘ ach, agus sin da rireadh; mar so le bhi dichiollach  
 ‘ ni sinn moran le na’s lugha smuairn tha lundair-  
 ‘ each ag fagail gach ni do dheanta, ach tha bhi  
 ‘ gniomhach ’gan deanamh furas, oir an ti a lugheas sa  
 ‘ mhadain, ’s eigin dha ruidh feadh an la, agus ’s gann  
 ‘ a ghlacas e ghnothach aig oidhche, feadh sa ta leisg

‘ aig trial co mall, is gu ’m bheil bochdain do ghna aig  
 ‘ a sàil, sduir do ghnothach agus na sduireadh e thu,  
 ‘ oir trathlam luidhe is thrathail dean eirigh, ni so  
 ‘ duine fallain saibheir is criona, mar a deir Eoghan  
 ‘ Tiarmail.

‘ Ciod an feum a bhì guidheamh, agus re dochas  
 ‘ airson amaibh is fearr; feadaidh sinn na h-amaibh a  
 ‘ leasacha’ ma bhios sinn gnìomhach, cha’n fheum  
 ‘ dichìoll bhì mianach, agus an ti thig beo air dochas  
 ‘ bàsaich e na chodal, cha’n ’eil buanachd gun saothair,  
 ‘ dean congnamh le d’lamha, oir ata thu gun fhearann,  
 ‘ no ma ta se agad; ata e fui’ throm chis, a neach aig’  
 ‘ am bheil eallaidh tha oisig tairbh agus onoir aige,  
 ‘ mar deir Eoghan Tiarmail, ach ’s eigin a cheird a  
 ‘ chur ann cleachduin, an eallaidh a leantuin gu teann,  
 ‘ air atharach, cha’n iochd an oighreachd na ’n dreachd  
 ‘ na cisibh, ach ma bhios sinn gnìomhach, cha bhì sin  
 ‘ fui’ eafbhuidh, feadaidh ocras amharc a steach air  
 ‘ doras an duine ghnìomhaich, ach cha bhì chroidh’  
 ‘ aige dol a stigh; ni mo theid maor no fear agairt a  
 ‘ steach, oir diolaidh saothair ain-fhiach, an t am a  
 ‘ mheadaicheas an earbs’ iad. Ciod go nach d’ fhuair  
 ‘ thu ulaidh, agus ge nach d’ fhag caraid soabhear di-  
 ‘ lib agad.

‘ Bheir dichìol deadh thoradh, agus beannuighe Dia  
 ‘ am fear gnìomhach, mar so treabh gu domhain, an  
 ‘ feadh choidleas an luiristeadh, agus bitheadh arbhar  
 ‘ agad r’a reic, agus r’a thasgaidh. Dean obair fhad  
 ‘ fa theirer an diugh ris, oir cha’n ’eil fios agad ciod  
 ‘ an grabadh thig a’ maraich; oir is fearr aon diugh  
 ‘ na da mhàireach san ni dheadar a dheanamh an  
 ‘ diugh: am bu mhuintearach thu nach bu nàir leat  
 ‘ gu’m fuigheadh deadh mhaighistir a’ d’ thamh thu, a  
 ‘ bheil thu a’d’ mhaighistir ort fein, agus nach nair leat  
 ‘ bhì diombain ’n uair a tha na h urrad r’a dheanamh

‘ air do shon fein, airson do theaghlugh, do thutcha,  
 ‘ agus do riogh. Laimhich do bhuill acfuin lamh-  
 ‘ ruisgte, Cha ghlac cat le lamhgar luchaidh, mar deir  
 ‘ Eoghan Tiarmail. Is fìor gu’m bheil thu lag lamh-  
 ‘ ach, ach greimich gu teann agus chi thu mor thairbh;  
 ‘ caithe sith shìle na clochan; le foighidin is dichìoll  
 ‘ ghearr an luch ball na luinge agus leigibh builibh  
 ‘ beag ard darach.

‘ Saoilim gu ’n cluinn mi cuid agaibh ag radh, nach  
 ‘ sead duine cuid aitheas a lu’ easach air fein? Inn-  
 ‘ seam dhuit a charaid, cìod a thuirte Eoghan Tiarmail,  
 ‘ Caith t aimsir gn maith m’ as aill leat righeachd air  
 ‘ aithis; agus, o nach ’eil thu cinntich a mionoid, na  
 ‘ diom-buil uair. Ata am na h aithis, air son ni eigin  
 ‘ tarbhach a dheanamh, agus gheabh an duine gnìomh-  
 ‘ ach so, ach cha’n fhuigh an leasgan a chuidh i, oir  
 ‘ is da ni beatha aitheasach, agus beatha lundach, ata  
 ‘ mòran lèr b’ aill teachd beò le ’n crìon-sheòltachd  
 ‘ as eagmhuis saothar, ach ’ta iad a dol a thaoibh le  
 ‘ dibheil storais; ’n uair ata saothair, ag treoracha’  
 ‘ chum sòlais, pailteas, agus urram. Seachain subh-  
 ‘ achas, agus leanaidh i thu. Bithidh pailteas anairt  
 ‘ aig’ an deagh shnìomhaich, agus anois o tha caoirigh  
 ‘ is buar agam, cuire gach neach failt’ or ’m.

‘ II. Ach le’r trom-shaothair’s eigin dhuinn mar an  
 ‘ ceadna, bhì daingean, suighichte, agus curamach,  
 ‘ agus amharc air ar guothaiche le’r suilibh fein, gun  
 ‘ mhòr earbsa, chuir ann each eile; mar a deir Eoghan  
 ‘ Tiarmail.

‘ Cha ’n fhás a chraobh a shith luaisgear,

‘ Na’ n teaghlach a shith ghluaiseir.

‘ Co maith, riu sin a dh’fhanas nan dualchas.

‘ Ta trì imrichean, co olc re teine, agus Gle do  
 ‘ threud, is gleidheadh do threud thu’, a ris ma’s aill

‘ leat rath air do ghnothach, bi mu chùl ; mar aill, cuir  
 ‘ neach-eil’ ann, agus a ris.

‘ An ti le ’r b’ aill buanachd le crann, Feumaidh e  
 ‘ chumail no dol ’se cheann ; agus a ris ni maighistir  
 ‘ tuille gnìomh le shuil, na ni e le dha laimh, agus a  
 ‘ ris a ta neo-churam n’as cronaile no ain-colas, is co  
 ‘ tearuinte dhuit do sporan fhagail fosgailt aig do  
 ‘ luchd oibridh, sam fagail gun suil thairis orra, thar-  
 ‘ ruing moran earbsa re dream eile sgrìos air iomadh  
 ‘ neach ; cha’n earbsa ach a dhi, theasruigeas daoine  
 ‘ thaobh nithe na beatha so, oir ma’s aill leat muin-  
 ‘ tearach tairis agus neach is toigh leat, seas fein san  
 ‘ aite, feadaidh dearmad beag teachd gu mor-chron,  
 ‘ chaille a chru le di tarruinge, agus an t-each le di  
 ‘ cru, agus a marcaich le di-bhuil eich ; oir ghlaca, a-  
 ‘ agus mharbha’ e le naimhde, agus thachair so uile, le  
 ‘ di curam ma tharruing crutha.

‘ III. An urrad so mo chardaibh mu shaothair, agus  
 ‘ ma churam m’ar gnothaiche, ach ’s eigin dhuinn  
 ‘ caomhna a chuir riu sin am b’ aill leinn toradh bhi  
 ‘ air ar saothair, oir mar aithne do dhuine a ni gheibh  
 ‘ e chaomhnadh, bithidh a cheann san talamh r’a bheo,  
 ‘ agus eagfuidh e tur fhalamh fa dheoidh. Ni bord  
 ‘ sòghmhor tiomnadh tanna, agus,

‘ O na sguir na mnaibh le burn Tea o shuìomh, is ò  
 ‘ chardamh,

‘ Agus na fir le deoch laidir, o sgathadh so spealg-  
 ‘ adh,

‘ ’S iomadh oighreach a struidhe ann am bhi gan  
 ‘ carnadh,

‘ Ma’s aill leat bhi saibhir dean caomhn’ air do thea-  
 ‘ gradh, cha do chuir na h-Innsidh re beartas na  
 ‘ Spainn, do bhri gu bheil i cuir a mach tuille sa tha  
 ‘ è toirt a steach, sguir m’ seadh dod’ struidhe gorach,  
 ‘ is cha bhi urrad abhair agad bhi gearan air cruadhas



‘ na tioma, trom-chìse agus teaghlach struidheil. Fa-  
‘ gaidh,

‘ Fion agus mnai, cluich agus cealg; an storas caol  
‘ san uir-easbhui trom, Osbar, a nì a shasuicheas aon  
‘ du-bhailc bu leor a thogbhail dias chloine, theagamh  
‘ gu’n smuaintich sibh gur beag an dearas, cupan tee,  
‘ no gloine do dhcoch laidir, air uaire, teachdan-tir na’s  
‘ struidheile, truscan na ’s rimhich, agus cuideachd  
‘ chroidheal, ach cuimhnigh gu’n deanar carn mor do  
‘ chlocha beag, thugaibh an aire do ’n t.shior chostas  
‘ bheag, ’Sluigeadh toll beag an long mhòr mar deir  
‘ Eoghan Tiarmail, agus a ris, iadsan le’r mian nithe  
‘ milis thig iad gu deirce, agus osbar. “ Ni amadain  
‘ feusdan, agus ithe daoine glic iad.”

‘ Ata sibh cruinn ann so mu reic na nithe rimhich,  
‘ agus air fican, facan, (no nithe faoin) their sibh goir-  
‘ eas riubh, ach mar d’ toir sigh fanear, fasaidd iad  
‘ nan daorais dhuibh, saolibh sibh gu’n reicir saor iad,  
‘ agus theagamh gu’n tachair so, gu’m bi iad na’s aith-  
‘ sich na cheannaighe iad, ach mar ’eil feum agaibh or-  
‘ ra tha iad daor dhuibhse, cuimhuich ciod a thuir  
‘ Eoghan Tiarmail. “ Ceannaich a ni air nach ’eil  
‘ feum agad, agus cha’n fhada gus an reic thu a ni  
‘ tha feumail dhuit.” Agus a ris, smuaintich ma’n  
‘ tairg thu air mor luach peighin, se seagh dha gu bheil  
‘ e saor thaobl coslas a mhain, agus nach ann da ri-  
‘ readh, gu bheil am bathar le bhi gu d’ chuibhreach  
‘ a d’ ghnothach fein, a deanamh cron dhuitse, oir mar  
‘ thuir e ’n ait’ cile, “ Tha moran air an creacha le  
‘ bhi ceannach sàr chunnarach,” agus a ris, “ Is aim-  
‘ eadach a bhi cur amach airgiod a chéanuach àith-  
‘ reachais;” agus gidheadh tha ’n aimeadachd so ga  
‘ cuir an cleachdain gu tric air na margaibh so, le bhi  
‘ dio-chuimneach a mhiosachain ata iomadh neach le  
‘ trusgan rimhich air an druim, aig trial le ocras na’n



• bolg, agus an teaghlach dol air udak. “ Ata sìoda  
 “ is sròal, purpuir is bhelbheid, aig bathadh an teine  
 “ san teallach,” mar deir Eoghan Tiarmail, cha’n iad  
 “ sin nithe feumail na beatha ’s gann a dh’fheudar  
 “ goireas a radh ruibh, gidheadh do bhri gu bheil iad  
 “ ciatach, ata moran ag iarraidh nan deigh, ach leo sin  
 “ agus le struidhealachd eile, ata daoine modhail snas-  
 “ mhor aig teachd gu bochdain, agus am feum coingh-  
 “ ioll a ghabhail o’n dream air an d’ rinn iad di-meas,  
 “ dream le’n saothair, agus le ’n caomhnadh a ghle an  
 “ creideas gu seasmhachd; agus ann sa chàs so, ata i  
 “ soilleir, Gur airde tuathnach na sheasamh, no duin-  
 “ uasal air a ghluinibh, mar a deir Eoghan Tiarmail.  
 “ Theagamh gu’n d’fhagadh oighreachd bhacag aca, a-  
 “ gus nach riobh fhios aca cionnas a fhuaradh i, agus  
 “ saolaidh iad gur e’n la e, agus nach tig an oidhche;  
 “ nach fhiach beagan a chaithe, na h-urrad suim a  
 “ ghabhail dheth, ach le bhi sior thoirt as a chiste  
 “ mhine gun dad a chuir na h-aite, ruigidh tu h-ìochdar  
 “ re luathas, mar a dubhairt Eoghan Tiarmail, a ris,  
 “ ’n tra thraoigheas an tobar bithidh sìos air luach an  
 “ uisge, ach dh’fheadadh fios so a bhi aca roimh lamh,  
 “ an gabhadh iad a comhairle, ma’s aill leat fios air  
 “ luach airgiod fhaghail, feuch re iasachd a ghabhail,  
 “ Oir an ti theid air iasachd theid e air bron, mar a  
 “ deir Eoghan Tiarmail, agus gu dimhim, tarlaidh mar  
 “ so do ’n ti a bheir iasachd d’ an leithid sin, an nuar  
 “ a theid e ga iarraidh a ris, oir mar deir eisean ann  
 “ ait’ eile.

‘ ‘S cinnteach gur mallachd uailh mhian an truscain,  
 ‘ Na seall air do mhian gus an seall thu do sporan, a  
 ‘ ris iarraidh uabhar, co dian re uir-easbhuì’ agus se  
 ‘ moran is meo-mholadh an tra cheannaighis thu aon  
 ‘ ni rimhich, ’s eigin dhuit deich eile cheannach, chum  
 ‘ ’s gu’m bi gach ball a reir a cheile, ach mar deir

‘ Eoghan Tiarmail, “ Is usadh a cheud togradh  
 ‘ cheusachd, na gach aon a leanas a shàsachadh,”  
 ‘ agus is co amaideach do ’n dream a ta bochd bhì  
 ‘ tairgse suas chum bhì cosmhuil ris an damh, “ Fead-  
 ‘ aidh long mhor, trial sa chuan fharsaing, ach feum-  
 ‘ aidh soitheach beag snamh dlu do ’n chladach,” ach  
 ‘ ata ghòirich so ga tric air a smachdach r’a luathas,  
 ‘ ata ’n uail a ni dinneir air diomhanas ag deanamh  
 ‘ suipeir air tarhuis, “ Ghabh uabhar a bhiadh maidne  
 ‘ le pailteas, a dhinneir le gainne, agus a shuipcir re  
 ‘ mi-chliu,” agus na dhiaigh so uile ciod am feum ata  
 ‘ san uail bhòsdail so, leis am bheil na’ h-urrad g’a  
 ‘ chuir an cunnart, na h-urrad g’a chall, cho treor-  
 ‘ aich e chum slainte, cho lughduich e cradh, cho  
 ‘ mbeudaich e deadh-bheus duine, ata e togbhail for-  
 ‘ maid sa ghreasadh truaighe.

‘ Ach cia mòr an cuthach bhì ruidh ann ain-fhiach  
 ‘ air son nithe thar feum, ’ta dail leath bhliadhn’ ga  
 ‘ thairgse san reic so, agus thèagamh gu’n d’ thug sin  
 ‘ air cuid aguinn teachd ann so, do bhri nach’eil’ air-  
 ‘ giod ullamh aguinn, agus si ar duil gu’m bi sinn rim-  
 ‘ heach as eagmhuis. Ach O ! Smuaintigh ciod è tha  
 ‘ thu deanamh le bhì ruidh an ain-fhiach, tha thu cur  
 ‘ do shaorsa ’n comas neach eile mar urra thu do la  
 ‘ paighe fhreasdal, is nair leat am fear-fiacha amharc  
 ‘ san aodan; bitheadh geilt ort ’n tra’ labhras tu ris,  
 ‘ cia diblidh’ faoin agus truagh, gach leith sgeul, agus  
 ‘ a chuid, chuid cailleadh thu t onoir’s do chreideas,  
 ‘ agus tuiteadh tu gu taireil calg-dhireach am breugan;  
 ‘ is è cheud, chron tuiteam ann ainfhiach; is e ’n ath  
 ‘ chron bhì breugach, mar deir Eoghan Tiarmail, a-  
 ‘ agus a ris air an doigh sin fein, marcaighe na breugan  
 ‘ air druim an ain-fhiach; na àite so thigeamh do’n  
 ‘ fhior ghaidheil, a ghnuis a nochdadh, agus labhairt  
 ‘ gu saor ris gach aon duine, gun aghadh no naire.

‘ Ach ’s tric a ruisg bochduin duine do gach gleus a-  
 ‘ gus deagh-bheus. ’Ta e cruaidh air sporan fallamh  
 ‘ seasamh’ dircach, Ciod a bharrail a bhi aguibh mu  
 ‘ Phrionsa na uachdaran, a dh’fhuagrachd mach reachd,  
 ‘ a thoirmeasg dhuit, sgeuducha mar dhuin’-uasal, no  
 ‘ bean-uasal, am paineachas gaintir no traillealachd?  
 ‘ Nach abradh tu gu ’m bu duine saor thu; gu roibh  
 ‘ coir agad air an sgeuducha bu roghnuighe leat, gu ’n  
 ‘ roibh an reachd sin ann aghaidh do choir bhreith,  
 ‘ agus gu roibh an tuachdaran ain-tighearnail, gidh-  
 ‘ eadh tha’ thu dol gu d’ chuir fein fui’ aintighearnas,  
 ‘ ’n tra tha thu ruidh ann an ain fhiach, air son a  
 ‘ lèithid sin do sgeuducha? Ata ughdaras aig’ t fhear  
 ‘ fiacha, ’n uair is aill leis do chuir am priosun re d’  
 ‘ bheo’ mar ’eil e d’ chomas dlighe dheanamh ris. ’N  
 ‘ uair a gheibh thu do luacha peighin, theagamh gu  
 ‘ ’m bheil beag suim agad mu dhioladh; ach mar their  
 ‘ Eoghan Tiarmail, “ ’S fearr cuimhn’ an luchd tag-  
 ‘ raidh, nan luchd ain-fhiach.” Ata ’n luchd fiacha  
 ‘ cosmhuil re luchd saobh-chreidimh, geur mhothach-  
 ‘ ail mo laithe araid, agus ma amaibh suidhichte. Thig  
 ‘ an là ma’n cuairt man toir tha fanear, agus theid do  
 ‘ thagra mam bheil thu deas gu dioladh, no ma ’ta thu  
 ‘ smuainteach air an ain-fhiach, ta an tam diolaidh a  
 ‘ mheas thu bhi fada uait an toiseach, ag amharc ro  
 ‘ ghaoirid mar ’ta i teachd am fogus, saoilidh tu ’n sin,  
 ‘ gu ’n do chuir aimsir sgiathan r’a cosaibh, co mhaith  
 ‘ is r’a guailibh, sgaoirid an car-fhas leosan da’n là  
 ‘ paighe e chaisg, theagamh gu’n saoil sibh san am so,  
 ‘ gu ’m bheil sibh ’n staid shoirbheach, agus gu ’n  
 ‘ guilein sibh cuid struidhealachd gun chron d’ar maoin.  
 ‘ Arson aois agus easbhui’ dean an caomhna ’ta d’  
 ‘ chomas: cha mhair grian maidne aon là fad solais:  
 ‘ seadaidh buantachd a bhi gaoirid agus neo ’chinnteach,  
 ‘ ach re fad do shaoghail, tha caithe buan agus cinnt-

‘ each, is usadh da theallach a chuir suas, no aoi  
 ‘ diubh chunbhail ann conadh, mar a deir, Eoghan  
 ‘ Tiarmail, gu ma fearr leat dol a luidh gun suipeir  
 ‘ no eirigh fui ain-fhiach.

‘ Tàr na dh’fhèadas, is gle na thàr thu, si: so chlach  
 ‘ a theandas do luaidh gu òr bui, agus cinnteach ’i  
 ‘ nuair gheabh sibh clach uil an fheallsamaich, nach b  
 ‘ sibh re gearan na’s mo air droch amaibh, no air  
 ‘ cruadhas nan cìsin.

‘ IV. Mo chardaibh ’ta ’n teagasg so glic agus rio-  
 ‘ santa; ach, na dhiaigh so uile, na deanamh ro earbsa  
 ‘ as bhur gnìomhachd is bhur crìonnachd, agus bhur  
 ‘ gliocas fein, oir ge ’ta na nithe sin maith agus ion-  
 ‘ mholtadh, gidheadh as eagmhuis beannachadh Dhe,  
 ‘ seargaidh iad uile, uime sin, iarr am beannacha so gu  
 ‘ h umhail, agus na bi neo sheirceil rìusan ata thaobh  
 ‘ coslais san am as eugmhuis, ach thoir misneach agus  
 ‘ congnadh dhoibh, Cuimhnich gu’n d’fhuiling. Iob  
 ‘ car tamail, ach gu roibh e soirbheach an diaidh  
 ‘ laimh.

‘ Mar cho dhunadh anois, is daor an maighistir scoill  
 ‘ fìdreatha, ach cha ghabh amadan foghlam an scoill’  
 ‘ air bith eile, oir is sior an radh, feudaidh sinn comh-  
 ‘ airle thoirt, ach cha’n urradh sinn giulan glie a cho’  
 ‘ partuch, ach cuimhnich an dream naeh gabh comh-  
 ‘ airle, nach fheadar an leasaehadh, osbar, mar eisd  
 ‘ thu re rìosun, bheir i gu cinnteach thar na rudain  
 ‘ dhuit, mar deir Eoghan Tiarmail.

‘ Mar so chrìochnaigh an t-aosdan uasal a cho’-lua-  
 ‘ dar, dh’èisd an sluagh ris, agus mhol iad a theagasg,  
 ‘ agus air ball chuir iad a cheart atharach ann cleach-  
 ‘ dain, amhuil mar gu ’m bu shearmoin choitcinn a  
 ‘ bhi ann; oir thoiseach an reic, agus bhuaill iad ar  
 ‘ tairgse gu bras. Mhothaigh mi gu do ghabh an  
 ‘ deagh dhuine beachd iomlan air mo mhiosachan, a-

' gus gu na chuir e an ordu na labhair mi air na cinn  
 ' sin re cuig bhiadhna fighid, sgitheiche neach air bi  
 ' eile bhi gam luadhsa co tric, ach bha m' uail mhian  
 ' gu mor air a shasacha leis, ge do bha mi fiosrach nach  
 ' buineadh an deiceamh cuid do 'n ghliocas dhamh, a  
 ' bha eisean ag ainmeach orm, ach na aite sin gu 'm  
 ' bi iad sin na nithe a chruinnigh mi o bhreunach gach  
 ' linn agus duthcha. Gidheadh chuir mi romham  
 ' feum iomchuidh dheanamh d'on fhuaim, agus ge do  
 ' b' e mo rùn an toiseach còt ùr a cheannach, dh'fhalbh  
 ' mi le rùn shuidhichte mo shean chòta chaitheamh  
 ' beagan na's faide. A leaghoir ma ni thusa ni ceud-  
 ' na, bithidh do bhuanachd co mor re mo bhuanachd-  
 ' sa.'

C R I O C H.

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