

## ON THE CLASSIFICATION OF PROVERBS AND SAYINGS OF THE ISLE OF MAN.

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The *Handbook of Folk-lore*, published a few years ago by your Society, led me to attempt a classification of the proverbs and sayings of the Isle of Man. In the chapter upon proverbs they are said to constitute a vast and almost unexplored field of folk-lore inquiry, and to have an important bearing upon philology, ethnology, history, and archaeology, but before any scientific deductions can be drawn from them they must be "classified in groups".

Classification is never an easy matter, and I soon found that the arrangement specified in the handbook, which is given on the authority of the Rev. J. Long, although excellent in its main features, required some extension to permit a thorough and complete analysis of the Manx proverbs to be made. I have therefore introduced several additional heads of classification. Under "Anthropological" no provision had been made for man physically considered, viz., the body, food, and clothing. Under "Physical" further heads seemed to be desirable, in order to include marine and celestial bodies, and the ancient "elements" of fire and water. Besides these, many sub-heads were necessary so as to properly take in all the Manx proverbs with which I have dealt. I quite anticipate that in the case of larger collections than the present it will be necessary to still further extend the number of sub-heads. The Isle of Man constituting a "little nation" of itself, its proverbs, when complete, may be regarded as the type of a national collection, and they possess the further merit that the list is not so long as to be unwieldy, as is the case with those of most countries. The question of their originality will be noticed later on.

The earliest printed proverbs are to be found in the *Manx Dictionary* of Archibald Cregeen, published in the year 1835. They are interspersed throughout the text, but only the Manx is given, not the English translation. This forms the most important collection extant, and appears to be the basis of all subsequent ones. Cregeen was himself a Manxman, and was in the habit of visiting the homes of the islanders for the purpose of acquiring information as to the Manx language, and in this way no doubt the proverbs were chiefly obtained by him.

The next account in order of date appears in an interesting lecture given by the Rev. T. E. Brown, M.A., when Vice-Principal of King William's College, Isle of Man. Mr. Brown is also a Manxman, and is well known as the author of the spirited poems of "Betsy Lee", "The Doctor", and others in the Anglo-Manx dialect, now made familiar to English readers. The lecture is printed in *Mona Miscellany*, forming vol. xvi of the Manx Society's publications, published in 1849. In this account only a selection is given of the more interesting of the proverbs, with a description of their meaning and national characteristics.

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<sup>1</sup> On line at [https://en.wikisource.org/wiki/Page:Folk-lore\\_-\\_A\\_Quarterly\\_Review.\\_Volume\\_5,\\_1894.djvu/237](https://en.wikisource.org/wiki/Page:Folk-lore_-_A_Quarterly_Review._Volume_5,_1894.djvu/237)

The third collection is in *Mona Miscellany* (second series), issued by the same Society in 1873 (vol. xxi). In this both the Manx and English versions are given. Some of the proverbs found in Cregeen are omitted in this work, several probably on account of their indelicacy.

The fourth and most recent collection of Manx proverbs is to be found in *Folk-lore of the Isle of Man*, by Mr. A. W. Moore, M.A. (1891). The author of this work has supplied a more literal, and therefore better, translation of the proverbs, but has not attempted more than a very general classification.

These are the chief printed sources from which I have derived the proverbs and sayings dealt with, but I know there are others formerly in use amongst the Manx people with which I hope hereafter to extend the accompanying list.

Joseph Train, F.S.A., author of *An Historical and Statistical Account of the Isle of Man*, writing in 1846, informs us that he "caused about 300 proverbs to be translated from the Manx language into English, expecting to discover some specimens of ancient aphoristic wisdom relating either to historical incident, local customs, or sententious maxims", but he states he found none which appeared indigenous, or that were not the common property of other nations.

Upon this point, although not agreeing with Train's conclusion, I cannot do better than quote the Rev. T. E. Brown, who says that "getting an English or Scotch equivalent for a Manx proverb does not prove that the Manx proverb is devoid of originality, for the thoughts and ideas of mankind are very similar in all nations, and the expressions of these thoughts must naturally partake of the same similarity."

Miss E. Cookson, author of *Poems from Manxland*, aptly says that "what fossils are to the geologist, customs and creeds are to the historian". In a similar sense, proverbs are now regarded by the folklorist as part of the great unwritten testimony of prehistoric ages. Therefore, instead of the similarity of the majority of the Manx proverbs to those of other nations rendering them unworthy of the student's notice, the reverse, I submit, is the case, inasmuch as it is part of his doctrine to prove the natural affinity of all nations to one another, and to trace the gradual evolution of civilisation from a state of savagery once common to all. Proverbs may also be the means of preserving and handing down words or customs which would otherwise have become extinct.

I have selected the following proverbs and sayings, however, which I believe to be local or peculiar to the island: —

*Ta airh er cushagyn ayns shen.*

There is gold on the cushags there.

("Cushag" is the Manx for ragwort, a weed very common in the island.)

*Tra ta yn dooinney boght cooney lesh dooinney boght elley, ta Jee hene garaghtee.*

When one poor man helps another, God himself laughs.

*Tra ta'n gheay 'sy villey yiw shiu magh yn Ghlass-ghuilley.*

When the wind is in the tree you will get the Lockman.

(The "Lockman" is a sort of sheriff's officer, but the meaning of this proverb is obscure.)

*Clagh ny killagh ayns kione dty hie wooar.*

[May] a stone of the church [be found] in the head of thy dwelling.

(This expression was used as a curse.)

*Mannagh vow cliaghtey cliaghtey, nee cliaghtey coe.*

If custom be not indulged with custom, custom will weep.

*As round as the Tynwald.*

(Tynwald is the hill or mount from which the laws are promulgated.)

*As stiff as the staff of government* (applied to a person of stiff carriage).

(The Governor received a white staff of office on his appointment.)

*As indifferently as the herring back-bone doth lie in the midst of the fish.*

(Part of the oath of the Deemster or Judge.)

It is, however, only by a systematic analysis and classification that the full significance and bearing of proverbs can be determined, and a proper comparison made between those of different nations. This I have endeavoured to do for Manx proverbs upon the lines already indicated.

But I have gone a step further, and have classed the majority of the proverbs under two heads, a subjective and an objective head ; the subjective being, of course, the sense or meaning intended to be conveyed by the proverbs, the objective the natural object which suggested it, and which served as the *simile*. For example, "As poor as a church mouse." Here poverty is the subject or idea intended to be conveyed, and the church mouse was the object in the mind of the person who first coined the expression. Some, however, do not admit of this double classification, e.g., "Poor, poor for ever." In this case poverty is the only idea, both subject and object, except indeed that poverty is incurable and everlasting. But this is one of the many cases of false doctrine unfortunately to be found amongst proverbs. Others, again, may be classed under three or more heads; in these cases it will perhaps be sufficient to select the leading and most conspicuous feature.

In the majority of cases it will also be found convenient to include the idea and its antithesis under the same head, e.g., friends, enemies; patience, haste; because both are frequently combined in the same proverb. In all instances where a proverb appears more than once in a list a reference should be made against each to the other heads under which the same proverb may be found. This "double entry" will facilitate the work of the student in his work of comparison by bringing all proverbs together, *i.e.*, both subjective and objective, under one head.

The latter, or objective classification, is clearly of the greater importance, as furnishing a clue to and illustrating the habits and surroundings of the people. An agricultural community would naturally employ objects connected with that industry as the basis of its proverbs, and a community dependent principally upon fishing might also be expected to have recourse to fish, the sea, etc., for illustration of its ideas.

Thus, in the case of Manx proverbs, I find frequent mention of corn, hay, oxen, sheep, dogs, pigs, etc., and under "Fishing" are the herring, crab, lobster, sprat, dog-fish, the tides and the wind.

Other objects of most frequent occurrence are God, death, evil, the hand, house, man, poverty, pride, work, wisdom, etc.

The beauty of many of the Manx proverbs is often lost in the English translation. The rhyme is an important feature, rendering them catchy to the ear, and easily remembered. Some Manx words have no exact equivalent in English, and several of the proverbs relate to customs and institutions not familiar here. In some few cases the meaning has become obscure at the present day.

Herrings and potatoes once constituted the staple diet of the Manx peasantry. The herring justifies its importance in the frequency of its occurrence in the proverbs, but, singularly enough, I find no mention of the potato. Would it be too much to claim from this that the dates of the Manx proverbs are at least antecedent to the introduction of that useful vegetable?

It is worthy of note what frequent use Mr. Hall Caine, the eminent Manx novelist, makes of Manx proverbs in his popular works, notably *The Deemster*. They are put into the mouths of his characters in a most skilful and appropriate fashion. "Let every pig dig for herself," said Thorkell. "I'll daub grease on the rump of your fat pig no more" (p. 22).<sup>2</sup> "We've been going to the goat's house for wool," grunted one of them. "Aw well man, and what can you get of the cat but his skin?" growled another (p. 23). And again, "Custom must be indulged with custom, or custom will weep" (p. 29), one of the most beautiful of the Manx proverbs. Mr. Hall Caine has evidently made a special point of this, and it contributes in no small degree to the national character of his works. The same feature is to be observed in his latest work, *The Manxman*, now issuing from the press.

I have drawn up the following table to facilitate the analysis and classification of proverbs generally, which I hope may prove acceptable and useful. An index to the objects which occur in Manx proverbs is appended.

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<sup>2</sup> First edition (3 vols.), 1887.

TABLE for the Scientific Classification of Proverbs, arranged upon the lines laid down in the "Handbook of Folk-Lore".

By G. W. WOOD.

I. ANTHROPOLOGICAL	(a) MAN — PHYSICAL	1. The Body.
		2. Food — Eating and Drinking.
		3. Clothing.
	(b) NATURAL PROPERTIES	4. Death.
		5. Health, Disease.
		6. Hunger.
		7. Love.
		8. Youth, Age.
	(c) LANGUAGE	9. Language.
	(d) FAITH	10. God.
		11. Devil.
		12. The Scriptures.
	(e) SUPERSTITIONS	13. Superstitions.
	(f) CUSTOM	14. Customs.
	(g) ETHICS	15. Caution and Prudence.
		16. Chastity.
		17. Concord, Strife.
		18. Constancy.
		19. Contamination and Infection.
		20. Courage, Fear.
		21. Ethics and general.
		22. Envy.
		23. Faith, Scepticism.
		24. Goodness, Evil and Evil-doing.
		25. Gratitude.
		26. Happiness, Misery.
		27. Hope, Disappointment.
		28. Imposture and Lying.
		28*. Independence.
		29. Industry, Idleness.
		30. Kindness, Cruelty.
		31. Knowledge, Ignorance.
		32. Liberality, Selfishness.
		33. Moderation, Gluttony.
		34. Modesty, Pride, and Boasting.
		35. Opportunity and Punctuality.
		36. Patience, Haste.
37. Wisdom, Folly.		

I. ANTHROPOLOGICAL ( <i>continued</i> )	(h) INSTITUTIONS (SECULAR)	38. Classes in Society.
		39. Co-operation.
		40. Commerce (General).
		41. Family Relations (other than Parents and Children.)
		42. Friends, Enemies.
		43. House and Home.
		44. Landlord, Peasant.
		45. Master, Servant.
		46. Marriage and Courtship.
		47. Parents and Children.
		48. Riches and Possessions, Poverty and Alms.
		49. Social Life.
		50. Sports and the Chase.
		51. Thrift, Waste.
		52. Trades.
		53. Village System.
		54. War.
	55. Widows.	
	56. Womankind.	
	57. Work.	
" (SACRED)	58. The Church.	
	59. Clergy.	
	60. Sects.	
II. POLITICAL, JUDICIAL	(i) LEGISLATION	60*. Bureaucracy.
		61. Government and Legislation.
		62. Rulers.
	(j) LAW	63. Justice.
		64. Laws.
	(k) CRIMES	65. Crimes.
		66. Punishments.
(l) JUDICIAL	66*. Judges.	
	67. Judicial Ceremonies.	

III. PHYSICAL	(m) METEOROLOGICAL, ASTROLOGICAL	68. Sorcery and Magic.		
		69. Superstitions.		
		70. Weather Wisdom.		
	(n) MEDICINAL	71. Doctors.		
		72. Medicine.		
	(o) INDUSTRIAL	73. Industrial Objects.		
	(p) RURAL	74. Agriculture.		
		75. Country Objects.		
		76. Natural History.	A. Animals.	
			B. Birds.	
			C. Fish.	
	D. Insects.			
	E. Plants.			
	(q) MARINE	77. The Sea.		
		78. Ships.		
78*. Fishing.				
(r) "THE ELEMENTS"	79. Earth.			
	80. Air.			
	81. Fire.			
	82. Water			
(s) CELESTIAL	83. Sun.			
	84. Moon.			
	85. Stars.			

IV. HISTORICAL	(t) CHRONOLOGICAL	80. Chronology.	
		81. Day and Night.	
		88. Holy Days.	
		89. Seasons.	
	(u) TOPOGRAPHICAL	90. Places.	
	(v) ETHNOGRAPHIC	91. Nationality.	
		92. Races.	
	(w) PERSONAL	93. Persons.	

Note. — Judges and Doctors, although strictly falling under the head "Anthropological", are for convenience classified otherwise as above.

## DETAILS.

### 1. — THE BODY AND ITS ATTRIBUTES.

1. *Faggys ta my lheiney, agh ny sniessey ta my chrackan* = Near is my shirt, but nearer is my skin (see Clothing and Selfishness).
2. *Ta craplag smoo ayns dty hoyn nish na va ro'ee* = There is a wrinkle more in thy posterior now than there was before.
3. *Freayl y craue glass* = Keeping the bone green (see Health).
4. *Ta chengey ny host ny share na olk y ghra* = A silent tongue is better than evil speaking (see Evil).
5. *Ta fuill ny s'chee na ushtey* = Blood is thicker than water (see Water).

6. *Sniessey yn uillin na yn doarn* = The elbow is nearer than the fist.
7. *Ta cree dooie ny share na kione croutagh* = A kind heart is better than a crafty head (see Kindness and Imposture).
8. *Easht lesh dagh cleaysh, eisht jean briwnys* = Listen with each ear, then do judgment (see Judges).
9. *Cre'n chluic ta 'sy hoyn* = What a jerk in his posterior.<sup>3</sup>
10. *Chengey lhiam, chengey lhiat* = Tongue with me, tongue with thee<sup>4</sup> (see Inconstancy).
11. *Guilley smuggagh, dooinney glen, Inneen smuggagh, sluht dy ven* = A snotty boy, a clean man, A snotty girl, a slut of a woman (see Womankind).
12. *Tra scuirrys y laue dy choyrt, scuirrys y veeal dy voylley* = When the hand ceases to give, the tongue will cease to praise (see Poverty).
13. *Voish y laue gys y veeal* = From the hand to the mouth.
14. *Soddag chamm, bolg jeeragh* = Crooked bannock, straight belly (see Food).
15. *Ta lane caillit eddyr y laue as y veeal* = There's much lost between the hand and the mouth (see Food).
16. *Ass shilley, ass smooïnaghtyn* = Out of sight, out of memory (or mind).
17. *Cha vel fer erbee cha bouyr, as eshyn nagh jean clashtyn* = There is no one so deaf, as he who will not hear.
18. He is as fat as a puffin (see Birds).
19. *Sniessey yn uillin na yn cloan* = Nearer [is] the elbow than the children (see Selfishness and Children).
20. *Cha vow laue ny haaue veg* = The idle hand gets nothing (see Idleness).
21. *Kione mooar er y veggan cheilley, as kione beg gyn veg edyr; towse cheilley rish* = A great head with little wit, and a little head without any; measure by wit (see Wisdom).
22. *Ta dty lhiasagh dty ghoarn* = Thy recompense is thy fist (see Independence).
23. *Eddyrr daa stoyl ta'n toyn er laare* = Between two stools the posterior is on the floor (see House, etc.).
24. *T'eh feer aasagh cur fuill ass kione carragh* = It is very easy to make a scabby head bleed (see Health and Disease).
- \**Tasht seose cour ny cassyn gorley* = Store up for bad feet, *i.e.*, for the time when they become decrepit (see Thrift).

## 2. — FOOD, EATING AND DRINKING.

25. *Un eam gys bee as jees gys obbyr* = One call to food and two to work (see Work).
26. *Ta bee eeit jarroodit* = Eaten food is forgotten (see Gratitude).
27. *Ta fooillagh naareydagh ny smelley na ee scammyltagh* = Shameful leaving is worse than shameful eating (see Waste).
28. *Myr sniessey da'n chraue s'miljey yn eill* = The nearer to the bone the sweeter the flesh.
29. *Gien nonney gortey* = Feast or famine.

<sup>3</sup> Said of a conceited person.

<sup>4</sup> Said of an inconstant person.

30. *Share goll dy lhie fegooish shibber na girree ayns lhiastynys* = Better to go to bed supperless than to get up in debt (see Commerce).
31. *Ta broit cheh boggagh arran croie* = Hot broth softens hard bread.
32. *S'giare y jough na yn skeall* = How much shorter the drink than the story.
33. *Commee obbyr, commee bee* = Sharing work, sharing food (see Co-operation and Work).
34. *Laa er-meshtey as laa er ushtey* = A day tipsy and a day on water (see Moderation).
35. *Dy ve aashagh 'syn oie monney shibber nagh ee,  
Er nonney n'oo plaiynt ec laccal dty laynt* =  
To be easy at night much supper don't eat,  
Or else thou'lt complain of wanting thy health (see Moderation and Health).
36. *Shibber eddrym, lhiabbee ghlen* = A light supper, a clean bed (see Health, Moderation, House).
37. *Oie-Innyd my vees dty volg lane, my jig Laa Caisht yiw trost son shen* = Shrove Tuesday night, though thy belly be full, before Easter day thou mayst fast (hunger) for that (see Holy Days).
- 14a. *Soddag chamm, bolg jeeragh* = Crooked bannock, straight belly (see The Body).
- 15a. *Ta lane caillit eddyr y laue as y veeal* = There's much lost between the hand and mouth (see The Body).

## 3. — CLOTHING.

38. *Ta fys ec dy chooilley ghooinney c'raad ta'n vraag gortagh eh* = Every man knows where the shoe hurts him.
39. *Ta ynsagh coamrey stoamey yn dooinney berchagh, as t'eh berchys yn dooinney boght* = Learning is fine clothing of the rich man, and it is riches of the poor man (see Knowledge and Riches).
- 1a. *Faggys ta my lheinney, agh ny sniessey ta my chrackan* = Near is my shirt, but nearer is my skin (see The Body and Selfishness).

## 4. — DEATH.

40. *Cha daink rieau baase gyn leshtal* = Death never came without an excuse.
41. *Cha marroo as clagh* = As dead as a stone (see Country Objects).
42. *Cha marroo as skeddan* = As dead as a herring (see Fish).
43. *Baase y derrey voddey grayse y voddey elley* = The death of one dog is the grace (life) of another dog (see Selfishness and Animals).
44. *Bioys da dooinney as baase da eeast* = Life to man and death to fish (see Fish).
- \**Ny shiare ta'n oaie na bea eginagh* = Better is the grave than a needy life (see Poverty).
- \**Ta moddey bio ny share na lion marroo* = A living dog is better than a dead lion (see Animals).

## 5. — HEALTH, DISEASE.

45. *Dy beagh ee er e volg myr fee er e dreeym,  
Shimmey mac dooinney yinnagh ee harrish y cheym =*  
If it were on its belly as it is on its back,<sup>5</sup>  
Many a son of man would it put over the stile (see Church and Insects).
46. *Goll sheese ny lhargagh =* Going down the slope<sup>6</sup> (see Country Objects).
- 3a. *Freayl y craue glass =* Keeping the bone green (see The Body).
- 24a. *Te feer aasagh cur fuill ass kione carragh =* It is very easy to make a scabby head bleed (see The Body).
- 35b. *Dy ve aashagh 'syn oie monney shihber nagh ee,  
Er nonney n'oo plaiynt ec laccal dty laynt =*  
To be easy at night much supper don't eat,  
Or else thou'lt complain of wanting thy health (see Food and Moderation).
- 36a. *Shibber eddrym, lhiabbee glen =* A light supper, a clean bed (see Food, Moderation, and House).

## 6. — HUNGER.

47. *Brishys accyrys trooid boallaghyn cloaie =* Hunger will break through walls of stone (see Country Objects).
48. *Cha dennee rieau yn soogh y shang =* The glutton never felt for the starving (see Gluttony).

## 7. — LOVE AND INSTINCT.

49. *Furree y mwaagh rish e heshey =* The hare will stop for his mate, Or:  
*S'keoi as ta'n mwaagh, furree eh rish e heshey =* Wild as is the hare, he will stop for his mate  
(see Animals).
- 58a. When gorse is out of blossom, kissing's out of fashion (see Plants and Customs).

## 8. — YOUTH, AGE.

50. *Quoi erbee s'beayn, cha beayn y chenndiaght (or, cha vel y chenndiaght beayn) =* Whoever is durable, the aged is not durable.
- \**Myr shinney cagh, smessey cagh =* The older one is, the worse he is.

## 10. — GOD.

51. *Dy chooilley ghoooinney er e hon hene, as Jee son ooilley =* Every man for himself, and God for all.
52. *Dy der Jee dou e vannaght =* God give me His blessing (a blessing asked of elders).
53. *Dy bannee Jee oo =* God bless thee (the answer).
54. *Dy bishee Jee shiu =* God prosper you.<sup>7</sup>
55. *Tra ta un dooinney boght cooney lesh dooinney boght elley, ta Jee hene garaghtee =* When one poor man helps another poor man, God himself laughs [for joy] (see Poverty).

<sup>5</sup> Spoken of the itch and other skin-affections supposed to be caused by insects which lie with their feet to the skin and cannot therefore burrow into the flesh and so cause death — "over the stile" implying the churchyard.

<sup>6</sup> Failing in health.

<sup>7</sup> Said in passing ploughmen, reapers, etc.

## 14. — CUSTOMS.

56. *Mannagh vow cliaghtey cliaghttey, nee cliaghtey coe* = If custom be not [indulged with] custom, custom will weep.
57. To have the bridge and staff (see note under "Master and Servant").
58. When gorse is out of blossom, kissing's out of fashion (see *Love and Plants*).

## 15. — CAUTION AND PRUDENCE.

59. *Ceau craue ayns beaal drogh voddey* = Throw a bone into a bad dog's mouth (see *Animals*).
60. You must summer and winter a stranger before you can form an opinion of him (see *Races*).
61. *Ta aile meeley jannoo bry millish* = A slow fire makes sweet malt (see *Patience, Industrial Objects, Fire*).
62. *Foddee yn moddey s'jerree tayrtyn y mwaagh* = Maybe the last dog will catch the hare (see *Patience, The Chase, Animals*).
63. *Lurg roayrt hig contraie* = After spring-tide will come neap (see *Patience and The Sea*).
64. *Leah appee, leah lhoau* = Soon ripe, soon rotten (see *Fruit*).
65. *Millish dy ghoail, agh sharroo dy eeck* = Sweet to take, but bitter to pay (see *Commerce*).

## 17. — CONCORD, STRIFE.

- 208\* *Ta'd beaghey bwoailley myr kayt as moddey* = They live fighting like cat and dog (see *Animals*).
- \**Hig y vaare er ny wrangleryn* = Ruin will come to wranglers (see *Punishments*).
- \**Tra huittys ny maarlee magh, hig skeeal er ny kirree* = When the thieves fall out tidings will come of the sheep (see *Thieves and Animals*).

## 18. — CONSTANCY, INCONSTANCY.

66. *Lhiam-lhiat* = With me, with thee.
- 10a. *Chengey lhiam, chengey lhiat* = Tongue with me, tongue with thee (see *The Body*).

## 19. — CONTAMINATION AND INFECTION.

67. *Eshyn lhieys marish moddee irrys eh marish jarganyn* = He who lies down with dogs will rise up with fleas (see *Animals and Insects*).
68. *Ta un cheyrrey screbbagh doghaney yn slane shioltane* = One scabby sheep infects the whole flock (see *Animals*).

## 20. — COURAGE, FEAR.

69. *T'ou cha daaney as assag* = Thou art as bold as a weasel (see *Animals*).
70. *T'ou cha daaney as clagh vane* = Thou art as bold as a white stone, Or:  
*Cha vel ny smoo dy aggle aynyd na ta ayns clagh vane* = There is no more fear in thee than there is in a white stone (see *Country Objects*).
71. *S'mie ve daaney, agh s'olk ve ro ghaaney* = 'Tis good to be bold, but bad to be impudent (see *Moderation*).
72. *Boayl nagh vel aggie, cha vel grayse* = Where fear is not, grace is not.

## 21. — ETHICS AND GENERAL.

73. *Nagh insh dou cre va mee, agh insh dou cre ta mee* = Don't tell me what I was, but tell me what I am.
74. *Ta'n red ta goit dy mie ny share na'n red ta jeant dy mie* = What's taken well is better than what's done well.
75. *Cha row rieau "bare-lhiam" jeant magh* = "I would rather" was never satisfied.
76. *Ta'n chied sponnag lowit* = The first error is overlooked.
77. *Share soie son veg na roie son veg* = Better sit for nothing than run for nothing.
78. *Haghyr eh ny share na hoill eh* = It happened better than he deserved.
79. *Ta lane eddyr raa as jannoo* = There's much between saying and doing.
- 79\*. *Tra ta ny hoirryn cha chiu, cha nyrrys da'n mean ve cha thanney* = When the edges are so thick, no wonder for the middle to be so thin.
- 17a. *Cha vel fer erbee cha bouyr, as eshyn nagh jean clashtyn* = There is no man so deaf, as he who will not hear (see The Body).
- \**Ta niart erskyn kiart* = Might is above right.
- \**Er ny ard-gheiney hig ard-cherraghey* = On the chief men will come chief punishment (see Punishments).
- \**Lhiat myr hoill oo* = To thee as thou deservest.
- \**Tra t'ou jannoo yn trie, jean yn oarlagh* = When thou art doing the foot, do the inch.

## 24. — GOODNESS, EVIL AND EVIL DOING.

80. *Eshyn ghuirrys skeealyn hayrrys skeealyn* = He who hatches tales shall be caught by tales.
81. *Share yn olk shione dooin, na yn olk nagh nhione dooin* = Better the evil we know, than the evil we do not know.
82. *S'beayn dagh olk* = Every evil is durable.
83. *Shaghyn dagh olk* = Avoid every evil.
84. *Cha smooinee rieau er yn olk nagh ren* = [One] never thinks of the evil [one] did not do.
85. *My olk ayn, smessey ass* = If bad [is] in, worse [may be] out.
- 4a. *Ta chengey ny host ny share na olk y ghra* = A silent tongue is better than evil speaking (see The Body).
- \**S'olk yn eean ta broghey e edd hene* = How bad the fowl that defiles its own nest (see Birds).

## 25. — GRATITUDE, INGRATITUDE.

- 26a. *Ta bee eait jarroodit* = Eaten food is forgotten (see Food).

## 26. — HAPPINESS, MISERY.

86. *Cha vel eshyn laccal gerjagh ta goaill soylley jeh aigney booiagh* = He wants not happiness who enjoys a contented mind.

## 27. — HOPE, DISAPPOINTMENT.

87. *Cronk glass foddey voym, loam, loam tra roshym eh* = A green hill [when] far from me, bare, bare when I reach it (see Country Objects).

## 28. — IMPOSTURE, LYING, ETC.

88. *Mollee yn molteyr oo, my oddys eh* = The impostor will cheat thee, if he can.
89. *Cha bee breagery credjit, ga dy ninsh eh yn irriney* = A liar will not be believed, though he speaks the truth.
90. *Ta rouyr chebbyn mie leodaghey mitchoor* = Too many good offers disgust a rogue.
91. *Ta'n breagery molley yn sonderoy* = The liar deceives the miser.
92. *Ny yial dy molley* = Do not promise to deceive.
93. *Myr sniessey yn oie, slhee ny mitchooryn* = The nearer the night, the more rogues (see *Day and Night*).
94. *Laik lhiat ve marish y chioltane, agh ta'n eamagh ayd eamagh ny goair* = Thou wouldst like to be [numbered] with the flock, but thy bleat is the bleat of the goat (see *Animals*).
95. *Eshyn yiw skielley yiw eh craid* = He who sustains an injury will get mocked.
96. *Surree eh yn flout, my yiw eh yn glout* = He will suffer the scoff, if he gets the prog.
- 7b. *Ta cree dooie ny share na kione croutagh* = A kind heart is better than a crafty head (see *The Body and Kindness*).

## 28\*. — INDEPENDENCE.

- 22a. *Ta dty lhasagh dty ghoarn* = Thy recompense is thy fist (see *The Body*).
- 216a. *Lhig dy chooilley vuck reuyrey jee hene* = Let every pig dig for itself (see *Animals*).
- 223a. *Lhig dy chooilley ushag guirr e hoohyn hene* = Let every bird hatch its own eggs (see *Birds*).

## 29. — INDUSTRY, IDLENESS.

97. *Litcheragh goll dy lhie, litcheragh dy irree,  
As litcheragh dy goll dys y cheeill Je-doonee* =  
Lazy to go to bed, lazy to rise,  
And lazy to go to church on Sunday (see *House and Church*).
98. *Lhiggey my hraa* = Letting time pass.<sup>8</sup>
- 20a. *Cha vow laue ny haauve veg* = The idle hand gets nothing (see *The Body*).

## 30. — KINDNESS, CRUELTY.

99. *Eshyn nagh bee mie rish e gharran, shegin da yn phollan y chur lesh er e vooin* = He who will not be kind to his nag, must bring the saddle on his [own] back (see *Animals*).
- 7a. *Ta cree dooie ny share na kione croutagh* = A kind heart is better than a crafty head (see *The Body and Imposture*).

## 31. — KNOWLEDGE, IGNORANCE.

- 39a. *Ta ynsagh coamrey stoamey yn doonney berchagh, as t'eh berchys yn dooinney boght* = Learning is fine clothing of the rich man, and it is riches of the poor man (see *Clothing and Riches*).

## 32. — LIBERALITY, SELFISHNESS.

- 1b. *Faggys ta my lheinney, agh ny sniessey ta my chrackan* = Near is my shirt, but nearer is my skin (see *The Body and Clothing*).

<sup>8</sup> Applied as an epithet to an indolent fellow.

- 19a. *Sniessey yn uillin na yn cloan* = Nearer [is] the elbow than the children (see *The Body and Children*).
- 43b. *Baase y derrey voddey bioys y voddey elley* = The death of one dog is the life of another dog (see *Death and Animals*).
- 51a. *Dy chooilley ghooiiney er e hon hene, as Jee son ooilley* = Every man for himself and God for all (see *God*).

## 33. — MODERATION, GLUTTONY.

- 34a. *Laa er-meshtey as laa er ushtey* = A day tipsy and a day on water (see *Food*).
- 35a. *Dy ve aashagh 'syn oie, monney shibber nagh ee, Er nonney n'oo plaiynt ee laccal dty laynt* = To be easy at night, much supper don't eat. Or else thou'lt complain of wanting thy health (see *Food and Health*).
- 36b. *Shibber eddrym, lhiabbee ghlen* = A light supper, a clean bed (see *Food, Health, and House*).
- 48a. *Cha dennee rieau yn soogh y shang* = The glutton never felt for the starving (see *Hunger*).
- 71a. *S'mie ve daaney, agh s'olk ve ro ghaaney* = 'Tis good to be forward, but bad to be impudent (see *Courage*).

## 34. — MODESTY, PRIDE AND BOASTING.

100. *T'ad craa nyn moyrn er y cheilley* = They are shaking their pride on each other.
101. *Yiow moyrn lhiaggey, as dagh unnane t'eh echey* = Pride will have a fall, and everyone who has it.
102. *Cha vel eh cheet jesh da moyrn dy yannoo red erbee ta laccal leshtal* = It does not become pride to do anything that needs an apology.
103. *Cha dennee rieau moyrn feayraght* = Pride never felt cold.
- 103.\* *Cha jagh moylley ghooiiney hene rieau foddey voish e ghorrys* = A man's praise of himself never went far from his door [or, self-praise is no recommendation].

## 35. — PUNCTUALITY, UNPUNCTUALITY.

104. Manxman like, a day behind the fair (see *Village System and National*).
105. *Traa dy liooar! tra a dy liooar!* = Time enough! Time enough! (A Manx motto.)

## 36. — PATIENCE, HASTE.

- 105\*. *Myr smoo siyr, smoo cumrail* = The greater haste, the greater hindrance.
106. *Stiark keayrt ta dooinney siyrragh ass seaghyn* = Seldom is a hasty man out of trouble.
- 61a. *Ta aile meeley jannoo bry millish* = A slow fire makes sweet malt (see *Industrial, Fire, and Caution*).
- 62a. *Foddee yn moddey s'jerree tayrtyn y mwaagh* = Maybe the last dog will catch the hare (see *Animals, The Chase, and Caution*).
- 63a. *Lurg roayrt hig contraie* = Ater spring-tide will come neap (see *Caution and The Sea*).
- \**Ny veggan as ny veggan, dee yn chayt y skeddan* = Little by little, [as] the cat ate the herring (see *Animals and Fish*).

## 37. — WISDOM, FOLLY.

107. *Keeayl chionnit yn cheeayl share,  
Mannagh vel ee kionnit ro gheyr =*  
Bought wit [is] the best wit,  
If it be not bought too dear.
108. *Ta dooinney creeney mennick jannoo carrey jeh e noid =* A wise man often makes a friend  
of his enemy (Enemies).
109. *Ta keeayll ommidjys, ny slooid ny t'ee ec dooinney creeney dy reayll =* Wisdom is folly, unless  
a wise man keeps it.
110. *Gow coyrl bleb son keayrt =* Take the advice of a fool for once.
111. *Gowee bleb rish e voylley, as gowee dooinney creeney rish e phlaiynt =* A fool will receive  
praise, and a wise man will receive blame.
- 21a. *Kione mooar er y veggan cheilley, as kione beg gyn veg edyr; towse cheilley rish =* A great  
head with little wit, and a little head without any; measure by wit (see The Body).

## 38. — CLASSES IN SOCIETY.

112. *Stroshey yn theay na yn Chiarn =* The people are stronger than the Lord [of the Isle].

## 39. — CO-OPERATION.

113. *Myr sloo yn cheshaght smoo yn ayn =* The smaller the company the greater the share.
114. *Ta sheshey chammah as ayn =* A companion is as good as a share.
115. *Myr smoo yn cheshaght s'reagh yn chloie =* The greater the company the merrier the sport  
(see Sports).
116. *Raad ta jees ta reih,  
As raad ta troor ta teiy =*  
Where there are two there's choice,  
And where there are three there's pick.
- 33a. *Commee obbyr, commee bee =* Sharing work, sharing food (see Work and Eating).

## 40. — COMMERCE AND MONEY.

117. *Cha jarg oo dty choayl y chreck =* Thou canst not sell thy loss.
118. *Hig daill gys eeck =* Credit will come to payment.
119. *Roshee daill y dorrys =* Credit will reach the door.
120. *Daa ghrogh eeck t'ayn, geeck rolaue, as dyn geeck edyr =* There are two bad pays, pay  
beforehand, and no pay at all.
121. *Geeck cabbyl marroo =* Paying for a dead horse (see Animals).
122. *Airh wuigh as palchey j'ee =* Yellow gold and plenty of it (see Riches).
- 30a. *Share goll dy lhie fegooish shibber na girree ayns lhiastynys =* Better to go to bed supperless  
than to get up in debt (see Food).
- 65a. *Millish dy ghoail, agh sharroo dy eeck =* Sweet to take, but bitter to pay (see Caution).  
\**Cha row rieau cooid chebbit mie =* Never were offered wares good.

## 42. — FRIENDS, ENEMIES.

123. *Kiangle myr noid, as yiow myr carrey =* Bind as an enemy, and you shall have as a friend.

108a. *Ta dooinney creeney mennick jannoo carrey jeh e noid* = A wise man often makes a friend of his enemy (see Wisdom).

\**Myr y tarroo-deyill as y charage* = Like the rove- or horned-beetle and the ordinary field-beetle (see Insects).

43. — HOUSE AND HOME (INCLUDING HOUSE APPLIANCES).

124. *Siy'n folmey smoo sheean nee* = Empty vessels will make the most noise.
125. *Tra ta thie dty naboo er aile, gow cairail jeh dty hie hene* = When thy neighbour's house is on fire, take care of thy own house.
126. *Shooyll ny thieyn* = Walking the houses<sup>9</sup> (see Poverty).
127. *Clagh ny killagh ayns kione dty hie wooar* = [May] a stone of the church [be found] in the head of thy dwelling (see Church).
128. *Ta ny moddee er chur nyn gjone 'sy phot* = The dogs have put their heads in the pot (see Animals).
129. *Shee er dty hie as dty aaght, ta'n fer-driaght ec dty ghorrys* = Peace on thy house and lodging, the officer of justice is at thy door (see Law).
- 23a. *Eddyr daa stoyl ta'n toyn er laare* = Between two stools the posterior is on the floor (see The Body).
- 36c. *Shibber eddrym, lhiabbee glen* = A light supper, a clean bed (see Food and Moderation).
- 97a. *Litcheragh goll dy lhie, litcheragh dy irree,  
As litcheragh dy goll dys y cheill Je-doonee* =  
Lazy to go to bed, lazy to rise,  
And lazy to go to church on Sunday (see Idleness and Church).

45. — MASTER, SERVANT.

130. *Lhigey'n laair vane* = Galloping the white mare<sup>10</sup> (see Animals).
- 57a. To have the bridge and staff<sup>11</sup> (see Customs).

46. — MARRIAGE AND COURTSHIP.

131. *Tra ta fer laccal ben, cha vel eh laccal agh ben,  
Agh tra ta ben echey, t'eh laccal ymmodee glen* =  
When a man wants a wife, he wants but a wife,  
But when he has a wife, he wants a great deal.
132. *Sooree ghiare yn tooree share* = A short courtship [is] the best courtship.
133. *Ny poose eirey-inneen ny slooid ny ta'n ayr eck er ny ve croghit* = Do not marry an heiress unless her father has been hanged (she is sure to be proud).
134. *Myr s'doo yn feeagh yiow eh sheshey* = Black as is the raven he'll get a partner (see Birds).
135. No herring, no wedding (see Fish).

<sup>9</sup> Begging.

<sup>10</sup> Said of servants who run away from their places before the expiration of their period of servitude. This formerly was for twelve months.

<sup>11</sup> By an old custom, the Lords of the Island and chief officers had the privilege of compelling servants of both sexes into their service by "yarding", or an act of the lockman of placing his wand of office across their shoulders. The servants of certain clergymen and all members of the House of Keys were exempted from this rule by virtue of "the bridge and staff" which their employers were allowed.

136. *Ta lane chyndaaghyn* (or, *Shimmey chyndaa*) *ayns carr-y-phoosee* = There are many variations in the nuptial song (see Social Life).

## 47. — PARENTS, CHILDREN.

137. *Ta booa vie ny gha as drogh lhey ec* = Many a good cow hath a bad calf (see Animals).  
 138. *My ta keim 'sy laair, bee keim 'sy lhiy* = If there be an amble in the mare, there will be an amble in the colt (see Animals).  
 139. *Ta'n yeean myr e ghooie my vel clooie er y chione* = The chicken is like its kind before down is on its head (see Birds).  
 140. *Eshyn ta geddyn dooinney mie da e inneen t'eh cosney mac, agh eh ta geddyn drogh-chleuin t'eh coayl inneen* = He who gets a good man for his daughter gains a son, but he who gets a bad son-in-law loses a daughter.  
 19b. *Sniessey yn uillin na yn cloan* = Nearer [is] the elbow than the children (see The Body and Selfishness).

## 48. — RICHES, POVERTY (INCLUDING CHARITY).

142. *Cha vel sonnys gonnys* = Store is no sore.  
 143. *Eshyn smoo hayrrys smoo vees echey* = He who catches most will have most.  
 144. *Tasht prughag as ee lughag* = Store miser and eat mouse (see Animals).  
 145. *Ta airh er cushagyn ayns shen* = There is gold on cushags (ragwort) there (see Plants).  
 146. *Boght, boght dy bragh* = Poor, poor for ever.  
 147. *Cha boght as lugh killagh* = As poor as a church mouse (see Animals).  
 148. *Cha nee eshyn ta red beg echey ta boght, agh eshyn ta gearree mooarane* = It is not he who has a little that's poor, but he who desires much.  
 149. *S'booiaigh yn voght er yn veggan* = How willing is the poor of the least [alms].  
 150. *Cha jinnagh dooinney ta coyrt dy ve ry-akin dy bragh jeirk 'sy dorraghys* = A man who gives alms to be seen would never give in the dark.  
 151. *Cur meer da'n feeagh as hig eh reesht* = Give a piece to the raven and he'll come again (see Birds).  
 152. *Cha boght as carage* = As poor as a beetle (see Insects).  
 \**Ny share ta'n oaie na bea eginagh* = Better is the grave than a needy life (see Death).  
 12a. *Tra scuirrys y lane dy choyrt, scuirrys y veeal dy voylley* = When the hand ceases to give, the tongue will cease to praise (see The Body).  
 39b. *Ta ynsagh coamrey stoamey yn dooinney berchagh, as t'eh berchys yn dooinney boght* = Learning is fine clothing of the rich man, and it is riches of the poor man (see Clothing and Knowledge).  
 55a. *Tra ta un dooinney boght cooney lesh dooinney boght elley, ta Jee hene garaghtee* = When one poor man helps another poor man, God himself laughs [for joy] (see God).  
 122a. *Airh wuigh as palchey j'ee* = Yellow gold and plenty of it (see Commerce and Money).  
 126a. *Shooyll ny thieyn* = Walking the houses<sup>12</sup> (see Home).

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<sup>12</sup> Begging.

## 49. — SOCIAL LIFE.

- 136a. *Ta lane chyndaaghyn ayns carr-y-phoosee* = There are many variations in the nuptial song (see Marriage).

## 50. — SPORT AND THE CHASE.

153. *Tra s'reagh yn chloie share faagail jeh* = When the sport is merriest it is best to leave off.  
 153\*. He is playing fodjeeaght<sup>13</sup> (exaggerating).  
 62b. *Foddee yn moddey s'jerree tayrtyn y mwaagh* = Maybe the last dog will catch the hare (see Caution, Patience, and Animals).  
 115a. *Myr smoo yn cheshaght s'reagh yn chloie* = The greater the company the merrier the sport (see Co-operation).

## 51. — THRIFT, WASTE.

154. *Laa'l Moirrey ny gianle, lieh foddyr as lieh aile* = Candlemas Day (2 Feb.), [have] half [your] straw and half [your] firing (see Firing and Saints' Days).  
 21a. *Ta fooillagh naareydagh ny s'melley na ee scammyltagh* = Shameful leaving is worse than shameful eating (see Food).  
 \**Tasht seose cour ny cassyn gorley* = Store up for bad feet (see The Body).

## 52. — TRADES.

- 218a. *Bock Yuan fannee* = The gelding of John the flayer (see Animals and Topographical).

## 53. — VILLAGE SYSTEM.

155. *S'loam ta laare y valley vargee* = How empty is the floor of the town market.  
 156. To go about like a brewing-pan<sup>14</sup> (see Industrial).  
 157. The Manxman is never wise until the day after the fair (see National).  
 104a. Manxman like, a day behind the fair (see Unpunctuality and National).

## 54. — WAR, ETC.

158. *Share craght ve 'sy cheer na mee ny mannan cheet stiagh meein* = Better be slaughter in the country than the month of the kid (March) to come in gently (see Weather Wisdom).

## 56. — WOMANKIND.

160. *Boayl ta gioee ta keck, as boayl ta mraane ta pleat* = Where there are geese there's dirt, and where there are women there's talking [tattling] (see Birds).  
 161. *Cadlee ny moddee tra ta ny mraane crearey* = Dogs will sleep when the women are sifting (see Agriculture and Animals).  
 11a. *Guilley smuggagh, dooinney glen,  
 Inneen smuggagh, sluht dy ven* =  
 A snotty boy [makes] a clean man,  
 A snotty girl, a slut of a woman (see The Body).

<sup>13</sup> To play fodjeeaght is to shoot an arrow beyond all ordinary marks.

<sup>14</sup> One brewing-pan, or kettle, once served for a whole neighbourhood, and was passed on from one landowner to another. In some instances it was parish property.

## 57. — WORK.

162. *Caghlaa obbyr aash* = Change of work is rest.  
 163. *Ta greme ayns traa cooie sauail nuy* = A stitch in proper time saves nine.  
 164. *Lesh y vioys shegin dooin jannoo* = With life we must work.  
 165. *Obbyr dyn shirrey, obbyr dyn booise* = Work without request, work without thanks.  
 166. *Obbyr laa yn ghuilley buigh — obbyr laue* = The day work of the yellow lad — hand work.  
 25a. *Un eam gys bee as jees gys obbyr* = One call to food and two to work (see Food).  
 33b. *Commee obbyr, commee bee* = Sharing work, sharing food (see Food and Co-operation).

## 58. — CHURCH AND CHURCHYARD.

167. *Share farkagh er baare faarkey ny er keim rullickey* = Better be waiting on the crest of a billow than on the churchyard stile (see The Sea).  
 168. *Ollick vog, rhullic vea* = A wet Christmas, a rich churchyard (see Weather Wisdom and Seasons).  
 169. *Laa'l Parlane, daa honn goll 'sy nane* = St. Bartholomew's Day two masses go in one (see Holy Days).  
 170. There will neither be *clag* nor *kiaullane*.<sup>15</sup>  
 171. *Shenn phot, shenn ghryle,*  
*Shenn chlooid dy choodaghey yn aile* =  
 An old pot, an old griddle,  
 An old clout to cover the fire.<sup>16</sup>  
 45a. *Dy beagh er e volg myr t'ee er e dreeym,*  
*Shimmey mac dooinney yinnagh ee harrish y cheym* =  
 If it were on its belly as it is on its back,  
 Many a son of man would it put over the stile (see Health and Insects).  
 97b. *Litcheragh goll dy lhie, litcheragh dy irree,*  
*As litcheragh dy goll dys y cheeill Je-doonee* =  
 Lazy to go to bed, lazy to rise,  
 And lazy to go to church on Sunday (see Industry and House).  
 127a. *Clagh ny killagh ayns kione*<sup>17</sup> *dty hie wooar* = [May] a stone of the church [be found] in the head of thy dwelling<sup>18</sup> (see House).

## 60\*. — BUREAUCRACY.

172. As stiff as the staff of government.<sup>19</sup>

## 62. — RULERS.

- 237a. *Raad mooar Ree Gorree* = The great road of King Orry (see The Sun, Persons).  
 252a. Duke of Atholl, King of Man,

<sup>15</sup> Probably of Roman Catholic origin, signifying that there will neither be *large* nor *little* bell — neither prayers nor mass; *i.e.*, no service at all. (*Kiaullane* = Bellman's bell.)

<sup>16</sup> Description of the bells of Kirk Arbory.

<sup>17</sup> Another version gives *corneil*, "corner".

<sup>18</sup> This was once the greatest curse that could be applied by one person to another. It evidently referred to sacrilege, which the Manx held in the greatest abhorrence and superstitious dread.

<sup>19</sup> Applied to a person whose carriage is stiff and erect. Its origin was a white staff, which the Governor of the Island received on his instalment, swearing that he will "truly and uprightly deal between the Queen and her subjects, and as indifferently betwixt party and party as this staff now standeth".

Is the greatest man in all the lan' (see Persons).

63, 64. — JUSTICE, LAWS.

173. *Tra ta'n gheay 'sy villey yiw shiu magh yn Ghuilley-glass* = When the wind is in the tree you will get the Lockman.<sup>20</sup>
174. *Yn loam leigh, yn loam chair* = Bare law, bare justice.
- 9a. *Shee er dty hie as dty aaght, ta'n fer-driaght ec dty ghorrys* = Peace on thy house and lodging, the officer of justice is at thy door (see House).

66. — PUNISHMENTS.

\**Hig y vaare er ny wrangleryn* = Ruin will come to wranglers (see War).

\**Er ny ard-gheiney hig ard-cherraghey* = On the chief men will come chief punishment (see Ethics).

66\*. — JUDGES.

175. *Eshyn nagh gow rish briw erbee t'eh deyrey eh hene* = He who will acknowledge no judge condemns himself.
- 8a. *Easht lesh dagh cleaysh, eisht jean briwnys* = Listen with each ear, then do judgment (see The Body).

70. — WEATHER WISDOM.

176. *Yn chiuney smoo erbee geay jiass sniessey j'ee* = The greater the calm the nearer the south wind.
177. *Cha daink lesh y gheay, nagh ragh lesh yn ushtey* = Nothing came with the wind, that would not go with the water (see Water).
178. *My ta'n ghrian jiarg tra girree eh,  
Foddee shiu jerkal rish fliaghey* =  
If the sun is red when he rises,  
You may expect rain (see The Sun).
179. *Ta eayst Jy-sarn 'sy Vayrnt dylioar ayns shiaght bleeaney* = A Saturday's moon in March is enough in seven years (see Moon and Seasons).
180. *Sheeu kishan dy yoan Mayrnt mayll bleeaney Vannin* = A peck of March dust is worth a year's rent of [the Isle of] Man (see Seasons and National).
181. *Laa'l Breeshey bane,  
Dy chooilley yeeig lane  
Dy ghoo ny dy vane* =  
A white St. Bridget's Day (February 1),  
Every ditch full  
Of black or of white (see Country Objects and Holy Days).
182. *Choud as hig y scell-greinne stiagh Laa'l Breeshey, hig y sniaghtey my jig Laa Boaldyn* =  
As long as the sunbeam comes in on St. Bridget's Day (February 1) the snow will come before May Day (see Holy Days).
183. *Foddee fastyr grianagh ve ec moghrey bodjalagh* = A sunny evening may follow a cloudy morning.

<sup>20</sup> An officer corresponding with the sheriff's officer in England.

184. *Laa'l Paul ghorrinagh gheayee,*  
*Ghenney er y theihll as baase mooar sleih;*  
*Laa'l Paul aalin as glen,*  
*Palchey er y theihll dy arroo as meinn =*  
 St. Paul's Day (January 25) tempestuous and windy,  
 Scarcity in the world and great mortality;  
 St. Paul's Day fine and clear,  
 Plenty in the world of corn and meal (see *Agriculture and Holy Days*).
185. *Giare sheear, liauyr shiar =* Short west, long east.
186. *Ny three geayghyn s'feayrey dennee Fion Mc Cool,*  
*Geay henneu as geay huill,*  
*As geay fo ny shiauihll =*  
 The three coldest winds that Fion McCooill felt,  
 Wind from a thaw and wind from holes,  
 And wind from under the sails (see *Ships and Persons*).
187. *Ta'n Vayrnt chionney, as yn nah vee fanney =* March tightens, and the next month skins (see *Seasons*).
188. *Cha jean un ghollan-geayee sourey,*  
*Ny un chellagh-keylley geurey =*  
 One swallow will not make summer,  
 Nor one woodcock winter (see *Birds and Seasons*).
189. *Lane crou cabbyl dy ushtey Laa'l Eoin feeu mayl Vannin =* A horse-shoe full of water on St. John's Day (July 5) is worth the rent of [the Isle of] Man (see *Holy Days and National*).
190. *Tra heidys Avril bing e chayrn,*  
*'Sy theihll vees palchey traagh as oarn =*  
 When April shall shrilly blow his horn,  
 In the world will be plenty of hay and barley (see *Agriculture and Seasons*).
191. *Ayns brishey jeh'n eayst ta mee er vakin moghrey groww cur lesh fastyr aalin =* In a break (change) of the moon I have seen a gloomy morning bring a fine evening.
- 158a. *Share craght ve 'sy cheer, na mee ny mannan cheet stiagh meein =* Better slaughter be in the country than the month of the kid (March) come in gently (see *War*).
- 168a. *Ollick vog, rhullic vea =* A wet Christmas, a rich churchyard (see *Church and Seasons*).
- \**Laa feailley fliaghee, as cagh buinn traagh =* A wet holiday, and one mowing hay (see *Agriculture*).
- \**Ny nee yn rio gymmyrkey guiy roish yn Ollick, cha nymmyrkey e thunnag lurg yn Ollick =* If the frost will bear a goose before Christmas, it will not bear a duck after Christmas (see *Birds and Seasons*).
- \**Arragh chayeeagh, sourey ouyragh;*  
*Fouyr ghrianagh, geurey rioeeagh =*  
 A misty spring, a gloomy summer;  
 A sunny autumn, a frosty winter (see *Seasons*).

## 73. — INDUSTRIAL OBJECTS AND COMMODITIES.

192. *Lhig da'n innagh lhie er y chione s'jerree =* Let the weft rest upon the last end.
193. *Ta'n vry erskyn y churnaght =* The malt is better than the wheat (see *Agriculture*).
194. *Bwoaill choud as ta'n yiarn cheh =* Strike while the iron is hot.
195. *Yn oghe gyllagh "toyn losht" da'n aiee =* The oven calling "burnt bottom" to the kiln.
196. *Shegin goaill ny eirkyn marish y cheh =* We must take the horns with the hide.

197. The Manx and Scotch will come so near as to throw their beetles (*i.e.*, mallets) at one another (see Places).
- 61b. *Ta aile meeley jannoo bry millish* = A slow fire makes sweet malt (see Caution, Patience, and Fire).
- 156a. To go about like a brewing-pan (see Village System).

## 74. — AGRICULTURE (INCLUDING FARM AND IMPLEMENTS).

198. *Ny jean balk jeh thaloo mie* = Do not make a miss of good land [in ploughing].
199. *Cha dooar rieau drogh veayne corran mie* = A bad reaper never got a good sickle.
200. *T'ou towse e arroo liorish dty hubbag hene* = Thou art measuring his corn by thy own bushel.
201. *Jean traagh choud as ta'n ghrian soilshean* = Make hay while the sun shines (see The Sun).
203. *Ta'n losh da'n furriman* = "Strike the foreman."<sup>21</sup>
203. *Laa'l Parick arree yn dow gys e staik as y dooinney gys e lhiabbee* = St. Patrick's Day [March 17], the ox to his stall and the man to his bed (see Animals and Saints' Days).
204. *Cha nee yn wooa smoo eieys smoo vlieaunys* = It is not the cow which lows most that will milk the most (see Animals).
- 161a. *Cadlee ny moddee tra ta ny mraane creerey* = Dogs will sleep when the women are sifting (see Womankind and Animals).
- 184a. *Laa'l Paul ghorrinagh gheayee,  
Ghenney er y theihll as baase mooar sleih;  
Laa'l Paul aalin as glen  
Palchey er y theihll dy arroo as meinn* =  
St. Paul's Day [January 25th] tempestuous and windy,  
Scarcity in the world and great mortality;  
St. Paul's Day fine and clear,  
Plenty in the world of corn and meal (see Weather Wisdom and Holy Days).
- 190a. *Tra heidys Avril bing e chayrn,  
'Sy theihll vees palchey traagh as oarn* =  
When April shall shrilly blow his horn,  
In the world will be plenty of hay and barley (see Weather Wisdom and Seasons).
- 193a. *Ta'n vry erskyn y churnaght* = The malt is better than the wheat (see Industrial Objects).
- \**Verryms bai da'n chreeagh* = I will give an opposite (or contrary) throw to the furrow (giving a Roland for an Oliver).
- \**Laa feailley fliaghee, as cagh buinn traagh* = A wet holiday, and one mowing hay (see Weather Wisdom).
- \**Hug eh chyndaa da'n charr* = He gave a [reverse] turn to the "twister",<sup>22</sup> *i.e.*, he reversed his course of action.
- Another version is: *Hug eh chyndaa 'sy charr* = He changed his tune.  
(Said of a man who deserts his client.)

## 75. — COUNTRY OBJECTS.

205. *Moyll y droghad myr heu harrish* = Praise the bridge as thou wilt go over it.

<sup>21</sup> When the "gart" (or last reaper) has cut down his rig before the head reaper, the rest cry out "Strike the foreman". (*Manx Miscellany*, vol. xvi, p. 28.)

<sup>22</sup> An appliance used by the Manx for making straw rope.

206. *Ta drogh hammag ny share na magher foshlit* = A miserable bush is better than the open field.
207. *Ta ushag ayns laue chammah as jees 'sy thammag* = A bird in hand is as well as two in the bush (see Birds).
208. *Faaid mooar son Oie'l Fingan* = A great turf for Fingan Eve (see Holy Days).
- 41a. *Cha marroo as clagh* = As dead as a stone (see Death).
- 46a. *Goll sheese ny lhargagh* = Going down the slope (see Health).
- 47a. *Brishys accyrys trooid boallaghan cloaie* = Hunger will break through walls of stone (see Hunger).
- 70a. *T'ou cha daaney as clagh vane* = Thou art as bold as a white stone (see Courage).
- 87a. *Cronk glass foddee voym, loam, loam tra roshym eh* = A green hill [when] far from me, bare, bare when I reach it (see Hope).
- 181a. *Laa'l Breeshey bane,*  
*Dy chooilley yeeig lane*  
*Dy ghoo ny dy vane* =  
 A white St. Bridget's Day (February 1st),  
 Every ditch full  
 Of black or of white (see Weather Wisdom *and* Holy Days).

76a. — ANIMALS (INCLUDING ANIMAL PRODUCTS).

- 208\*. *T'ad beaghey bwoailley myr kayt as moddey* = They live fighting like cat and dog (see Strife).
209. *Cre yiow jeh'n chayt agh y chrackan?* = What will you get of the cat but the skin?
210. *Cha stamp rieu yn dow doo er e chass* = The black ox never stamped on his [own] foot.
211. *Goll thie yn ghoayr dy hirrey ollan* = Going to the goat's house to seek for wool.
212. *Rouyr moddee as beggan craueyn* = More dogs than bones.
213. *Cha neig yn choo ta caaee 'sy hoyn* = The greyhound is not sluggish which has seeds in its posterior.
214. *Cha nee tra ta'n cheyrrey gee yn ouw te cheet r'ee* = It is not when the sheep eats the marsh-pennywort<sup>23</sup> it comes to her [or, it tells a tale] (see Plants).
215. *Slaa sahl er toyn muck roauyr* = Daub lard upon the rump of a fat pig.
216. *Lhig dy chooilley vuck reuyrey jee hene* = Let every pig dig for itself (see Independence).
217. *Oie mooie, as oie elley s'thie,*  
*Olk son cabbil, agh son kirree mie* =  
 A night out and another night in,  
 Bad for horses, but good for sheep (see Day and Night).
218. *Bock Yuan fannee* = The gelding of John the flayer (see Trades *and* National).
219. Like a Manx cat, hasn't a tail to wag (see National).
220. He is like a Manx cat, he leaves nought behind him but his tail (see National).
221. *Gow ark jeh dty vuck hene* = Take the young from thy own pig.
- 43a. *Baase y derrey voddey grayse y voddey elley* = The death of one dog is the grace (life) of another dog (see Death *and* Selfishness).
- 49a. *Furree yn mwaagh rish e heshey* = The hare will stop for its mate (see Love *and* Instinct).

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<sup>23</sup> An injurious herb.

- 59a. *Ceau craue ayns beal drogh voddey* = Throw a bone into a bad dog's mouth (see Caution).
- 62c. *Foddee yn moddey s'jerree tayrtyn y mwaagh* = Maybe the last dog will catch the hare (see Patience, Caution, and The Chase).
- 67a. *Eshyn lhieys marish moddee, irrys eh marish jarganyn* = He who lies down with dogs will rise up with fleas (see Infection and Insects).
- 68a. *Ta un cheyrrey screbbagh doghaney yn slane shioltane* = One scabby sheep infects the whole flock (see Infection).
- 69a. *T'ou cha daaney as assag* = Thou art as bold as a weasel (see Courage).
- 94a. *Laik lhiat ve marish y chioltane, agh ta'n eamagh ayd eamagh ny goair* = Thou wouldst like to be [numbered] with the flock, but thy bleat is the bleat of the goat (see Imposture).
- 99a. *Eshyn nagh bee mie rish e gharran, shegin da yn phollan y chur lesh er e vooïn* = He who will not be kind to his nag, must bring the saddle on his [own] back (see Kindness).
- 121a. *Geeck cabbyl marroo* = Paying for a dead horse (see Commerce).
- 128a. *Ta ny moddee er chur nyn gjone 'sy phot* = The dogs have put their heads in the pot (see Home).
- 130a. *Lhigey'n laair vane* = Galloping the white mare (see Master and Servant).
- 137a. *Ta booa vie ny gha as drogh lhey ec* = Many a good cow hath but a bad calf (see Parents).
- 138a. *My ta keim 'sy laair, bee keim 'sy lhiy* = If there be an amble in the mare, there will be an amble in the colt (see Parents).
- 144a. *Tasht prughag as ee lughag* = Store miser and eat mouse (see Riches).
- 147a. *Cha boght as lugh killagh* = As poor as a church mouse (see Poverty).
- 161b. *Cadlee ny moddee tra ta ny mraane crearey* = Dogs will sleep when the women are sifting (see Womankind and Agriculture).
- 203a. *Laa'l Parick arree, yn dow gys e staik as y dooinney gys e lhiabbee* = St. Patrick's Day in spring, the ox to his stall and the man to his bed (see Agriculture and Holy Days).
- 204a. *Cha nee yn wooa smoo eieys smoo vlieaunys* = It is not the cow which lows most will milk the most (see Agriculture).
- \**Ny veggan as ny veggan, dee yn chayt y skeddan* = Little by little, [as] the cat ate the herring (see Fish and Patience).
- \**Tra huittys ny maarlee magh, hig skeeal er ny kirree* = When the thieves fall out tidings will come of the sheep (see Thieves and War).
- \**Ta moddey bio ny share na lion marroo* = A living dog is better than a dead lion (see Death).
- \**Arc er e ghreeym* = A young pig on his back. (Said of a sulky person.)
- \**Cha raagh as mannan* = As wanton as a kid.

## 76b. — BIRDS.

222. *Coontey ny heïn roish ta ny hoohyn guirt* = Counting the chickens before the eggs are hatched.
223. *Lhig dy chooilley ushag guirr e hoohyn hene* = Let every bird hatch its own eggs (see Independence).
224. If the puffin's<sup>24</sup> nest was not robbed in the Calf of Man, they would breed there no longer (see Places).

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<sup>24</sup> The sea-parrot.

- 18a. He is as fat as a puffin (see The Body).
- 134a. *Myr s'doo yn feeagh yiow eh sheshey* = Black as is the raven he'll get a partner (see Marriage).
- 139a. *Ta'n yeean myr e ghooie my vel clooie er y chione* = The chicken is like its kind before down is on its head (see Parents).
- 151a. *Cur meer da'n feeagh as hig eh reesht* = Give a piece to the raven and he'll come again (see Poverty and Alms).
- 160a. *Boayl ta gioee ta keck, as boayl ta mraane ta pleat* = Where there are geese there's dirt, and where there are women there's talking [tattling] (seeWomankind).
- 188a. *Cha jean un ghollan-geayee sourey,  
Ny un chellagh-keylley geurey* =  
One swallow will not make summer,  
Nor one woodcock winter (see Weather Wisdom and Seasons).
- 207a. *Ta ushag ayns laue chammah as jees 'sy thammag* = A bird in the hand is as well as two in the bush (see Country Objects).
- 247a. *Pibbin* = A puffin (a Manxman) (see National).
- \**S'olk yn eean ta broghey e edd hene* = How bad the fowl that defiles its own nest (see Evil).
- \**Ny nee yn rio gymmyrkey guiy roish yn Ollick, cha nymmyrkey e thunnag lurg yn Ollick* = If the frost will bear a goose before Christmas, it will not bear a duck after Christmas (see Weather and Seasons).

## 76c. — FISH.

225. *Ta daa pharick<sup>25</sup> jannoo un ghimmagh* = Two small lobsters make a big one.
226. As indifferently as the herring back-bone doth lie in the midst of the fish.<sup>26</sup>
227. The crab that lies always in its hole is never fat.
228. Every herring must hang by its own gill.
229. Throw a sprat and catch a herring (see Fishing).
230. Fish for a herring and catch a sprat (see Fishing).
231. Packed like herrings in a barrel, heads and tails.
232. Never a barrel, the better herring.
233. What we lose in dog-fish we shall have in herring.
- 42a. *Cha marroo as skeddán* = As dead as a herring (see Death).
- 44a. *Bioys da dooinney as baase da eeast* = Life to man and death to fish<sup>27</sup> (see Death).
- 135a. No herring, no wedding (see Matrimony).
- \**Ny veggán as ny veggán, dee yn chayt y skeddán* = Little by little, [as] the cat ate the herring (see Animals and Patience).

## 76d. — INSECTS.

234. *Deeasee y charthan e hoyn woish, as cha dooar eh arragh eh* = The sheep-louse lent its anus, and never got it back again.

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<sup>25</sup> A cant word for a small lobster.

<sup>26</sup> Part of the oath of the Deemsters and High Bailiffs.

<sup>27</sup> A Manx toast.

- 45b. *Dy beagh ee er e volg myr t'ee er e dreeym, shimmey mac dooinney yinnagh ee harrish y cheym* = If it were on its belly as it is on its back, many a son of man would it put over the stile (see *Health and Church*).
- 67b. *Eshyn lhiys marish moddee, irrys eh marish jarganyn* = He who lies down with dogs, will rise up with fleas (see *Animals and Infection*).
- 152a. *Cha boght as carage* = As poor as a beetle (see *Poverty*).
- \**Myr y tarroo-deyill as y charage* = Like the rove- or horned- beetle and the ordinary field-beetle (see *Enemies*). Said of sworn enemies.

## 76e. — PLANTS AND FRUIT.

235. *Ta'n aghaue veg shuyr da'n aghaue vooar* = The little hemlock is sister to the great hemlock [or, the little sin is sister to the great one].
- 58b. When gorse<sup>28</sup> is out of blossom, kissing's out of fashion (see *Customs*).
- 64a. *Leah appee, leah lhoau* = Soon ripe, soon rotten (see *Caution*).
- 145a. *Ta airh er cushagyn ayns shen* = There is gold on cushags (ragwort) there (see *Riches*).
- 214a. *Cha nee tra ta'n cheyrrey gee yn ouw te cheet r'ee* = It is not when the sheep eats the marsh-pennywort it comes to her (see *Animals*).

## 77. — THE SEA.

- 63b. *Lurg roayrt hig contraie* = After spring-tide will come neap (see *Caution and Patience*).
- 167a. *Share farkagh er baare faarkey ny er keim rullickey* = Better be waiting on the crest of a billow than on the churchyard stile (see *Church*).

## 78. — SHIPS.

- 186a. *Ny three geayghyn s'feayrey dennee Fion Mc Cooil  
Geay henneu as geay huill,  
As geay fo ny shiauihll* =  
The three coldest winds that Fion Mc Cooil felt,  
Wind from a thaw and wind from holes,  
And wind from under the sails (see *Weather Wisdom and Personal*).

## 78\*. — FISHING.

- 229a. Throw a sprat and catch a herring (see *Fish*).
- 230a. Fish for a herring and catch a sprat (see *Fish*).

## 81. — FIRE AND FIRING.

236. *Ny share loshtys daa vrasnag na unnane* = Two faggots will burn better than one.
- 61c. *Ta aile meeley jannoo bry millish* = A slow fire makes sweet malt (see *Patience and Industrial Objects*).
- 154a. *Laa'l Moirrey ny gianle, lieh foddyr as lieh aile* = By Candlemas Day (2nd Feb.) [have] half straw and half firing (see *Holy Days*).

## 82. — WATER.

- 5a. *Ta fuill ny s'chee na ushtey* = Blood is thicker than water (see *The Body*).

<sup>28</sup> Gorse is in bloom in the Island all the year round.

177a. *Cha daink lesh y gheay, nagh ragh lesh yn ushtey* = Nothing came with the wind that would not go with the water (see Weather Wisdom).

83, 84, 85. — THE SUN, MOON, AND STARS.

237. *Raad mooar Ree Gorree* = The highway of King Orry (or "The Milky Way") (see Persons).

178a. *My ta'n ghrian jiarg tra girree eh,  
Foddee shiu jerkal rish fliaghey* =  
If the sun is red when he rises  
You may expect rain (see Weather Wisdom).

179a. *Ta eayst Jy-sarn 'sy Vayrnt dyllooar ayns shiaght bleeaney* = A Saturday's moon in March is enough in seven years (see Weather Wisdom and Seasons).

201a. *Jean traagh choud as ta'n ghrian soilshean* = Make hay while the sun shines (see Agriculture).

86. — CHRONOLOGY.

238. Ten L's, thrice X with V and II did fall,<sup>29</sup>  
Ye Manx take care, or suffer more ye shall.

240a. *Three kegeeshyn dy chegeeshyn slane  
Ta voish laa'l Thomys 'sy Nollick gys laa'l Breeshey bane* =  
Three fortnights, whole fortnights,  
It is from St. Thomas's Day [December 21st] in the Christmas to white St. Bridget's Day [February 1st] (see Holy Days).

87. — DAY AND NIGHT.

239. *Tra hig y laa hig e choyrle lesh* = When the day comes its counsel will come with it.

93a. *Myr sniessey yn oie slhee ny mitchooryn* = The nearer the night the more rogues (see Imposture).

217a. *Oie mooie, as oie elley s'thie,  
Olk son cabbil, agh son kirree mie* =  
A night out and another night in,  
Bad for horses, but good for sheep (see Animals).

88. — HOLY (SAINTS') DAYS.

240. *Three kegeeshyn dy chegeeshyn slane  
Ta voish laa'l Thomys 'sy Nollick gys laa'l Breeshey bane* =  
Three fortnights — whole fortnights  
It is from St. Thomas's Day [December 21st] in the Christmas to white St. Bridget's Day [February 1st] (see Chronology).

37a. *Oie-Innyd my vees dty volg lane,  
My jig Laa Caisht yow trosht son shen* =  
Shrove Tuesday night,<sup>30</sup> though thy belly be full,  
Before Easter Day thou mayst fast (hunger) for that (see Eating).

154b. *Laa'l Moirrey ny gianle, lieh foddyr as lieh aile* = At Candlemas Day (Feb. 2nd) [have] half straw and half firing (see Thrift).

<sup>29</sup> The number of Manx slain in battle on 8th October 1270, the year of the Scottish conquest of the Island.

<sup>30</sup> Referring to the practice of having *sollaghyn* (a preparation of porridge) for dinner on Shrove Tuesday instead of for breakfast as on other days, and meat and pancakes for supper (see Customs).

- 169a. *Laa' Farlane, daa honn goll 'sy nane* = St. Bartholomew's Day (August 24th) two masses go in one (see Church).
- 181b. *Laa' Breeshey bane,  
Dy chooilley yeeig lane,  
Dy ghoo ny dy vane* =  
A white St. Bridget's Day [February 1],  
Every ditch full  
Of black or of white (see *Weather Wisdom and Country Objects*).
- 182a. *Choud as hig y scell-greinney stiagh Laa' Breeshey, hig y sniaghtey my jig Laa Boaldyn* =  
As long as the sunbeam comes in on St. Bridget's Day, the snow will come before May Day  
(see *Weather Wisdom*).
- 184b. *Laa' Paul ghorrinagh gheayee,  
Ghenney er y theihll as baase mooar sleih;  
Laa' Paul aalin as glen,  
Palchey er y theihll dy arroo as meinn* =  
St. Paul's Day [January 25] tempestuous and windy,  
Scarcity in the world and great mortality;  
St. Paul's Day fine and clear,  
Plenty in the world of corn and meal (see *Weather Wisdom and Agriculture*).
- 189a. *Lane crou cabbyl dy ushtey Laa' Eoin feeu mayl Vannin* = A horse-shoe full of water on St. John's Day [July 5] is worth the rent of [the Isle of] Man (see *Weather Wisdom and National*).
- 203b. *Laa' Parick arree, yn dow gys e staik as y dooinney gys e lhiabbee* = St. Patrick's Day [March 17th] in Spring, the ox to his stable and the man to his bed (see *Agriculture and Animals*).
- 208a. *Faaid mooar son oie'l Fingan* = A great turf<sup>31</sup> for Fingan eve (eve of St. Thomas's Day, Dec. 21st) (see *Country Objects*).

## 89. — SEASONS.

- 168b. *Ollick vog, rhullic vea* = A wet Christmas, a rich church-yard (see *Church and Weather Wisdom*).
- 179b. *Ta eayst Jy-sarn 'sy Vayrnt dylioar ayns shiaght bleeaney* = A Saturday's moon in March is enough in seven years (see *Weather Wisdom and Moon*).
- 180a. *Sheeu kishan dy yoan Mayrnt mayl bleeaney Vannin* = A peck of March dust is worth a year's rent of [the Isle of] Man (see *Weather Wisdom and National*).
- 187a. *Ta'n Vayrnt chionney, as yn nah vee fanney* = March tightens, and the next month skins (see *Weather Wisdom*).
- 188b. *Cha jean un ghollan-geayee sourey,  
Ny un chellagh-keylley geurey* =  
One swallow will not make summer,  
Nor one woodcock winter (see *Weather Wisdom and Birds*).
- 190b. *Tra heidys Avril bing e chayrn,  
Sy theihll vees palchey traagh as oarn* =  
When April shall shrilly blow his horn,  
In the world will be plenty of hay and barley (see *Agriculture and Weather Wisdom*).
- \*Arragh chayeeagh, sourey ouyragh,  
Fouyr ghrianagh, geurey rioeeagh* =  
A misty spring, a gloomy summer,  
A sunny autumn, a frosty winter (see *Weather Wisdom*).

<sup>31</sup> At the time of cutting peats a large one was reserved for the eve of St. Thomas's Day, when the people went to the cliffs to catch a fat sheep for Christmas fare.

\**Ny nee yn rio gymmyrkey guiy roish yn Ollick, cha nymmyrkey e thunnag lurg yn Ollick* = If the frost will bear a goose before Christmas, it will not bear a duck after Christmas (see *Weather Wisdom and Birds*).

## 90. — PLACES.

241. As round as the Tynwald.<sup>32</sup>

197a. The Manx and Scotch will come so near as to throw their beetles at one another<sup>33</sup> (see *Industrial Objects*).

224a. If the puffin's nest was not robbed in the Calf of Man, they would breed there no longer (see *Birds*).

## 91. — NATIONALITY (MANX).

242. *Mie Mannin, mie Nherin* = Good [in] Man, good [in] Ireland.

243. Will stand like the legs of Man ("Quocunque jeceris stabit").

244. A Manxman's arms are the three legs.<sup>34</sup>

245. Do as they do in the Isle of Man.  
How's that? They do as they can.

246. Blue, the Manxman's livery.<sup>35</sup>

247. A Puffin (a nickname for a Manxman<sup>36</sup>) (see *Birds*).

248. With one leg I spurn Ireland,  
With the second I kick Scotland,  
And with the third I kneel to England.  
(Descriptive of the armorial bearings (*Fylfot*) of the Island.)

104b. Manxman like, a day behind the fair (see *Punctuality and Village System*).

157a. The Manxman is never wise until the day after the fair (see *Village System*).

180b. *Sheeu kishan dy yoan Mayrnt mayl bleeaney Vannin* = A peck of March dust is worth a year's rent of [the Isle of] Man (see *Weather Wisdom and Seasons*).

189b. *Lane crou cabbyl dy ushtey laa'-Eoin feeu mayl Vannin* = A horse-shoe full of water on St. John's Day [July 5] is worth the rent of [the Isle of] Man (see *Weather Wisdom and Holy Days*).

218b. *Bock Yuan fannee* = The gelding of John the flayer (a Manxman's walking-stick)<sup>37</sup> (see *Trades and Animals*).

219a. Like a Manx cat, hasn't a tail to wag<sup>38</sup> (see *Animals*).

220a. He is like a Manx cat, he leaves nought behind him but his tail (see *Animals*).

## 92. — RACES.

250. Hit him again, for he is Irish.<sup>39</sup>

<sup>32</sup> The Tynwald is an ancient mound of circular shape, in the parish of German, from which the Manx laws are promulgated.

<sup>33</sup> A prophecy quoted in the north of the Island. The sea is receding at the point of Ayre, opposite the Scotch coast.

<sup>34</sup> A punning proverb.

<sup>35</sup> Originated, probably, from the fact that blue is the prevailing colour of the dress of the Manx people.

<sup>36</sup> So called from the large number of puffins (sea-parrot) formerly inhabiting the Calf.

<sup>37</sup> A Manxman, one John —, flayed his horse, and had afterwards to travel on foot.

<sup>38</sup> Said of a person who is unable to clear himself of an imputation.

<sup>39</sup> The Manx formerly entertained considerable antipathy to the Irish, probably dating back to some early invasion.

251. Our enemies<sup>40</sup> the Redshanks, or Goblan Marrey (the Scotch Highlanders).  
 60a. You must summer and winter a stranger before you can form an opinion of him (see Caution).  
 197b. The Manx and Scotch will come so near as to throw their beetles at one another (see Industrial Objects *and* Places).

## 93. — PERSONS.

252. Duke of Atholl, King of Man,  
 Is the greatest man in all the Ian' (see Rulers).  
 253. God keep the house and all within  
 From Cut Mac Cullock and all his kin (The Poor Manxman's Prayer).<sup>41</sup>  
 254. God keep the good corn, the sheep, and the bullock  
 From Satan, from sin, and from Cutlar Mac Cullock (The Rich Manxman's Prayer).  
 186b. *Ny three geayghyn s'feayrey dennee Fion Mc Cooil,*  
*Geay henneu as geay huill,*  
*As geay fo ny shiauihll =*  
 The three coldest winds that Fion Mc Cooil felt,  
 Wind from a thaw and wind from holes,  
 And wind from under the sails (see Weather Wisdom).  
 237b. *Raad mooar Ree Gorree =* The highway of King Orry<sup>42</sup> (see Rulers *and* The Stars).

NOTE. — The numbers of the sub-heads correspond with those in the Table. Every proverb (except those marked \*) has its own serial number, which is retained when repeated, the first repetition being marked *a*, the second *b* and so on.

It might, however, have been sufficient to quote only the numbers of the proverbs where they appear under more than one head, but, as the present collection is not an extensive one, it was thought they would bear reprinting in full.

Proverbs without a serial number (marked \*) have been added since the paper was sent to press.

In some cases it is only possible to give the English version; the Manx does not appear to have been preserved.

I have to thank Mr. William Quayle, a Manxman who is familiar with the Manx as a spoken language, and also with its grammatical construction, for his kind assistance in revising the Manx and its translation into English.

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<sup>40</sup> Of the Highlanders the Manx were formerly very suspicious.

<sup>41</sup> Cutlar MacCullock was a powerful Gallovidian rover, who made repeated incursions into the Island about the year 1507, and carried off all that he could lay hands upon.

<sup>42</sup> The Manx name for the "Milky Way". Orry, on landing in the Island, being asked whence he came, is said to have pointed to the "Milky Way" as the road to his country.

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