

**FOLK-LORE OF WOMEN; AS  
ILLUSTRATED BY LEGENDARY  
AND TRADITIONAL TALES, FOLK-  
RHYMES, PROVERBIAL SAYINGS,  
SUPERSTITIONS, ETC.**

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Folk-lore of women; as illustrated by legendary and traditional tales, folk-rhymes, proverbial sayings, superstitions, etc. by T. F. Thiselton-Dyer

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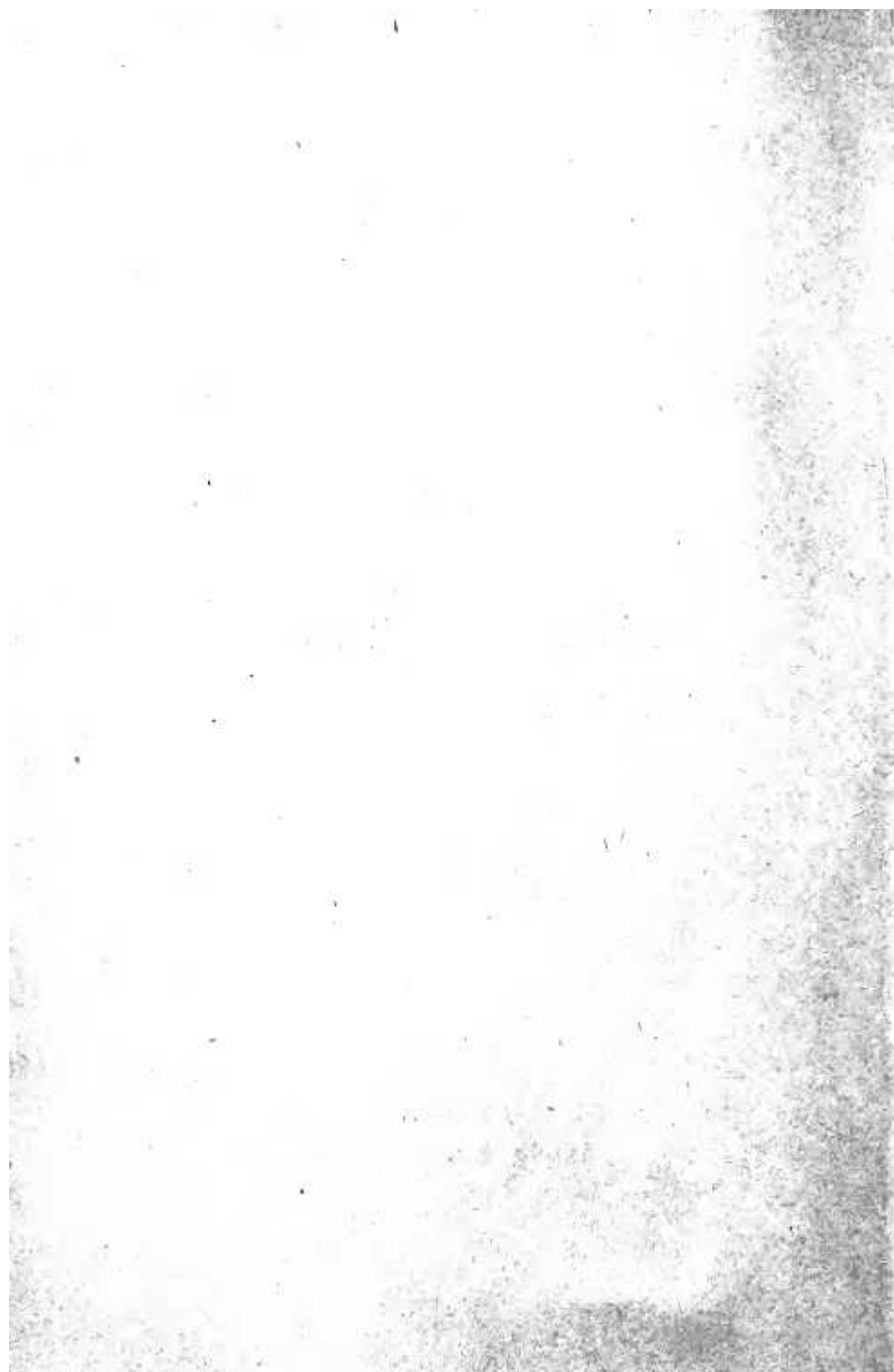
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**T. F. THISELTON-DYER**

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FOLK-LORE OF WOMEN



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AS

ILLUSTRATED BY LEGENDARY  
AND TRADITIONAL TALES  
FOLK-RHYMES, PROVERBIAL  
SAYINGS, SUPERSTITIONS, ETC.

BY

T. F. THISELTON-DYER, M.A. OXON

AUTHOR OF "OLD ENGLISH SOCIAL LIFE, ETC., ETC."



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## PREFACE



IN one of his essays, Emerson tells us that “proverbs, like the sacred books of each nation, are the sanctuary of the intuitions,” a statement which, if accepted, must place this class of literature on a very high footing. But, although due caution must be taken, when analysing proverbial lore, to differentiate between the serious and jocular element contained therein, it may safely be said that, taken as a whole, such adages and saws—which form an important branch of folk-lore—express more or less correctly the estimate of mankind relative to the subject specially handled. And, when it is remembered what a wealth of material proverbial literature supplies in connection with every concern of daily life, it is not surprising that woman should have been made a prominent theme for criticism and comment, the judgment passed on her being in most cases fairly evenly divided between what is in her favour or the reverse.

In a field, too, so wide we have been content to cull, from here and there, sufficient typical

instances of the proverbial wisdom of the human race in its teaching of woman's character as to illustrate the subjects classified in the following chapters, without unduly multiplying examples, which only too frequently are a repetition of the same adage told in a different form.

And, although at one time or another numerous volumes have been published on woman, no work similar to the present one has been attempted in this country, wherein we have endeavoured in a handy and concise form to classify under their subjective headings the proverbial sayings, folk-rhymes, superstitions, and traditionary lore associated with the fair sex. Some years ago, however, a valuable and interesting work was issued in Paris by Pierre Marie Quizard, entitled "*Proverbes sur les femmes, l'amitié l'amour, &c.*," which contains much curious information, and the introductory chapter of Kelly's useful volume, "*Proverbs of all Nations, Compared, Explained, and Illustrated*," is devoted to women, love, and marriage. Among some of the works published in England on proverbial literature to which we are indebted are Christy's "*Proverbs of All Ages*" (2 vols., 1888), Denny's "*Proverbs of Many Nations*," William Stirling's "*Essay towards a Collection of Books relating to Proverbs, &c.*" (1860), H. H. Vaughan's "*Welsh Proverbs*," Hislop's "*Proverbs of Scotland*" (1870), Macintosh's "*Gaelic Proverbs*" (1882), and Standing's "*Anecdotes and Proverbs*" (1891), besides the various works issued by the Folk-Lore Society, the several series of *Notes and Queries*—to the

pages of which folk-lorists owe a deep debt of gratitude, information chronicled therein not to be found elsewhere—and a recent useful work on “Proverb Lore,” by F. E. Hulme.

Among older works which deserve perusal may be noticed John Heywood’s “Dialogue and Epigrams,” which made its first appearance in 1546, and the famous work of John Ray, which was issued in 1670, and was incorporated by Mr. Bohn in his “Handbook of Proverbs,” published in 1857. Herbert’s “Outlandish Proverbs,” printed in 1640, contains many curious and amusing sayings, and one section of Camden’s “Remains,” which first appeared in 1605, is devoted to a collection of proverbs.

Mr. Hazlitt, in his preface to his “English Proverbs and Proverbial Phrases” (1869), has made a valuable survey of the literature of proverb-lore in this country, and Dean Trench, in his introduction to his “Proverbs and their Lessons,” alluding to “the immense number and variety of books bearing on the subject,” truly remarks that most of these compilations “include matter which cannot fitly be placed before all, or they address themselves to the scholar alone; or, if not so, are at any rate inaccessible to the mere English reader; or they contain bare lists of proverbs, with no endeavour to compare, illustrate, or explain them—or, if they do seek to explain, they yet do it without attempting to sound the depths or measure the real significance of that which they attempt to unfold.” For the same reason we have been obliged to omit a very