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Bardic Institution, founded, as it was, in universal peace and good will. And that the life of this venerable chieftain was devoted to martial pursuits is evident from most of his poems: and on two occasions he laments the infirmity of his latter years, which prevented him from participating in the battles of his country. If, however, Llywarch was not a legitimate bard, he was undeniably a poet, and, whether as a poet or a warrior, one of the most remarkable characters of a remarkable age.

\* \*

### WELSH PROVERBS \*.

*Plant gwirionedd yw hen diarebion.*—DIAREB.

—000—

HE, that hath found the handle, hath found also the blade.

Every nurse † is merry.

He, that is intent upon going, will do no good before he departs.

The young will laugh at the mischances of the old.

An angel on the road and a devil by his fire-side ‡.

Set on thy dog, but do not accompany him.

He, that has patience, will conquer §.

He mows the meadow with shears.

Who will not endure a servant must be his own slave ||.

The sorrow, that continues, becomes itself a calamity.

The fence of a bad farmer is full of gaps.

He, that ascends slowly, will descend quickly.

Every one has his neighbour for a mirror ¶.

\* It ought to have been mentioned in the introductory account of the Welsh Proverbs in the 4th Number, that the collection, now extant, and published in the *Archæology*, was originally formed by old Cyris o Iâl about the beginning of the twelfth century, and afterwards copied successively by Gruffydd Hiraethog, the poet, about the year 1500, by the Rev. Dr. J. Davies, in 1580, by Mr W. Maurice, of Llansilin, in 1675, and ultimately in 1775, by the Rev. Evan Evans. See *Arch. of Wales*, vol. iii. in the Preface.

† The original word is *mammaeth*, which means properly a foster-mother, or, what the English call wet-nurse.

‡ For a similar sentiment, see *Ecclus. ch. vi. v. 4. 30.*

§ So the Arabic Proverb:—"I promise you victory after patience."

|| So in Arabic:—"He is a slave, who has no slave."

¶ Similar to this are the following Latin maxims:—

"Ex vitio alterius sæpius emendat suum."

*Mimus Publilianus.*

"Optimum est alienâ frui iusaniâ."

*PLINUS.*

There is an omen in a hundred birds.  
 Were the tongue to relate what the bosom knows, none would  
 be neighbours.  
 A man has a hundred friends and a hundred enemies.  
 Long will the horse live, that feeds on the grass of May \*.  
 Necessity will make an old woman run.  
 Every inhuman man is obstinate.  
 Calumny comes from envy.  
 There is a time for meat and a time for prayer.  
 Who has done a benefit will deserve one †.  
 The water is shallowest where it bubbles.  
 A falsehood is the best traveller ‡.  
 The life of a man is not at the disposal of an enemy.  
 The best master is he, who has been a servant.  
 Every covetous man is illiberal.  
 Trouble springs from a small cause §.  
 Every bird loves its own voice.  
 Fame outlives riches.  
 Woe to the man that has brought sorrow on a hundred ¶.  
 A friend at court is better than gold on the finger.  
 He, that is unlucky at sea, will be unlucky on land ¶¶.

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## MONUMENTAL INSCRIPTIONS.

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### PARISH CHURCH OF LLANBEBLIG, CAERNARVON- SHIRE.

In Llanbeblig Church, near Caernarvon, is the following In-  
 scription on a very curiously and elegantly sculptured altar-  
 tomb or monument in the north chancel, with a male and female  
 recumbent figure, and on one side the husband is represented  
 kneeling with his sons behind him, and on the other the wife in a  
 similar attitude with her daughters.

\* An Arabic proverb resembles this:—"The ass shall live while his food  
 flourishes."

† So in Arabic:—"Do good, and good shall be done to thee."

‡ "Fama, malum quo non aliud velocius ullum." VIRG.

§ "Hæ nugæ seria ducunt in mala." HOR.

¶ A hundred is of course here used for any great number. Hesiod ob-  
 serves to the same effect,

Πολλὰκι και ξυμπουσα πολισ κακου ανδρος εχαιρει.

¶¶ "Cælum non animum mutant qui trans mare currunt." HOR.