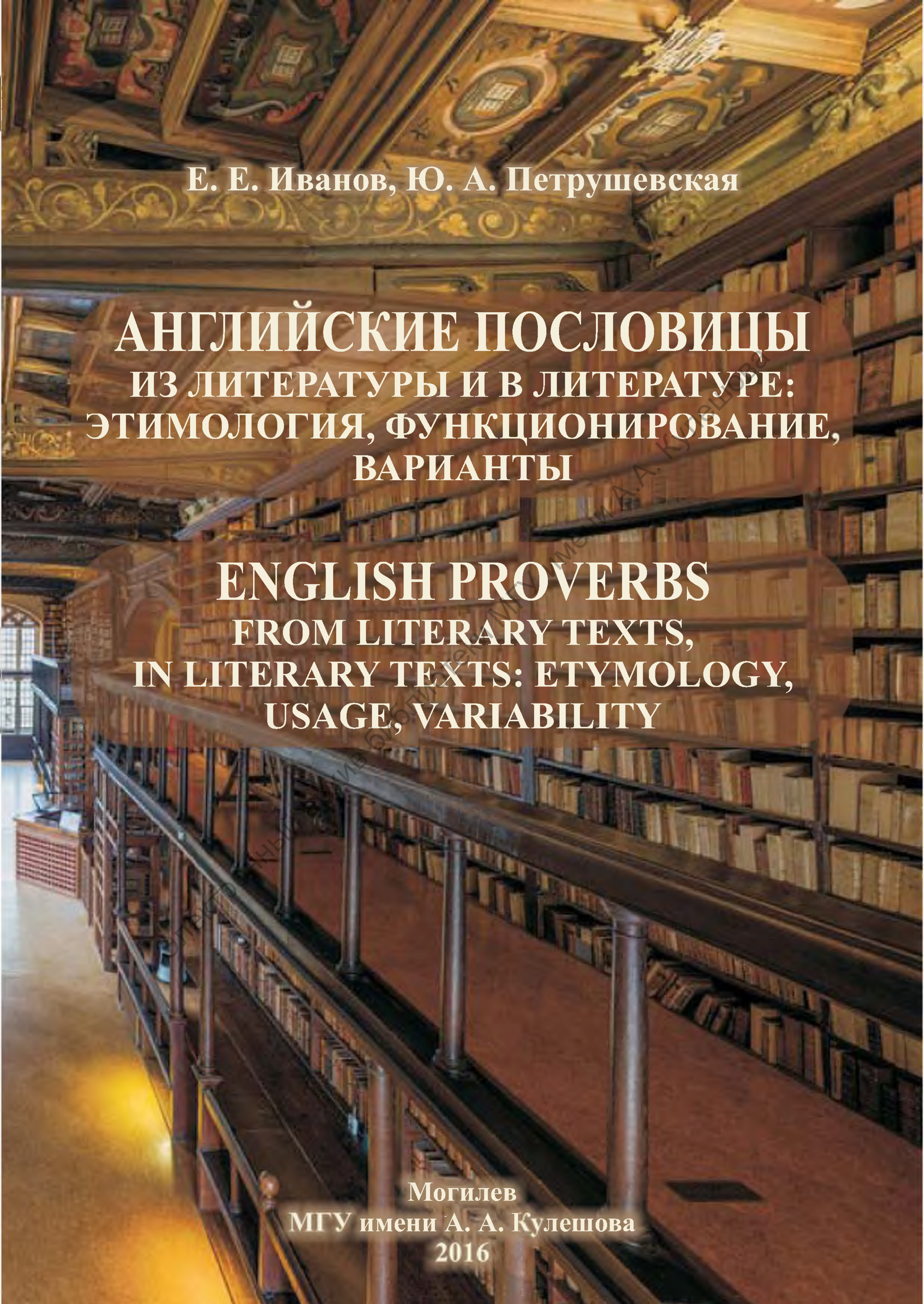

Е. Е. Иванов, Ю. А. Петрушевская

# АНГЛИЙСКИЕ ПОСЛОВИЦЫ
## ИЗ ЛИТЕРАТУРЫ И В ЛИТЕРАТУРЕ: ЭТИМОЛОГИЯ, ФУНКЦИОНИРОВАНИЕ, ВАРИАНТЫ

# ENGLISH PROVERBS
## FROM LITERARY TEXTS, IN LITERARY TEXTS: ETYMOLOGY, USAGE, VARIABILITY

Могилев
МГУ имени А. А. Кулешова
2016

*Электронный аналог печатного издания:*

Е. Е. Иванов, Ю. А. Петрушевская
Английские пословицы: из литературы и в литературе:
этимология, функционирование, варианты
English Proverbs: from Literary Texts, in Literary Texts:
Etymology, Usage, Variability
Могилев : МГУ имени А. А. Кулешова, 2015. – 76 с.

ISBN 978-985-568-121-3

Описываются варианты, этимология и функционирование распространенных английских пословиц, которые ведут свое происхождение из литературных текстов или давно употребляются в литературных текстах. Во вступительной статье анализируются источники происхождения наиболее известных пословиц современного английского языка. Учебно-методические материалы могут быть использованы при изучении фразеологии английского языка в рамках учебной дисциплины "История английского языка" и других учебных дисциплин.

Для студентов и аспирантов лингвистических и филологических специальностей университетов.

**УДК 811.111:398(075.8)**
**ББК 81.2Англ**

Иванов, Е. Е. Английские пословицы: из литературы и в литературе: этимология, функционирование, варианты = English Proverbs: from Literary Texts, in Literary Texts: Etymology, Usage, Variability [Электронный ресурс] : учебно-методические материалы / Е. Е. Иванов, Ю. А. Петрушевская. – Электрон. данные. – Могилев : МГУ имени А. А. Кулешова, 2016. – Загл. с экрана.

212022, г. Могилев
ул. Космонавтов, 1
тел.: 8-0222-28-31-51
e-mail: alexpzn@mail.ru
http://www.msu.mogilev.by

© Иванов Е. Е., Петрушевская Ю. А., 2016
© МГУ имени А. А. Кулешова, 2016
© МГУ имени А. А. Кулешова,
электронный аналог, 2016

Электронный архив библиотеки МГУ имени А.А. Кулешова

# ETYMOLOGY OF ENGLISH PROVERBS

## Introduction

Origin and sources of English proverbs are very diverse and are determined by the peculiarities of the historical dynamics of the English language, national specificity of British culture and the results of its contacts with other cultures in the world.

According to its origin, English proverbs (as in any other European language) are traditionally divided into native and borrowed (mainly from Latin and French). The main sources of origin of English proverbs are well known: folklore, the Holy Scripture, literature (especially the works by William Shakespeare) [1]. However, a number of important questions remain unclear: the languages the proverbs were borrowed from, the texts that served as the sources of the proverbs, the functional, stylistic and genre variety of literary sources of proverbs, the authors who introduced many proverbs into English, etc. The problem of distinguishing the etymological and functional approaches to determinine the origin and source of proverbs wasn't solved. This fact creates very serious difficulties in description of English paremiological units, as well as their comparison with the proverbs of other languages, especially in the aspect of the opposition "national vs. universal", which is one of the most significant problems of today's paremiology.

The aim of this study is to identify and quantify the rankings (based on the proportion of paremiological units) of languages of origin, personal, functional and stylistic and genre affiliation with textual sources of English proverbs. The actual data for study were 800 proverbs that are most commonly used in the modern English language, according to the explanatory dictionary "English Proverbs Explained" (1969) R. Rideout and K. Wittig [2].

Электронный архив библиотеки МГУ имени А.А. Кулешова

## 1. Methodological bases of origin and sources of proverbs

In determining the origin and textual sources of proverbs we strictly follow the etymological approach, taking into account that many modern native English speakers may not know who it belongs to or to what literary text the proverb originated from. However, basing on the knowledge of native speakers (functional approach) only, it is very difficult characterize accurately the source of origin of the proverb.

First, this knowledge differs significantly among different speakers, and second, to identify this knowledge it is required to hold the mass experiment, aimed to precise determination of the presence / absence in linguistic consciousness of the individual of the local association with the source of each proverb (author, text and so on), which is practically impossible.

The exact origin of proverbs can't be always determined by special etymological analysis because of their predominantly verbal existence in speech, ancient origin of single proverbs and a number of productive proverb models and extralinguistic factors of paremiological borrowings. In this regard, the empirical material for the etymology of proverbs are mainly its written fixation, as well as the results of comparison of paremiological units of different languages and / or dialects.

It should be noted that the written fixation of a proverb cannot be the only sufficient basis to determine its origin and history. So, the proverb *Call a spade a spade* functions widely in modern English from the beginning of the twentieth century, according to R. Rideout and K. Witting, who refer to its use in the novel "The Card" (1911) by Arnold Bennett [2, prov. 67]. It is possible to conclude that it has a relatively recent origin, especially as it occurs in the same form and the same meaning in the famous novel "*The picture of Dorian Grey*" (1890) by Oscar Wilde. However, this proverb was also used in the commentary to the Bible "*Mellıficium theologicum, or the marrow of many good authors*" (1647) by John Trapp (cf.: *Gods people shall not spare to* ***call a spade a spade****, a niggard a niggard*), so that this fact significantly increases the history of the proverb, but it also may indicate its literary origin, since it has not been previously recorded. Nevertheless, we can not say that Trapp was the first to use this proverb, that he didn't borrow it from an unknown text of another author, or borrowed it directly from the oral speech. For example, we find a similar saying in the play "*The Poetaster*" (1601) by Ben Johnson: *Ramp up my genius, be not retrograde; But boldly* ***nominate a spade a spade*** (act 5, sc. 1).

There is also a version according to which the origin of this proverb originates from classical Greek ("Apophthegmata Laconica" by Plutarch, 178B). It was a mistaken translation of Ancient Greek phrase τὰ σῦκα σῦκα, τὴν σκάφην δὲ σκάφην ὀνομάσων (*'calling figs figs, and a trough a trough'*) by the medieval scholar Desiderius Erasmus. He mistranslated the word σκάφη (*skáphē* – in English *trough*) as σκαφείον (*skapheíon* – in English *digging tool*). The phrase was introduced to English in 1542 in Nicolas Udall's translation of Erasmus "Apophthegmes, that is to saie, prompte saiynges. First gathered by Erasmus": *Philippus aunswered, that the Macedonians wer feloes of no fyne witte in their termes but altogether grosse, clubbyshe, and rusticall, as they whiche had not the witte* ***to calle a spade by any other name then a spade.*** It is evident that the word spade

Электронный архив библиотеки МГУ имени А. А. Кулешова

refers to the instrument used to move earth, a very common tool. The same word was used in England, Denmark, and in the Netherlands, Erasmus' country of origin.

If we look for it in the paremiological funds of other languages, it turns out that the model of "*Call / call whom / what by their right names*" (and converse model with the same semantics «*Do not call / Do not call whom / what by their right names*) is productive in proverbs of various European languages, including the Russian language, cf.: Fr. ***Appeler un chat un chat;*** **Gr.** ***Die Dinge beim rechten Namen nennen;*** **Sp.** ***Llamar al pan, pan y al vino, vino;*** **Рус.** ***Называть вещи своими именами,*** *Зови / Называй белое белым / черное черным* and so on. This paremiological model is not only international, but also has a very ancient origin (it was widely used in ancient China, ancient Greece in philosophical debates about the relationship of names and things). Thus, cross-language comparison proves folk, not literary origin of the proverb *Call a spade a spade*.

When we were analysing contemporary English proverbs from the etymological point of view, we primarily relied on wide comparison of paremiological funds of European and a number of non-European languages [4; 5; 6; 7; 8; 9; 10] and we also used all available data on written fixation of proverbs [11; 12; 13]. We chose the most ancient sources of proverbs (their written fixation) as an empirical basis for the identification and quantitative classification of their origin. In many cases, the history and etymology of modern English proverbs supplemented with new data.

## 2. The languages of origin of English proverbs

The etymological analysis of the most common paremiological units of modern English established that there are 61.5% native English proverbs of among them (including 2.5% in American English) and 38.5% borrowed from other languages.

Borrowed proverbs can be differentiated into three groups – from classical European languages (26%), from modern European languages (11.5%), from non-European languages (0.5%). Of the two classical languages, the Latin language quantitatively dominated (20% of the units), as it was the intermediate language of the majority of borrowings from the Greek language (6%). Modern European languages as the origins of English proverbs can be divided into two non-equilibrium groups – Languages of the United Kingdom (2%) and the languages of continental Europe (9.5% units). The first group of languages includes Scottish (1.5%) and Irish (0.5%), the second – French (7%), German (0.5%), Spanish (0.5%) and Italian (1.5%). Chinese and Persian (0.25% and 0.25% of

Электронный архив библиотеки МГУ имени А.А. Кулешова

the units respectively) belong to the group of non-European languages. The origin of a number of borrowed proverbs (0.5%) could not be properly determined (see Table 1).

*Table* 1

**The ranked list of the languages of origin of English proverbs**

| The languages of origin of English proverbs | The percentage of proverbs |
|---|---|
| **British English** | **59** |
| Latin | 20 |
| French | 7 |
| Ancient Greek | 6 |
| **American English** | **2,5** |
| Italian | 1,5 |
| Scottish | 1,5 |
| Irish | 0,5 |
| Spanish | 0,5 |
| German | 0,5 |
| *The Language of origin is not defined* | *0,5* |
| Chinese | 0,25 |
| Persian | 0,25 |

Электронный архив библиотеки МГУ имени А.А. Кулешова

### 3. The sources of English proverbs

Native English proverbs originate more from the folklore (43%) than to the written sources (18.5%), and form a national-cultural component in paremiological fund of modern English. It should be noted that the proportion of proverbs from the British and American English differs significantly depending on the source of origin. So, if the British proverbs almost 3 times more likely originate from the folklore, American proverbs are almost 20 times more likely originate from the literary sources.

English proverbs borrowed from other languages, mostly originate from a variety of written sources (22.5%), to a lesser extent – to the foreign language folklore (16%). The quantity of borrowed proverbs depends on the source of origin in different languages. Thus, the borrowings from Latin twice as much originate from the literary sources as from the folklore, and from Greek – 4 times (taking into account certain conventionality in the delimitation of literary and non-literary sayings in classical languages). The same situation occurs with the borrowed proverbs from Irish and German (2 times), and paremiological borrowings from Spanish and Persian originate from the written sources only.

Just the opposite correlation is typical for proverbs, borrowed from Italian (5 times fewer units originate from written sources than to folklore), as well as from the Scottish (3 times less) and French (about 1.5 times fewer) languages, while paremiological borrowings from Chinese came from folklore only (see Table 2).

*Table* 2

**The ranked list of languages of origin of English proverbs in relation to their sources**

| The languages of origin of English proverbs | The percentage of folk proverbs | The percentage of literary proverbs |
|---|---|---|
| **British English** | **43** | **16** |
| Latin | 7 | 13 |
| French | 4.25 | 2.75 |
| Italian | 1.25 | 0.25 |
| Ancient Greek | 1.15 | 4.85 |
| Scottish | 1.15 | 0.35 |
| *The Language of origin is not defined* | *0.5* | *–* |
| Chinese | 0.25 | – |
| **American English** | **0.15** | **2.35** |
| Irish | 0.15 | 0.35 |
| German | 0.15 | 0.35 |
| Spanish | – | 0.5 |
| Persian | – | 0.25 |

Электронный архив библиотеки МГУ имени А.А. Кулешова

## 3.1. Functional, stylistic and genre variety of written sources of proverbs

Written sources of native English and borrowed proverbs have deep and unbalanced differentiation according to their functional, stylistic and genre affiliation. These are religious texts – the Holy Scriptures (6.5%), theological works (1.5%), sermons (0.5%), laws and statutes of religious communities (0.5%); legal texts (0.5%); scientific texts – treatises on philosophy (4.25%), philology (0.5%), history (0.75%), social and political issues (less than 0.15%), medicine (less than 0.15%), geography (less than 0.15%), agriculture (less than 0.15%); texts of mass communication – mottos and slogans (0.5%); publicistic texts – articles in newspapers and magazines (1%), pamphlets (0.5%), almanacs (less than 0.15%); public speeches (1.5%); genealogical records (0.25%), memoirs (0.25%), epistolary texts (1%); literature – poetry (9%), prose (6%), dramatic works (5.25%) in various genres (see Table 3).

*Table* 3

**The ranked list of sources of English proverbs**

| The sources of English proverbs | The percentage of proverbs |
|---|---|
| Folklore | 59 |
| Literature ( poetry / prose / dramatic works) | 20.25 (9 / 6 / 5.25) |
| The Holy Scripture (Old Testament / New Testament) | 6.5 (2.5 / 4) |
| Treatises on philosophy<br>Theological works | 4.25<br>1.5 |
| Public speeches | 1.5 |
| Publicistic texts (articles in newspapers and magazines) | 1 |
| Epistolary texts | 1 |
| Treatises on History | 0.75 |
| Mottos and slogans | 0.5 |
| Laws and statutes of religious communities | 0.5 |
| Pamphlets | 0.5 |
| Sermons | 0.5 |
| Treatises on Philology | 0.5 |
| Legal texts | 0.5 |
| Memoirs | 0.25 |
| Genealogical records | 0.25 |
| Almanacs | 0.15 |
| Treatises on Geography | 0.15 |
| Treatises on Medicine | 0.15 |
| Treatises on Agriculture | 0.15 |
| Treatises on Social and political issues | 0.15 |

Электронный архив библиотеки МГУ имени А.А. Кулешова

### 3.2. Authorship of English proverbs with literary origin

The vast majority of proverbs of written sources have the author, but there are no more than 1% of the English proverbs from anonymous written sources. The most important of these texts is a set of rules (laws) of the monk's life "Ancrene Riwle (Ancrene Wisse)", which dates from 1250 and was a source of several modern English proverbs. More over the anonymous written sources include newspapers and magazines ("*The Thames Journal*" XIXth centuries, "*The New York Gazette & Weekly Mercury*" XVIIIth centuries), genealogical records ("*The Loseley manuscript*" XVIth centuries) and others.

The total number of the British authors of literary English proverbs (we excluded Latin and Greek authors, as the lack of reliable data makes it impossible to establish the primacy of the proverb wording) is sufficiently large, but extremely unbalanced on linguistic grounds. Thus, it was found out that the Eng-

lish-speaking authors prevail. Their proverbs are used 3 times more often than those of others. It should be stated that the proverbs of British-English authors are 6 times more frequent than those of the American-English ones (The number of the British authors of literary English proverbs is 16%, while the number of the American-English ones is 2,35%) (see table 4).

*Table* 4

**The ranked list of languages of origin of English proverbs in relation to the authorship of their written sources**

| Languages of origin of English proverbs | The number of authors of literary proverbs |
|---|---|
| **British English** | **82** |
| French | 17 |
| **American English** | **14** |
| Irish | 3 |
| Spanish | 3 |
| Scottish | 3 |
| Italian | 2 |
| German | 2 |
| Persian | 1 |
| Chinese | – |
| *The Language of origin is not defined* | – |
| Latin | *It was not defined* |
| Ancient Greek | *It was not defined* |

We analysed the written sources of native English proverbs using the chronological, stylistic and functional approaches. This research resulted in the following data.

XIII–XVI c. are associated with low percentage of replenishment of paremiological fund from English literature. The completion was primarily realised by religious, literary, scientific texts, as well as the texts of mass communication.

The period from the XVI to XVIII c. was the most productive. The proverb stock was significantly enlarged by British writers, poets, playwrights' sayings, it was slightly less influenced by the authors of scientific texts (philosophical, historical, social, political, etc.), religious texts still remain one of the sources of replenishment the English language with paremiological units. New sources that gave a number of set expressions which, finally were perceived as a proverb – publicistic texts, genealogical records, memoirs, epistolary texts.

In the XVIII–XIX c. the important sources of origin and spreading of proverbs were the literary texts; the epistolary texts, memoirs, genealogical records were of smaller influence. The religious and scientific texts, as well as the texts of mass communication, public speeches as a source of proverbs, were not recorded.

During the XIX–XX c. literary texts were still one of the main sources of new English proverbs. Scientific, publicistic texts and the texts of mass communication have also influenced the contents of English proverbs in a given period.

Электронный архив библиотеки МГУ имени А.А. Кулешова

It should be noted that such a wide differentiation of written sources of native English proverbs on the basis of their belonging to a particular author convincingly demonstrates an extremely strong impact of books and written tradition on the formation of the English paremiological fund in the middle and the new periods (without a number of significant dominance of citations of any author).

It is significant that the quotations from the works by William Shakespeare do not occupy a significant place in the fund of English proverbs, which is usually attributed to them. Their number is only 18 units (a little more than 2%) among the 800 most common modern English proverbs. However, if we compare this number with the proverbs by other well-known English writers, we'll see that the number of proverbs by W. Shakespeare is 2.5 times more than the number of proverbs by his nearest competitor G. Chaucer (7 units) and 4.5 times such British authors as F. Bacon (5 units), A. Pope (4 units) and G. Lily (4).

While the analysis of the written sources of American English proverbs, we used the same criteria as during the analysis of native English proverbs, as the result we obtained the following data.

The United States was founded in the second half of the XVII century, that's why its influence on the English paremiological fund has started since the XVIII – XIX centuries. This period is characterized by the influence of the authors of literary texts (prose), texts of newspaper and magazine articles, epistolary texts, as well as the authors of legal texts and texts of oral speeches. Between the XIX–XX centuries the significant sources of origin and spreading of proverbs were the literary texts (prose and poetry), the publicistic texts, as well as the texts of oral speeches.

Электронный архив библиотеки МГУ имени А.А. Кулешова

## Conclusion

Etymological analysis and quantitative ranking (based on the proportion of proverbs) of languages of origin of the most common proverbs in Modern English have shown that the English paremiological fund was formed under the influence of two factors. The first factor is the broad and intercultural contacts, which resulted in a very large proportion of borrowed proverbs (every third English proverb is of foreign origin). The second – the book-writing tradition, due to which nearly half of English proverbs originates from written sources, which are different in terms of productivity and diverse in their functional and stylistic and genre affiliation. However, the English paremiology always remained rather closed to outside influences in comparison with the paremiological funds of other languages. Four out of five borrowed proverbs originate from classical languages and French. The influence of these languages on English was the most active in the ancient period and almost completed by the end of the Middle English period. While three out of four authors of written sources of English proverbs are British or Ameri-

cans. The mentioned facts give us grounds to make a conclusion about the role of the national-cultural component in the paremiological fund of modern English. The fact that there are a number of native proverbs in the modern English paremiological fund proves the self-sufficiency and relatively fast development of the English language throughout its historical development. It also proves the status of English as one of the major languages of international contacts in today's world.

## References


1. *Зимовец, Н. В.* К вопросу о происхождении английских пословиц и поговорок / Н. В. Зимовец, А. А. Матвеева // Актуальные вопросы переводоведения и практики перевода : сб. науч. статей. – Нижний Новгород : Бюро переводов "Альба", 2013. – Вып. 3. – С. 27–29.
2. *Ridout, R.* English Proverbs Explained / R. Ridout, C. Witting. – London : Pan Books LTD, 1969. – 223 pp.
3. *Пермяков, Г. Л.* К вопросу о паремиологическом минимуме языка (на материале русских народных изречений) / Г. Л. Пермяков // Основы структурной паремиологии / Г. Л. Пермяков. – Москва : Наука, 1988. – С. 143–169.
4. *Gluski, J.* Proverbs: A Comparative Book of English, French, German, Italian, Spanish and Russian Proverbs with a Latin Appendix / J. Gluski. – New York : Elsevier Publishing, 1971. – 486 pp.
5. *Mieder, W.* Encyclopedia of World Proverbs / W. Mieder. – Englewood Cliffs, N.J. : Prentice-Hall, 1986. – 582 pp.
6. *Strauss, E.* Dictionary of European proverbs / E. Strauss. – New York : Routledge, 1994. – 789 pp.
7. *Paczolay, G.* European Proverbs in 55 Languages, with Equivalents in Arabic, Persian, Sanskrit, Chinese, and Japanese / G. Paczolay. – Veszprém (Hungary) : Veszprémi Nyomda, 1997. – 528 pp.
8. *Ley, G.* International Dictionary of Proverbs / G. Ley. – New York : Hippocrene Books, 1998. –580 pp.
9. *Котова, М. Ю.* Русско-славянский словарь пословиц с английскими соответствиями / М. Ю. Котова; под ред. П. А. Дмитриева. – Санкт-Петербург : Изд-во СПбГУ, 2000. – 360 с.
10. *Іваноў, Я. Я.* Англа-беларускі парэміялагічны слоўнік = English-Belarusian Paremiological Dictionary / пад рэд. Я. Я. Іванова. – Магілёў : МДУ імя А.А. Куляшова, 2009. – 240 с.
11. Everyman Dictionary of quotations and proverbs / comp. D. C. Browning. – London : Chancellor Press, 1989. – 745 pp.
12. *Knowles, E.* The Oxford Dictionary of Quotations / E. Knowles. – 7th Edition. – Oxford : Oxford University Press, 2009. – 1184 pp.
13. Simpson, D. The Concise Oxford Dictionary of Proverbs / D. Simpson, J. Speake. – 3rd Edition. – Oxford : Oxford University Press, 1998. – 333 pp.


Электронный архив библиотеки МГУ имени А.А. Кулешова

# HEREINAFTER THE FOLLOWING DESIGNATIONS ARE USED

♦ – proverb
⬄ – variants of the proverb (the sign 🕮 marks variants taken from text sources)
⬆🕮 – text or verbal source of origin
⬇🕮 – the first recorded text source
➡🕮 – the following recorded text sources (till the middle of the XX c.)
⇨🕮 – recorded text sources from other languages

# ABBREVIATIONS USED IN THE DICTIONARY

**RW** – Ridout, R. English Proverbs Explained (Piper) / R. Ridout, C. Witting. – London : Pan Books, 1969. – 224 p.

**SS** – Simpson, D. The Concise Oxford Dictionary of Proverbs / D. Simpson, J. Speake. – 3rd Edition. – Oxford : Oxford University Press, 1998. – 333 p.

**ODQ** – Knowles, E. The Oxford Dictionary of Quotations / E. Knowles. – 5th Edition. – Oxford : Oxford University Press, 1999. – 1152 p.

Электронный архив библиотеки МГУ имени А.А. Кулешова

# PROVERBS IN LITERATURE

♦ **Accidents will happen in the best–regulated families** [RW, prov. 2]

⇔ Accidents will happen (XVIII c.); 🕮 Accidents will occur in the best regulated families (XIX c.); Accidents will happen in the best regulated families (XX c.).

⬆🕮 for the first time this proverb was announced by Walter Scott (1771 – 1832) in 1823. [RW, prov. 2].

⬇🕮 George Colman (1732 – 1794), play "The Deuce is in Him" (1763): Accidents, **accidents will happen** – No less than seven brought into our infirmary yesterday. (1.22) [SS, accidents].

➡🕮 Charles John Huffam Dickens (1812 – 1870), novel "The personal history of David Copperfield" (1850): 'Copperfield,' said Mr. Micawber, '**accidents will occur in the best regulated families**; and in families not regulated by .. the influence of Woman, in the lofty character of Wife, they must be expected with confidence, and must be borne with philosophy. (XXVIII) [SS, accidents].

William Somerset Maugham (1874 – 1965), novel "Christmas Holiday" (1939): **Accidents will happen in the best regulated families**, and ... if you find you've got anything the matter with you, … go and see a doctor right away. (X) [SS, accidents].

♦ **Actions speak louder than words** [RW, prov. 3]

⇔ Actions are more precious than words (XVII c.); 🕮 Actions are more significant than words (XVII c.); Deeds speak louder than words (XX c.).

⬇🕮 John Pym (1584 –1643), the Speech in Hansard dated April 4, 1628 (published in "Parliamentary History of England", 1807): 'A word spoken in season is like an Apple of Gold set in Pictures of Silver,' and **actions are more precious than words**. (II.274) [SS, actions].

➡🕮 Gersham Bulkeley (1636 – 1713), novel "Will and Doom" (1692): **Actions are more significant than words**.

The anonymous author, letter "Melancholy State of Province" (1736, edited by A. M. Davis in "Colonial Currency" in 1911): **Actions speak louder than Words**, and are more to be regarded. (III.137) [SS, actions].

Abraham Lincoln (1809 – 1865), collected works "The Language of Liberty: The Political Speeches and Writings of Abraham Lincoln" (1856, published

Электронный архив библиотеки МГУ имени А.А. Кулешова

in 1953): ‘**Actions speak louder than words**’ is the maxim; and, if true, the South now distinctly says to the North, ‘Give us the measures, and you take the men.’ (II.352) [SS, actions].

Muriel Thompson (pseud. Miranda Stuart) (1877 – 1969), novel “Dead men sing no songs” (1939): **Deeds speak louder than words.** First she tells you the most damning things she can .., and then she begs you to believe he’s innocent in spite of them. (XII) [SS, actions].

♦ **After a storm comes a calm** [RW, prov. 6]

⬄ The makest stille efter storm (XIII c.); 🕮 After sharpe shoures moste shene [bright] is the sonne (XIV c.); After a storme commeth a calme (XVI c.).

⬆🕮 No information.

⬅🕮 The anonymous author, monastic rules “Ancrene Wisse (Ancrene Riwle or Guide for Anchoresses)” (1250, published in 1962): blescet ibeo thu laverd **the makest stille efter storm** [blessed are you, Lord, who makes a calm after the storm. (191. I) [SS, after].

➡🕮 William Langland (circa 1332 – circa 1386), poem “Piers Plowman” (1377): **After sharpe shoures ... moste shene [bright] is the sonne**. (B. XVIII. 409) [SS, after].

Claudius de Sainliens (pseud. Claudius Holyband) (1534 – 1594), textbook “French Littleton. A most easy, perfect, and absolute way to learne the French tongue” (1576): **After a storme commeth a calme**. (E1V) [SS, after].

♦ **All’s fair in love and war** [RW, prov. 10]

⬄ Anye impietie may lawfully be committed in loue, which is lawless (XVI c.); 🕮 Love and warre are all one (XVII c.); In love and war, every stratagem is fair (XIX c.).

⬆🕮 No information.

⬅🕮 John Lyly (Lilly or Lylie) (circa 1553 or 1554 –1606), didactic romance “Euphues: The Anatomy of Wyt” (1578): **Anye impietie may lawfully** be **committed** in **loue**, which is **lawless**. (I.236) [SS, fair].

➡🕮 George Payne Rainsford James (1799 – 1860), tale “The Smuggler” (1845): **In love and war, every stratagem is fair, they sa**. (II.iv.) [SS, fair].

⇨🕮 Miguel de Cervantes Saavedra (1547 – 1616), novel “The Ingenious Gentleman Don Quixote of La Mancha” (1615, translated by Thomas Shelton (1612 – 1620) in 1620): **Love and warre are all one** …It is lawfull to use sleights and stratagems to .. attaine the wished end. (II.xxi) [SS, fair].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Beauty is but skin deep** [RW, prov. 35]

⇔ Beautie Is but skinne-deep (XVII c.); 🕮 Beauty is but a mere skin-deep (XVIII c.); Beauty was only skin deep (XIX c.); Beauty is only skin-deep (XX c.).

⬆🕮 No information.

⬇🕮 Thomas Overbury (1581 – 1613), poem "Wife" (1613): All the carnall **beautie** of my wife, **Is but skinne-deep**. (B8V) [SS, beauty].

➡🕮 John Davies of Hereford (1565? – 1618), poem "A Select Second Husband for Sir Thomas Overburie's Wife" (1616): **Beauty's but skin-deep**. (13) [SS, beauty].

Samuel Richardson (1689 – 1761), epistolary novel "Pamela, or Virtue Rewarded" (1742): **Beauty is but .. a mere skin-deep** perfection. (IV.ix) [SS, beauty].

William Cobbet (1763 – 1835), pamphlet "Advice to Young Men" (1829): The less favoured part of the sex say, that '**beauty is but skin deep**'… but it is very agreeable though, for all that. (III.cxxix) [SS, beauty].

Grace Lintner (pseud. Ellen M. Ingraham) (1832 – 1919), poem "Bond and Free: A Tale of the South"(1882): Mother used to say that **beauty was only skin deep**, but I never before realized that bones could be so fearfully repulsive. (XIII) [SS, beauty].

William Henry Hudson (1841 – 1922), collection of essays and sketches "Traveller in Little Things" (1921): It is only the ugly (and bad) who fondly cherish the delusion that **beauty .. is only skin-deep** and the rest of it. (IV) [SS, beauty].

♦ **Better be sure than sorry** [RW, prov. 45]

⇔ It's better be sure than sorry (XIX c.); 🕮 Better be safe than sorry (XX c.).

⬆🕮 No information.

⬇🕮 Samuel Lover (1791 – 1868), play "Rory O'More" (1837): 'Jist countin' them, – is there any harm in that?' said the tinker: '**it's better be sure than sorry**'. (II.xxi) [SS, better].

➡🕮 "The Radio Times" (dated April 14, 1933): Cheap distempers very soon crack or fade. **Better be safe than sorry.** Ask for Hall's. (125) [SS, better].

♦ **Birds in their little nests agree** [RW, prov. 53]

⇔🕮 No information.

⬆🕮 No information.

⬇🕮 Isaac Watts (1674 –1748), collection of didactic and moralistic poetry for children "Divine Songs Attempted in Easy Language for the Use of Child-

Электронный архив библиотеки МГУ имени А.А. Кулешова

ren" (1715): **Birds in their little nests agree**; And 'tis a shameful Sight, When Children of one Family Fall out, and chide, and fight. (25) [SS, birds].

➡📖 Louisa May Alcott (1832 – 1888), novel "Little Women" (1846): **Birds in their little nests agree**,' sang Beth, the peacemaker. (I) [SS, birds].

Laura Elizabeth Ingalls Wilder (1867 – 1957), novel "Little Town on Prairie" (1941): **Birds in their little nests agree,**' she said, smiling …She knew nothing at all about birds. (XIV) [SS, birds].

♦ **Boys will be boys [**RW, prov. 59]

⬄ Youth will be youthfull (XVII c.); 📖 Girls will be girls (XIX c.).

⬆📖 William Makepeace Thackeray **(**1811 – 1863), novel "Vanity Fair: Novel without a Hero" (1848): As for the pink bonnets … why **boys will be boys**. (XIII) [SS, boys].

⬇📖 Arthur Dent (died in 1607), set of dialogues "The Plain Man's Pathway to Heaven" (1601): **Youth will be youthfull**, when you haue saide all that you can. (64) [SS, boys].

➡📖 Thomas Henry Lister (1800 – 1842), novel "Granby" (1826): **Girls will be girls**. They like admiration. (II.vii) [SS, boys].

♦ **Brevity Is the soul of wit** [RW, prov. 61]

⬄📖 No information.

⬆📖 No information.

⬆📖 William Shakespeare (1564 – 1616), tragedy "Hamlet" (1602): Therefore, since **brevity is the soul of wit**, And tediousness the limbs and outward flourishes, I will be brief: your noble son is mad: Mad call I it; for, to define true madness, What is't but to be nothing else but mad? But let that go. (II.ii.90) [SS, brevity].

➡📖 Michael Scott (1789 – 1835), novel "Tom Cringle's Log" (1833): **Brevity is the soul of wit**, – ahem. (II.v) [SS, brevity].

Denton Welch (1915 – 1948), novel "Maiden Voyage" (1946): I will not repeat myself, since **brevity is the soul of wit**. (X) [SS, brevity].

♦ **Care killed a cat** [RW, prov. 69]

⬄ Care kill'd a cat (XVI c.); 📖 Care 'll kill a cat (XVI – XVIII c.).

⬆📖 No information.

⬆📖 William Shakespeare (1564 – 1616), play "Much Ado about Nothing" (1598 – 1599): Though **care kill'd a cat**, thou hast mettle enough in thee to kill care. (V.i.133) [SS, care].



Электронный архив библиотеки МГУ имени А.А. Кулешова

➡📖 Ben Jonson (1573 – 1637), play “Every Man in his Humour” (1598): Hang sorrow! **care ‘ll kill a cat**. (I.iii) [SS, care].

George Wither (1588 – 1667), “Poem on Christmas” (XVII c.): Hang sorrow! **Care will kill a cat**. And therefore lets be merry. (I.iii) [SS, care].

Jonathan Swift (1667 – 1745), “Poems” (1726): Then, who says **care will kill a cat**? Rebecca shews they’re out in that. (II.761) [SS, care].

Thomas Alexander Browne (1826 – 1915), tale “The Miner’s Right: A Tale of the Australian Goldfields” (1890): He was always ready to enjoy himself … ‘**Care killed a cat**’. **(**II.xxiii) [SS, care].

Florence Margaret Smith (Stevie Smith) (1902 – 1971), work “Holiday Chapman and Hall” (1949): We must be careful of that. **Care killed the cat**, said Caz. (XII) [SS, care].

♦ **The child is father of the man** [RW, prov. 81]

⬄ The childhood shews the man, As morning shews the day (XVII c.); 📖 The child is the father of the man (XX c.).

⬆📖 No information.

⬇📖 John Milton (1608 – 1674), poem “Paradise Regained” (1671): **The childhood shews the man, As morning shews the day**. (IV.220) [SS, child].

➡📖 William Wordsworth, (1770 – 1850), poem “My heart leaps up” (1807): My heart leaps up when I behold A rainbow in the sky: So was it when my life began … **The Child is father of the Man**. [RW, prov. 81].

Samuel Smiles (1812 – 1904), didactic work “Character” (1871): The influences which contribute to form the character of the child endure through life … ‘**The child is father of the man**’. (II) [SS, child].

Sir Edmund William Gosse (1849 – 1928), autobiography “Father and Son” (1907): We are the victims of hallowed proverbs, and one of the most classic of these tells us that ‘**the child is the father of the man**’. (XII) [SS, child].

♦ **Children should be seen and not heard** [RW, prov. 82]

Originally applied specifically to (young) women.

⬄ A mayde schuld be seen, but not herd (XIV c.); Children in company should be seen and not heard (XIX c.); 📖 A maid should be seen, and not heard (XVI c.); A pretty woman should rather be seen than heard (XVIII c.).

⬆📖 John Quincy Adams (1767 – 1848), “Memoirs” (1820): My dear mother’s constant lesson in childhood, that **children in company should be seen and not heard**. (V.xii) [SS, children].

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬇🕮 John Mirk (fl. 1403), collection of homilies “The Festial” (circa 1382): Hyt ys an old Englysch sawe [saying]: ‘**A mayde schuld be seen, but not herd**’. (I.230) [SS, children].

➡🕮 Thomas Beccon (circa 1511–1567), collection of works “Works” (1560): This also must honest maids provide, that they be not full of tongue … **A maid should be seen, and not heard**. (I.Bbb2) [SS, children].

Richard Graves (1715 – 1804), novel “The Spiritual Quixote” (1773): It is a vulgar maxim, ‘that **a pretty woman should rather be seen than heard**’. (I.iii. xviii) [SS, children].

♦ **Cleanliness is next to godliness** [RW, prov. 85]

⬄ Cleanness of body was ever deemed to proceed from a due reverence to God (XVII c.); 🕮 Cleanliness is indeed next to godliness (XVIII c.).

⬆🕮 No information.

⬇🕮 Sir Francis Bacon (1561 – 1626), scientific work “Advancement of Learning” (1605): **Cleanness of body was ever deemed to proceed from a due reverence to Go**. (II.44) [SS, cleanliness].

➡🕮 John Wesley (1703 – 1791), sermon (1791, published in “Works”, 1872): Slovenliness is no part of religion … ‘**Cleanliness is indeed next to godliness**’. (VII.16) [SS, cleanliness].

Frederick Gustavus Burnaby (1842 – 1885), novel “A Ride to Khiva: Travels and Adventures in Central Asia” (1876): ‘**Cleanliness is next to Godliness**.’ The latter quality, as displayed in a Russian devotee, is more allied with dirt than anything else. (X) [SS, cleanliness].

♦ **Coming events cast their shadows before** [RW, prov. 87]

⬄🕮 The coming event produced a delicious shadow (XIX c.).

⬆🕮 No information.

⬇🕮 Thomas Campbell (1777 – 1844), poem “Lochiei’s Warning” (1803) (published in Poetical Works, 1907): ‘Tis the sunset of life gives me mystical love, And **coming events cast their shadows before**. (159) [RW, prov. 87; SS, coming].

➡🕮 Anthony Trollope (1815 – 1882), novel “Barchester Towers” (1857): **The coming event** of Mr. Quiverful’s transference to Barchester **produced a delicious shadow** in the shape of a new outfit for Mrs. Quiverful. (II.v) [SS, coming].

♦ **Conscience does make cowards of us all** [RW, prov. 89]

⬄ Conscience makes a man a coward (XVI c., XX c.); 🕮 Consciences make Men Cowards (XVII c.); Conscience makes cowboys of us all (XX c.).

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬆📖 No information.

⬇📖 William Shakespeare (1564 – 1616), play “Richard III” (1594): Where’s thy **conscience** now? – I’ll not meddle with it – **it makes a man a coward**. (I.iv.133) [SS, conscience].

➡📖 William Shakespeare (1564 – 1616), tragedy “Hamlet” (1600 – 1601): **Conscience does make cowards of us all**. (III.i.83) [SS, conscience].

Sir John Vanbrugh (1664 – 1726), comedy “Provoked Wife” (1697): It mayn’t be amiss to deferr the Marriage till you are sure they [mortgages] are paid off … Guilty **Consciences make Men Cowards**. (V.75) [SS, conscience].

Hector Hugh (pseud. Saki Munro) (1870 – 1916), collection of short stories “Chronicles of Clovis” (1912): The English have a proverb, ‘**Conscience makes cowboys of us all**. (134) [SS, conscience].

Herbert George Wells (1866 – 1946), novel “You can’t be too Careful” (1941): ‘Why doesn’t he face it out?’… ‘**Conscience makes cowards of us all**, Whittaker’. (viii) [SS, conscience].

♦ **The course of true love never did run smooth** [RW, prov. 93]

⇔ 📖 No information.

⬆📖 William Shakespeare (1564 – 1616), comedy “A Midsummer Night’s Dream” (1595 – 1596): For aught that I could ever read … **The course of true love never did run smooth**. (I.i.l.132) [SS, course].

⬇📖 No information.

➡📖 Michael Scott (1739 – 1835), novel “The Cruise of Midge” (1836): ‘**The course of true love never did run smooth.**’ And the loves of Saunders Skelp and Jessy Miller were no exception to the rule. (I.xi) [SS, course].

♦ **Cowards die many times before their deaths** [RW, prov. 95]

⇔📖 Not only cowards, but the brave die many times before their death (XVII c.).

⬆📖 No information.

⬇📖 William Shakespeare (1564 – 1616), tragedy “Julius Caesar” (1599): **Cowards die many times before their deaths**; The valiant never taste of death but once. (II.ii) [SS, cowards].

⇨📖 Maria Edgeworth (1768 – 1849), novel “Castle Rackrent” (1800): In Ireland, **not only cowards, but the brave ‘die many times before their death**’. (XLIV) [SS, cowards].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **A creaking gate bangs long** [RW, prov. 97]

⇔ A creaking gate goes the longest upon its hinges (XVIII c.); 🕮 Creaking doors hang the longest (XIX c.).

⬆🕮 No information.

⬆🕮 Thomas Cogan (1736 – 1818), memoir “John Buncle, Junior” (1776): They say **a creaking gate goes the longest upon its hinges**; that’s my comfort. (I.vi) [SS, creaking].

➡🕮 Fergusson Wright Hume (known as Fergus Hume) (1859 – 1932), novel “Madame Midas” (1888): It is said that ‘**creaking doors hang the longest**’. Mrs. Pulchop was an excellent illustration of the truth of this saying. (II.ii) [SS, creaking].

♦ **Curses, like chickens, come home to roost** [RW, prov. 99]

⇔ Cursynge wrongfully retorneth agayn to hym that curseth (XIV c.); 🕮 For curses are like arrowes shot upright (XVI c.); Curses are like young chicken; they always come home to roost (XIX c.); Curses, like rookses, flies home to nest in bosomses and barnses (XX c.).

⬆🕮 No information.

⬆🕮 Geoffrey Chaucer (circa 1343 – 1400), “The Canterbury Tales: Parson’s Tale” (circa 1390): And ofte tyme swich **cursynge wrongfully retorneth agayn to hym that curseth**, as a bryd that retorneth agayn to his owene nest. (1.620) [SS, curses].

➡🕮 The anonymous author, play “Arden of Faversham” (1592): For **curses are like arrowes shot upright**, Which falling down light on the suters [shooter’s] head. (G4) [SS, curses].

Robert Southey (1774 –1843), poem “The Curse of Kehama” (1810): **Curses are like young chicken**; they always **come home to roost**. (title-page) [SS, curses].

Samuel Smiles (1812 – 1904), didactic work “Duty” (1880): Their injustice will return upon them. **Curses, like chickens, come home to roost**. (iv) [SS, curses].

Stella Dorothea Gibbons (1902 – 1989), novel “Cold Comfort Farm” (1932): **Curses, like rookses, flies home to nest** in bosomses and barnses. (vii) [SS, curses].

♦ **The darkest hour is that before the dawn** [RW, prov. 103]

⇔ It is always darkest just before the Day dawneth (XVII c.); 🕮 It is usually darkest before day break (XVIII c.); The darkest hour proved to be that just before the dawn (XIX c.).

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬆🕮 No information.

⬇🕮 Thomas Fuller (1608 – 1661), geographical texts “A Pisgah-Sight of Palestine” (1650): **It is always darkest just before the Day dawneth**. (II.xi) [SS, darkest].

➡🕮 John Wesley (1703 – 1791), “Journal” (1760, edited by N. Curnock in 1909 – 1911): **It is usually darkest before day break**. You shall shortly find pardon. (IV.498) [SS, darkest].

Justin McCarthy (1830 – 1912), historical book “History of Our Own Times: from the accession of Queen Victoria to the general election of 1880” (1897): Ayoob Khan now laid siege to Candahar. As so often happens in story of England’s struggles in India, **the darkest hour proved to be that just before the dawn**. (V.iii) [SS, darkest].

♦ **Dead men tell no tales** [RW, prov. 104]

⬄ A dead man is to tel a tale (XVI c.); 🕮 The dead can tell no tales (XVII c.).

⬆🕮 No information.

⬇🕮 Thomas Becon (1512–1567), theological texts “Works” (1560): He that hath his body loden with meat and drinke is no more mete to prai vnto god then **a dead man is to tel a tale**. (II.97) [SS, dead].

➡🕮 John Wilson (1627? – 1696), tragedy “Andronicus Comnenius” (1664): ‘Twere best to knock ‘um I’ th’ head. …**The dead can tell no tales**. (I.iv) [SS, dead].

George Farquhar (1677 – 1707), play “The Inconstant, or the Way to Win Him and The Twin Rivals” (1702): Ay, ay, **Dead Men tell no Tales**. (V.76) [SS, dead].

Charles Kingsley (1819 – 1875), novel “Alton Locke” (1850): Where are the stories of those who have…ended in desperation? ... **Dead men tell no tales**. (I.iv) [SS, dead].

♦ **The devil can cite Scripture for his purpose** [RW, prov. 110]

⬄🕮 As devils, to serve their purpose, Scripture quote (XVIII c.); The Devil quotes Scripture for his own ends (XIX c.); Scripture for his own ends (XX c.).

⬆🕮 No information.

⬇🕮 William Shakespeare (1564 – 1616), play “Merchant of Venice” (1596): **The devil can cite Scripture for his purpose.** An evil soul producing holy witness Is like a villain with a smiling cheek. (I.iii) [SS, devil].

➡🕮 Charles Churchill (1732 – 1764), theological text “Apology addressed to the Critical Reviewers” (1761): Thus Candour’s maxims flow from Rancour’s throat, **As devils, to serve their purpose, Scripture quote**. (15) [SS, devil].

Электронный архив библиотеки МГУ имени А.А. Кулешова

Charles John Huffam Dickens (1812 – 1870), novel “The Life and Adventures of Martin Chuzzlewit” (1843): Is any one surprised at Mr. Jonas making such a reference to such a book for such a purpose? Does anyone doubt the old saw that **the Devil** (being a layman) **quotes Scripture for his own ends**. (XI) [SS, devil].

John Dickson Carr (1906 – 1977), novel “The Ten Teacups” (1937): The versatile personage in our popular proverbs, who… quotes **Scripture for his own ends**. (XIII) [SS, devil].

♦ **Diamond cut diamond** [RW, prov. 115]

⬄ Anie man to cutte me (like a Diamond) with mine own dust (XVI c.); 🕮 None cuttes a diamond but a diamond (XVII c.); It is diamond cut diamond (XIX c.).

⬆🕮 No information.

✚🕮 Thomas Nashe (1567 – circa 1601), pamphlet “Christ’s Tears Over Jerusalem” (1593): An easie matter is it for **anie man to cutte me (like a Diamond) with mine own dust**. (II.9) [SS, diamond].

➡🕮 John Marston (1576 – 1634), play “Malcontent” (1604): **None cuttes a diamond but a diamond**. (IV.i) [SS, diamond].

John Ford (1586 – 1649), tragedy “The Lover’s Melancholy” (1629): We’re caught in our own toyles. **Diamonds cut Diamonds**. (I.18) [SS, diamond].

Charles Reade (1814 – 1884), play “Hard Cash” (1863): You might say I robbed you…**It is diamond cut diamond**. (II.xi) [SS, diamond].

♦ **Eavesdroppers never hear any good of themselves** [RW, prov. 161]

⬄ Hearkners never heare good of themselves (XVII c.); 🕮 Listners ne’er hear good of themselves (XVII c.); Listeners are never to hear any good of themselves (XIX c.); Eave-drappers don’t hear no good er deyse’f (XIX c.); Listeners never hear (XX c.).

✚🕮 No information.

✚🕮 Sir George Wharton (1617 – 1681), pamphlet “Mercurius Elencticus” dated January 26 – February 2, 1647: the old Proverb is, **Hearkners never heare good of themselves**. (76) [SS, listeners].

➡🕮 John Ray (1627 – 1705), “The collection of English Proverbs” (ed. 2, 1678): **Listners ne’er hear good of themselves**. (75) [SS, listeners].

Charles John Huffam Dickens (1812 – 1870), novel “The Life and Adventures of Nicholas Nickleby” (1839): ‘If it is fated that **listeners are never to hear any good of themselves,**’ said Mrs. Browdie, ‘I can’t help it, and I am very sorry for it’. (XLII) [SS, listeners].

Электронный архив библиотеки МГУ имени А.А. Кулешова

Joel Chandler Harris (1848 – 1908), story “Uncle Remus” (1881): Brer Fox wuz stannin’ at de back do’ wid one year at de cat-hole lissenin’. **Eave-drappers don’t hear no good er deyse’f**, en de way Brer Fox was ‘bused dat day wuz a caution. (X) [SS, listeners].

Edith Nesbit (married name Edith Bland; 1858 – 1924), novel “The Enchanted Castle” (1907): He… opened the door suddenly, and there… was Eliza. ‘You know what **listeners never hear**,’ said Jimmy severely. (V) [SS, listeners].

♦ **Every cloud has a silver lining** [RW, prov. 171]

⇔ A sable cloud Turn forth her silver lining on the night (XVII c.); 🕮 There is a silver lining to every cloud (XIX c.).

⬆🕮 No information.

⬇🕮 John Milton (1608 – 1674), masque “Comus” (A Mask Presented at Ludlow Castle, 1634): Was I deceiv’d, or did **a sable cloud Turn forth her silver lining on the night**? (I.93) [SS, cloud].

➡🕮 David Ross Locke (pseud. Petroleum V. Nasby) (1833 – 1888), collection of articles “The Struggles (social, Financial and Political) of Petroleum V. Nasby” (1863): **There is a silver linin to every cloud**. (XXIII) [SS, cloud].

Phineas Taylor Barnum (1810 – 1891), autobiography “Struggles and Triumphs” (1869): **Every cloud**, says the proverb, **has a silver lining**. (406) [SS, cloud].

♦ **Every man for himself, and the devil take the hindmost** [RW, prov. 180]

⇔ Ech man for hymself, ther is noon oother (XIV c.); 🕮 Every man for hym self (XV c.); Every man for himself (XVII c., XVIII c.).

⬆🕮 No information.

⬇🕮 Geoffrey Chaucer (circa 1343 – 1400), “The Canterbury Tales: The Knight’s Tale” (1386): At the kynges court, my brother, **Ech man for hymself, ther is noon oother**. (I.1182) [SS, every].

➡🕮 J. Whetley (XV c.), letter (dated May 20, 1478, published in “Paston Letters And Papers Of The Fifteenth Century”, 1976): Your moder hath made her wyll, the wyche ye shall understond more when I com, for ther is **every man for hym self**. (II.427) [SS, every].

John Ray (1627 – 1705), “The collection of English Proverbs” (ed.2, 1678): **Every man for himself**. (Scottish 366) [SS, every].

Dabner Yancey (XVIII c.), letter (dated June 6, 1795, published in Virginia Magazine of History and Biography, 1922): The old adage might well be applied in many cases. **Every man for himself**. (XXX.224) [SS, every].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Faint heart ne’er won fair lady** [RW, prov. 201]

⬄ Wher herte is failed, Ther schal no castell ben assailed (XIV c.); 🕮 A coward verely neuer obteyned the loue of a faire lady (XVI c.); Faint hart neither winneth Castell nor Lady (XVI c.); Faint heart neuer wonne faire Lady (XVII c.); Faint heart (XIX c.).

⬆🕮 No information.

⬇🕮 John Gower (circa 1330 – 1408), poem “Confessio Amantis («The Lover’s Confession»)” (1390): Bot as men sein, **wher herte is failed, Ther schal no castell ben assailed**. (V.6573) [SS, faint].

➡🕮 Richard Taverner (1505 – 1575), proverbial collection “Proverbs or Adages by Desiderius Erasmus” (ed. 2, 1545): **A coward verely neuer obteyned the loue of a faire lady**. (10) [SS, faint].

John Lyly (Lilly or Lylie) (circa 1553 or 1554 – 1606), didactic romance “Euphues and His England” (1580): **Faint hart** Philautus **neither winneth Castell nor Lady**: therfore endure all thinges that shall happen with patience. (II.131) [SS, faint].

William Camden (1551 – 1623), historical and geographical description “Remains concerning Britain” (ed. 2, 1614): **Faint heart neuer wonne faire Lady**. (306) [SS, faint].

Samuel Richardson (1689 – 1761), novel “The History of Sir Charles Grandison” (1754): Then, madam, we will not take your denial. Have I not heard it said, that **faint heart never won fair lady**. (I.xvi) [SS, faint].

George Robert Gissing (1857 – 1903), novel “The Crown of Life” (1899): Could he leave England, this time, without confessing himself to her? **Faint heart** – he mused over the proverb. (XIII) [SS, faint].

♦ **Fingers were made before forks** [RW, prov. 208]

⬄ As God made hands before knives, So God send a good lot to the cutler’s wives (XVI c.); 🕮 No information.

⬆🕮 No information.

⬇🕮 Sir William More (1520 – 1600), historical (genealogical) manuscripts “The Loseley Manuscripts” (1567, published in 1836): **As God made hands before knives, So God send a good lot to the cutler’s wives**. (212) [SS, fingers].

➡🕮 Jonathan Swift (1667 – 1745), satirical dialogues “Polite Conversation” (1738): Here, Miss, they say, **Fingers were made before Forks**, and Hands before Knives. (II.136) [SS, fingers].

Anthony Trollope (1815 – 1882), novel “Barchester Towers” (1857): Miss Thorne was always glad to revert to anything and would doubtless in time have reflected that **fingers were made before forks**, and have reverted accordingly. (II.ii) [SS, fingers].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **First impressions are most lasting** [RW, prov. 212]

⇔ There is a great deal in the first Impression (XVI c.); 📖 First impressions often go a long way, and last a long time (XIX c.); First impressions are lasting (XX c.).

⬆📖 No information.

⬉📖 William Congreve (1670 –1729), play “The Way of the World” (1700): How shall I receive him? **There is a great deal in the first Impression**. (IV.i) [SS, first].

➡📖 H. Jackson (XVIII – XIX c.), historical archive “The Colonial Society of Massachusetts” (1791, published in 1954): I am afraid it is too late and you know that **first impressions are the most lasting**. (XXXVI.112) [SS, first].

Charles John Huffam Dickens (1812 – 1870), novel “The Life and Adventures of Martin Chuzzlewit” (1844): I didn’t like to run the chance of being found drinking it for **first impressions**, you know, **often go a long way, and last a long time**. (v) [SS, first].

Robert Morris Ogden (1877 – 1959), textbook “Psychology and Education” (1926): Primacy is popularly expressed by the statement that ‘**first impressions are lasting**’. (xii) [SS, first].

♦ **A fool and his money are soon parted** [RW, prov. 216]

⇔ A foole and his money be soone at debate (XVI c.); 📖 A foole and his money is soone parted (XVI c.); A fool and his money were soon parted (XVIII c.).

⬉📖 No information.

⬇📖 Thomas Tusser (1524 – 1580), poem “Five Hundred Points of Good Husbandry” (1573): **A foole and his money be soone at debate**: which after with sorow repents him too late. (IX) [SS, fool].

➡📖 John Bridges (1536–1618), sermon “A Defence of the Government Established in the Church of England for Ecclesiastical Matters” (1587): **A foole and his money is soone parted**. (XV.1294) [SS, fool].

Thomas Draxe (died 1618), proverbial collection “Bibliotheca scholastica instructissima. Or A Treasurie of Ancient Adages” (1616): **A foole, and his money are soone parted**. (166) [SS, fool].

Tobias George Smollett (1721 – 1771), novel “The Expedition of Humphry Clinker” (1771): She tossed her nose in distain, saying, she supposed her brother had taken him into favour: that **a fool and his money were soon parted**. (I.174) [SS, fool].

♦ **Fools rush in where angels fear to tread** [RW, prov. 217]

⇔📖 The fools step in where angels principle (XX c.); Don’t rush in where angels fear to tread (XX c.).

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬆📖 No information.

⬇📖 Alexander Pope (1688 – 1744), poem “Essay on Criticism” (1711): No Place so Sacred from such Fops is barr’d, Nor is Paul’s Church more safe than Paul’s Church-yard: Nay, fly to Altars; there they’ll talk you dead; For **Fools rush in where Angels fear to tread**. (I.625) [SS, fools].

➡📖 Griffith John McRee (1820 – 1872), biographical work “The Life and correspondence of James Iredell” (1858): Rash presumption illustrates the line, **Fools rush in where angels fear to tread**. (II.277) [SS, fools].

James Augustine Aloysius Joyce (1882 – 1941), novel “Ulysses” (1922): Prying into his private affairs on **the fools step in where angels principle**. (649) [SS, fools].

Helen McCloy (pseud. Helen Clarkson) (1904 – 1994), novel “Do not Disturb” (1943): The folly of the officious is proverbial: **don’t rush in where angels fear to tread**. (II) [SS, fools].

♦ **Gather ye rosebuds while ye may** [RW, prov. 229]

⬄📖 No information.

⬆📖 No information.

⬇📖 Robert Herrick (1591 – 1674), poem “To the Virgins, to Make Much of Time” (1648): **Gather ye rosebuds while ye may**, Old Time is still a-flying. [ODQ, 8.85]

➡📖 No information.

♦ **Give and take** [RW, prov. 233]

⬄ Give and Take is fair in all nations (XVIII c.); 📖 Give and take is fair play (XIX c.); Give and take was fair play (XIX c.).

⬆📖 No information.

⬇📖 Frances Burney (1752 – 1840), novel “Evelina or the History of a Young Lady’s Entrance into the World” (1778): This here may be a French fashion but **Give and Take is fair in all nations**. (I.XXV) [SS, give].

➡📖 Frederick Marryat (1792 – 1848), novel “Newton Forster or the Merchant service” (1832): **Give and take is fair play**. All I say is, let it be a fair stand-up fight. (III.x) [SS, give].

Mark Twain (Samuel Langhorne Clemens) (1835 – 1910), novel “The Gilded Age: A Tale of Today” (1873): She thought that ‘**give and take was fair play**’, and to parry an offensive thrust with a sarcasm was a neat and legitimate thing to do. (XXXIII) [SS, give].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Give the devil his due** [RW, prov. 236]

⬄ Giue them their due (XVI c.); 🕮 Giue the diuell his due (XVI c.).

⬆🕮 No information.

⬇🕮 John Lyly (Lilly or Lylie) (circa 1553 or 1554 – 1606), pamphlet "Pap with Hatchet" (1589): **Giue them their due** though they were diuels and excuse them for taking anie money at interest. (III.407) [SS, give].

➡🕮 Thomas Nashe (1567 – circa 1601), pamphlet "Have With You To Saffron-Walden, Or, Gabriell Harveys hunt is up" (1596): **Giue the diuell his due**. (III.36) [SS, give].

Prince Rupert of the Rhine (1619 – 1682), "Prince Rupert's Declaration" (1642): The Cavaliers (**to give the Divell his due**) fought very valiantly. (2) [SS, give].

Tobias George Smollett (1721 – 1771), novel "The Adventures of Peregrine Pickle" (1751): You always used me in an officer-like manner, that I must own, **to give the devil his due**. (I.xvii) [SS, give].

Hugh Austin Evans (1903 – 1964), novel "Murder of a Matriarch" (1936): **To give the devil his due**. I don't think that Irvin planned to incriminate anyone else. (XXIII) [SS, give].

♦ **A golden key opens every door** [RW, prov. 245]

⬄ Gold be a key for euery locke (XVI c.); 🕮 The gates of the new Jerusalem are not got open by golden keys (XVII c.); Every door is barr'd with gold, and opens but to golden keys (XIX c.); A golden key could open any door (XX c.).

⬆🕮 No information.

⬇🕮 John Lyly (Lilly or Lylie) (circa 1553 or 1554 – 1606), didactic romance "Euphues and His England" (1580): Who is so ignorant that knoweth not, **gold be a key for euery locke**, chieflye with his Ladye. (II.71) [SS, golden].

➡🕮 William Secker (? – 1681), volume of sermons "The Nonsuch Professor" (1660): **The gates of the new Jerusalem… are not got open by golden keys**. (II.ix) [SS, golden].

Alfred Tennyson (1st Baron Tennyson) (1809 –1892), poem "Locksley Hall" (1842): **Every door is barr'd with gold, and opens but to golden keys**. (694) [SS, golden].

Flora Jane Thompson (1876 – 1947), semi-autobiographical novels "Lark Rise to Candleford" (1945): Their better-educated neighbours… did not call on the newly rich family. That was before the days when **a golden key could open any door**. (XIX) [SS, golden].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Good fences make good neighbours** [RW, prov. 247]

⬄ A good fence helpeth to keepe peace between neighbours (XVII c.); 🕮 Good fences preserve good neighbourhoods (XIX c.).

⬆🕮 No information.

⬇🕮 E. Rogers (XVI c.), letter to John Winthrop (dated 1640, published in Winthrop Papers, 1944): **A good fence helpeth to keepe peace between neighbours**; but let vs take heed that we make not a high stone wall, to keepe vs from meeting. (IV.282) [SS, good].

➡🕮 Hugh Henry Brackenridge (1748 – 1816), novel "Modern Chivalry" (1815): I was always with him [Jefferson] in his apprehensions of John Bull. …**Good fences** restrain fencebreaking beasts, and… **preserve good neighbourhoods**. (IV.II.xiii) [SS, good].

Robert Frost (1874 – 1963), poem "Mending Wall" (1914): My apple trees will never get across And eat the cones under his pines, I tell him. He only says, '**Good fences make good neighbours**'. [SS, good].

♦ **Great oaks from little acorns grow** [RW, prov. 255]

⬄ As an ook comth of a litel spir [shoot], So thorugh this letter Encressen gan desir (XIV c.); 🕮 Great Oakes, from slender rootes spread wide (XVI c.); Akorn an hie or tall oke (XVI c.); The greatest Oaks have been little Acorns (XVIII c.); Tall oaks from little acorns grow (XVIII c.).

⬆🕮 No information.

⬇🕮 Geoffrey Chaucer (circa 1343 – 1400), poem "Troilus and Criseyde" (1385): **As an ook comth of a litel spir [shoot], So thorugh this letter… Encressen gan desir**. (II.1335) [SS, great].

➡🕮 Stephen Gosson (1554 – 1624), play "The School of Abuse" (1579): But Tall Cedars from little graynes shoote high: **great Oakes, from slender rootes spread wide**. (20.V) [SS, great].

John Withals (fl. 1556), "Dictionary in English and Latin" (1584): Of a nut springes an hasill, and of an **Akorn an hie or tall oke**. (D4) [SS, great].

Thomas Fuller (1654 – 1734), compilation of proverbs "Gnomologia: Adagies and Proverbs" (1732): **The greatest Oaks have been little Acorns**. (4576) [SS, great].

David Everett (1769 – 1813), lines written for a School Declamation dated 1777 (№58, published in "The Columbian Orator", 1797): Large streams from little fountains flow, **Tall oaks from little acorns grow**. [SS, great].

"The Times" (dated October 7, 1923, №13): Here in England, as nowhere else in the world, '**great oaks from little acorns grow'**. The oak, as the emblem of British strength, has been symbolic in many ways. [SS, great].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Haste makes waste** [RW, prov. 264]

⇔ Haste is no profit (XIV c.); 🕮 Haste maketh waste (XVII c.).

⬆🕮 No information.

⬇🕮 Geoffrey Chaucer (circa 1343 – 1400), "The Canterbury Tales: "Tale of Melibee" (circa 1386): The proverbe seith… in wikked **haste is no profit**. (I.1053) [SS, haste].

➡🕮 John Heywood (circa 1497 – circa 1580), proverbial collection "A Dialogue of proverbs" (1546): Som thyngs… show after weddyng, that **haste maketh waste**. (I.ii.A3) [SS, haste].

Samuel Butler (1613 – 1680), poem "Hudibras" (1663): Festina lente, not too fast; For **haste** (the Proverb says) **makes waste**. (I.iii) [SS, haste].

Richard Chenevix Trench (1807 – 1886), textbook "On the Lessons in the Proverbs" (1853): Many Proverbs, such as **Haste makes waste**… have nothing figurative about them. (I) [SS, haste].

♦ **He that hath wife and children hath given hostages to fortune** [RW, prov. 277]

⇔🕮 No information.

⬆🕮 No information.

⬇🕮 Sir Francis Bacon (1561 – 1626), "An Essay Of Marriage and the Single Life" (1625): **He that hath wife and children hath given hostages to fortune**; for they are impediments to great enterprises, either of virtue or mischief. [ODQ, 2.2].

➡🕮 No information.

♦ **He who hesitates is lost** [RW, prov. 291]

Early uses of the proverb refer specifically to women.

⇔ The woman that deliberates is lost (XVIII c.); 🕮 She who doubts is lost (XIX c.); Dolly hesitated (XIX c.); He who hesitates (XX c.).

⬆🕮 No information.

⬇🕮 Joseph Addison (1672 – 1719), tragedy "Cato" (1713): When love once pleads admission to our hearts .. **The woman that deliberates is lost**. (IV.i) [SS, hesitates].

➡🕮 Anthony Trollope (1815 – 1882), novel "Can You forgive Her?" (1865): It has often been said of woman that **she who doubts is lost** .. never thinking whether or no there be any truth in the proverb. (II.x) [SS, hesitates].

John Hanson Beadle (1840 – 1897), narrative "Western Wilds" (1878): In Utah it is emphatically true, that **he who hesitates is lost** – to Mormonism. (XXI) [SS, hesitates].

Электронный архив библиотеки МГУ имени А.А. Кулешова

Richard Doddridge Blackmore (1825 – 1900), novel “Springhaven: A Tale of the Great War” (1887): **Dolly hesitated**, and with the proverbial result. (XLII) [SS, hesitates].

Eugene Gladstone O’Neill (1888 – 1953), play “Beyond Horizon” (1920): **He who hesitates**, you know …Don’t ask me to decide for you. (II.ii) [SS, hesitates].

♦ **Help a lame dog over a stile** [RW, prov. 302]

⬄🕮 No information.

⬆🕮 No information.

⬇🕮 William Chillingworth (1602 – 1644), theological book “The Religion of Protestants” (1637): I once knew a man out of courtesy **help a lame dog over a stile**, and he for requital bit his fingers. [ODQ, 3.89].

➡🕮 No information.

♦ **Honesty is the best policy** [RW, prov. 309]

⬄ Honestie the best policie (XVII c.); 🕮 No information.

⬆🕮 No information.

⬇🕮 Edwin Sandys (1561 – 1629), treatise on the religious state of Europe “Europæ Speculum” (1605): This over-politick… order may reach a note higher than our grosse conceipts, who think **honestie the best policie**. (K3) [SS, honesty].

➡🕮 John Byrom (1692 – 1763), work “The Nimmers” (1763, published in “Poems”, 1773): I’ll filch no filching; – and I’ll tell no lye; **Honesty’s the best policy**, – say I. (I.75) [SS, honesty].

Richard Whately, Archbishop Of Dublin (1787 – 1863), theological texts “Detached Thoughts” (1854): **Honesty is the best policy**; but he who acts on that principle is not an honest man. (II.xviii) [SS, honesty].

John Galsworthy (1867 – 1933), novel “A Modern Comedy: Swan Song” (1928): It had been in their systems just as the proverb ‘**Honesty is the best policy**’ was in that of the private banking which then obtained. (VI) [SS, honesty].

♦ **Hope for the best and prepare for the worst** [RW, prov. 312]

⬄ Hope the best, But not to liue still dreadles of the worst (XVI c.); 🕮 Hope the best, and feare the worst (XVI c.); Provide against the worst, and hope the best (XVIII c.); Hoping, trusting, relying on the best, we should be prepared for the worst (XIX c.).

⬆🕮 No information.

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬆🕮 Thomas Norton (1532 – 1584), Thomas Sackville, 1st Earl of Dorset (1536 – 1608), play “Gorboduc (Ferrex and Porrex)” (1565): Good is I graunt of all to **hope the best, But not to liue still dreadles of the worst**. (I.ii) [SS, hope].

➡🕮 William Averell (circa XVI c.), work “Charles and Julia” (1581): To **hope the best, and feare the worst**, (loe, such is Loouers gaines). (D7) [SS, hope].

Edward Ward (1667 – 1731), “The third volume, consisting of poems on divers subjects: ... by the author of the London Spy” (1706): This Maxim ought to be carest, **Provide against the worst, and hope the best**. (337) [SS, hope].

John Jay (1745 – 1829), collection of works “The Correspondence and public papers of John Jay” (1813, published in 1893): **To hope for the best and prepare for the worst**, is a trite but a good maxim. (IV.367) [SS, hope].

Edward Howard (1793 – 1841), novel “Rattlin the Reefer” (1836): The youngest of us cannot always escape – **hoping, trusting, relying on the best, we should be prepared for the worst**. (II.xxix) [SS, hope].

♦ **Hope springs eternal in the human breast** [RW, prov. 313]

⇔🕮 Hope springs eternal in the scholastic breast (XIX c.); Hope springs eternal and so forth (XX c.).

⬆🕮 No information.

⬇🕮 Alexander Pope (1688 – 1744), philosophical poem “An Essay on Man” (1733): **Hope springs eternal in the human breast**. Man never Is, but always To be blest. (I.95) [RW, prov. 313; ODQ, 4.78; SS, hope].

➡🕮 Charles John Huffam Dickens (1812 – 1870), novel “Our Mutual Friend” (1865): Night after night his disappointment is acute, but **hope springs eternal in the scholastic breast**. (II.III.X.) [SS, hope].

Howard Spring (1889 – 1965), novel “Rachel Rosing” (1935): ‘It was understood, wasn’t it, that we could not dine together?’ ‘Oh yes – but you know how it is. **Hope springs eternal and so forth**’. (VIII) [SS, hope].

♦ **If a thing is worth doing it is worth doing well** [RW, prov. 319]

⇔ Whatever is worth doing at all is worth doing well (XVIII c.); 🕮 If a thing is worth doing, it is worth doing badly (XX c.); If a thing’s worth doing at all, it’s worth doing well (XX c.).

⬆🕮 No information.

⬇🕮 Lord Chesterfield (Philip Dormer Stanhope 4th Earl) (1694 – 1773), letter (dated October 9, 1746, published in 1932): Care and application are necessary… In truth, **whatever is worth doing at all is worth doing well**. (III.783) [SS, thing].

Электронный архив библиотеки МГУ имени А.А. Кулешова

➡🕮 Gilbert Keith Chesterton (1874 – 1936), collection of essays (1910): The elegant female, drooping her ringlets over her water-colours,… was maintaining the prime truth of woman, the universal mother: that **if a thing is worth doing, it is worth doing badly**. (IV.xiv) [SS, thing].

Herbert George (H. G.) Wells (1866 – 1946), novel "Bealby" (1915): '**If a thing's worth doing at all**,' said the professor… '**it's worth doing well**'. (V) [SS, thing].

♦ **If it were not for hope, the heart would break** [RW, prov. 323]

⇔ Yef hope nere heorte to breke (XIII c.); 🕮 Yf hope wer not, hert schulde breke (XV c.).

⬆🕮 No information.

⬅🕮 The anonymous author, monastic rules "Ancrene Wisse (Ancrene Riwle or Guide for Anchoresses)" (1250, published in 1962): Ase me seith, **yef hope nere heorte to breke** [as one says, if there were not hope, the heart would break]. (43) [SS, hope].

➡🕮 The anonymous author, Latin collection of anecdotes and tales "Gesta Romanorum" (1440): **Yf hope wer not, hert schulde breke**. (228) [SS, hope].

John Withals (fl. 1556), "A Dictionarie in English and Latine deuised for the capacity of children and young Beginners (1616): **If it were not for hope, the heart would breake**. (582) [SS, hope].

Samuel Richardson (1689 – 1761), novel "Clarissa or, the History of a Young Lady' (1748): No harm in hoping, Jack! My uncle says, **Were it not for hope, the heart would break**. (VI.xxix) [SS, hope].

John Lubbock, 1st Baron Avebury (1834 – 1913), work "The Use of Life" (1911): There is an old proverb that **if it were not for Hope the heart would break**. Everything may be retrieved except despair. (XV) [SS, hope].

♦ **If one sheep leaps over the ditch, all the rest will follow** [RW, prov. 324]

⇔ One sheep will leap the ditch when another goes first (XIX c.); 🕮 No information.

⬆🕮 No information.

⬅🕮 Sir Walter Scott (1771 – 1832), novel "Tale of Old Mortality" (1816): **One sheep will leap the ditch when another goes first**. (II.xv) [RW, prov. 324].

➡🕮 No information.

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **If the mountain will not come to Mahomet, Mahomet must go to the mountain** [RW, prov. 327]

⇔ If the Hill will not come to Mahomet, Mahomet wil go to the hil (XVII c.); 🕮 No information.

⬆🕮 No information. **Текстовый источник первой фиксации:** Francis Bacon (1561 – 1626), "An Essay Of Boldness" (published in "Essayes: Religious Meditations. Places of Perswasion and Disswasion. Seene and Allowed", 1597): Mahomet cald the Hill to come to him… And when the Hill stood still, he was neuer a whit abashed, but said; **If the Hill will not come to Mahomet, Mahomet wil go to the hil**. (XII) [SS, mountain].

➡🕮 Thomas Fuller (1654 – 1734), compilation of proverbs "Gnomologia: Adagies and Proverbs" (1732): **If the Mountain will not come to Mahomet, Mahomet must go to the Mountain**. (2707) [SS, mountain].

♦ **If two men ride on a horse, one must ride behind** [RW, prov. 329]

⇔🕮 If two ride upon an horse one must sit behinde (XVII c.).

⬆🕮 When two ride on a horse, one must ride behind (XIX c.); When two ride on one horse, one must ride behind (XX c.).

⬇🕮 William Shakespeare (1564 – 1616), play "Much Ado about Nothing" (1598 – 1599): **An two men ride on a horse, one must ride behind**. (III.v.34) [SS, two].

➡🕮 J. Smyth (XVII c.), "Berkeley Manuscipts" (1628, published in 1885): **If two ride upon an horse one must sit behinde**; meaninge, That in each contention one must take the [defeat]. (III.32) [SS, two].

George John Whyte-Melville (1821 – 1878), novel "Uncle John" (1874): There is an old adage… '**When two ride on a horse, one must ride behind**'. (I.x) [SS, two].

Virginia Rath (1905 – 1950), novel "Posted for Murder" (1942): There comes a point when you are very exasperating… '**When two ride on one horse, one must ride behind**.' But I'm getting off for a while. (VII.iii) [SS, two].

♦ **In for a penny, in for a pound** [RW, prov. 342]

⇔🕮 No information.

⬆🕮 No information.

⬇🕮 Edward Ravenscroft (c 1654 – 1707), play "The Canterbury Guests; or, A Bargain Broken" (1695): It concerns you to … prove what you speak … **In for a Penny, in for a Pound**. (II.iv) [SS, in].

Электронный архив библиотеки МГУ имени А.А. Кулешова

➡🕮 Sir Walter Scott, 1st Baronet (1771 – 1832), tale “Guy Mannering” (1815): Sampson .. thought to himself, **in for a penny in for a pound**, and he fairly drank the witch’s health in a cupfull of brandy. (III.vii) [SS, in].

Charles John Huffam Dickens (1812 – 1870), novel “The Old Curiosity Shop” (1841): Now, gentlemen, I am not a man who does things by halves. Being **in for a penny**, I am ready as the saying is **to be in for a pound**. (II.lxvi) [SS, in].

♦ **It is a sad heart that never rejoices** [RW, prov. 350]

⇔ It’s a poor heart that never rejoiceth (XIX c.); 🕮 It’s a poor heart that never rejoices (XIX c.); It was a sad heart that never rejoiced (XX c.).

⬆🕮 No information.

⬇🕮 Captain Frederick Marryat (1792 – 1848), novel “Peter Simple” (1834): ‘Well,’ continued he, ‘**it’s a poor heart that never rejoiceth.**’ He then poured out half a tumbler of rum. (I.v) [SS, poor].

➡🕮 Charles John Huffam Dickens (1812 – 1870), novel “Barnaby Rudge: A Tale of the Riots of Eighty” (1841): What happened when I reached home you may guess. … Ah! Well, **it’s a poor heart that never rejoices**. (iv) [SS, poor].

Edward Frederic Benson (1867 – 1940), novel “Lucia’s Progress” (1935): They were all men together, he said, and **it was a sad heart that never rejoiced**. (viii) [SS, poor].

♦ **It is never too late to mend** [RW, prov. 365]

⇔ Never too late (XVI c.); 🕮 Amends may neuer come too late (XVI c.); It is never over late to mend (XVI c.).

⬆🕮 No information.

⬇🕮 Robert Greene (1558 – 1592), play “**Never too late**” (1590): the title of the play. [SS, never].

➡🕮 Thomas Lodge (circa1558 – 1625) and Robert Greene (1558 – 1592), play “A Looking Glass for London and England” (1594): **Amends may neuer come too late**. (I3.v) [SS, never].

James Howell (circa 1594 – 1666), letter (dated November 9, 1654, published in “Familiar Letters or Epistolae Ho-Elianae”, 1903): We have both of us our failings that way… but **it is never over late to mend**. (III.139) [SS, never].

Charles Reade (1814 – 1884), novel “It is never too late to mend” (1856): the title of the novel. [SS, never].

Howard Spring (1889 – 1965), novel “Shabby Tiger” (1934): Adolf shrugged a shoulder which suggested that **it’s never too late to mend**. (iv) [SS, never].

Электронный архив библиотеки МГУ имени А. А. Кулешова

♦ **It needs more skill than I can tell to play the second fiddle well** [RW, prov. 371]

⇔🕮 No information.

🢂🕮 No information.

🢃🕮 Charles Madden Spurgeon (1834 – 1892), couplet: **It needs more skill than I can tell to play the second fiddle well**. [RW, prov. 371].

➡🕮 No information.

♦ **Jam tomorrow and Jam yesterday – but never jam today** [RW, prov. 377]

⇔🕮 The jam-tomorrow-pie-in-the-sky (XX c.).

🢂🕮 No information.

🢃🕮 Charles Lutwidge Dodgson (pseud. Lewis Carroll) (1832 – 1898), novel "Through the Looking-Glass, and What Alice Found There" (1871): 'The rule is, **jam to-morrow and jam yesterday – but never jam today**.' 'It must come sometimes to "jam to-day",' Alice objected. 'No, it can't,' said the Queen. (V) [SS, Jam].

➡🕮 John Wyndham Parkes Lucas Beynon Harris (1903 – 1969), novel "The Day of the Triffids" (1951): Just put the Americans into **the jam-tomorrow-pie-in-the-sky** department awhile. (xii) [SS, Jam].

♦ **Kind hearts are more than coronets** [RW, prov. 381]

⇔🕮 No information.

🢂🕮 Alfred Tennyson (1809 – 1892), poem "Poems: Lady Clara Vere de Vere" (1842): Tis only noble to be good. **Kind hearts are more than coronets**, And simple faith than Norman blood. (7) [RW, prov. 381; ODQ, 8.18].

🢃🕮 No information.

➡🕮 No information.

♦ **Knowledge is power** [RW, prov. 383]

⇔ Knowledge it selfe is a power (XVI c.); 🕮 No information.

🢂🕮 No information.

🢃🕮 Francis Bacon (1561 – 1626), essay "De Haeresibus" (1597, in "Essays: Religious Meditations. Places of Perswasion and Disswasion. Seene and Allowed", 1598): **Knowledge it selfe is a power** whereby he [God] knoweth. (27.V) [SS, knowledge].

➡🕮 B. Rush (XIX c.), letter (dated November 25, 1806, published in 1951): The well-known aphorism that '**knowledge is power**'. (II.935) [SS, knowledge].

Электронный архив библиотеки МГУ имени А.А. Кулешова

Edward George Earle Lytton Bulwer-Lytton, 1st Baron Lytton (1803 – 1873), novel “My Novel, or Varieties in English Life” (1853): He… said half aloud, – ‘Well, **knowledge is power!**’. (I.ii.iii) [SS, knowledge].

♦ **Listeners bear no good of themselves** [RW, prov. 413]

⬄ Hearkners never heare good of themselves (XVII c.); 🕮 Listners ne’er hear good of themselves (XVII c.); Listeners are never to hear any good of themselves (XVII c.); Eave-drappers don’t hear no good er deyse’f (XIX c.); Listeners never hear (XX c.).

⬆🕮 No information.

⬇🕮 Sir George Wharton (1617 – 1681), pamphlet “Mercurius Elencticus” dated January 26 – February 2, 1647: The old Proverb is, **Hearkners never heare good of themselves**. (76) [SS, listeners].

➡🕮 John Ray (1627 – 1705), “The collection of English Proverbs” (ed. 2, 1678): **Listners ne’er hear good of themselves**. (75) [SS, listeners].

Charles John Huffam Dickens (1812 – 1870), novel “Nicholas Nickleby; or,The Life and Adventures of Nicholas Nickleby” (1839): ‘If it is fated that **listeners are never to hear any good of themselves**,’ said Mrs. Browdie, ‘I can’t help it, and I am very sorry for it’. (xlii) [SS, listeners].

Joel Chandler Harris (1848 – 1908), collection of folktales “Uncle Remus” (1881): Brer Fox wuz stannin’ at de back do’ wid one year at de cat-hole lissenin’. **Eave-drappers don’t hear no good er deyse’f**, en de way Brer Fox was ‘bused dat day wuz a caution. (X) [SS, listeners].

Edith Nesbit (1858 – 1924), novel “The Enchanted Castle” (1907): He… opened the door suddenly, and there… was Eliza…. ‘You know what **listeners never hear**,’ said Jimmy severely. (v) [SS, listeners].

♦ **Live and let live** [RW, prov. 422]

⬄ Leuen ende laeten leuen (XVII c.); 🕮 No information.

⬆🕮 No information.

⬇🕮 Gerard de Malynes (1586–1626), law book “The Law Merchant: Divided into three parts, according to the Essential Parts of Traffick Necessary for All Statesmen, Judges, Magistrates, Temporal and Civil Lawyers, Mint-Men, Merchants, Mariners and Others Negotiating in all Places of the World” (1622): According to the Dutche prouerbe… **Leuen ende laeten leuen**, To liue and to let others lieu. (I.xlv) [SS, live].

➡🕮 David Fergusson (circa 1525 – 1598), proverbial collection “Scottish Proverbs” (1641): **Live and let live**. (582) [SS, live].

Электронный архив библиотеки МГУ имени А.А. Кулешова

John Ray (1627 – 1705), “The collection of English Proverbs” (ed. 2, 1678): **Live and let live**, i.e. Do as you would be done by. Let such pennyworths as your Tenants may live under you. (170) [SS, live].

Tobias George Smollett (1721 – 1771), novel “The Life and Adventures of Sir Launcelot Greaves” (1762): He deals very little in physic stuff,… whereby he can’t expect the pothecary to be his friend. You knows, master, one must **live and let live**, as the saying is. (II. xvi) [SS, live].

Robert Smith Surtees (1805 – 1864), novel “Handley Cross” (1843): **Live and let live**, as the criminal said to the hangman. (II.vii) [SS, live].

♦ **The longest way round is the nearest way home** [RW, prov. 425]

⬄ Thou goest about (but yet the neerest way) to hang me vp for holy-dayes (XVI c.); 🕮 The next way home’s the farthest way about (XVII c.); The longest way about is the shortest way home (XVIII c.); The longest way round is the shortest way home (XIX – XX c.).

⬆🕮 No information.

⬌🕮 John Lyly (Lilly or Lylie) (circa 1553/4 – 1606), didactic romance “Euphues and His England” (1580): **Thou goest about (but yet the neerest way) to hang me vp for holy-dayes**. (II.96) [SS, longest].

➡🕮 Francis Quarles (1592 – 1644), collection of poems “Emblems” (1635): The road to resolution lies by doubt: **The next way home’s the farthest way about**. (IV.ii) [SS, longest].

George Colman (1732 – 1794), comedy “The Spleen, or Islington Spa” (1776): **The longest way about is the shortest way home**. (II. 24) [SS, longest].

J. K. Paulding (XIX c.), letter (dated May 9, 1846, published in 1962): in pursuance of the Old Proverb, that ‘**the longest way round is the shortest way home**’. (vii) [SS, longest].

Hellen Reilly (pseud. Kieran Abbey) (1891 – 1962), work “And let Coffin Pass” (1942): ‘**The longest way round is the shortest way home.**’ ‘We’ll make the best time by skirting the pines’. (xviii) [SS, longest].

♦ **Love laughs at locksmiths** [RW, prov. 429]

⬄ Were beauty under twenty locks kept fast, Yet love breaks through (XVI c.); 🕮 Love is said to laugh at locksmiths (XX c.).

⬌🕮 William Shakespeare (1564 – 1616), poem “Venus and Adonis” (1592 – 1593): **Were beauty under twenty locks kept fast, Yet love breaks through,** and picks them all at last. (I.576) [RW, prov. 429; SS, love].

⬌🕮 No information.

Электронный архив библиотеки МГУ имени А. А. Кулешова

➡📖 George Colman the Younger (1762 – 1836), play “Love laughs at locksmiths” (1803): the title of the play. [SS, love].

Frederic Russell Sturgis (1844 – 1919), treatise “Sexual debility in man” (1901): **Love is said to laugh at locksmiths**, and incidentally at parental authority, and this young man was no exception. (ix) [SS, love].

Cecil William Mercer (pseud. Dornford Yates) (1885 – 1960), novel “Jonah and Co” (1922): And now push off and lock the vehicle. I know **Love laughs at locksmiths**, but the average motor-thief’s sense of humour is less susceptible. (iv) [SS, love].

♦ **Love will find a way** [RW, prov. 433]

⬄ Love can finde a way (XVI c.); 📖 Love will find out the way (XVII – XVIII c.).

⬆📖 No information.

⬇📖 Thomas Deloney (1543 – 1600), collection of stories “The Gentle Craft” (1597 – 1598): Thus **love** you see **can finde a way**, To make both Men and Maids obey. (I.xv) [SS, love].

➡📖 James Shirley (or Sherley) (1596 – 1666), play “The Constant Maid, or **Love Will Find Out the Way**” (1640): the title of the play. [SS, love].

Thomas Percy (1729 – 1811), collection of ballads and popular songs “The Reliques of Ancient English Poetry (or Percy’s Reliques)” (1765): Over the mountains, And over the waves; … **Love will find out the way**. (III.iii.236) [SS, love].

♦ **A man is as old as he feels, and a woman as old as she looks** [RW, prov. 441]

Both parts of the proverb are sometimes used on their own

⬄📖 A woman is as old as she looks (XIX c.).

⬆📖 No information.

⬇📖 Vicesimus Lush (1817 – 1882), social commentaries “Thames Journal” dated August 27, 1871 (published in 1975): She is always making me out so much older than I am and that’s not fair, for **a man is only as old as he feels and a woman is only as old as she looks**. (114) [SS, man].

➡📖 William Morris (1834 – 1896), work “News from Nowhere” (1891): ‘How old am I, do you think?’ ‘Well,’ quoth I, ‘I have always been told that **a woman is as old as she looks**’. (III) [SS, man].

“The Illustrated London News” (dated May 25, 1907): The adage that **a man is as old as he feels, and a woman as old as she looks**, may be said to contain much inherent truth. (794) [SS, man].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Manners maketh man** [RW, prov. 445]

⇔ Maner makys man (XIV c.); 🕮 Maners and clothying makes man (XV c.); Good lyfe and maners makyth man (XVI c.); Manners now make men (XIX c.).

⬆🕮 No information.

⬇🕮 William of Wykeham (1324 – 1404), motto of Winchester College and New College, Oxford (1350, in "Manuscript from the collection of Douce"): **Maner makys man**. (52.77) [SS, manners].

➡🕮 in Archiv (circa 1450, published in 1931): **Maners and clothying makes man**. (CLIX.88) [SS, manners].

Alexander Barclay(circa 1476 – 1552), poem "The Ship of Fools" (1509): An old prouerbe… Sayth that **good lyfe and maners makyth man**. (118) [SS, manners].

Thomas Fuller (1608 – 1661), historical book "The History of the Worthies of England" (published in 1661): **Manners makes a man**, Quoth William Wickham. This generally was his Motto, inscribed frequently on the places of his Founding. (3) [SS, manners].

James Kelly (XVIII c.), "The Collection of Scottish Proverbs" (1721): Meat feeds, Cloth cleeds, but **Manners makes the Man**. … Good Meat, and fine Cloaths, without good Breeding, are but poor Recommendations. (246) [SS, manners].

George Gordon Byron, 6th Baron Byron (1788 – 1824), poem "Don Juan" (1824): The difference is, that in days of old Men made the manners; **manners now make men**. (xv.xviii) [SS, manners].

♦ **Many a little makes a mickle** [RW, prov. 446]

⇔ Lutel muchel waxeth (XIII c.); 🕮 Manye smale maken a greet (XIV c.); Many a lyttle maketh a great (XVI c.); Many a pickle maks a muckle (XX c.).

⬆🕮 No information.

⬇🕮 The anonymous author, monastic rules "Ancrene Wisse (Ancrene Riwle or Guide for Anchoresses)" (1250, published in 1962): Thys ofte as me seith, of **lutel muchel waxeth**. (32) [SS, many].

➡🕮 Geoffrey Chaucer (circa 1343 – 1400), "The Canterbury Tales: Parson's Tale" (circa 1390): The proverbe seith that '**manye smale maken a greet'**. (l.361) [SS, many].

Richard Taverner (1505 – 1575), proverbial collection "Proverbs or Adages by Desiderius Erasmus" (ed. 2, 1545): **Many a lyttle maketh a great**. (G5) [SS, many].

Электронный архив библиотеки МГУ имени А.А. Кулешова

William Camden (1551 – 1623), historical and geographical description "Remains concerning Britain" (ed. 2, 1614): **Many a little makes a mickle**. (310) [SS, many].

James Anthony Froude (1818 – 1894), biography "Life of Carlyle" (1884):'**Many a little makes a mickle.**' It will be a long… and weary job, but I must plod along. (I.xii) [SS, many].

"The Westminster Gazette" (dated April 3, 1905, №29):'There is the Tithe Relief. …But that is a small item.' 'Yes, but **many a pickle maks a muckle**'. [SS, many].

♦ **Marriages are made in heaven** [RW, prov. 451]

⬄ Marriages be don in Heaven and performed in earth (XVI c.); 🕮 Mariages are made in heauen, though consumated in yearth (XVI c.).

⬆🕮 No information.

⬇🕮 William Painter (Paynter) (1540? – 1595), novel "The Palace of Pleasure" (1567): True it is, that **marriages be don in Heaven and performed in earth**. (XXIII) [SS, marriages].

➡🕮 John Lyly (Lilly or Lylie) (circa 1553 or 1554 – 1606), didactic romance "Euphues and His England" (1580): **Mariages are made in heauen**, **though consumated in yearth**. (II.223) [SS, marriages].

Jonathan Swift (1667 – 1745), treatise on manners "Polite Conversation" (1738): They say, **Marriages are made in Heaven**; but I doubt, when she was married, she had no Friend there. (I.78) [SS, marriages].

Stella Dorothea Gibbons (1902 – 1989), comic novel "Cold Comfort Farm" (1932): I prefer the idea of arrangement to that other statement, that **marriages are made in Heaven**. (I) [SS, marriages].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Marry in haste, and repent at leisure** [RW, prov. 452]

⬄ Some haue loued in post hast, that afterwards haue repented them at leisure (XVI c.); 🕮 Marrying in hast, and Repenting by leasure (XVII c.); Marry'd in haste, we oft repent at leisure (XVIII c.).

⬆🕮 No information.

⬇🕮 Sir Edmund Tilney or Tylney (1536 – 1610), treatise "A brief and pleasant discourse of the duties in Marriage, called the Flower of Friendshipp" (1568): **Some haue loued in post hast, that afterwards haue repented them at leisure**. (B4) [SS, marry].

➡🕮 J. Day (XVII c.), work "Festivals" (1615): **Marrying in hast, and Repenting by leasure**. (x) [SS, marry].

Benjamin Franklin (1706 – 1790), almanac “Poor Richard’s Almanack” dated May, 1734: Grief often treads upon the heels of pleasure, **Marry’d in haste, we oft repent at leisure**. [SS, marry].

William Stirling-Maxwell, 9th Baronet (1818 – 1878), collection of works “Collected Works” (1891): ‘**Marry in haste and repent at leisure**’ is a proverb that may be borne in mind with advantage in the choice of a party as well as of a wife. (VI.xvii) [SS, marry].

♦ **Money begets money** [RW, prov. 466]

⇔ Mony getteth money (XVI c.); 🕮 Money begets not Money (XVII c.); Money makes money (XVIII – XIX c.); Money made money (XX c.).

⬆🕮 No information.

⬇🕮 Thomas Wilson (1524 – 1581), treatise “A Discourse upon Usury by way of Dialogue and Orations” (1572): **Mony getteth money**. (54V) [SS, money].

➡🕮 John Selden (1584 – 1654), collection of works “The Table-Talk: Being the Discourses of John Selden, Esq… Relating Especially to Religion and State” (published in 1689): Tis a vain thing to say, **Money begets not Money**; for that no doubt it does. (57) [SS, money].

Adam Smith (1723 – 1790), opus “The Wealth of Nations” (1776): **Money**, says the proverb, **makes money**. When you have got a little, it is often easy to get more. (I.i.ix) [SS, money].

Charles John Huffam Dickens (1812 – 1870), novel “Our Mutual Friend” (1865): We have got to recollect that **money makes money**, as well as makes everything else. (iii.v) [SS, money].

Agatha Mary Clarissa Christie (1890 – 1976), collection of short stories “Miss Marple’s Final Cases and Two Other Stories” (1979): Everything she did turned out well. **Money made money**. (60) [SS, money].

♦ **Money burns a hole in the pocket** [RW, prov. 467]

⇔ It was burning a hole in her pocket (XIX c.); 🕮 No information.

⬆🕮 No information.

⬇🕮 Anthony Trollope (1815 – 1882), novel “The Three Clerks” (1857): How was she to give him the purse? **It was burning a hole in her pocket** till she could do so. (II. ix. 198) [OED, s.v. burn].

➡🕮 No information.

♦ **The nearer the church, the farther from God** [RW, prov. 479]

⇔ The nere the cherche, the fyrther fro God (XIV c.); 🕮 No information.

⬇🕮 No information.

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬇📖 Robert Mannyng (de Brunne) (circa 1275 – circa 1338), moralistic stories in verse “Handlyng Synne” (1303): Tharfor men seys, an weyl ys trowed [believed], ‘**the nere the cherche, the fyrther fro God**’. (I.9242) [SS, nearer].

➡📖 Jane Ellice Hopkins (1836 – 1904), work “Work amongst Working Men” (1879): I fear it was a practical comment on the truth of the uncomfortable proverb, ‘**The nearer the church, the farther from God**,’ that so bad a district should adjoin one of the great head-quarters of the church. (i) [SS, nearer].

⇨📖 Miguel de Cervantes Saavedra (1547 – 1616), novel “The Ingenious Gentleman Don Quixote of La Mancha” (1615, translated by Thomas Shelton (1612 – 1620) in 1620): Eat nothing of all this meat… for this dinner was presented by Nunnes, and it is an olde saying, **The neerer the Church, the farther from God**. (II.xlvii) [SS, nearer].

♦ **Necessity is the mother of invention** [RW, prov. 480]

⬄ Necessitas ingenium dedit (XVI c.); 📖 Necessitie, the inuentor of all goodnesse (XVI c.); The great Mother, Of all productions (graue Necessity) (XVII c.); Necessity is the mother of conscience (XIX c.).

⬆📖 No information.

⬇📖 William Horman (circa 1440 – 1535), grammar textbook “The Vulgaria” (1519): Nede taught hym wytte. **Necessitas ingenium dedit**. (52) [SS, necessity].

➡📖 Roger Ascham (1515 – 1568), book about archery “Toxophilus” (1545): **Necessitie, the inuentor of all goodnesse** (as all authours in a maner, doo saye)… inuented a shaft heed. (II.18.v) [SS, necessity].

George Chapman (circa 1559 – 1634), tragedy “The Conspiracy and Tragedy of Charles, Duke of Byron, Marshall of France” (1608): **The great Mother, Of all productions (graue Necessity)**. (iv.i) [SS, necessity].

Richard Franck (1624? – 1708), “Northern Memoirs” (1658, published in 1694): Art imitates Nature, and **Necessity is the Mother of Invention**. (44) [SS, necessity].

Jonathan Swift (1667 – 1745), novel “Gulliver’s Travels (or Travels into Several Remote Nations of the World. In Four Parts. By Lemuel Gulliver, First a Surgeon, and then a Captain of Several Ships)” (1726): I soaled my Shoes with wood, which I cut from a Tree. … No man could more verify the Truth… That, **Necessity is the Mother of Invention**. (IV.x) [SS, necessity].

Charles Reade (1814 – 1884), historical novel “The Cloister and the Hearth” (1861): ‘But, dame, I found language too poor to paint him. I was fain to invent. You know **Necessity is the mother of** – .’ ‘Ay! ay, that is old enough, o’ **conscience**’. (II.vi.) [SS, necessity].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Neither a borrower nor a lender be** [RW, prov. 483]

⇔📖 No information.

⬆📖 William Shakespeare (1564 – 1616), tragedy “Hamlet” (1602): **Neither a borrower, nor a lender be**; For loan oft loses both itself and friend, And borrowing dulls the edge of husbandry. (I.iii.l.58) [RW, prov. 483; ODQ, 7.66.7].

⬇📖No information.

➡📖 No information.

♦ **No cross, no crown** [RW, prov. 500]

⇔ Good days A crosse before a Crowne (XVII c.); 📖 No information.

⬆📖 No information.

⬇📖 Thomas Bretnor (fl. 1607 – 1618), “Almanac” (dated March, 1609): **Good days A crosse before a Crowne**. [SS, cross].

➡📖 Francis Quarles (1592 – 1644), poem “The History of Queene Ester: Meditations” (1621): The way to Blisse lyes not on beds of Downe, And he that had **no Crosse, deserues no Crowne**. (ix) [SS, cross].

William Penn (1644 – 1718), pamphlet “**No Cross no Crown**” (1669): the title of the pamphlet. [SS, cross].

Lucy Beatrice Malleson (pseud. Anthony Gilbert) (1899 – 1973), detective story “Death at Door” (1944): They were always at loggerheads, those two. **No Cross, No Crown**, that’s their motto. (xiii.135) [SS, cross].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **No news is good news** [RW, prov. 508]

⇔ No newis is bettir then evill newis z (XVII c.); 📖 No news being good news (XIX c.).

⬆📖 No information.

⬇📖 Sir William More (1520 – 1600), historical (genealogical) manuscripts “The Loseley Manuscripts” (1616, published in 1836): **No newis is bettir then evill newis**. (403) [SS, no].

➡📖 James Howell (circa 1594 – 1666), letter (dated June 3, 1640, published in “Familiar Letters or Epistolae Ho-Elianae”, 1903): I am of the Italians mind that said, ‘**Nulla nuova, buona nuova’**, (no news, good news). (II.144) [SS, no].

Francis Edward Smedley (or Frank E. Smedley) (1818 – 1864), novel “Frank Fairleghor Scenes from the Life of a private pupil” (1850): Arguing… (on the ‘**no news being good news**’ system) that I should have heard again if anything had gone wrong, I dismissed the subject from my mind. (X) [SS, no].

♦ **A nod is as good as a wink to a blind horse** [RW, prov. 511]

⇔🕮 A nod is as good as a wink (XVIII c.).

⬆🕮 No information.

⬇🕮 William Godwin (1756 – 1836), novel "Things as They Are; or The Adventures of Caleb Williams" (often abbreviated to "Caleb Williams") (1794): Say the word; **a nod is as good as a wink to a blind horse**. (I.viii) [SS, nod].

➡🕮 Seán O'Casey (1880 – 1964), play "The Shadow of a Gunman" (1925): You needn't say no more – **a nod's as good as a wink to a blind horse**. (I.142) [SS, nod].

⇨🕮 Alain-René Lesage (1668 – 1747), novel "Gil Blas (Fr.: L'Histoire de Gil Blas de Santillane)" (1715 – 1735, translated by Benjamin Heath Malkin (1769 – 1842) in 1822): I shall say no more at present; **a nod is as good as a wink**. (I.ii.ix) [SS, nod].

♦ **None but the brave deserves the fair** [RW, prov. 512]

⇔🕮 No information.

⬆🕮 No information.

⬇🕮 John Dryden (1631 – 1700), poem "Alexander's Feast" (1697, published in "Poems", 1958): Happy, happy, happy Pair! None but the brave, None but the brave, **None but the Brave deserves the Fair**. (l.4; III.148)[SS, brave; ODQ, 4.93].

➡🕮 Pierce Egan (1772 – 1849), series of articles "Boxiana" (2nd series published in 1829): The tender sex feeling the good old notion that '**none but the brave deserve the fair**', were sadly out of temper. (II.354) [SS, brave; ODQ, 4.93].

Anthony Trollope (1815 – 1882), novel "Phineas Redux" (1873): All the proverbs were on his side. '**None but the brave deserve the fair**,' said his cousin. (II.xiii) [SS, brave; ODQ, 4.93].

♦ **Nothing is as good as it seems beforehand** [RW, prov. 516]

⇔🕮 No information.

⬆🕮 Mary Ann or Marian Evans (pseud. George Eliot) (1819 – 1880), novel "Silas Marner: The Weaver of Raveloe" (1861): **Nothing is as good as it seems beforehand**. (18)

⬇🕮 No information.

➡🕮 No information.

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Nothing is so certain as the unexpected** [RW, prov. 518]

⬄🕮 Nothing is certain but the unforeseen (XIX c.); There is nothing certain to happen but the unforeseen (XX c.).

⬆🕮 No information.

⬇🕮 No information.

**Текстовые источники последующих фиксаций (до второй половины XX века):** James Anthony Froude (1818 – 1894), historical text "Oceana; or, England and Her Colonies" (1886): There is a proverb that '**nothing is certain but the unforeseen**,' and in fact few things turn out as we expect them. (vii) [SS, nothing].

Alexander Maclaren (1826 – 1910), "The Gospel according to St. Matthews" (1905): **There is nothing certain to happen**, says the proverb, **but the unforeseen**. Tomorrow ill have its cares. (I.322) [SS, nothing].

♦ **Nothing so bad but might have been worse** [RW, prov. 520]

⬄ There's naething sae gude on this side o time but it might hae been better (XIX c.); 🕮 Nothing so bad but it might be worse (XIX c.); Circumstances are never so bad that they cannot be worse (XX c.).

⬆🕮 No information.

⬇🕮 Sir Walter Scott (1771 – 1832), novel "Rob Roy" (1817): **There's naething sae gude on this side o time but it might hae been better**. (II.xiii) [SS, nothing].

➡🕮 Isabella Varley Banks (1821 – 1897), novel "The Manchester Man" (1876): Howerever, here is **nothing so bad but it might be worse**. (III.xiii) [SS, nothing].

Edward John Hardy (1849 – 1920), handbook to marriage "How to be Happy Though Married" (1885): Let us resolve to look at the bright side of things. '**Nothing so bad but it might have been worse**'. (XXI) [SS, nothing].

"The Times" (dated October 3, 1908): Farmers will regard the meteorological changes as illustrating the ancient axiom to the effect that **circumstances are never so bad that they cannot be worse**. (5) [SS, nothing].

♦ **An old poacher makes the best keeper** [RW, prov. 525]

⬄ Al his olde craft, Kan kepe a forest best of any man (XIV c.); 🕮 The greatest dear-stealers, make the best Parke-keepers (XVII c.); An old poacher makes the best gamekeeper (XIX c.).

⬆🕮 No information.

⬇🕮 Geoffrey Chaucer (circa 1343 – 1400), "The Canterbury Tales: The Physician's Tale" (ccirca 1390): A theef of venysoun, that hath forlaft His like-

Электронный архив библиотеки МГУ имени А.А. Кулешова

rousnesse [depravity] and **al his olde craft, Kan kepe a forest best of any man**. (l.83) [SS, poacher].

➡🕮 Thomas Fuller (1608 –1661), historical book "The Church History of Britain" (1695): Alwayes set a – catch a –; and **the greatest dear-stealers, make the best Parke-keepers**. (IX.iii) [SS, poacher].

John Richard Jefferies (1848 – 1887), series of essays "The Gamekeeper at Home" (1878): There is a saying that **an old poacher makes the best game-keeper**, on the principle of setting a thief to catch a thief. (IX) [SS, poacher].

♦ **Once bitten, twice shy** [RW, prov. 526]

⬄🕮 Bit once, he was not going to give a second chance (XIX c.).

⬆🕮 No information.

⬇🕮 Robert Smith Surtees (1805 – 1864), novel "Mr. Sponge's Sporting Tour" (1853): Jawleyford had been **bit once**, and **he was not going to give** Mr. Sponge **a second chance**. (xxxvii) [SS, once].

➡🕮 G. F. Northall (XIX – XX c.), proverbial collection "Folk-Phrases of Four Counties" (1894): **Once bitten, twice shy**. (20) [SS, once].

Joseph Conrad (1857 – 1924), novel "The Rescue, A Romance of the Shallows" (1920): **Once bit twice shy**. He had no mind to be kidnapped. (III.ix) [SS, once].

♦ **One touch of nature makes the whole world kin** [RW, prov. 541]

⬄🕮 Makes the Whole World Kin (XIX c.).

⬆🕮 William Shakespeare (1564 – 1616), tragedy "Troilus and Cressida" (1602): .**One touch of nature makes the whole world kin**, That all with one consent praise new-born gawds. (III.iii. l.171) [RW, prov. 541].

⬇🕮 No information.

➡🕮 William Sydney Porter (pseud. O. Henry) (1862 – 1910), short story "Makes the Whole World Kin" (published in 1911): the title of the short story.

♦ **Possession is nine points of the law** [RW, prov. 558]

⬄ Possession of the Crowne, And thats the surest poynt of all the Law (XVI c.); 🕮 Possession is nine points in the Law (XVII c.); Possession is eleven Points of the Law (XVIII c.); Possession was considerably more than eleven points of the Law (XIX c.).

⬆🕮 No information.

⬇🕮 The authorship is attributed to William Shakespeare (1564 – 1616), play "The Raigne of King Edward the Third or Edward III" (1596): Tis you are

Электронный архив библиотеки МГУ имени А.А. Кулешова

in **possession of the Crowne, And thats the surest poynt of all the Law**. (III E3) [SS, possession].

➡📖 Thomas Draxe (died in 1618), proverbial collection "Bibliotheca scholastica instructissima. Or A Treasurie of Ancient Adages" (1616): **Possession is nine points in the Law**. (163) [SS, possession].

John Ireton (1615 – 1690), political satire "Oration at the choosing of the new lord mayor" (1659): This Rascally-devill… denys to pay a farthing of rent. Tis true, **possession is nine points of the Law**, Yet give Gentlemen, right's right. (5) [SS, possession].

O. Dyke (XVIII c.), work "English Proverbs, with Moral Reflections" (1709): **Possession is** a mighty Matter indeed; and we commonly say, 'tis **eleven Points of the Law**. It goes a great Way to the giving of Security, but not any Right. (213) [SS, possession].

Thomas Love Peacock (1785 – 1866), novel "Maid Marian" (published 1822): In those days **possession was considerably more than eleven points of the Law.** The baron was therefore convinced that the earl's outlawry was infallible. (V) [SS, possession].

John Galsworthy (1867 – 1933), novel "In Chancery" (in "The Forsyte Saga", 1920): We're the backbone of the country. They [Leftists] won't upset us easily. **Possession's nine points of the Law**. (II.xiv) [SS, possession].

♦ **Practice makes perfect** [RW, prov. 562]

⬄ Practise made parfect (XVI c.); 📖 Forsooth as vse makes perfectness (XVI c.).

⬆📖 No information.

⬇📖 Thomas Wilson (1524 – 1581), rhetoric handbook "Art of Rhetoric or The Arte of Rhetorique" (1553): Eloquence was vsed, and through **practise made parfect**. (3) [SS, practice].

➡📖 Henry Porter (died in 1599), play "Two Angry Women of Abington" (1599): **Forsooth as vse makes perfectnes**, so seldome seene is soone forgotten. (I.913) [SS, practice].

John Adams (1735 – 1826), "Diary and Autobiography of John Adams" (1761): **Practice makes perfect**. (I.192) [SS, practice].

Charles Reade (1814 – 1884), novel "Hard Cash" (1863): He lighted seven fires, skillfully on the whole, for **practice makes perfect**. (III.iv) [SS, practice].

♦ **Procrastination is the thief of time** [RW, prov. 567]

⬄📖 Procrastination is the king of it (XX c.).

⬆📖 No information.

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬇🕮 Edward Young (1681 – 1765), poem “The Complaint: or, Night-Thoughts on Life, Death, and Immortality, or Night-Thoughts, Night 1” (1742 – 1745): **Procrastination is the Thief of Time**; Year after year it steals, till all are fled. (I.18) [SS, procrastination; RW, prov. 567; ODQ, 13.6].

➡🕮 Charles John Huffam Dickens (1812 – 1870), novel “David Copperfield” (1850): Never do tomorrow what you can do today. **Procrastination is the thief of time**. (XII) [SS, procrastination; ODQ, 13.6].

Frederic Ogden Nash (1902 – 1971), verse “The Primrose Path” (1935): Far from being the thief of Time, **procrastination is the king of it**. (100) [SS, procrastination].

♦ **The proper study of mankind is man** [RW, prov. 570]

⬄🕮 The proper study of mankind is books (XX c.).

⬆🕮 Alexander Pope (1688 – 1744), poem “An Essay on Man” (1732): Know then thyself, presume not God to scan; **The proper study of Mankind is Man**. (II.l.1) [SS, know; RW, prov. 570; ODQ, 4.78]

⬇🕮 No information.

➡🕮 Aldous Leonard Huxley (1894 – 1963), novel “Crome Yellow” (1921): **The proper study of mankind is books**. (28) [ODQ, 8.146].

♦ **Providence is always on the side of the big battalions** [RW, prov. 573]

⬄ Fortune is always for the big battalions (XVII c.); 🕮 Heaven was ever found favourable to strong battalions (XIX c.); Providence was always on the side of dense battalions (XIX c.); Providence is always on the side of the big dividends (XX c.).

⬆🕮 No information.

⬇🕮 Marie de Rabutin-Chantal, marquise de Sévigné (1626 – 1696), letter (dated December 22, 1673): **fortune is always**, as poor Mr. de Turenne used to say, **for the big battalions** (Fr.: la **fortune est toujours**, comme disait le pauvre M. de Turenne, **pour les gros bataillons**). [SS, providence].

➡🕮 Alexander Graydon (1752 – 1818), chronicle of both his life and the time “Memoirs of a Life Chiefly Passed in Pennsylvania Within the Last Sixty Years” (1811, published in 1822): **Heaven was ever found favourable to strong battalions**. (V) [SS, providence].

Sir Archibald Allison (1792 – 1867), historical book “The multi-volume History of Europe during the French Revolution” (1833 – 1842, 1842): **Providence was always on the side of dense battalions**. (X.lxxviii) [SS, providence].

Электронный архив библиотеки МГУ имени А.А. Кулешова

Hector Hugh Munro (pseudo. Saki) (1870 – 1916), collection of short stories “Reginald” (1904): Someone has observed that **Providence is always on the side of the big dividends**. (63) [SS, providence].

Robert Alfred John Walling (1869 – 1949), work “The Doodled Asterick” (US Title: A Corpse by any Other Name”) (1943): Our statesmen… ought to have learned years ago that **Providence is always on the side of the big battalions**. (III) [SS, providence].

♦ **The remedy may be worse than the disease** [RW, prov. 582]

⇔ The remedy is worse than the disease (XVII c.); 🕮 The remedy worse than the disease (XVIII c.).

⬆🕮 No information.

⬇🕮 Francis Bacon, Baron Verulam and Viscount St Albans(1561 – 1626), “An Essay Of Seditions and Troubles” (1625): **The remedy is worse than the disease**. [ODQ, 2.2].

➡🕮 Matthew Prior (1664 – 1721), poem “**The Remedy Worse than the Disease**” (1714): the title of the poem. [ODQ, 4.99].

♦ **A rich man’s joke is always funny** [RW, prov. 585]

⇔🕮 No information.

⬆🕮 Thomas Edward Brown (1830 – 1897), couplet: Money is honey, my little sonny, And **a rich man’s joke is always funny**. [RW, prov. 585].

⬇🕮 No information.

➡🕮 No information.

♦ **A rose by any other name would smell as sweet** [RW, prov. 589]

⇔🕮 No information.

⬆🕮 No information.

⬇🕮 William Shakespeare (1564 – 1616), tragedy “Romeo and Juliet” (1600): What’s in a name? that which we call **a rose By any other name would smell as sweet**. (II.ii) [RW, prov. 589].

➡🕮 No information.

♦ **A straw will show which way the wind blows** [RW, prov. 621]

⇔ Take a straw and throw it up into the Air, you shall see by that which way the Wind is (XVII c.); 🕮 Straws served to show which way the wind blows (XVIII c.); Straws tell which way the wind blows (XX c.).

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬆📖 No information.

⬇📖 John Selden (1584 – 1654), species of memoir “Table Talk: Being the Discourses of John Selden, Esq... Relating Especially to Religion and State” (1654, published in 1689): **Take a straw and throw it up into the Air, you shall see by that which way the Wind is**… More solid things do not shew the Complexion of the times so well, as Ballads and Libels. (31) [SS, straw].

➡📖 William Cobbett (pseud. Peter Porcupine) (1763 – 1835), collection of works in 12 volumes “Porcupine’s Works” (1799, published in 1801): ‘**Straws**’ (to make use of Callender’s old hackneyed proverb)… ‘**served to show which way the wind blows**’. (X. 161) [SS, straw].

Andy Adams (1859 – 1935), novel “The Ranch on the Beaver” (1927): As **straws tell which way the wind blows**… this day’s work gives us a clean line on these company cattle. (VII) [SS, straw].

♦ **Stretch your legs according to your coverlet** [RW, prov. 623]

⇔ Wo that stretchet fortherre than his wytel [blanket] wyle reche, in the straue [straw] his fet he mot streche (XIII c.); 📖 A man stretche out his legges accordynge to the length of his coverlet (XVI c.); Everyone stretcheth his legges according to his coverlet (XVII c.); Everyone stretches his legs according to the length of his coverlet (XIX c.).

⬆📖 No information.

⬇📖 Walter of Henley (XIII c.), text about agricultural management “Le Dite de Hosebondrie” (1280, published in 1890): **Wo that stretchet fortherre than his wytel [blanket] wyle reche, in the straue [straw] his fet he mot streche**. (4) [SS, stretches].

➡📖 George Herbert (1593 – 1633), proverbial collection “Outlandish Proverbs” (1640): **Everyone stretcheth his legges according to his coverlet**. (147) [SS, stretches].

Henry Seton Merriman (1862 – 1903), novel “In Kedar’s Tents” (1897): ‘The English… travel for pleasure.’… ‘**Everyone stretches his legs according to the length of his coverlet**,’ he said. (IV) [SS, stretches].

⇨📖 Thomas Wilson (1524 – 1581), treatise “The market or fayre of Usurers” (before 1550, translated by William Harris (XV – XVI c.) in 1550): Then must many **a man**… **stretche out his legges accordynge to the length of his coverlet**. (D5.v) [SS, stretches].

♦ **Sweet are the uses of adversity** [RW, prov. 629]

⇔📖 No information.

⬆📖 No information.



Электронный архив библиотеки МГУ имени А.А. Кулешова

⬇📖 William Shakespeare (1564 – 1616), comedy “As You Like It” (1599/1600): **Sweet are the uses of adversity**, Which, like the toad, ugly and venomous. (II.i.1.12) [ODQ, 7.66.3].

➡📖 No information.

♦ **Take care of the pence and the pounds will take care of themselves** [RW, prov. 631]

⬄📖 No information.

⬆📖 William Lowndes (1652 – 1724), oral statement: **Take care of the pence, and the pounds will take care of themselves**. [ODQ, 12.135].

⬆📖 Philip Dormer Stanhope, 4th Earl of Chesterfield (1694 – 1773), letter (dated February 5, 1750, published in the collection of instructive letters on such subjects as geography, history, and classical literature “Letters to His Son on the Art of Becoming a Man of the World and a Gentleman”, 1774): Old Mr. Lowndes, the famous Secretary of the Treasury … used to say… **Take care of the pence, and the pounds will take care of themselves**. [SS, pence; ODQ, 12.135].

➡📖 George Bernard Shaw (1856 – 1950), play “Pygmalion” (1912): **Take care of the pence and the pounds will take care of themselves** is as true of personal habits as of money. (II.132) [SS, pence].

♦ **A tale never loses in the telling** [RW, prov. 640]

⬄ A good tale Cannot to[o] often be Tolde (XVI c.); 📖 Tales lose nothing by the cariadge (XVII c.); A story never loses in the telling in the mouth of an Egyptian (XX c.).

⬆📖 No information.

⬆📖 The motto of “Schoolhouse of Women” (1541): What soeuer commeth to memorye Shall not be loste, for the telling. (A4.V) [SS, tale].

➡📖 “Stationers’ Register” (1581, published in 1875): **A good tale Cannot to[o] often be Tolde**. (II.388.) [SS, tale].

S. Harward (XVII c.), “Manuscipt” (Trinity College, Cambridge, 1609): **Tales lose nothing by the cariadge**. (121) [SS, tale].

James Kelly (XVIII c.), “The Collection of Scottish Proverbs” (1721): **A Tale never loses in the telling**. Fame or Report… commonly receives an Addition as it goes from hand to Hand. (44) [SS, tale].

“The Spectator” (dated November 16, 1907): **A story never loses in the telling in the mouth of an Egyptian**. (773) [SS, tale].



Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **There are as good fish in the sea as ever came out of it** [RW, prov. 644]

⇔ In the mayne sea theres good stoare of fishe (XVI c.); 🕮 There never was a fish taken out of the sea, but left another as good behind (XIX c.).

⬆🕮 No information.

⬇🕮 Gabriel Harvey (circa 1545 – 1630), collection of letters "The Letter-Book of Gabriel Harvey" (1573 – 1580): **In the mayne sea theres good stoare of fishe,** And in delicate gardens… Theres alwayes greate varietye of desirable flowers. (126) [SS, fish].

➡🕮 Thomas Love Peacock (1785 – 1866), novel "Headlong Hall" (1816): **There never was a fish taken out of the sea, but left another as good behind**. (XIV) [SS, fish].

Sir Walter Scott, 1st Baronet (1771 – 1832), novel "The Fortunes of Nigel" (1822): Ye need not sigh sae deeply… **There are as gude fish in the sea as ever came out of it**. (III.x) [SS, fish].

William Somerset Maugham (1874 – 1965), novel "The Razor's Edge" (1944): I'm a philosopher and I know **there are as good fish in the sea as ever came out**. I don't blame her. You're young. I've been young too. (III) [SS, fish].

♦ **There are more ways of killing a cat than by choking it with cream** [RW, prov. 645]

⇔ There's more ways to kill a cat than one (XIX c.); 🕮 More ways of killing a cat than choking her with cream (XIX c.).

⬆🕮 No information.

⬇🕮 John Smith (1781 – 1854), letter (in "John Smith's Letters", 1839): **There's more ways to kill a cat than one**. (91) [SS, ways].

➡🕮 Charles Kingsley (1819 – 1875), historical novel "Westward Ho!" (1855): Hold on yet awhile. **More ways of killing a cat than choking her with cream**. (II. Xii) [SS, ways].

Dame Cicely Isabel Fairfield (pseud. Rebecca West) (1892 – 1983), travel literature "Black Lamb and Grey Falcon: A Journey Through Yugoslavia" (1941): Now I see the truth of the old saying that **there are more ways of killing a cat than choking it with cream.** In Bosnia the Slavs did choke the Turk with cream, they glutted him with their wholesale conversions… But here cream just did not come into the question. (I.506) [SS, ways].

♦ **There is a tide in the affairs of men** [RW, prov. 651]

⇔🕮 There is a tide in the affairs of women (XIX c.).

⬍🕮 No information.

Электронный архив библиотеки МГУ имени А.А.Кулешова

⬇🕮 William Shakespeare (1564 – 1616), tragedy 'Julius Caesar' (1599): **There is a tide in the affairs of men**. Which, taken at the flood, leads on to fortune. (IV.iii.1.215) [ODQ, 7.66.15].

➡🕮 George Gordon Byron, Sixth Baron Byron (1788 – 1824), poem 'Don Juan' (1819 – 1824): **There is a tide in the affairs of women**, Which, taken at the flood, leads – God knows where. (VI.ii) [ODQ, 2.273].

♦ **There's many a good tune played on an old fiddle** [RW, prov. 654]

⬄🕮 No information.

⬆🕮 No information.

⬇🕮 Samuel Butler (1835 – 1902), novel "The Way of All Flesh" (1902): Beyond a haricot vein in one of my legs I'm as young as ever I was. Old indeed! **There's many a good tune played on an old fiddle**. (LXI) [SS, good].

➡🕮 No information.

♦ **They also serve who only stand and wait** [RW, prov. 672]

⬄🕮 No information.

⬆🕮 No information.

⬇🕮 John Milton (1608 – 1674), sonnet "When I consider how my light is spent" (in "Poems of Mr. John Milton both English and Latin, compos'd at several times" 1673): **They also serve who only stand and wait**. (16) [RW, prov. 672; ODQ, 1.134].

➡🕮 No information.

♦ **A thing of beauty is a joy for ever** [RW, prov. 675]

⬄🕮 No information.

⬆🕮 No information.

⬇🕮 John Keats (1795 – 1821), poem "Endymion" (1818): **A thing of beauty is a joy for ever**: Its loveliness increases; it will never Pass into nothingness; but still will keep. (I.i.i) [RW, prov. 675; ODQ, 11.14].

➡🕮 No information.

♦ **Things are seldom what they seem** [RW, prov. 677]

⬄🕮 No information.

⬆🕮 No information.

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬇🕮 William Schwenck Gilbert (1836 – 1911), comic opera "H.M.S. Pinafore; or, The Lass That Loved a Sailor" (1878): **Things are seldom what they seem**, Skim milk masquerades as cream. (II) [ODQ, 7.44].

➡🕮 No information.

♦ **Those who live in glass houses should not throw stones** [RW, prov. 680]

⬄ Who that hath an hed of verre [glass], Fro cast of stones war hym in the were (XIV c.); 🕮 Whose house is of glasse, must not throw stones at another (XVII c.); Thee shouldst not throw Stones, who hast a Head of Glass thyself (XVIII c.); He who lives in a glass house should never begin throwing stones (XVIII c.).

⬆🕮 No information.

⬇🕮 Geoffrey Chaucer (circa 1343 – 1400), poem "Troilus and Criseyde" (1385): **Who that hath an hed of verre [glass], Fro cast of stones war hym in the werre**! (II.867) [SS, glass].

➡🕮 George Herbert (1593 – 1633), proverbial collection "Outlandish Proverbs" (1640): **Whose house is of glasse, must not throw stones at another**. (196) [SS, glass].

John Shebbeare (1709 – 1788), novel "The Marriage Act" (1754): **Thee shouldst not throw Stones, who hast a Head of Glass thyself**… Thee canst have no Title to Honesty who lendest the writings to deceive Neighbour Barter. (II.Lv) [SS, glass].

Thomas Paine (1737–1809), letter (dated October 22, 1778, published in "Pennsylvania Packet"): **He who lives in a glass house**, says a Spanish proverb, **should never begin throwing stones**. (I) [SS, glass].

Anthony Trollope (1815 – 1882), novel "Framley Parsonage" (1861): **Those who live in glass houses shouldn't throw stones**… Mr. Robarts's sermon will be too near akin to your lecture to allow of his laughing. (I.vi) [SS, glass].

Электронный архив библиотеки МГУ имени А.А. Кулешова

♦ **Time and tide wait for no man** [RW, prov. 685]

⬄ Ay fleeth the tyme; it nil no [will no] man abyde (XIV c.); 🕮 The Tyde abydeth no man (XVI c.); Tyde nor time tarrieth no man (XVI c.); Time and tide tary on no man (XVI c.); Time and tide waits for no one (XVIII c.).

⬆🕮 No information.

⬇🕮 Geoffrey Chaucer (circa 1343 – 1400), "The Canterbury Tales: The Clerk's Tale" (circa 1390): For thogh we slepe or wake, or rome, or ryde, **Ay fleeth the tyme; it nil no [will no] man abyde**. (L.118) [SS, time].

➡📖 Anonymous author (XVI c.), play “Everyman (or The Somonyng of Everyman)” (before 1520, published in 1961): **The Tyde abydeth no man**. (I. 143) [SS, time].

Robert Greene (1558 – 1592), pamphlet “Disputation between He Cony-catcher and She Cony-catcher” (1592): **Tyde nor time tarrieth no man**. (X.241) [SS, time].

John Clarke (XVII c.), proverbial collection “Paroemiologia Anglo-Latina” (1639): **Time and tide tary on no man**. (233) [SS, time].

The real name is unknown (pseud. Andrew Barton) (XVIII c.), ballad opera “The Disappointment or The Force of Credulity” (1762): Let’s step into the state-room, and turn in: **Time and tide waits for no one**. (II.i) [SS, time].

Sir Walter Scott, 1st Baronet (1771 – 1832), novel “The Fortunes of Nigel” (1822): Come, come, master, let us get afloat. **Time and tide wait for no man**. (III.i) [SS, time].

♦ **Tomorrow is another day** [RW, prov. 691]

⇔ Tomorrow is a new day (XVI c.); 📖 To-morrow’s another day (XX c.).

⬆📖 No information.

⬇📖 John Rastell (circa1475 – 1536), comedy “Calisto and Melebea” (1527): Well mother **tomorrow is a new day**. (C1.v) [SS, tomorrow].

➡📖 Sir Walter Scott, 1st Baronet (1771 – 1832), novel “Saint Ronan’s Well” (1842): We will say no more of it at present. **Tomorrow is a new day**. (III.vii) [SS, tomorrow].

Paul Eliot Green (1894 –1981), play “Field God” (1927): Go to it, you Mag and Lonie! **To-morrow’s another day**, and you’ll need all you can hold. (I.148) [SS, tomorrow].

Margaret Mitchell (1900 – 1949), novel “Gone with the Wind” (1936): After all, **tomorrow is another day**. [SS, tomorrow; ODQ, 1.139].

⇨📖 Michel Eyquem de Montaigle (1533 – 1592), essay “To-morrow is a new day” (before 1603, translated by John Florio (1553 – 1625) in 1603): A letter beeing delivered him at supper, he deferred the opening of it, pronouncing this by-word. **Tomorrow is a new day**. (II.iv) [SS, tomorrow].

♦ **Too much curiosity lost Paradise** [RW, prov. 696]

⇔📖 No information.

⬆📖 No information.

Электронный архив библиотеки МГУ имени А.А. Кулешова

⬇🕮 Aphra Behn (1640 – 1689), play “The Lucky Chance” (1686) (in “Works of Aphra Behn” volume III, 1915): You know **too much Curiosity lost Paradise**. [RW, prov. 696].

➡🕮 No information.

♦ **Truth is stranger than fiction** [RW, prov. 698]

⬄ Truth is always strange, Stranger than Fiction (XIX c.); 🕮 No information.

⬆🕮 No information.

⬇🕮 George Gordon Byron, Sixth Baron Byron (1788 – 1824), poem “Don Juan” (1823): **Truth is always strange, Stranger than Fiction**. (XIV.ci) [SS, truth; ODQ, 2.273].

➡🕮 Charles Reade (1814 – 1884), play “Hard Cash” (1863): Sampson was greatly struck with the revelation: he said **truth was stranger than fiction**. (II.xv) [SS, truth; ODQ, 2.273].

Gilbert Keith Chesterton (1874 – 1936), collection of stories “The Club of Queer Trades” (published in 1905): ‘Do you believe that **truth is stranger than fiction**?’ ‘Truth must of necessity be stranger than fiction,’ said Basil placidly. ‘For fiction is the creation of the human mind, and therefore congenial to it’. (133) [SS, truth; ODQ, 2.273].

♦ **The truth will out** [RW, prov. 699]

⬄ Trouthe wil out (XV c.); 🕮 Truth will come to light (XVI c.).

⬆🕮 No information.

⬇🕮 John Lydgate (circa 1370 – circa 1451), legend “The Life of St. Alban” (1439, published in 1974): **Trouthe wil out**. Ryghtwysnesse may nat ben hid. (203) [SS, truth].

➡🕮 William Shakespeare (1564 – 1616), play “The Merchant of Venice” (1596): **Truth will come to light**; murder cannot be hid long; a man’s son may, but in the end truth will out. (II.ii.73) [RW, prov. 699; SS, truth].

M. Edgeworth (XIX c.), letter (dated January 17, 1822, published in 1971): Whether about novel or a murder **the truth will out**. (324) [SS, truth].

♦ **Two of a trade can never agree** [RW, prov. 704]

⬄ Two of one trade never loue (XVII c.); 🕮 Two of a Trade can seldome agree (XVII c.); Two of a trade can ne’er agree (XVIII c.); Two of a trade, lass, never agree (XIX c.).



Электронный архив библиотеки МГУ имени А.А. Кулешова

⬆🕮 No information.

⬥🕮 Thomas Dekker (circa 1572 – 1632), comedy “The Honest Whore (Part II)” (1630): It is a common rule, and ‘tis most true, **Two of one trade never loue**. (II.154) [SS, two].

➡🕮 Edward Ravenscroft (circa 1654–1707), comedy “The Careless Lovers” (1673): **Two of a Trade can seldome agree**. (A2.v) [SS, two].

John Gay (1685 – 1732), “Fables” or “Fifty-one Fables in Verse” or “Fables of John Gay”)” (1727): In every age and clime we see, **Two of a trade can ne’er agree**. (I.xxi) [SS, two].

George Meredith (1828 – 1909), poem “Juggling Jerry” (1887, published in “Poems of George Meredith”, 1978): **Two of a trade, lass, never agree**! Parson and Doctor! – don’t they love rarely, Fighting the devil in other men’s fields! (I.148) [SS, two].

Hector Hugh (pseud. Saki Munro) (1870 – 1916), collection of short stories “Beasts and Super-Beasts” (1914): The snorts and snarls went far to support the truth of the old saying that **two of a trade never agree**. (96) [SS, two].

♦ **Uneasy lies the head that wears a crown** [RW, prov. 706]

⇔🕮 No information.

⬥🕮 William Shakespeare (1564 – 1616), play “Henry IV, Part II” (1597): **Uneasy lies the head that wears a crown**. (III.1.l.30) [RW, prov. 706; ODQ, 7.66.9].

⬇🕮 No information.

➡🕮 No information.

♦ **A watched pot never boils** [RW, prov. 716]

⇔🕮 No information.

⬆🕮 No information.

⬇🕮 Elizabeth Cleghorn Gaskell (1810 – 1865), novel “Mary Barton” (1848): What’s the use of watching? **A watched pot never boils**. (II.xiv.184) [SS, watched].

➡🕮 Mary Elizabeth Braddon (1835 – 1915), novel “The Cloven Foot” (1880): Don’t you know that vulgar old proverb that says that ‘**a watched pot never boils**’? (XXXVIII) [SS, watched].

Clare Boothe Luce (1903 – 1987), travel literature “Europe in Spring” (1940): ‘He [sc. Mussolini] is waiting to see how the next battle turns out,’ they said… ‘**A watched pot never boils**,’ they saidonly this one finally did. (X) [SS, watched].

Электронный архив библиотеки МГУ имени А. А. Кулешова

♦ **The way to a man's heart is through his stomach** [RW, prov. 718]

⬄ The shortest road to men's hearts is down their throats (XIX c.); 🕮 The way to many an honest heart lies through the belly (XIX c.); The way to an Englishman's heart is through his stomach (XIX c.).

⬆🕮 No information.

⬇🕮 John Adams (1735 – 1826), letter (dated April 15, 1814, published in "Works", 1851): **The shortest road to men's hearts is down their throats**. (VI.505) [SS, way].

➡🕮 Richard Ford (1796 – 1858), travel literature "Hand-Book for Travellers in Spain" (1845): **The way to many an honest heart lies through the belly**. (I.i.) [SS, way].

Dinah Maria (1826 – 1887), novel "John Halifax, Gentleman" (1857): Christmas dinners will be much in request.' 'There's a saying that **the way to an Englishman's heart is through his stomach**. (XXX) [SS, way].

♦ **What can you expect from a hog but a grunt?** [RW, prov. 724]

⬄ If we petition a Hog, what can we expect but a grunt (XVIII c.); 🕮 What can be expected of a sow but a grumph? (XIX c.); What can you expect from a pig but a grunt? (XX c.).

⬆🕮 No information.

⬇🕮 The anonymous author (ascribed to William Winstanley (circa1628 – 1698), "Poor Robin's Almanack" (circa XVII c.): **If we petition a Hog, what can we expect but a grunt**. (C6) [SS, expect].

➡🕮 "The Scott Journal" (dated April 10, 1872, published in 1941): They refuse a draught of £20, because, in mistake, it was £8 overdrawn. But **what can be expected of a sow but a grumph?** (41) [SS, expect].

Patrick Weston Joyce (1827 – 1914), textbook "English as We speak it in Ireland" (1910): Of a coarse, ill-mannered man, who uses unmannerly language: '**What could you expect from a pig but a grunt**'. (X) [SS, expect].

♦ **What can't be cured must be endured** [RW, prov. 725]

⬄ For thyng that may nat be eschiwed But of force mot be sywed [followed] (XV c.); 🕮 That cannot be cured mought nedes be endured (XVI c.); What can't be cur'd must be endur'd (XVIII c.); What can't be cured, must be endured (XIX c.).

⬆🕮 No information.

⬇🕮 John Lydgate (circa 1370 – circa 1451), poem "Reason and Sensuality" (in the volumes of "The Early English Text Society", 1408): **For thyng that may nat be eschiwed But of force mot be sywed [followed]**. (l.4757) [SS, cured].

Электронный архив библиотеки МГУ имени А.А. Кулешова

➡📖 Edmund Spenser (1552 / 1553 – 1599), collection of poems “The Shepheardes Calender” (1579): And cleanly couer, **that cannot be cured**. Such il, as is forced, **mought nedes be endured**. (88) [SS, cured].

Charles Churchill (1732 – 1764), poem “The Prophecy of Famine: A Scots Pastoral” (1763): Patience is sorrow’s salve; **what can’t be cur’d**, so Donald right areeds [counsels], **must be endur’d**. (18) [SS, cured].

Charles Kingsley (1819 – 1875), story “Madam How and Lady Why” (1870): That stupid resignation which some folks preach is merely saying – **what can’t be cured, must be endured**. (I) [SS, cured].

Winifred Holtby (1898 – 1935), novel “South Riding” (1936): We all have our bad turns. **What can’t be cured must be endured**, you know. (VI.i) [SS, cured].

♦ **What’s yours is mine, and what’s mine is my own** [RW, prov. 733]

⬄📖 No information.

⬆📖 No information.

⬇📖 William Shakespeare (1564 – 1616), comedy “Measure for Measure” (1603 – 1604): **What’s yours is mine, and what’s mine is my own**. (V.i) [RW, prov. 733].

➡📖 No information.

♦ **What will Mrs Grundy say?** [RW, prov. 740**]**

⬄📖 No information.

⬆📖 Thomas Morton (1764 – 1838), play “Speed the Plough” (1798): Always ding dinging Dame Grundy into my ears – **What will Mrs. Grundy say?** What will Mrs. Grundy think? (I.i) [RW, prov. 740].

⬇📖 No information.

➡📖 No information.

♦ **When Greek meets Greek, then comes the tug of war** [RW, prov. 744**]**

⬄ When Greeks joyn’d Greeks, then was the tug of War (XVII c.); 📖 When Greek meets Greek then comes the tug of bores (XX c.).

⬆📖 Nathaniel Lee (1663 – 1692), play “The Rival Queens” (1677): **When Greeks joyn’d Greeks, then was the tug of War**. (IV.48) [RW, prov. 744; SS, greek].

⬇📖 No information.

➡📖 Washington Irving (1783 – 1859), collection of works “Journals and Notebooks” (1804, published in 1969): Two upright Postillions were disputing who was the greatest rogue. ‘**When Greek meets Greek then comes the tug of war**’. (I.69) [SS, greek].

Электронный архив библиотеки МГУ имени А.А. Кулешова

Aldous Leonard Huxley (1894 – 1963), collection of short fiction “Two or Three Graces” (1926): **When Greek meets Greek then comes**, in this case, an exchange of anecdotes about the deposed sovereigns of eastern Europe – in a word, **the tug of bores**. (175) [SS, greek].

♦ **Where ignorance is bliss, ‘tis folly to be wise** [RW, prov. 754]

⇔🕮 Where ignorance is bliss ‘twere folly to be wise (XIX c.).

⬆🕮 Thomas Gray (1716 – 1771), poem “Ode on a Distant Prospect of Eton College” (1742, published in “Poems”, 1966): Thought would destroy their paradise. No more; **where ignorance is bliss, ‘Tis folly to be wise**. (10) [RW, prov. 754; SS, ignorance].

⬇🕮 No information.

➡🕮 Robert Smith Surtees (1803 – 1864), novel “Mr. Facey Romford’s Hounds” (1856): Of course Facey knew nothing about Lucy, and, upon the principle that **where ignorance is bliss ‘twere folly to be wise**, Soapey was not extra-inquisitive about her. (LXXI) [SS, ignorance].

Seán O’Casey (1880 – 1964), play “Juno and the Paycock” (1925): ‘You ought to be ashamed o’ yourself not to know the History o’ your country.’ ‘**Where ignorance’s bliss ‘tis folly to be wise**’. (II.49) [SS, ignorance].

♦ **You cannot put old heads on young shoulders** [RW, prov. 787]

⇔ It is not good grafting of an olde head vppon young shoulders (XVI c.); 🕮 We can’t put old heads on young shoulders (XVIII c.).

⬆🕮 No information.

⬇🕮 Henry Smith (circa 1560 – 1591?), sermon “Preparative to Marriage” (1591): **It is not good grafting of an olde head vppon young shoulders**, for they will neuer beare it willingly but grudgingly. (14) [SS, old].

➡🕮 Elizabeth Sandwith Drinker (1734 – 1807), “The journal of Philadelphia Quaker” (dated December 31, 1794): Tis not the way I could wish my children to conclude the year – in parties – but **we can’t put old heads on young shoulders**. (256) [SS, old].

“The Sport” (dated March 30 – April 5, 1951): I no longer believe in the old proverb that **you cannot put an old head on young shoulders**. (11) [SS, old].

♦ **You cannot run with the hare and hunt with the hounds** [RW, prov. 788]

⇔ He holdeth bothe with hounde and hare (XV c.); 🕮 To holde with the hare, and run with the hounde (XVI c.); I can hold with the Hare, and run with the Hound (XVII c.); To run with the hare and hunt with the hounds (XIX c.).

Электронный архив библиотеки МГУ имени А.А. Кулешова

⯁🕮 No information.

⯁🕮 John Lydgate (1370 – 1449), collection of poems “Minor Poems” (1449): **He holdeth bothe with hounde and hare**. (821) [SS, run].

➡🕮 John Heywood (circa 1497 – circa 1580), proverbial collection “A Dialogue of proverbs” (1546): There is no mo [more] suche tytifils [scoundrels] in Englands grounde, **To holde with the hare, and run with the hounde**. (I.x.C3) [SS, run].

The anonymous author, “A Trimmer’s confession of faith, or, The true principles of a Jack of both-sides tuneof which nobody can deny” (1694): **I can hold with the Hare, and run with the Hound**: Which no Body can deny. (I) [SS, run].

Martin Andrew Sharp Hume (1843 – 1910), historical studies “The Courtships of Queen Elizabeth; a History of the Various Negotiations for her Marriage”‘ (1896): Leicester, as usual, tried **to run with the hare and hunt with the hounds**, to retain French bribes and yet to stand in the way of French objects. (XII) [SS, run].

♦ **The young will sow their wild oats** [RW, prov. 798**]**

⇔ Youth ne’er aspires to virtues perfect grown Till his wild oats be sown (XVI c.); 🕮 No information.

⯁🕮 Thomas Nashe (1567 – 1601), couplet: **Youth ne’er aspires to virtues perfect grown Till his wild oats be sown**. [RW, prov. 798]

⬇🕮 No information.

➡🕮 No information.

♦ **Youth will be served** [RW, prov. 799**]**

⇔🕮 No information.

⯁🕮 No information.

⯁🕮 George Henry Borrow (1803 – 1881), semi-autobiographical novel “Lavengro: The Scholar, the Gypsy, the Priest” (1851): **Youth will be served**, every dog has his day, and mine has been a fine one. (92) [ODQ, 2.158].

➡🕮 No information.

Электронный архив библиотеки МГУ имени А.А. Кулешова

# PROVERBIAL INDEX

A coward verely neuer obteyned the loue of a faire lady (XVI c.) *See* Faint heart ne'er won fair lady

**A creaking gate bangs long**

A creaking gate goes the longest upon its hinges (XVIII c.) *See* A creaking gate bangs long

A dead man is to tel a tale (XVI c.) *See* Dead men tell no tales

**A fool and his money are soon parted**

A fool and his money were soon parted (XVIII c.) *See* A fool and his money are soon parted

A foole and his money be soone at debate (XVI c.) *See* A fool and his money are soon parted

A foole and his money is soone parted (XVI c.) *See* A fool and his money are soon parted

A golden key could open any door (XX c.) *See* A golden key opens every door

**A golden key opens every door**

A good fence helpeth to keepe peace between neighbours (XVII c.) *See* Good fences make good neighbours

A good tale Cannot to[o] often be Tolde (XVI c.) *See* A tale never loses in the telling

A maid should be seen, and not heard (XVI c.) *See* Children should be seen and not heard

**A man is as old as he feels, and a woman as old as she looks**

A man stretche out his legges accordynge to the length of his coverlet (XVI c.) *See* Stretch your legs according to your coverlet

A mayde schuld be seen, but not herd (XIV c.) *See* Children should be seen and not heard

A nod is as good as a wink (XVIII c.) *See* A nod is as good as a wink to a blind horse

**A nod is as good as a wink to a blind horse**

A pretty woman should rather be seen than heard (XVIII c.) *See* Children should be seen and not heard

**A rich man's joke is always funny**

**A rose by any other name would smell as sweet**

Электронный архив библиотеки МГУ имени А.А. Кулешова

A sable cloud Turn forth her silver lining on the night (XVII c.) *See* Every cloud has a silver lining

A story never loses in the telling in the mouth of an Egyptian (XX c.) *See* A tale never loses in the telling

**A straw will show which way the wind blows**

**A tale never loses in the telling**

**A thing of beauty is a joy for ever**

**A watched pot never boils**

A woman is as old as she looks (XIX c.) *See* A man is as old as he feels, and a woman as old as she looks

Accidents will happen (XVIII c.) *See* Accidents will happen in the best–regulated families

Accidents will happen in the best regulated families (XX c.) *See* Accidents will happen in the best–regulated families

**Accidents will happen in the best–regulated families**

Accidents will occur in the best regulated families (XIX c.) *See* Accidents will happen in the best–regulated families

Actions are more precious than words (XVII c.) *See* Actions speak louder than words

*Actions are more significant than words (XVII c.) See* Actions speak louder than words

**Actions speak louder than words**

After a storme commeth a calme (XVI c.) *See* After a storm comes a calm

After sharpe shoures moste shene [bright] is the sonne (XIV c.) *See* After a storm comes a calm

**After a storm comes a calm**

Akorn an hie or tall oke (XVI c.) *See* Great oaks from little acorns grow

Al his olde craft, Kan kepe a forest best of any man (XIV c.) *See* An old poacher makes the best keeper

**All's fair in love and war**

Amends may neuer come too late (XVI c.) *See* It is never too late to mend

An old poacher makes the best gamekeeper (XIX c.) *See* An old poacher makes the best keeper

**An old poacher makes the best keeper**

Anie man to cutte me (like a Diamond) with mine own dust (XVI c.) *See* Diamond cut diamond

Anye impietie may lawfully be committed in loue, which is lawless (XVI c.) *See* All's fair in love and war

As an ook comth of a litel spir [shoot], So thorugh this letter Encressen gan desir (XIV c.) *See* Great oaks from little acorns grow

Электронный архив библиотеки МГУ имени А. А. Кулешова

As devils, to serve their purpose, Scripture quote (XVIII c.) *See* The devil can cite Scripture for his purpose

As God made hands before knives, So God send a good lot to the cutler's wives (XVI c.) *See* Fingers were made before forks

Ay fleeth the tyme; it nil no [will no] man abyde (XIV c.) *See* Time and tide wait for no man

Beautie Is but skinne-deep (XVII c.) *See* Beauty is but skin deep

Beauty is but a mere skin-deep (XVIII c.) *See* Beauty is but skin deep

**Beauty is but skin deep**

Beauty is only skin-deep (XX c.) *See* Beauty is but skin deep

Beauty was only skin deep (XIX c.) *See* Beauty is but skin deep

Better be safe than sorry (XX c.) *See* Better be sure than sorry

**Better be sure than sorry**

**Birds in their little nests agree**

Bit once, he was not going to give a second chance (XIX c.) *See* Once bitten, twice shy

**Boys will be boys**

**Brevity Is the soul of wit**

Care kill'd a cat (XVI c.) *See* Care killed a cat

**Care killed a cat**

Care 'll kill a cat (XVI – XVIII c.) *See* Care killed a cat

Children in company should be seen and not heard (XIX c.) *See* Children should be seen and not heard

**Children should be seen and not heard**

Circumstances are never so bad that they cannot be worse (XX c.) *See* Nothing so bad but might have been worse

Cleanliness is indeed next to godliness (XVIII c.) *See* Cleanliness is next to godliness

**Cleanliness is next to godliness**

Cleanness of body was ever deemed to proceed from a due reverence to God (XVII c.) *See* Cleanliness is next to godliness

**Coming events cast their shadows before**

**Conscience does make cowards of us all**

Conscience makes a man a coward (XVI c., XX c.) *See* Conscience does make cowards of us all

Conscience makes cowboys of us all (XX c.) *See* Conscience does make cowards of us all

Consciences make Men Cowards (XVII c.) *See* Conscience does make cowards of us all

**Cowards die many times before their deaths**

Электронный архив библиотеки МГУ имени А.А. Кулешова

Creaking doors hang the longest (XIX c.) *See* A creaking gate bangs long

Curses are like young chicken; they always come home to roost (XIX c.) *See* Curses, like chickens, come home to roost

**Curses, like chickens, come home to roost**

Curses, like rookses, flies home to nest in bosomses and barnses (XX c.) *See* Curses, like chickens, come home to roost

Cursynge wrongfully retorneth agayn to hym that curseth (XIV c.) *See* Curses, like chickens, come home to roost

**Dead men tell no tales**

Deeds speak louder than words (XX c.) *See* Actions speak louder than words

**Diamond cut diamond**

Dolly hesitated (XIX c.) *See* He who hesitates is lost

Don't rush in where angels fear to tread (XX c.) *See* Fools rush in where angels fear to tread

Eave-drappers don't hear no good er deyse'f (XIX c.) *See* Eavesdroppers never hear any good of themselves

Eave-drappers don't hear no good er deyse'f (XIX c.) *See* Listeners bear no good of themselves

**Eavesdroppers never hear any good of themselves**

Ech man for hymself, ther is noon oother (XIV c.) *See* Every man for himself, and the devil take the hindmost

**Every cloud has a silver lining**

Every door is barr'd with gold, and opens but to golden keys (XIX c.) *See* A golden key opens every door

Every man for himself (XVII c., XVIII c.) *See* Every man for himself, and the devil take the hindmost

**Every man for himself, and the devil take the hindmost**

Every man for hym self (XV c.) *See* Every man for himself, and the devil take the hindmost

Everyone stretches his legs according to the length of his coverlet (XIX c.) *See* Stretch your legs according to your coverlet

Everyone stretcheth his legges according to his coverlet (XVII c.) *See* Stretch your legs according to your coverlet

Faint hart neither winneth Castell nor Lady (XVI c.) *See* Faint heart ne'er won fair lady

Faint heart (XIX c.) *See* Faint heart ne'er won fair lady

**Faint heart ne'er won fair lady**

Faint heart neuer wonne faire Lady (XVII c.) *See* Faint heart ne'er won fair lady

Электронный архив библиотеки МГУ имени А.А. Кулешова

**Fingers were made before forks**

First impressions are lasting (XX c.) *See* First impressions are most lasting

**First impressions are most lasting**

First impressions often go a long way, and last a long time (XIX c.) *See* First impressions are most lasting

**Fools rush in where angels fear to tread**

For curses are like arrowes shot upright (XVI c.) *See* Curses, like chickens, come home to roost

For thyng that may nat be eschiwed But of force mot be sywed [followed] (XV c.) *See* What can't be cured must be endured

Forsooth as vse makes perfectness (XVI c.) *See* Practice makes perfect

Fortune is always for the big battalions (XVII c.) *See* Providence is always on the side of the big battalions

**Gather ye rosebuds while ye may**

Girls will be girls (XIX c.) *See* Boys will be boys

Giue the diuell his due (XVI c.) *See* Give the devil his due

Giue them their due (XVI c.) *See* Give the devil his due

**Give and take**

Give and Take is fair in all nations (XVIII c.) *See* Give and take

Give and take is fair play (XIX c.) *See* Give and take

Give and take was fair play (XIX c.) *See* Give and take

**Give the devil his due**

Gold be a key for euery locke (XVI c.) *See* A golden key opens every door

Good days A crosse before a Crowne (XVII c.) *See* No cross, no crown

**Good fences make good neighbours**

Good fences preserve good neighbourhoods (XIX c.) *See* Good fences make good neighbours

Good lyfe and maners makyth man (XVI c.) *See* Manners maketh man

Great Oakes, from slender rootes spread wide (XVI c.) *See* Great oaks from little acorns grow

**Great oaks from little acorns grow**

Haste is no profit (XIV c.) *See* Haste makes waste

**Haste makes waste**

Haste maketh waste (XVII c.) *See* Haste makes waste

He holdeth bothe with hounde and hare (XV c.) *See* You cannot run with the hare and hunt with the hounds

**He that hath wife and children hath given hostages to fortune**

He who hesitates (XX c.) *See* He who hesitates is lost

He who lives in a glass house should never begin throwing stones (XVIII c.) *See* Those who live in glass houses should not throw stones

Электронный архив библиотеки МГУ имени А.А. Кулешова

Hearkners never heare good of themselves (XVII c.) *See* Eavesdroppers never hear any good of themselves

Hearkners never heare good of themselves (XVII c.) *See* Listeners bear no good of themselves

Heaven was ever found favourable to strong battalions (XIX c.) *See* Providence is always on the side of the big battalions

**Help a lame dog over a stile**

Honestie the best policie (XVII c.) *See* Honesty is the best policy

**Honesty is the best policy**

**Hope for the best and prepare for the worst**

Hope springs eternal and so forth (XX c.) *See* Hope springs eternal in the human breast

**Hope springs eternal in the human breast**

Hope springs eternal in the scholastic breast (XIX c.) *See* Hope springs eternal in the human breast

Hope the best, and feare the worst (XVI c.) *See* Hope for the best and prepare for the worst

Hope the best, But not to liue still dreadles of the worst (XVI c.) *See* Hope for the best and prepare for the worst

Hoping, trusting, relying on the best, we should be prepared for the worst (XIX c.) *See* Hope for the best and prepare for the worst

I can hold with the Hare, and run with the Hound (XVII c.) *See* You cannot run with the hare and hunt with the hounds

**If a thing is worth doing it is worth doing well**

If a thing is worth doing, it is worth doing badly (XX c.) *See* If a thing is worth doing it is worth doing well

If a thing's worth doing at all, it's worth doing well (XX c.) *See* If a thing is worth doing it is worth doing well

**If it were not for hope, the heart would break**

**If one sheep leaps over the ditch, all the rest will follow**

If the Hill will not come to Mahomet, Mahomet wil go to the hil (XVII c.) *See* If the mountain will not come to Mahomet, Mahomet must go to the mountain

**If the mountain will not come to Mahomet, Mahomet must go to the mountain**

**If two men ride on a horse, one must ride behind**

If two ride upon an horse one must sit behinde (XVII c.) *See* If two men ride on a horse, one must ride behind

If we petition a Hog, what can we expect but a grunt (XVIII c.) *See* What can you expect from a hog but a grunt?

Электронный архив библиотеки МГУ имени А.А. Кулешова

**In for a penny, in for a pound**

In love and war, every stratagem is fair (XIX c.) *See* All's fair in love and war

In the mayne sea theres good stoare of fishe (XVI c.) *See* There are as good fish in the sea as ever came out of it

**It is a sad heart that never rejoices**

It is always darkest just before the Day dawneth (XVII c.) *See* The darkest hour is that before the dawn

It is diamond cut diamond (XIX c.) *See* Diamond cut diamond

It is never over late to mend (XVI c.) *See* It is never too late to mend

**It is never too late to mend**

It is not good grafting of an olde head vppon young shoulders (XVI c.) *See* You cannot put old heads on young shoulders

It is usually darkest before day break (XVIII c.) *See* The darkest hour is that before the dawn

**It needs more skill than I can tell to play the second fiddle well**

It was a sad heart that never rejoiced (XX c.) *See* It is a sad heart that never rejoices

It was burning a hole in her pocket (XIX c.) *See* Money burns a hole in the pocket

It's a poor heart that never rejoices (XIX c.) *See* It is a sad heart that never rejoices

It's a poor heart that never rejoiceth (XIX c.) *See* It is a sad heart that never rejoices

It's better be sure than sorry (XIX c.) *See* Better be sure than sorry

**Jam tomorrow and Jam yesterday – but never jam today**

**Kind hearts are more than coronets**

**Knowledge is power**

Knowledge it selfe is a power (XVI c.) *See* Knowledge is power

Leuen ende laeten leuen (XVII c.) *See* Live and let live

Listeners are never to hear any good of themselves (XIX c.) *See* Eavesdroppers never hear any good of themselves

Listeners are never to hear any good of themselves (XVII c.) *See* Listeners bear no good of themselves

**Listeners bear no good of themselves**

Listeners never hear (XX c.) *See* Eavesdroppers never hear any good of themselves

Listeners never hear (XX c.) *See* Listeners bear no good of themselves

Listners ne'er hear good of themselves (XVII c.) *See* Eavesdroppers never hear any good of themselves

Электронный архив библиотеки МГУ имени А.А. Кулешова

Listners ne’er hear good of themselves (XVII c.) *See* Listeners bear no good of themselves

**Live and let live**

Love and warre are all one (XVII c.) *See* All’s fair in love and war

Love can finde a way (XVI c.) *See* Love will find a way

Love is said to laugh at locksmiths (XX c.) *See* Love laughs at locksmiths

**Love laughs at locksmiths**

**Love will find a way**

Love will find out the way (XVII – XVIII c.) *See* Love will find a way

Lutel muchel waxeth (XIII c.) *See* Many a little makes a mickle

Makes the Whole World Kin (XIX c.) *See* One touch of nature makes the whole world kin

Maner makys man (XIV c.) *See* Manners maketh man

Maners and clothying makes man (XV c.) *See* Manners maketh man

**Manners maketh man**

Manners now make men (XIX c.) *See* Manners maketh man

**Many a little makes a mickle**

Many a lyttle maketh a great (XVI c.) *See* Many a little makes a mickle

Many a pickle maks a muckle (XX c.) *See* Many a little makes a mickle

Manye smale maken a greet (XIV c.) *See* Many a little makes a mickle

Mariages are made in heauen, though consumated in yearth (XVI c.) *See* Marriages are made in heaven

**Marriages are made in heaven**

Marriages be don in Heaven and performed in earth (XVI c.) *See* Marriages are made in heaven

**Marry in haste, and repent at leisure**

Marry’d in haste, we oft repent at leisure (XVIII c.) *See* Marry in haste, and repent at leisure

Marrying in hast, and Repenting by leasure (XVII c.) *See* Marry in haste, and repent at leisure

**Money begets money**

Money begets not Money (XVII c.) *See* Money begets money

**Money burns a hole in the pocket**

Money made money (XX c.) *See* Money begets money

Money makes money (XVIII – XIX c.) *See* Money begets money

Mony getteth money (XVI c.) *See* Money begets money

More ways of killing a cat than choking her with cream (XIX c.) *See* There are more ways of killing a cat than by choking it with cream

Necessitas ingenium dedit (XVI c.) *See* Necessity is the mother of invention

Электронный архив библиотеки МГУ имени А.А. Кулешова

Necessitie, the inuentor of all goodnesse (XVI c.) *See* Necessity is the mother of invention

Necessity is the mother of conscience (XIX c.) *See* Necessity is the mother of invention

**Necessity is the mother of invention**

**Neither a borrower nor a lender be**

Never too late (XVI c.) *See* It is never too late to mend

**No cross, no crown**

No newis is bettir then evill newis z (XVII c.) *See* No news is good news

No news being good news (XIX c.) *See* No news is good news

**No news is good news**

**None but the brave deserves the fair**

None cuttes a diamond but a diamond (XVII c.) *See* Diamond cut diamond

Not only cowards, but the brave die many times before their death (XVII c.) *See* Cowards die many times before their deaths

**Nothing is as good as it seems beforehand**

Nothing is certain but the unforeseen (XIX c.) *See* Nothing is so certain as the unexpected

**Nothing is so certain as the unexpected**

Nothing so bad but it might be worse (XIX c.) *See* Nothing so bad but might have been worse

**Nothing so bad but might have been worse**

**Once bitten, twice shy**

One sheep will leap the ditch when another goes first (XIX c.) *See* If one sheep leaps over the ditch, all the rest will follow

**One touch of nature makes the whole world kin**

Possession is eleven Points of the Law (XVIII c.) *See* Possession is nine points of the law

Possession is nine points in the Law (XVII c.) *See* Possession is nine points of the law

**Possession is nine points of the law**

Possession of the Crowne, And thats the surest poynt of all the Law (XVI c.) *See* Possession is nine points of the law

Possession was considerably more than eleven points of the Law (XIX c.) *See* Possession is nine points of the law

**Practice makes perfect**

Practise made parfect (XVI c.) *See* Practice makes perfect

Procrastination is the king of it (XX c.) *See* Procrastination is the thief of time

**Procrastination is the thief of time**

Электронный архив библиотеки МГУ имени А.А. Кулешова

Provide against the worst, and hope the best (XVIII c.) *See* Hope for the best and prepare for the worst

**Providence is always on the side of the big battalions**

Providence is always on the side of the big dividends (XX c.) *See* Providence is always on the side of the big battalions

Providence was always on the side of dense battalions (XIX c.) *See* Providence is always on the side of the big battalions

Scripture for his own ends (XX c.) *See* The devil can cite Scripture for his purpose

She who doubts is lost (XIX c.) *See* He who hesitates is lost

Some haue loued in post hast, that afterwards haue repented them at leisure (XVI c.) *See* Marry in haste, and repent at leisure

Straws served to show which way the wind blows (XVIII c.) *See* A straw will show which way the wind blows

Straws tell which way the wind blows (XX c.) *See* A straw will show which way the wind blows

**Stretch your legs according to your coverlet**

**Sweet are the uses of adversity**

Take a straw and throw it up into the Air, you shall see by that which way the Wind is (XVII c.) *See* A straw will show which way the wind blows

**Take care of the pence and the pounds will take care of themselves**

Tales lose nothing by the cariadge (XVII c.) *See* A tale never loses in the telling

Tall oaks from little acorns grow (XVIII c.) *See* Great oaks from little acorns grow

That cannot be cured mought nedes be endured (XVI c.) *See* What can't be cured must be endured

**The child is father of the man**

The child is the father of the man (XX c.) *See* The child is father of the man

The childhood shews the man, As morning shews the day (XVII c.) *See* The child is father of the man

The coming event produced a delicious shadow (XIX c.) *See* Coming events cast their shadows before

**The course of true love never did run smooth**

**The darkest hour is that before the dawn**

The darkest hour proved to be that just before the dawn (XIX c.) *See* The darkest hour is that before the dawn

The dead can tell no tales (XVII c.) *See* Dead men tell no tales

**The devil can cite Scripture for his purpose**

The Devil quotes Scripture for his own ends (XIX c.) *See* The devil can cite Scripture for his purpose

Электронный архив библиотеки МГУ имени А.А. Кулешова

The fools step in where angels principle (XX c.) *See* Fools rush in where angels fear to tread

The gates of the new Jerusalem are not got open by golden keys (XVII c.) *See* A golden key opens every door

The great Mother, Of all productions (graue Necessity) (XVII c.) *See* Necessity is the mother of invention

The greatest dear-stealers, make the best Parke-keepers (XVII c.) *See* An old poacher makes the best keeper

The greatest Oaks have been little Acorns (XVIII c.) *See* Great oaks from little acorns grow

The jam-tomorrow-pie-in-the-sky (XX c.) *See* Jam tomorrow and Jam yesterday – but never jam today

The longest way about is the shortest way home (XVIII c.) *See* The longest way round is the nearest way home

**The longest way round is the nearest way home**

The longest way round is the shortest way home (XIX – XX c.) *See* The longest way round is the nearest way home

The makest stille efter storm (XIII c.) *See* After a storm comes a calm

**The nearer the church, the farther from God**

The nere the cherche, the fyrther fro God (XIV c.) *See* The nearer the church, the farther from God

The next way home's the farthest way about (XVII c.) *See* The longest way round is the nearest way home

The proper study of mankind is books (XX c.) *See* The proper study of mankind is man

**The proper study of mankind is man**

The remedy is worse than the disease (XVII c.) *See* The remedy may be worse than the disease

**The remedy may be worse than the disease**

The remedy worse than the disease (XVIII c.) *See* The remedy may be worse than the disease

The shortest road to men's hearts is down their throats (XIX c.) *See* The way to a man's heart is through his stomach

**The truth will out**

The Tyde abydeth no man (XVI c.) *See* Time and tide wait for no man

**The way to a man's heart is through his stomach**

The way to an Englishman's heart is through his stomach (XIX c.) *See* The way to a man's heart is through his stomach

The way to many an honest heart lies through the belly (XIX c.) *See* The way to a man's heart is through his stomach

Электронный архив библиотеки МГУ имени А.А. Кулешова

The woman that deliberates is lost (XVIII c.) *See* He who hesitates is lost

**The young will sow their wild oats**

Thee shouldst not throw Stones, who hast a Head of Glass thyself (XVIII c.) *See* Those who live in glass houses should not throw stones

**There are as good fish in the sea as ever came out of it**

**There are more ways of killing a cat than by choking it with cream**

There is a great deal in the first Impression (XVI c.) *See* First impressions are most lasting

There is a silver lining to every cloud (XIX c.) *See* Every cloud has a silver lining

**There is a tide in the affairs of men**

There is a tide in the affairs of women (XIX c.) *See* There is a tide in the affairs of men

There is nothing certain to happen but the unforeseen (XX c.) *See* Nothing is so certain as the unexpected

There never was a fish taken out of the sea, but left another as good behind (XIX c.) *See* There are as good fish in the sea as ever came out of it

**There's many a good tune played on an old fiddle**

There's more ways to kill a cat than one (XIX c.) *See* There are more ways of killing a cat than by choking it with cream

There's naething sae gude on this side o time but it might hae been better (XIX c.) *See* Nothing so bad but might have been worse

**They also serve who only stand and wait**

**Things are seldom what they seem**

**Those who live in glass houses should not throw stones**

Thou goest about (but yet the neerest way) to hang me vp for holy-dayes (XVI c.) *See* The longest way round is the nearest way home

Time and tide tary on no man (XVI c.) *See* Time and tide wait for no man

**Time and tide wait for no man**

Time and tide waits for no one (XVIII c.) *See* Time and tide wait for no man

To holde with the hare, and run with the hounde (XVI c.) *See* You cannot run with the hare and hunt with the hounds

To run with the hare and hunt with the hounds (XIX c.) *See* You cannot run with the hare and hunt with the hounds

Tomorrow is a new day (XVI c.) *See* Tomorrow is another day

**Tomorrow is another day**

To-morrow's another day (XX c.) *See* Tomorrow is another day

**Too much curiosity lost Paradise**

Trouthe wil out (XV c.) *See* The truth will out

Электронный архив библиотеки МГУ имени А.А.Кулешова

Truth is always strange, Stranger than Fiction (XIX c.) *See* Truth is stranger than fiction

**Truth is stranger than fiction**

Truth will come to light (XVI c.) *See* The truth will out

Two of a trade can ne'er agree (XVIII c.) *See* Two of a trade can never agree

**Two of a trade can never agree**

Two of a Trade can seldome agree (XVII c.) *See* Two of a trade can never agree

Two of a trade, lass, never agree (XIX c.) *See* Two of a trade can never agree

Two of one trade never loue (XVII c.) *See* Two of a trade can never agree

Tyde nor time tarrieth no man (XVI c.) *See* Time and tide wait for no man

**Uneasy lies the head that wears a crown**

We can't put old heads on young shoulders (XVIII c.) *See* You cannot put old heads on young shoulders

Were beauty under twenty locks kept fast, Yet love breaks through (XVI c.) *See* Love laughs at locksmiths

What can be expected of a sow but a grumph? (XIX c.) *See* What can you expect from a hog but a grunt?

**What can you expect from a hog but a grunt?**

What can you expect from a pig but a grunt? (XX c.) *See* What can you expect from a hog but a grunt?

What can't be cur'd must be endur'd (XVIII c.) *See* What can't be cured must be endured

**What can't be cured must be endured**

What can't be cured, must be endured (XIX c.) *See* What can't be cured must be endured

**What will Mrs Grundy say?**

Whatever is worth doing at all is worth doing well (XVIII c.) *See* If a thing is worth doing it is worth doing well

**What's yours is mine, and what's mine is my own**

When Greek meets Greek then comes the tug of bores (XX c.) *See* When Greek meets Greek, then comes the tug of war

**When Greek meets Greek, then comes the tug of war**

When Greeks joyn'd Greeks, then was the tug of War (XVII c.) *See* When Greek meets Greek, then comes the tug of war

Wher herte is failed, Ther schal no castell ben assailed (XIV c.) *See* Faint heart ne'er won fair lady

Where ignorance is bliss 'twere folly to be wise (XIX c.) *See* Where ignorance is bliss, 'tis folly to be wise

Электронный архив библиотеки МГУ имени А.А. Кулешова

**Where ignorance is bliss, 'tis folly to be wise**

Who that hath an hed of verre [glass], Fro cast of stones war hym in the were (XIV c.) *See* Those who live in glass houses should not throw stones

Whose house is of glasse, must not throw stones at another (XVII c.) *See* Those who live in glass houses should not throw stones

Wo that stretchet fortherre than his wytel [blanket] wyle reche, in the straue [straw] his fet he mot streche (XIII c.) *See* Stretch your legs according to your coverlet

Yef hope nere heorte to breke (XIII c.) *See* If it were not for hope, the heart would break

Yf hope wer not, hert schulde breke (XV c.) *See* If it were not for hope, the heart would break

**You cannot put old heads on young shoulders**

**You cannot run with the hare and hunt with the hounds**

Youth ne'er aspires to virtues perfect grown Till his wild oats be sown (XVI c.) *See* The young will sow their wild oats

**Youth will be served**

Youth will be youthfull (XVII c.) *See* Boys will be boys

**He who hesitates is lost**

Электронный архив библиотеки МГУ имени А.А. Кулешова

# C O N T E N T S

ETYMOLOGY OF ENGLISH PROVERBS .................................................... 3

PROVERBS IN LITERATURE .................................................................... 13

PROVERBIAL INDEX ................................................................................ 62