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**Тема: “Proverbs as an expressive means in various modes of  
communication in the USA”**

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## Introduction

While doing a project in economics I came across two American proverbs “The early bird catches the worm» and “Haste makes waste” and noticed that they suited the situations perfectly. After that I began to notice the proverbs in different texts: grammar exercises in Russian and English, in texts on history. I got interested in the matter and decided to study proverbs seriously.

Proverbs have been used to spread knowledge, wisdom and truth about life from ancient times up until now. They have been considered an important part of encouraging children, as they signal moral values and exhort common behaviour.

The study of proverbs has application in a number of fields. The prominent proverb scholar in the United States Wolfgang Mieder has brought particular attention and understanding to the uses of proverbs in politics. He considers the role of proverbial speech in the American political scene from the Revolutionary War to the present. Mieder introduces this survey with an examination of what characterizes American proverbs, what are their origins, and how they have spread internationally with the expansion of America's political role. Shirly L. Arora's study focuses on history of proverbs and their spreading throughout the world. The proverb scholar Richard Bauman sheds new light on proverbs that are widely used in personal relationships and social affairs.

The main aim of my research paper is to bring to light and to summarize the knowledge about proverbs and define their role in various means of human communication in the USA. To achieve this aim I set myself the following tasks:

- To define the notion of a proverb;
- To study the sources of their origin and follow the spreading of proverbs through the world;
- To research what functions they have in modern American society;
- To investigate whether and how proverbs are used as a part of English teaching in my school.

## **Chapter 1. What are proverbs?**

The definition of a proverb has caused scholars from many disciplines. Many attempts have been made from Aristotle to the present time, ranging from philosophical considerations to cut – and - try lexicographical definitions. According to the Longman Exams Dictionary, “a proverb is a short well-known statement that gives advice or expresses something that is generally true”. The American paremiologist Bartlett J. Whiting gives the following definition:

“A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what a fundamental truth is apparently in homely language, often adored however, with alliteration and rhyme. Some proverbs have both a literal and figurative meaning, either of which makes perfect sense, but more often they have but one of the two.” Wolfgang Mieder, a professor of the University of Vermont defines a proverb as this: “A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form and which handed down from generation to generation.”

People in general have a good idea of what a proverb encompasses. In the words of Lord John Russel “A proverb is the wit of one and the wisdom of many.” This is also born out by a number of proverbs about proverbs, representing folk definitions as it were: “Proverbs are the children of experience”, “Proverbs are the wisdom of a street” and “Proverbs are true words”. Proverbs obviously contain a lot of common sense, experience, wisdom and truth and as such as they represent ready-made traditional strategies in oral speech acts and writing from high literature to the mass media.

## **Chapter 2. Origin and dissemination**

Proverbs do not fall out the sky. They are always invented by people. If the statement contains an element of truth or wisdom and if it exhibits one or more proverbial makes, it might “catch on” and be used first in small family circle and subsequently in a village, a city, a region, a country, a continent and eventually the world. The global spread of proverbs is not a pipe-dream, since certain ancient proverbs have spread to many parts of the world. Older literate sources show very clearly that proverbs existed in such variants until one dominant wording became the standard. The origin of the proverb “It is good to be wise after the event” dates back to 16<sup>th</sup> century. The proverb sounded as this: “It is good to be wise before the mischief“. In the 17<sup>th</sup> century it was transformed into “After the business in over, everyone is wise”. The modern version of it has been in use since the beginning of the 20<sup>th</sup> century.

The rich American proverb stock is to a large extent made up of classical, biblical, and English sayings. Besides the early English settlers many other groups of immigrants brought their own proverbs with them. Many texts were translated into English in due time, and thus there are plenty of Americanized foreign proverbs current in this nation of immigrants. As cultural and ethnic diversity plays an ever greater role in American society, foreign language (Spanish, Chinese, German, Russian, Greek, Polish and many others) proverbs gain general currency in the form of American loan translations.

Proverbs can be identified. There is first of all Greek and Roman antiquity whose proverbial wisdom found a broad geographical dissemination primarily through the Latin Language. The scholarly study of proverbs begins with Aristotle and many Greek proverbs have been found in the works of Plato, Sophocles, Homer, Aristophanes, Aeschylus, Euripides etc. Many of them reappeared in Latin translation in Plautus, Cicero Horace and other roman writers. Ancient writers also added new

Latin proverbs and many of these classical texts were then translated into the many developing Europe languages. Erasmus of Rotterdam played a major role in spreading this classical and medieval wisdom throughout Europe by means of the many editions of his “*Agavia*” that contains over 4,000 explanatory notes and essays on classical proverbs and proverbial expressions. His works were read and translated. Latin proverbs were used in school translation exercises, and many of them entered the various languages through oral channels thus spreading classical wisdom through the written and spoken word all over Europe. By way of English they traveled on to Australia, Canada, the USA and the rest of the world, where English is used as a second language “Some of these proverbs have truly taken on an international and global currency, showing once again that they contain “universal human experiences and insights” (page 15)

There is no doubt that a considerable corpus of common European proverbs can be seen in the many languages of Europe in identical wordings and structures. It was found out that the classical proverb “Where there is smoke, there is fire” exist in 54 Europe languages. “Barking dogs do not bite” (51). “One swallow does not make a summer” (49). “Walls have ears” (46), “One hand withes the other” (46). “Make haste slowly” (43) “Children and fools tell the truth” (41). “Still waters run deep” (38). “Love is blind” (37). Their general use in present – day Europe and beyond indicates a strong intellectual, ethical, and human relationship among people.

A second source of proverbs is the Bible whose proverbs date back to classical antiquity and early wisdom literature. The Bible had a major influence on the distribution of common proverbs. Many speakers might not know that they are employing proverbs from the Bible. A few obvious examples are: “As you sow you reap”, “He, who digs a pit for others, falls in himself”, “He that will not work shall not eat”, “An eye for an eye, and a tooth for a tooth”, “There nothing new under the sun”. It is important to note that much depended on the linguistic skills of the translators. Quite a few of Martin Luther’s formulations in German have actually become proverbial without having been proverbs in the original text.

The third source of common Europe proverbs is Medieval Latin. It had the status of “lingua franca” and it developed new proverbs. Many of them have spread to European Languages and they certainly belong to some of the most popular proverbs today. A few well known examples are: “Crows will not pick out crows’ eyes” (48), “Strike while the iron is hot”(48), “New brooms sweep clean (47), “All that glitters is not gold” (47), “When the cat is away the mice will play (46), “No rose without thorns” (39), “At night all cats are grey” (38), “Clothes do not make the man” (37).

The fourth source of Europe proverbs reverses the historical move of proverbs from Europe to the USA. They are modern texts which have been disseminated since the middle of the 20<sup>th</sup> century throughout Europe by means of the mass media. A few new proverbs, which are already spreading across the Europe continent either in the new “lingua franca” of English or in new loan translations, are such American proverbs: “A picture is worth a thousand words”, “It takes two to tango”and “Garbage in, garbage out” (From the world of computers). The 16-th century proverb “Handsome is as handsome does” changed to the new proverbial slogan “Europe is as Europe does”. The USA and its English language are not only spreading new words throughout Europe and the rest of the world. They are also disseminating new proverbs from popular culture (music, film, etc.) and the mass media (advertisements, cartoons, etc.) as bits of wisdom that fit the 21<sup>st</sup> century.

To sum up, proverbs have been existed since early times. Invented by an individual as bits of truth or wisdom, they were used first in small groups of people, and then handed down from generation to generation in a perfect variant.

## **Chapter 3. The use of proverbs in modern American society**

### **3.1 Proverbs as part of cultural knowledge**

It is generally known that culture is represented not only in events, texts, buildings, artworks, cuisines and many other artifacts but also in languages itself. The forms and the uses of a language reflect the cultural values of the society of which the language is a part. To be able to understand another foreign culture, one has to put that culture in relation to one's own and to see the relationships between the cultures. Language learners need to be aware of culturally appropriate behaviour, for example, how to address people, make requests and express gratitude. Awareness of different cultural frameworks are crucial, otherwise, language learners will use "their own cultural system to interpret target-language messages whose intended meaning may well be predicated on quite different cultural assumptions".

Proverbs as a part of gaining cultural knowledge are given strength by the fact that they reflect the world views and values of a culture, both contemporary and historically. Exploring culture with the help of proverbs not only gives a historical perspective of the traditions of that culture as many proverbs refer to old measurements, obscure professions, outdated weapons, unknown tools, plants, animals, names, and various other traditional matters; it also provides a way to analyze the stereotypes about and mis-perceptions of the culture in order to detect and discuss any form of prejudices about other cultures.

### **3.2 Proverbs in pedagogy and language teaching**

Proverbs have been used as teaching tools for centuries to teach moral values and social skills. In fact there exist special proverbs that deal with such matters as the mind, wisdom, experience, learning, authority, and the teacher. Proverbs contain much educational wisdom, and they long have been used as didactic tools in child



rearing, in linguistic and religious instructions in schools, and in teaching about general human experiences. They deserve to be taught as part of general education. Since they belong to the common knowledge of basically all native speakers they are indeed very effective devices to communicate wisdom and knowledge about human nature and the world at large.

Proverbs have also been used in native language instructions and to bring cultural traditions to foreign language classes. Text books on both native and foreign languages usually include at least some lists of proverbs and accompanying exercises. In Europe this began in the Middle Ages, then Latin proverbs were used for translation exercises and to teach children moral precepts. This tradition has by no means come to an end. In fact, the developmental stage of fourth graders might be the perfect time to confront students with the character – building values of proverbial laws of life. The fact that they learn proverbs, that they can employ them in meaningful contexts, and that they act according to their wisdom is proof that children aged 9 to 10 can cope with abstract and metaphorical proverbs as rules of moral conduct.

The proverb plays an important role in language teaching as a part of gaining cultural knowledge, metaphorical understanding and communicative competence. Proverbs are used in teaching as didactic tools because of their content of educational wisdom. As a rule, they are part of the English foreign language teaching in different countries and have a place in the textbooks for English.

### **3.3 The new life of proverbs in different modes of communication**

Are proverbs still coined in such a modern technological society as the United States? Of course, they are, and it might even be argued that modern – day America represent yet another “heyday” of the proverb. Proverbs are still invented by individuals, and if a particular statement exhibits in a family circus it might gain currency in a village, a city, a state, and eventually even in the world. In a technological world connected globally by computer networks and the even – present mass media of newspapers, radio and television, short and witty utterances can become quotations known through the Land. The speed in which new and possible

proverbial wisdom can be disseminated today is difficult to imagine. While it might have taken decades in earlier times for a precise statement and its variants to become proverbial, this general currency might now be accomplished in a few days.

With the growing interest on popular culture, the mass media, and cultural literacy many traditional proverbs survive today and have been coined in the 20th and 21<sup>st</sup> centuries. People now do not necessarily consider proverbs to be sacred. The fun of parodying, manipulating and perverting traditional proverbs has become quite widespread. While such parodies might be humorous, they also often express serious socio – political satire in the form of slogans and graffiti. There is of course also the well established tradition of intentionally rephrased anti – proverbs in all- types of modern communication from books of witticism to T – shirt inscriptions and on to advertising slogans. While such play is not absolutely new, humorous or satiric proverb parodies certainly exist in modern literature, the mass media, and the popular culture of TV, films, and music.

Proverbs have been an intricate part of the persuasive tactics of **advertisements** for a long time. Advertisement makers noticed that the authority and truth inherent in proverbs could easily be exploited at advertising headlines. In order to add even more power to such proverbial slogans, they often use Bible proverbs, thus putting an almost sacred claim of high value on the advertised product. Advertising agencies assure the recognizability and memorability of proverbs, so that consumers will, in fact, think of it at the time of making a purchasing choice. Thus some American banks use the headline “A penny saved is a penny earned” to proclaim its good management of saving accounts. American car companies use the slogan “A drive is worth a thousand words” to support its claim of a comfortable ride.

Nowadays proverbs are also used in **the mass media**. Journalists have been discovered the usefulness and effectiveness of proverbial headlines. Placed at the beginning of an article in large and bold print, they summarize the context of a newspaper or a magazine article into an interpretive and emotionalized image. Traditional proverbs or their innovative variations serve as attention-getters to get readers to stop and actually read the following article. But above all journalists enjoy

“playing” with proverbs, creating anti-proverbs that will get the readers’ attention who then want to read the entire article. Such proverbial headlines can be found in all sections of newspapers and magazines, from politics and economics to sports and entertainment. This play with proverbial language can go so far that up to three headlines based on proverbs and proverbial expressions can be found on just one page, included sophisticated newspapers like “The New York Times” and “The Wall Street Journal”. Thus, in the materials of the American newspaper “The Washington Post” from the 3<sup>rd</sup> till the 10<sup>th</sup> of September 2009 I have found the following proverbs: “The work isn’t going away – it can wait”, “A friend to all is a friend to none”, “Good riddance», «Beauty is only skin deep”. In «The Wall Street Journal» from 21<sup>st</sup> of February 2010 there is A. Gore’s (the former American vice-president) usage of the proverb: “There’s an old proverb that says if you want to go quickly go alone if you want to go far, go together. We have to go far quickly.” There are some proverbs that can be seen in other mass media: “Let sleeping dogs lie” (Washington post, from 11.11.2006), “Every dog hath his day” (Daily Telegraph, from 11.09.2009).

The use of proverbs as satirical caricatures or humorous cartoons in **art** goes back to the 17<sup>th</sup> century, and by beginning of the 19<sup>th</sup> century sequences of framed images based on proverbs for the comic strip of today. This tradition of illustrating proverbs for the purpose of humorous, ironical, or satirical commentaries on the socio-political life has been maintained by modern times that comprises of dozens, caricatures, cartoons and comic stripes, including also various types of illustrated greeting cards. Usually the modern illustrations have captions to assure meaningful communication, but there are also proverbs depictions or that exclude any caption whatsoever. In the latter case the cartoonist expects viewers to understand the proverbial message from the picture alone, something that is perfectly possible if the proverb is in fact well known. It is possible to find such proverb depictions in magazines and newspapers, commenting as it were with image and text on literally all social issues. While caricatures in newspapers usually refer to social and political problems, proverbs illustrations in the comics section stress the humorous side of life. Single – frame series like “Family circle”, and “the Far Side” exist with proverbs, and

comic strips like “Peanuts”, “Hi and Lois” ; and Beetle Bailey are frequently based on more than one proverbs.

As American society tends towards the visualization of the world, it’s to be expected that metaphorical proverbs will also be transported into pictures. While young Americans do not learn proverbs through reading in books, many people come across them in comic pages or the political cartoons in newspapers or magazines.

Proverbs sometimes appear in the area of **film**. In 1979 the directors Angela Carter and Neil Jordan made a film version of the tale “The Company of wolves that was based on the fairy tale” “Little Red Riding Hood” There are some proverbial statements in the film “Forrest Gump” (1994), including such Gumpisms” as “Life is like a box of chocolates: you never know what you are going to get” that has become a proverb due to the unreliable popularity of this Hollywood film with its thousands of screenings.

In the area of **music** proverbs were used by popular musicians Gilbert and Sullivan, American country musician Steven Folsom and others. They appeared in such hits as Bob Dylan's “Like a rolling Stone” (1965), Cherilyn Sakisian's “Apples do not fall far from the tree” (1973) and even in the Beatles song “[Money] can't Buy Me Love” (1964).

To sum up, proverbs as part of culture continue to play a major role as a pedagogical tool in modern societies, especially among family members and in school; they are still very suitable devices to communicate humorously or seriously about the social or human concerns that occupy modern Americans.

## **Chapter 4 Investigation of English language teaching at lyceum №180**

If proverbs are important in cultural learning, metaphorical understanding, and for the development of effective communicative skills, then I suppose that they should be a part of the English Language teaching and have a place in our textbooks for English. But are proverbs given this scope? In order to find an answer to my question I decided to investigate the occurrence of proverbs in textbooks and the attitudes toward proverb as a part of the English Language teaching and learning among English teachers and students of my class. The relevant questions were:

- How many proverbs occur in the textbooks for the 5-9 forms in English?
- Do English teachers include proverbs in their teaching?
- What are the teachers' attitudes toward using proverbs in the teaching?
- Would the students like to learn proverbs as part of English language learning?

I have examined 710 pages of 5 text books by V.P. Kuzovlev from the 5<sup>th</sup> till the 9<sup>th</sup> forms. I have found out that proverbs are not an essential part of them, perhaps not a part at all because there were only three proverbs: "An apple a day keeps a doctor away" (the text book for the 6<sup>th</sup> form), "Home sweet home" (8<sup>th</sup> form) and "A Jack of all trades and a master in none" (7<sup>th</sup> form).

In order to find out whether proverbs are a part of the teaching in my school I have made up 2 questionnaires which were offered to 6 English language teachers of my school and 28 students of my class. The questionnaire for students contains one yes/no question. The questionnaire for teachers contains three closed - ended questions and one open-ended question. The purpose with the questionnaire was to find out if teachers use proverbs in their teaching and what attitudes there were toward using proverbs.

The result of the questionnaires shows that there is a positive attitude among the respondents toward using proverbs in the English teaching and learning. The answers

on questions 2 “Do you consider proverbs an important part of the English Language teaching? » and 3 “Do you teach proverbs?» show that the majority of the respondents, 66%, teach proverbs and consider them an important part of the teaching because of the cultural aspects and as a help to better communicate, to get fluency and to understand spoken and written English. The respondents also say that proverbs are a part of the language and increase the knowledge of the language. The explanations for not considering proverbs important are: proverbs are not useful as they are old and outdated, there is not enough time to include them in the teaching, and there are more important things to teach. However, 83% consider other phraseological issues more important to teach than proverbs, e.g. idioms and every day phrases. As for the students, 64% of respondents would like to learn proverbs as part of English language teaching, 23% - gave a negative answer and 13% - gave no answer.

Summing up, my conclusion is the following: While many students want to study English with learning proverbs, proverbs are a small part of the English language teaching in my school considering the examined textbooks and the participating teachers.

## **Conclusions**

Now, having performed all the tasks that were set at the beginning, I can sum up all the material and answer the main question of my work: what function do proverbs have in modern American society?

Proverbs are a part of every language as well as every culture. Of the various verbal folklore genres like fairy tales, legends, tall tales, jokes and riddles, proverbs are the most concise form. Proverbs fulfill the human need to summarize experiences and observations into small pieces of wisdom that provide ready-made comments on personal relationships and social affairs.

Proverbs will continue to attract attention because their messages and concerns are combined with striking effective linguistic devices and literary creativity. The usage of a proverb can bear various communicative, social and also other functions, which is true for interactional situations as well different genres of written and oral texts.

There are proverbs for every imaginable context and they are thus as contradictory as life itself. Contrary to some isolated opinions proverbs have not lost their usefulness in modern society and are still being created today as ready-made formulas to express new human and social insights. As such, proverbs are useful guideposts based on a multitude of experiences and observations that are part of everyday life in the family, the workplace, business and any form of human exchange. They serve people well in oral speech and the written word, coming to mind almost automatically as prefabricated verbal units while the frequency of their employment might well vary among people and contexts from friendly and religious sermons on to lyrical poetry, best-seller novels, and the influential mass-media.

Proverbs are in fact everywhere, and it's their ubiquity that has led scholars from many disciplines to study them from classical times to the modern age. As material for teaching besides textbooks, teachers use authentic material such as newspapers, movies, advertisements, commercials, TV, the Internet, literature, fairy tales, comic strips, and so on. Proverbs exist everywhere in daily life and must therefore be detected and focused on so learners of languages develop their cultural knowledge, their metaphorical understanding and their communicative competence. It should not be surprising that America has become a major source for proverbs on the international scene during the past two centuries. In fact, it can be argued that due to the political and economic leadership of the U.S., Anglo-American proverbs have now become the fourth major source for the international dissemination of proverbs.

To conclude, proverbs are very much alive in modern American society. They continue to play a considerable role in oral and printed communication and through American culture are spread all over the world.



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# Supplements

Questionnaire 1 for students would you like to learn proverbs in English lessons?

YES	NO	NO ANSWER
64 %	23%	13%

Questionnaire 2 for teacher of English

Questions	YES	NO
Have you noticed any proverbs in the teaching material you use?	100%	0%
Do you consider proverbs an important part of the EL teaching? Why?	66%	34%

Do you teach proverbs?	66%	34%
Is there anything else within the area of phraseology that you think is more important to teach than proverbs?	83%	17%

Chart 1

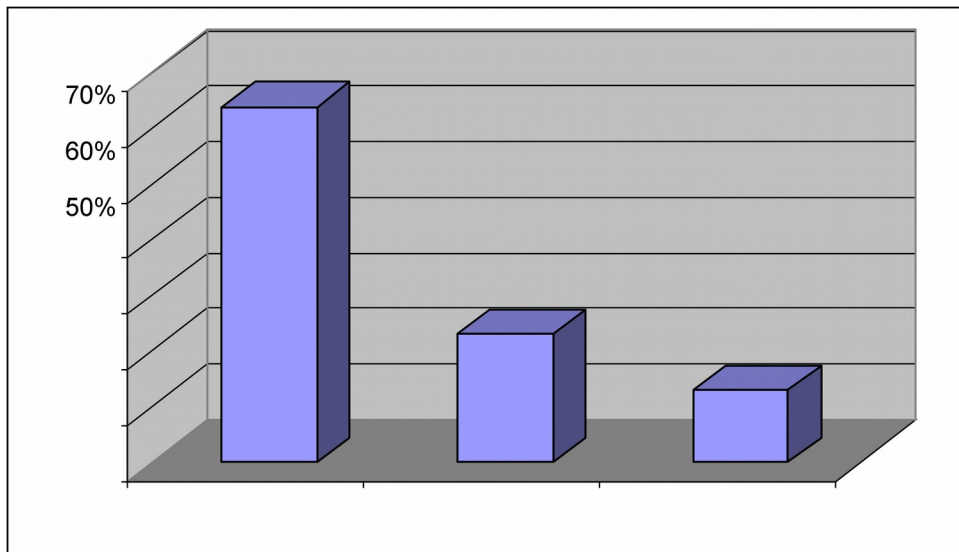


Chart 2

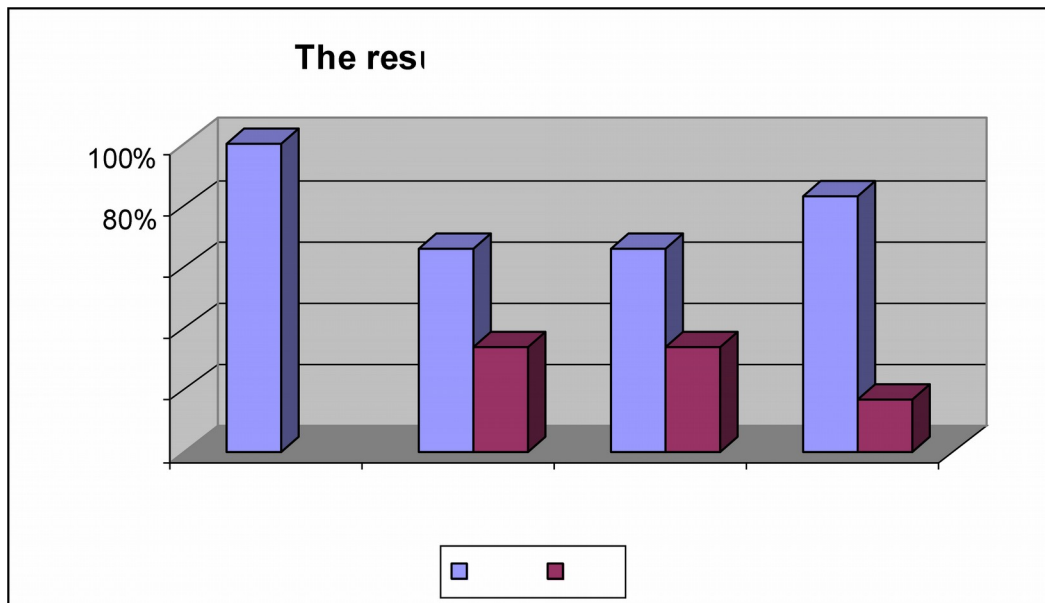


Chart 3

<b>The most popular Anglo-American proverbs.</b>	
<b>American proverbs</b>	<b>Russian equivalent.</b>
After a storm comes a calm	<i>После грозы - вёдро, после горя - радость.</i>
After dinner comes the reckoning	<i>Любишь кататься, люби и саночки возить</i>
All are not hunters that blow the horn	<i>Не всё то золото, что блестит</i>
All men can't be first	<i>Не всем дано быть первыми</i>
All things are difficult before they are easy	<i>Лиха беда - начало.</i>
As you sow, so shall you reap	<i>Что посеешь, то и пожнешь</i>

Bad compromise is better than a good lawsuit	<i>Худой мир лучше доброй ссоры</i>
Bargain is a bargain	<i>Уговор дороже денег.</i>
Be slow to promise and quick to perform	<i>Не дав слова, крепись, а дав слово, держись.</i>
Beauty is but skin-deep	<i>С лица воду не пить.</i>
Best defence is offence	<i>Нападение - лучший вид защиты</i>
Better a little fire to warm us, than a great one to burn us	<i>Хорошего понемножку</i>
Better be born lucky than rich	<i>Не родись красивой, а родись счастливой</i>
Better late than never	<i>Лучше поздно, чем никогда</i>
Catch the bear before you sell his skin	<i>Не дели шкуру неубитого медведя</i>
Claw me, and I will claw thee	<i>Услуга за услугу.</i>
Curiosity killed a cat	<i>Много будешь знать - скоро состаришься.</i>
Diligence is the mother of success good luck	<i>Терпенье и труд всё перетрут</i>
Divide and rule	<i>Разделяй и властвуй</i>
Don't look a gift horse in the mouth	<i>Дареному коню в зубы не смотрят</i>
Don't trouble trouble until trouble troubles you	<i>Не буди лихо, пока оно тихо.</i>
Drunkenness reveals what soberness conceals	<i>Пьяный - что малый: что на уме, то и на языке</i>

Dumb dogs are dangerous	<i>В тихом омуте черти водятся</i>
Early to bed and early to rise makes a man healthy, wealthy and wise	<i>Кто рано встает, тому Бог дает</i>
East or West - home is best	<i>В гостях хорошо, а дома лучше.</i>
Every dark cloud has a silver lining	<i>Нет худа без добра</i>
Every man to his taste	<i>На вкус, на цвет - товарища нет.</i>
Every one's faults are not written in their foreheads	<i>У него на лбу не написано</i>
Evil chance seldom comes alone	<i>Пришла беда, отворяй ворота</i>
Experience keeps a dear school, but fools learn in no other	<i>Натерпишься горя - научишься жить</i>
Facts are stubborn things	<i>Факты - вещь упрямая</i>
Fair face may hide a foul heart	<i>Лицом хорош, да душой непригож.</i>
Far from eye, far from heart	<i>С глаз долой, из сердца вон</i>
Give a fool rope enough, and he will hang himself	<i>Попроси дурака богу молиться, он себе лоб расшибет</i>
Give him an inch and he'll take an ell	<i>Дай ему палец, он и всю руку откусит.</i>
Good beginning makes a good ending	<i>Лиха беда начало</i>
Grasp all, lose all	<i>За двумя зайцами погонишься, ни од-</i>

	<i>ного не поймаешь.</i>
Habit cures habit	<i>Клин клином вышибается</i>
Happiness takes no account of time	<i>Счастливые часов не наблюдают</i>
Hard nut to crack	<i>Орешек не по зубам</i>
Haste makes waste	<i>Поспешишь - людей насмешишь</i>
Hatred is blind, as well as love	<i>Страсти затуманивают разум.</i>
He is lifeless that is faultless	<i>Кто не ошибается, тот ничего не делает</i>
He is not laughed at that laughs at himself first	<i>Нет лучше шутки, как над собой</i>
He that fears every bush must never go a-birding	<i>Волков бояться - в лес не ходить</i>
He that is warm thinks all so	<i>Сытый голодного не понимает</i>
He that promises too much means nothing	<i>Не верь тому, кто легок на обещания</i>
He that will eat the kernel must crack the nut	<i>Не разгрызешь ореха - не съешь и ядра</i>
Idle brain is the devil's workshop	<i>Безделье - мать всех пороков.</i>

If you dance you must pay the fiddler	<i>Любишь кататься, люби и саночки возить</i>
Iron hand in a velvet glove	<i>Мягко стелет, да жестко спат</i>
It is an ill bird that fouls its own nest	<i>Выносить сор из избы</i>
It is never too late to learn	<i>Век живи, век учись</i>
It never rains but it pours	<i>Пришла беда - отворяй ворота.</i>
It's as broad as it's long	<i>Что в лоб, что по лбу.</i>
Jack of all trades is master of none	<i>За все берется, да не все удается.</i>
Learn to creep before you leap	<i>Не все сразу</i>
Let bygones be bygones	<i>Что было, то прошло и быльем поросло.</i>
Lookers-on see more than players	<i>Со стороны всегда видней</i>
Lord helps those who help themselves	<i>Бог-то бог, да и сам не будь плох.</i>
Love cannot be forced	<i>Сердцу не прикажешь</i>
Love is blind, as well as hatred	<i>Любовь зла, полюбишь и козла</i>
Man can do no more than he can	<i>Выше головы не прыгнешь.</i>
Many a little makes a mickle	<i>С миру по нитке - голому рубаха.</i>
Neither here nor there	<i>Ни к селу, ни к городу</i>



No pains, no gains	<i>Без труда не вытащишь и рыбку из пруда</i>
One drop of poison infects the whole tun of wine	<i>Ложка дегтю испортит бочку меда</i>
One man, no man	<i>Один в поле не воин</i>
Poverty is no sin	<i>Бедность не порок</i>
Rome was not built in a day	<i>Не сразу Москва строилась.</i>
Scratch my back and I'll scratch yours	<i>Услуга за услугу.</i>
Sink or swim!	<i>Либо пан, либо пропал.</i>
To come away none the wiser	<i>Уйти несолоно хлебавши</i>