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牛津英语百科分类词典系列

Oxford
CONCISE DICTIONARY OF PROVERBS
牛津英语谚语词典

上海外语教育出版社
SHANGHAI FOREIGN LANGUAGE EDUCATION PRESS
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THIRD EDITION

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本社编辑部

Preface to the Third Edition

In the sixteen years since the appearance of the first edition of the *Concise Oxford Dictionary of Proverbs* the lively tradition of the proverb in the English-speaking world has continued to flourish and evolve. This revised third edition takes the opportunity to include much newly researched material relating to proverbs already in the first two editions. This material, together with parallel sayings from other languages and comparable quotations from the Bible, has been incorporated in expanded headnotes to many of the entries. In a number of cases fresh evidence for the historical development of proverbs already in the earlier editions has also been included, as in the entry for *Great minds think alike*, which hitherto was unattested in this precise form before the twentieth century. Finally, many illustrative quotations have also been culled from 1990s publications in both Britain and the USA as evidence of the proverb's continuing vitality.

The thematic index, primarily designed to enable those who wish to look up proverbs on a particular topic to locate them with ease, complements the word-based cross-references in the body of the dictionary text. Since many proverbs can be used both positively and negatively to apply to a range of situations, a number of the index entries are antithetical in form—'action and inaction', 'hope and despair', etc. Index headings listed at the end of dictionary entries are a new feature for this edition, drawing the reader's attention to the site in the index at which proverbs on the same or related topics are grouped. In this way it is hoped that the index will serve also to bring to the reader's notice proverbs with which he or she may not be familiar.

As was the case with the previous editions, it has often proved difficult to separate the emerging proverb from the established 'quotation'. The touchstone in this instance has to be to what extent a saying is used outside the context from which it originally stems. However, in borderline cases, the reader may wish to consult the *Oxford Dictionary of Modern Quotations* or the *Oxford Dictionary of Phrase, Saying, and Quotation*.

Much of the material in the headnotes relates to the proverb's history in languages other than post-medieval English. Traditionally this history has emphasized classical Greek or Latin models. However, many Middle English sayings were borrowed, as with so much of the language at that time, from French, and the publication of J. W. Hassell's *Middle French Proverbs, Sentences and Proverbial Phrases* (1982) documented a large corpus of early French proverbial material representing a bridge between the classical and the modern English traditions. Much of the material relating to medieval French proverbs has been incorporated in the Dictionary on the basis of Hassell's researches.

Many correspondents have made helpful suggestions for proverbs to be included in this new edition or have provided earlier or later sightings of proverbs already included, and the editor would like to express thanks to all of them. Primarily, however, gratitude is due to Mr William F. Deeck of College Park, Maryland, who has been unwearying in his vigilance for proverbs in contemporary US magazines and newspapers and in fiction of all periods.

Oxford,
January 1998

Introduction

The Concise Oxford Dictionary of Proverbs provides a general history of proverbs in common use in Britain in the last two hundred years. Some of the proverbs have been in use throughout the English-speaking world for many years; others (especially Scottish proverbs) have spread from regional use to attain general currency in the nineteenth and twentieth centuries. Proverbs which originated in the United States and in other countries outside the British Isles, such as *If you don't like the heat, get out of the kitchen* or *The apple never falls far from the tree*, are included if they are now current in Britain, or if they are particularly prevalent in their region of origin.

A proverb is a traditional saying which offers advice or presents a moral in a short and pithy manner. Paradoxically, many phrases which are called 'proverbial' are not proverbs as we now understand the term. We might for instance refer to 'the proverbial fly on the wall' or say that something is 'as dead as the proverbial dodo', although neither of these phrases alludes to a proverb. The confusion dates from before the eighteenth century, when the term 'proverb' also covered metaphorical phrases, similes, and descriptive epithets, and was used far more loosely than it is today. Nowadays we would normally expect a proverb to be cast in the form of a sentence.

Proverbs fall readily into three main categories. Those of the first type take the form of abstract statements expressing general truths, such as *Absence makes the heart grow fonder* and *Nature abhors a vacuum*. Proverbs of the second type, which include many of the more colourful examples, use specific observations from everyday experience to make a point which is general; for instance, *You can take a horse to water, but you can't make him drink* and *Don't put all your eggs in one basket*. The third type of proverb comprises sayings from particular areas of traditional wisdom and folklore. In this category are found, for example, the health proverbs *After dinner rest a while, after supper walk a mile* and *Feed a cold and starve a fever*. These are frequently classical maxims rendered into the vernacular. In addition, there are traditional country proverbs which relate to husbandry, the seasons, and the weather, such as *Red sky at night, shepherd's delight; red sky in the morning, shepherd's warning* and *When the wind is in the east, 'tis neither good for man nor beast*.

Several of the more common metaphorical phrases are included in the dictionary if they are also encountered in the form of a proverb. The phrases *to cut off your nose to spite your face* and *to throw the baby out with the bathwater*, for example, would not ordinarily qualify for inclusion, but have been admitted because they are often found in proverb form—*Don't cut off your nose to spite your face* and *Don't throw the baby out with the bathwater*. Other metaphorical phrases (*to win one's spurs*, *to throw in the towel*, etc.), similes (*as red as a rose*, *as dull as ditchwater*), and aphoristic quotations (*Power grows out of the barrel of a gun*) are not included. Nevertheless, proverbs which originated in English as quotations, such as *Hope springs eternal* or *Fools rush in where angels fear to tread*, are included when the origins of the quotations are no longer popularly remembered.

It is sometimes said that the proverb is going out of fashion, or that it has degenerated into the cliché. Such views overlook the fact that while the role of the proverb in English literature has changed, its popular currency has remained constant. In medieval times, and even as late as the seventeenth century,

proverbs often had the status of universal truths and were used to confirm or refute an argument. Lengthy lists of proverbs were compiled to assist the scholar in debate; and many sayings from Latin, Greek, and the continental languages were drafted into English for this purpose. By the eighteenth century, however, the popularity of the proverb had declined in the work of educated writers, who began to ridicule it as a vehicle for trite, conventional wisdom. In Richardson's *Clarissa Harlowe* (1748), the hero, Robert Lovelace, is congratulated on his approaching marriage and advised to mend his foolish ways. His uncle writes: 'It is a long lane that has no turning.—Do not despise me for my proverbs.' Swift, in the introduction to his *Polite Conversation* (1738), remarks; 'The Reader must learn by all means to distinguish between Proverbs, and those polite Speeches which beautify Conversation:. . As to the former, I utterly reject them out of all ingenious Discourse.' It is easy to see how proverbs came into disrepute. Seemingly contradictory proverbs can be paired—*Too many cooks spoil the broth* with *Many hands make light work*; *Absence makes the heart grow fonder* with its opposite *Out of sight, out of mind*. Proverbs could thus become an easy butt for satire in learned circles, and are still sometimes frowned upon by the polished stylist. The proverb has none the less retained its popularity as a homely commentary on life and as a reminder that the wisdom of our ancestors may still be useful to us today. This shift is reflected in the quotations which accompany the entries in the dictionary: recent quotations are often taken from the works of minor writers, or from newspapers and magazines, while earlier quotations are more frequently from the works of major writers.

It is a reflection of the proverb's vitality that new ones are continually being created as older ones fall into disuse. Surprisingly, *A trouble shared is a trouble halved* is not recorded before the twentieth century, and *A change is as good as a rest* apparently dates only from the last decade of the nineteenth; the popular saying *A watched pot never boils* first occurs as late as 1848. The computer world has recently given us a potential classic, *Garbage in, garbage out*, and economics has supplied us with *There's no such thing as a free lunch*. Proverbs continue—as the early collectors never tired of stating—to provide the sauce to relish the meat of ordinary speech.

*

Proverb dictionaries differ in their manner of ordering material. There are a number of choices open to the compiler. One method favoured in early dictionaries was a straight alphabetical sequence, starting with all proverbs beginning with the word *a*, such as *A bird in the hand is worth two in the bush* and *A stern chase is a long chase*, and continuing in this rigid style until *z*. The problems caused by this system are manifold, the most apparent being the grouping of large numbers of unrelated proverbs under a few words such as *a*, *every*, *one*, and *the*, forcing the user to engage on a long search for the proverb of his choice. Another option is thematic presentation, whereby proverbs relating to cats, dogs, the Devil, Pride, etc., are each placed together. Despite the many advantages of this method, confusion can occur when there is no clear subject, as when a proverb falls under two or more thematic headings.

The manner of arrangement chosen here is that favoured by most major proverb collections of recent years, such as M. P. Tilley's *Dictionary of the Proverbs in England in the Sixteenth and Seventeenth Centuries* (1950) and B. J. Whiting's *Early American Proverbs and Proverbial Phrases* (1977). This method combines the advantages of alphabetical and thematic presentation by listing proverbs by the *first*

significant word; thus *All cats are grey in the dark* may be found at *cats, You cannot put an old head on young shoulders* at *old,* while *Every picture tells a story* occurs at *picture.* Furthermore, a generous selection of cross-references is given in the text to assist the reader in cases of difficulty. The first of the three examples above, for example, is cross-referenced at *grey* and *dark,* the second at *head, young,* and *shoulder,* and the third at *every, tell,* and *story.* Variant forms are always noted at the main form when they are important enough to merit inclusion.

Illustrative quotations of proverbs are a major feature of the dictionary, as in *ODEP.* Accordingly, the earliest known example of each proverb's occurrence in literature is always given as the first quotation. Many of the proverbs were probably in common oral use before being recorded in print, but this dictionary clearly must rely upon the evidence of the printed word. When a proverb is known to have existed in another language before its emergence in English, this is indicated in the headnote preceding the quotations. For instance, although *There's many a slip 'twixt cup and lip* is first recorded in English in 1539, its parent form is found in both Greek and Latin, and this information is provided before the sixteenth-century English citation. Similarly, *Nothing succeeds like success,* first noted in English in 1867, was current in French some decades earlier. It is interesting to note that a high proportion of traditional 'English' proverbs are of foreign origin. Like many of the words in our language, proverbs frequently passed into English from Latin or Greek, through the learned disciplines of medicine or the law, or from a knowledge of the classical authors; or they came into English from French in the years following the Conquest. A number of modern proverbs, such as *The opera isn't over till the fat lady sings* or *The family that prays together stays together,* originated in the United States. Predictably, one classic proverb of English origin is the old saying *It never rains but it pours.*

Each entry is provided with several illustrative quotations which show the contexts in which the proverb has been used, up to the present day. The standard form of a proverb often changes during its development: the first recorded use of the current form is always cited. Short headnotes are added when there is some obscurity in the meaning or use of a proverb which is not resolved in the quotations, or when there is some point of grammatical or syntactical interest which deserves mention. Thus, the legal implications of *Possession is nine points of the law* and *Every dog is allowed one bite* are explained, as are the historical origins of *Caesar's wife must be above suspicion* and *One might as well be hanged for a sheep as a lamb.* The original meanings of words such as *handsome* in *Handsome is as handsome does* are also discussed when necessary.

Much of the work involved in the compilation of the dictionary has concerned the verification of quotations. In the past, quotations have often been carried forward from one proverb dictionary to another without being checked; this is especially true of the older quotations. All quotations have been rechecked for this dictionary, and are quoted from the first edition of the relevant work, unless otherwise stated in the citation or in the Bibliography. Many quotations in other collections were found to have been wrongly dated, principally because they were taken from later (often bowdlerized Victorian) editions of the work in question, and frequently the true first edition contains a less-familiar version of the proverb, or no proverb at all.

Self-evident short titles are occasionally used in citations, but whenever possible the title and author of each work are given in full. Titles have been

modernized, quotations (with the exceptions of the Bible and Shakespeare) have not. Quotations are cited by reference to chapter; other styles are consistently employed when a work is not subdivided thus. Full references are given for the Bible, Shakespeare, and several other major writers; plays are cited by act and scene (failing scene, then page). Biblical quotations are cited from the Authorized Version of 1611 unless otherwise stated: similar quotations may often be found in earlier translations, sermons, and homilies, but the modern form of a proverb usually reflects this translation. Contractions, which occur frequently in medieval sources, have been silently expanded.

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Abbreviations used in the dictionary

a	*ante* (before)
Apr.	April
Aug.	August
AV	Authorized Version (of the Bible), 1611
c	*circa* (about)
cent.	century
cf.	*confer* (compare)
COD	Concise Oxford Dictionary
Dec.	December
Dict.	dictionary (of)
Du.	Dutch
ed.	edition
EETS	Early English Text Society
esp.	especially
et al.	*et alii* (and others)
Feb.	February
Fr.	French
Ger.	German
Gr.	Greek
Hist.	history (of), historical
Ibid.	*ibidem* (in the same place)
Ital.	Italian
Jan.	January
L.	Latin
Mag.	Magazine
Mar.	March
mod.	modern
MS(S)	manuscript(s)
Nov.	November
NY	New York
Oct	October
ODEP	Oxford Dictionary of English Proverbs
OED	Oxford English Dictionary
Pt.	part
quot.	quotation
rev.	revised
Sept.	September
Ser.	series
St.	Saint
STS	Scottish Text Society
tr.	translation (of)
US	United States (of America)
vol.	volume

Contents

Introduction ix
Abbreviations xiii
Dictionary 1
Bibliography 305
Index 308

A

A *see* who SAYS A must say B.

abhors *see* NATURE abhors a vacuum.

a-borrowing *see* he that GOES a-borrowing, goes a-sorrowing.

abroad *see* GO abroad and you'll hear news of home.

ABSENCE makes the heart grow fonder

Cf. PROPERTIUS *Elegies* II. xxxiii^b. I. 43 *semper in absentes felicior aestus amantes*, passion [is] always warmer towards absent lovers.

□ *c* **1850** in T. H. Bayly *Isle of Beauty* (rev. ed.) iii. Absence makes the heart grow fonder. **1923** *Observer* 11 Feb. 9 These saws are constantly cutting one another's throats. How can you reconcile the statement that 'Absence makes the heart grow fonder' with 'Out of sight, out of mind'? **1979** C. BRAND *Rose in Darkness* xi. 'Oh, I couldn't go now!' 'Absence makes the heart grow fonder.' **1985** A. ROBINSON *Dick & Jane* 119 'Absence makes the heart grow fonder.' 'Some other organs, too. Like tha nose,' Nick cracked. **1992** A. LAMBERT *Rather English Marriage* (1993) xi. 178 Absence may have made his heart grow fonder, but it hasn't done wonders for mine. ■ **absence; love**

He who is ABSENT is always in the wrong

Cf. Fr. *les absents ont toujours tort*; *c* **1440** J. LYDGATE *Fall of Princes* (EETS) III. l. 3927 For princis ofte . . Wil cachche a qu[a]rel . . Ageyn folk absent.

□ **1640** G. HERBERT *Outlandish Proverbs* no. 318 The absent partie is still faultie. **1710** S. PALMER *Proverbs* xxi. The absent party is always to blame. **1736** B. FRANKLIN *Poor Richard's Almanack* (July) The absent are never without fault, nor the present without excuse. **1912** 'SAKI' *Unbearable Bassington* iv. The absent may be always wrong, but they are seldom in a position to be inconsiderate. **1981** A. PRICE *Soldier no More* 57 I will quote first that fine old French saying—which covers any claim Charlie may or may not have on that cake—'he who is absent is always in the wrong.' ■ **absence; error**

absolute *see* POWER corrupts.

abundance *see* out of the FULLNESS of the heart the mouth speaks.

ACCIDENTS will happen (in the best-regulated families)

□ **1763** G. COLMAN *Deuce is in Him* I. 22 Accidents, accidents will happen—No less than seven brought into our infirmary yesterday. **1819** 'P. ATALL' *Hermit in America* i. Accidents will happen in the best regulated families. **1850** DICKENS *David Copperfield* xxviii. '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.' **1939** W. S. MAUGHAM *Christmas Holiday* x. 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. **1979** J. SCOTT *Angels in your Beer* xii. It would be so convenient if something happened to them . . . Accidents do happen, as they say. ■ **misfortune**

There is no ACCOUNTING for tastes

It is impossible to explain why different people like different things (especially things that do not appeal to the speaker). Also now in the form *there is no accounting*

for taste. The saying is a version of the Latin tag *de gustibus non est disputandum*, there is no disputing about tastes. Cf. **1599** J. MINSHEU *Dialogues in Spanish* 6 Against ones liking there is no disputing.

□ **1794** A. RADCLIFFE *Mysteries of Udolpho* I. xi. I have often thought the people he disapproved were much more agreeable than those he admired;—but there is no accounting for tastes. **1889** GISSING *Nether World* II. viii. There is no accounting for tastes. Sidney.. not once.. congratulated himself on his good fortune. **1974** T. SHARPE *Porterhouse Blue* x. 'He was in the grip of Mrs Biggs.'.. 'No accounting for tastes,' said the Dean. **1985** R. REEVES *Doubting Thomas* iv. 'You're usually in here with a little guy, wears a rug. Looks like he gets his suits from Sears. Paisley ties... There's no accounting for taste.' ■ **idiosyncrasy; taste**

accumulate *see* if you don't SPECULATE, you can't accumulate.

accuse *see* he who EXCUSES, accuses himself.

accuser *see* a GUILTY conscience needs no accuser.

acorn *see* GREAT oaks from little acorns grow.

ACTIONS speak louder than words

First recorded in its current form in the United States.

□ **1628** J. PYM *Speech* 4 Apr. in Hansard *Parliamentary Hist. England* (1807) II. 274 'A word spoken in season is like an Apple of Gold set in Pictures of Silver,' and actions are more precious than words. **1736** *Melancholy State of Province* in A. M. Davis *Colonial Currency* (1911) III. 137 Actions speak louder than Words, and are more to be regarded. **1856** A. LINCOLN *Works* (1953) II. 352 '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*.' **1939** M. STUART *Dead Men sing no Songs* xii. 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? **1979** 'C. AIRD' *Some die Eloquent* xvii. 'He's very sorry about it all.'.. 'Actions speak louder than words.' **1995** *Washington Times* 21 May B3 Actions speak louder than words, especially when individual property rights are at stake. ■ **words and deeds**

When ADAM delved and Eve span, who was then the gentleman?

The rhyme is particularly associated with the itinerant preacher John Ball, a leader of the 1381 'Peasants' Revolt', who used it to incite the people against their feudal lords.

□ *c* **1340** R. ROLLE in G. G. Perry *Religious Pieces* (EETS) 88 When Adam dalfe [dug] and Eue spane.. Whare was than the pride of man? **1381** in Brown & Robbins *Index Middle English Verse* (1943) 628 Whan adam delffid and eve span, Who was than a gentilman? **1562** J. PILKINGTON *Aggeus & Abdias* I. ii. When Adam dalve, and Eve span, Who was than a gentle man? Up start the carle, and gathered good, And thereof came the gentle blood. **1874** J. R. GREEN *Short Hist. English People* v. A spirit fatal to the whole system of the Middle Ages breathed in the popular rime which condensed the levelling doctrine of John Ball: 'When Adam delved and Eve span, who was then the gentleman?' **1918** A. G. GARDINER *Leaves in Wind* 81 It is not only the humanising influence of the garden, it is the democratising influence too. When Adam delved and Eve span, Where was then the gentleman? **1979** C. E. SCHORSKE *Fin-de-Siècle Vienna* vi. When Adam delved and Eve span Who was then the gentleman? The question had ironic relevance for the *arrivé*. ■ **equality; gentry**

As good be an ADDLED egg as an idle bird

□ **1578** LYLY *Euphues* I. 325 If I had not bene gathered from the tree in the budde, I should beeing blowne haue proued a blast, and as good it is to bee an addle egge as an

idle bird. **1732** T. FULLER *Gnomologia* no. 681 As good be an addled Egg, as an idle Bird. **1974** D. CARTER *Ghost Writer* iii. The chickens are feeling the heat, poor creatures. I'm afraid I gave them a bit of a ticking off. As good be an addled egg, I told them, as an idle bird. ■ **action and inaction; idleness**

ADVENTURES are to the adventurous

□ **1844** DISRAELI *Coningsby* III. 1. 244 'I fear that the age of adventures is past.' .. 'Adventures are to the adventurous,' said the stranger. **1914** 'SAKI' *Beasts & Super-Beasts* 264 Adventures, according to the proverb, are to the adventurous. **1952** 'T. HINDE' *Mr Nicholas* iv. He told himself that adventure was to the adventurous... If he could not make the effort for the small he would miss the big adventure. ■ **boldness; opportunity, taken; risk**

ADVERSITY makes strange bedfellows

While the underlying idea remains the same, there has always been some variation in the first word of the proverb: see also POLITICS *makes strange bedfellows.*

□ **1611** SHAKESPEARE *Tempest* II. ii. 37 My best way is to creep under his gaberdine; there is no other shelter hereabout. Misery acquaints a man with strange bedfellows. **1837** DICKENS *Pickwick Papers* xli. *(heading)* Illustrative .. of the old proverb, that adversity brings a man acquainted with strange bedfellows. **1886** H. JAMES *Princess Casamassima* I. I. x. She loathed them [the people] with the outspoken violence of one who had known poverty, and the strange bedfellows it makes. **1927** *Times* 27 Aug. 12 The .. alliance of 1923–5 was an illustration of the adage that adversity makes strange bedfellows. **1982** *Times* 15 Mar. 9 *(heading)* Poverty makes strange bedfellows. ■ **adversity; misfortune**

afraid *see* he who RIDES a tiger is afraid to dismount.

AFTER a storm comes a calm

Cf. *a* **1250** *Ancrene Riwle* (1962) 191 Iblescet ibeo thu laverd the makest stille efter storm [blessed are you, Lord, who makes a calm after the storm]; **1377** LANGLAND *Piers Plowman* B. XVIII. 409 After sharpe shoures .. moste shene [bright] is the sonne.

□ **1576** C. HOLYBAND *French Littleton* E1^{v} After a storme commeth a calme. **1655** T. FULLER *Church Hist. Britain* IX. viii. After a storm comes a calm. Wearied with a former blustering they began now to repose themselves in a sad silence. **1851** H. MELVILLE *Moby Dick* III. xxviii. The mingled, mingling threads of life are woven by warp and woof—calms crossed by storms, a storm for every calm. **1979** 'J. LE CARRÉ' *Smiley's People* i. For the next two weeks nothing happened... After the storm had come the calm. ■ **peace; trouble**

AFTER dinner rest a while, after supper walk a mile

The sense turns on the fact that dinner is a heavy meal, while supper is a light one. The precept was current in medieval Latin: *post prandium stabis, post coenam ambulabis,* after luncheon you will stand still, after supper you will walk about.

□ **1582** G. WHETSTONE *Heptameron of Civil Discourses* E3 After dynner, talke a while, After supper, walke a mile. **1584** T. COGAN *Haven of Health* ccxi. That olde English saying: After dinner sit a whyle, and after supper walke a myle. **1876** BLACKMORE *Cripps* III. xvi. He neighed .. for he felt quite inclined for a little exercise... 'After supper, trot a mile.' **1979** *Daily Telegraph* 24 Dec. 3 'The physiological reaction to a heavy indigestible meal .. seems to be to sleep it off.' What it all seems to boil down to is the old adage: After dinner rest a while, after supper walk a mile. ■ **health**

after *see also* it is easy to be WISE after the event.

Agamemnon *see* BRAVE men lived before Agamemnon.

age *see* the age of MIRACLES is past.

agree *see* BIRDS in their little nests agree; TWO of a trade never agree.

alive *see* if you want to LIVE and thrive, let the spider run alive.

ALL good things must come to an end

The addition of 'good' is a recent development. The earlier forms may be compared with EVERYTHING *has an end.*

□ *c* **1440** *Partonope of Blois* (EETS) l. 11144 Ye wote [know] wele of all thing moste be an ende. **1562** G. LEGH *Accidence of Armoury* 182 All worldly thinges haue an ende (excepte the housholde wordes, betwene man and wife). **1738** SWIFT *Polite Conversation* 1. 85 All Things have an End, and a Pudden [a kind of sausage] has two. **1857** H. H. RILEY *Puddleford Papers* xxiii. All things must have an end, and the grand caravan, in time, came to its end. **1904** E. M. FORSTER in *Independent Review* June 128 '*En route!*' said the shrill voice of Mrs. Forman. 'Ethel! Mr. Graham! The best of things must end.' **1924** 'D. VANE' *Scar* xxv. All good things come to an end. The feast was over. **1980** B. PAUL *First Gravedigger* (1982) vi. Life with you . . is nirvana itself. But all good things must come to an end.
■ **finality; good things**

It takes ALL sorts to make a world

□ **1620** T. SHELTON tr. *Cervantes' Don Quixote* II. vi. In the world there must bee of all sorts. **1767** S. JOHNSON *Letter* 17 Nov. (1952) I. 194 Some Lady surely might be found . . in whose fidelity you might repose. The World, says Locke, has people of all sorts. **1844** D. W. JERROLD *Story of Feather* xxviii. Click can't get off this time? . . Well, it takes all sorts to make a world. **1975** J. I. M. STEWART *Young Pattullo* iii. 'My father's a banker during the week and a country gent at week-ends. Takes all sorts, you know.' 'Takes all sorts?' 'To make a world.' **1993** BILL RICHARDSON *Bachelor Brothers' Bed & Breakfast* (1997) 74 There is no nightlife. . . I suppose that what we have here is the working out of the adage that it takes all kinds to make a world. ■ **idiosyncrasy; tolerance; variety**

ALL things are possible with God

With allusion to MATTHEW xix. 26 (AV) . . . with God all things are possible; cf. HOMER *Odyssey* x. 306 *θεοὶ δέ τε πάντα δύνανται*, with the gods all things can be done.

□ **1694** P. A. MOTTEUX tr. *Rabelais' Pantagruel* V. xliii. Drink . . and you shall find its taste and flavor to be exactly that on which you shall have pitched. Then never presume to say that anything is impossible to God. **1712** C. MATHER *Letter* 22 Nov. (1971) 117 However, take it again; all things are possible with God. **1826** L. BEECHER *Letter* 11 June in *Autobiography* (1865) II. viii. Sometimes it seems as if persons had too much . . intellect to be converted easily. But all things are possible with God. **1965** M. SPARK *Mandelbaum Gate* vi. It would be interesting, for a change, to prepare and be ready for possibilities of, I don't know what, since all things are possible with God and nothing is inevitable.
■ **possibility and impossibility**

ALL things come to those who wait

Cf. Fr. *tout vient à celui qui sait attendre*, all comes to him who knows how to wait.

□ **1530** A. BARCLAY *Eclogues* (EETS) II. 843 Somewhat shall come who can his time abide. **1642** G. TORRIANO *Select Italian Proverbs* 26 He who can wait, hath what he desireth. **1847** DISRAELI *Tancred* II. IV. viii. I have got it at last, everything comes if a man will only wait. **1863** LONGFELLOW *Poems* (1960) 402 All things come to him who will but wait. **1872** V. FANE *Tout vient à qui sait Attendre* in *From Dawn to Noon* II. 85 Ah! 'All things come to those who wait.' . . They *come*, but often come *too late*. **1931** E. F. BENSON *Mapp & Lucia* vi. There . . was a gay striped figure . . skipping away like mad. . . Miss Mapp gave a shrill crow of triumph. All came to him who waited. **1980** M. SELLERS *Leonardo & Others* viii. Everything comes to those who wait. The theory fitted well into my lazy way of thinking.
■ **patience and impatience**

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