ARE PROVERBS A MIRROR OF (INTER)CULTURAL INFLUENCES?

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Abstract: Lessons of common sense and wisdom, proverbs have been seen as powerful tools in educating people. The analysis in this article focuses on various values: courage, steadfastness, generosity, through evaluated entities that can be called culturemes, within two semantic ethno fields represented by the verb a face and its corresponding English versions to do vs to make as well as the term all which can be an adjective, an adverb or a pronoun. The culturematic analysis will be displayed through three types of illocutions that appear in the message – confirmation, recommendations vs warnings. Observations will be made regarding the translation/equivalence methods that marked each paremia of the 72 paremic units I have worked on, as a paremic minimum.

Keywords: cultureme, concept, image, message, value

Introduction

Proverbs have been defined or described as ”lessons of common sense and wisdom”, having an articulating, concise, simple and memorable form, ”fulfilling important social functions” [Petrova, R: 2010:p.245]. There have been no less than round about 50 definitions regarding the *proverbs*. Bhuvaneswar, Ch[2015]shows that there is no systematic and scientific framework for arriving at a definition of the proverb and as a result the definitions vary. However, ”there are certain properties as *fixed form, popularity*, and *cultural acceptance* which are common to all proverbs”, is Bhuvaneswar’s conclusion.

The concept of *culture* may be viewed and understood from at least two perspectives: the anthropological one (where the people’s way of life and the worldview of a specific community are important) and the traditional one (culture as the aspiration to perfection together with the human achievements resulting from it). Still, there are some other possible definitions of the term ‘culture’:

- ”the combination of beliefs, knowledge, art, customs, morals laws, and many other capabilities and ways of life in a society” Taylor [1981:p3],
- ”the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” Newmark [1988:p.94],
- ”systems for organizing human interaction within and between groups” [Smith, PB. et al: 2019:p:9].

What about the *cultural influences* proverbs may transfer? It is, no doubt the memory of language and communication, the memory of meanings and basic values bringing a normative situational context that would enable researchers to proceed in and to specify the norms applicable for the behaviours that are examined. Proverbs are considered ”culturally distinctive linguistic forms of expressing identity”, being closely connected with language ideology. ”They link verbal peculiarities to specific social, historical and cultural contexts” [Croitoru, E: 2009:p. 33].

Referring to the word *mirror*, used in the title of the article, I have to admit that I thought of the symbolic object that differentiates the fundamental message and the ‘alter message’ that may be transferred from one culture to another one, becoming a symbol of wisdom that allows us to achieve self-awareness. Some researchers underline the fact that *mirrors* facilitate individuation, which is a process of self-awareness, of realizing the elements of the unconscious. Such a realization is not only an intellectual one, but also a process of being “enlightened” through emotional insight [Seong, 2015, in Yeo Reum, L: 2018: p. 59].

Translation and equivalence in translation are the steps towards *cultural translation* that is the image of a particular mixture of qualitative and quantitative methods used in proverbs translation. Most translators have adopted one of these three strategies:

- an equivalent proverb or idiom similar in form and content,
- a proverb with similar content but dissimilar in form,
- paraphrasing or using non-idiomatic language.

I.***Are proverbs the reflection of thoughts and behaviours?***

It has been affirmed that *mirrors* reflect " the shape of an object using the reflection of light".

We can admit with Yeo Reum, L [2018:p: 46] that European languages use two expressions, *in the mirror* and *through the mirror,* referring, in fact, to the same reality. Still, if there is no clear 'distinction' between *reality* and *the image,* how should we understand the message of the following proverb:

(1) E: Wine is the **mirror** of the **mind.**
R: Vinul este oglinda minții.(word by word translation)

Besides the fact that we are facing a *word by word translation,* the above proverb shadows the difference between the *conscious* and the *uncounscious* state of mind to which too many glasses of *wine* may lead.

Mirror might be a *symbol of wisdom,* if we believe that:

(2) E: The best **mirror** is an **old friend.**
R: Cea mai bună **oglindă** este un **prieten vechi**. (word by word translation)

Such a proverb opens several doors of interpretation, linked to the syntagm ''an old friend''
as '' a friend in need''(that would be ''a friend indeed''). Or, should we believe that ''an old friend'' knows more about ''us'' than we know?To ''be aware of true ourselves'' is a huge ''internal work''.

If the source language(SL) is Romanian, there are several other symbols that correspond to the term ''mirror'': the face, the eye, the heart. Romanians believe that the *face,* and the *soul/heart* are interrelated:

(3) R: **Chipul** omului e **oglinda sufletului**.
(the man's face is the mirror of his soul – my translation)
E(a): A good **face** is a **letter of recommandation**.(V. Lefter dictionary version)
E(b): A fair **face** cannot have a crabbed **heart**.
(the message is conveyed without respecting the same terms,
English using the adjectives **good** and **fair** for defining the
Romanian word ''chip'' which can be rendered by the noun ''face''
or the term ''appearance''. English also uses the syntagm a ''letter of
recommandation'' for what can be understood as a '' the image of
a good face'' as opposed to a ''crabbed beart'', the informal term for an
''ill-tempered or unpleasant person'')

There are two other interesting ''triangles'' that Romanian displays as a SL: the eye, the forehead, the heart and the sleep, the image, the death.

(4) R: **Ochii** sunt **oglinda sufletului/inimii**.
(the eyes are the mirror of the soul/heart – my translation)
E(a): The heart's letter is read in the eye. (V. Lefter's dictionary version)
E(b): In the forehead and the eye, the heart is read.

On a tragic note, Romanian may use the term ''sleep'' for approaching the term ''death'':

(5) R: **Somnul** e **oglinda morții**.
(sleep is the mirror of death – my translation)
E: Sleep is the image of death. (V. Lefter's dictionary version)

Between the ''light'' vs ''shadow'' opposition, English proverbs may go deeper into the individuation, which in Yeo Reum, L opinion is a process of self-awareness. [2018:p: 59]. More than that, a possible metaphor *the man as a candle* appears in:

(6) E: A **candle lights others** and consumes itself.
R: Lumânarea luminând pe alții, pe ea se mistuiește. (V. Lefter dictionary version)

On the other hand, a''shadow'' cannot ''replace'' the real person:

(7) E: Catch not at the **shadow and lose the substance.**
R: Nu alerga după umbră, că-l pierzi pe cel ce-o face. (V. Lefter dictionary version)

II. ***Is there a cultural model?***

II.1. Identifying **methods** for defining nations' *culture* (as *comparative culture theory* is not only a challenge but also an endeavour to bring together different attitudes, values and norms, not to speak about religions and traditions) has not been an easy task along centuries. If we do stop at a Romanian dictionary definition of *culture* as:"all material and spiritual assets created by humanity and institutions necessary for communication with these assets" [Romanian Dictionary, 2019], we can realize how important *communication* is, when referring to *culture.*

Analysing different **models** – starting with the Hofstede model (6-D) to the Globe project (9D), C. Țîmbalari [2019: pp.220-230] has managed to understand how those models are applicable in research, referring to national cultures and the diversity of thinking and behaving.

She has reached the conclusion that "USA has a power culture that believes in unequally and democratic values, harmony between gender and equal rights, pattern behaviors, taking responsibilities themselves, strong support to indulgence"[p.229].

II.2. Which would be **the proverbs common characteristics** mentioned in the definitions that have been analysed?

II. 2.1. **Popularity** (including *tradition, currency, cultural acceptance* and *antiquity*):

(8) R. *Timpul* **face** și **desface**.
(time does and undoes – my translation)
E(a):*Time* **works** wonders(V. Lefter's dictionary version).
E(b):*The crutch of time* **does more** than the club of Hercules.

II. 2.2. **Proverbs as short sentences:**

(9) R: *Sângele apă* **nu se face**.

(blood does not turn into water – my translation)
E(a): *Blood* **is thicker than water** (V. Lefter's dictionary version).
E(b): *Blood* **is not water.**

II. 2.3. **Proverbs as wisdom:**
(10)R: De **faci astăzi cuiva bine**, mâine **de la altu-ți vine**.
(if you do good, today to a person, tomorrow you will receive that good from another person – my translation)
E. One never loses by **doing** a good turn. (V. Lefter's dictionary version).

II. 2.4. **Proverbs as truth:**
(11)R: Nu e mai surd ca surdul ce **se face că nu aude**.
(there is no one deafer than the deaf who pretends not to hear – my translation)
E: None so deaf as **those who won't hear** (V. Lefter's dictionary version)

II. 2.5. **Proverbs as experience:**
(12) E: **Make much of one**, good men are scarce.
R: **Prețuiește omul bun**, căci oamenii buni nu se găsesc pe toate drumurile.(traducere)

II.2.6. Bringing Searle's words as an argument [1969], i.e. ''what is meant can be expressed'', Bhuvaneswar [2015] tells us that ''whatever is meant can be motivated if we accept the cause-effect relationship''. This is the **(ka:rmik) functional perspective**, ''where action is performed for the sake of the action'':

(13) R. **Puțin și des face mult**.
E. **Many a little makes a mickle.**

II. 2.6.1 The so called **dispositional action** appears when a proverb ''is considered a resource for the construction of (a) **dispositional reality**''[Bhuvaneswar,Ch.:2015]. In Bhuvaneswar's words ''disposition is a product of previous activity which is *ka:rmik*'':

(14) E: **All things are good untried**.
R: **Toate-s bune până la proba contrarie**.
(everything is good until proved otherwise – my translation)

II. 2.6.2. **Ka:rmik (cause-effect experiential) action:** ''dispositional action becomes the *means* and the experience of proverbial action becomes the *effect* for the *ka:rmik proverbial action* which is *the cause*'' is Bhuvaneswar Ch.'s explanation [2015]:

(15) E. **All men row galley way**.
R. Tot omul trage spuza pe turta sa.

Proverbs become ''a resource for the construction of *proverbial* ka:rmik reality'', our changing from the formal or functional or cognitive perspectives into the ka:rmik perspective [Bhuvaneswar Ch :2015c].

II. 3. What about **Romanian culture**? Should we recognise a model, too? It seems that according to Hofstede model there are common elements that can be perceived in very many countries' cultures:

- the distance people keep as a social difference,

- inequality of gender,
- the relationship between the individual and the group he/she belongs to,
- certainty or uncertainty results for economic and social processes,
- conditioning of desires and pleasures.

Even if Trompenaars model[in Țîmbalari, C:2019:p.225] is directed to economic management, there are characteristics that can be seen as ''cultural dimensions'' that are also displayed in proverbs, as well:

a) universalism vs particularism:

(16) R: **Bine fă**, așa gândește, c-așa ți se răsplătește.
(Do good things, think about them and you will be rewarded – my translation)
E(a): Good finds good;
E(b): He who gives to another bestows on himself.

b) individualism vs collectivism:

(17) R: Nu poți **face** pe gustul tuturora.
E(a): He that seeketh to please all, shall please none.
E(b): It is hard to please all parties.

c) specific culture vs dissipated culture:

(18) R: Nu averea **face** pe om, ci omul averea.
E: It is not money that makes the man, it is the man that makes the money.

d) sequential culture vs synchronic culture or the cause/effect tandem:

(19) R: Ceea ce vreți **să vă facă** vouă oamenii, **faceți și** voi lor.
(What you want to be done by people, do them as well- my translation)
E(a): Do as you would be done by;
E(b): Such answer as a man gives, such will he get.

e) neutral culture vs emotional culture:

(20) E: All that **shakes** falls not.
R: Trestia care **se pleacă vântului**, niciodată nu se frânge.
(The reed that is blown by the wind, does never break – my translation)

If *culture* is treated as ”the context for action in any group setting”, the personality of an individual could explain the behavioural response of that individual in a dyadic role relationship as defined in terms of its associated norms. Referring to ”levels of culture [that] may exercise further moderating effects upon the strength of linkage between ingroup trust and life satisfaction”, Smith & Bond [2019:p12] might suggest further ”nuances” that would be, in fact, ”seals” of national context *cultures*.

(21) R : **Dumnezeu face casa**, dracu aduce musafirii.
E : **God sends meat** and the devil sends cooks.

III**. Cultural linguistics, a bridge between language, culture and conceptualization**. Labelled as a sub-discipline of linguistics, **cultural linguistics** investigates conceptualizations with a cultural foundation which are communicated via **features of language** [Dabbagh, A, 2016]. Dabbagh affirms that ‘’there is a consensus among paremiologists that proverbs reflect the cultural and sociocultural beliefs of nations/people’’[p.5] From the 3 elements mentioned by Dabbagh as meant to ‘’unveil the culturally defined components of proverbs – the cultural **schema**, cultural **category** and cultural **metaphor**’’, I am going to analyse the first and the third ones.

III.1.**Cultural schema** is very important as it presents itself as a pre-requisite to proverb understanding. If we are to analyse the example:

(22) R: Nu **lăsa pe mâine** ce **poți face astăzi**.
E(a): Never put off till tomorrow what may be done to-day.
E(b): One hour to-day is worth two to-morrow.
E(c): By the street of ‘by-and-bye’, one arrives at the house of ‘Never’.
E(d): Delays are dangerous.

we can see that English has more than one version to convey the same message ‘’postponing an action might lead to undesirable results’’. The (c) version is even richer in displaying the image of ‘’the street of ‘by-and-bye’, one arrives at the house of ‘Never’. The house of Never is a repeated ‘by-and-bye’ action.

III. 2. **The cultural metaphor** is a hidden comparison and should be understood as such, in both languages that are analysed:

(23) R: **Nu face fața câtața**.
(the face is not worth the thread – my translation)
E: The game is not worth the candle (V. Lefter’s dictionary translation)
The cultural **metaphor** may be sometimes meaningful to the native speakers and each language can convey its own message.

IV. ***Differences and similarities when analysing culturemes as both “cultural facts and cultural interferences”***

There are several categories of *culturemes* identified by authors who tried to classify them [Molina, L:2001 in Alic, L: 2020: p.82]. What is really important is the fact that *proverbs* can be referred as covering *linguistic culture*. If we do consider *agentivity* a language universal (starting with Tesnière and continuing with Fillmore’s grammar of cases and Pillot-Raichoor. Ch. [2001]in Alic, L: 2020: p.86) we should see in ”the position the actant occupies in relation to the verb” a very important criterion [Lazard, G:1994 in Alic, L: 2020:p.84]

IV.1. ***Differences as cultural facts***:

a) the agent as the initiator:

(24) R: Cine spune multe, face puțin.
(The person/the one that says much, does little – my translation)
E(a): They bray most that can do least.
(English uses the plural ‘they’ and a verb that is proper for an animal -donkey-,

minimizing, in the end, any human effort – do least)
E(b): Good words without deeds are rushes and reeds.
('good words' should be followed by 'deeds', otherwise they are 'nothing' but 'rushes and reeds')

b) the goal or the destination:

(25) E: As you make your bed, so you must lie in it.
(English sees the 'destination' in the noun 'bed' and the 'way' one makes his/her bed)
R: Cum îți vei așterne, așa vei dormi.
(Romanian 'suggests' the noun 'bed', but does not name it; the *goal* here is seen in general terms; the verbs 'a așterne' – to make the bed- and 'a dormi' – to sleep are used)

IV.2. ***Similarities as cultural interferences***:

a) the theme that may change or not:

(26) R: Cu prea multă grabă nu faci multă ispravă.
(too much haste, no result – my translation)
E: Good and quickly seldom meet. (V. Lefter's dictionary version)

b) the animated **beneficiary**:

(27) R: Norocu-i după cum și-l face omul.
(any person's luck is in – my translation)
E: Every man is the architect of his own fortune. (V. Lefter's dictionary version)

c) the **source**, the entity from which a movement takes place:

(28) E: All Stuarts are not sib to the king.
R: Nu toți pe care-i cheamă Stuart sunt de neam regesc.

V. **Translating proverbs is not an easy task.** Most researchers have concluded on this idea and Dabaghi underlined that ''each proverb conveys specific meaning in a specific context of situation''[2010:p.813]. That is why we believe that when making Romanian and English either a SL or a TL, the following situations may occur:

a) similar proverbs can be found in the two languages with more or less similar form, vocabulary and meaning:

(29) E: **Do** as the friar **saith,** not as he **doth**.
R**. Fă** ce **zice** popa nu ce **face** popa.

b) many proverbs may be found in the two languages which have similar meanings and can be applied in the same contexts, but they have different form and vocabulary.

(30) R: Prieteni noi să-ți **faci**, dar d-ăi bătrâni să nu te lași.
(make new friends but don't get rid of the old ones- my translation)

E: **Old acquaintance will soon be remembered.** (V. Lefter's dictionary translation)

Quoting different researchers' opinions regarding the transfer from SL to TL Dabaghi [2010] retains the conclusion that ''the translator should not force [] the translation'', He underlines, on the other hand, how important is ''to maintain the stylistic impact of the SL text *on* the TL text''[p.813]. I do agree to the idea that ''an equivalent is the ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds'' but I do not believe that the 'equivalent solution' is the best one.

VI. ***Translators as mediators between cultures and culturemes.***

V. 1. **Cultural terms** in proverbs do characterize the subject dealt with and contribute to the transference of information and an exact description:

(31) R: Ce nu poate ***face*** un singur om, ***fac*** mai mulți împreună.
(What a single man cannot *do,* many men *do* together – my translation).
E: Many hands **make** light work.

Any proverb may be split into proverb **culturemes** and the proverb **message.** If the message comments on a certain entity like courage, generosity, work, the cultureme conveys a positive or a negative attitude to a particular entity contained in the message:

(32) R: Binele ce-l *faci* la oarecine, ți-l întoarce vremea care vine.
E(a): *Do* well and have well.
E(b): Good finds good.
[Kindness+] + [Generosity -]
vs
(33) E: No man can *do t*wo things at once.
R(a): Nimeni nu poate *face* două lucruri de-o dată.
R(b): Nu poți ține doi pepeni într-o mână.
(One cannot have two melons in one hand -my translation)
[Imprudence -] +[Caution+]

VI.1.1 The **culturematic analysis** has followed three directions offered by the announced paremic units:

a) confirmation:

(34) R: Cine ***face*** lui își ***face***.
E(a): ***Do good*****:** thou ***doest it for thyself.***
E(b): **Self *do,* self *have.***
vs
(35) E(a): ***Do wrong once*** and you'll never hear the end of it.
E(b): Who is **bad** to his own, is **bad** to himself.
R: ***Fă o data rău*** și-ți va ieși nume rău.

b) recommendation:

(36) E: ***Make much of one***, good men are scarce.
R: ***Prețuiește omul bun***, căci oamenii buni nu se găsesc pe toate drumurile.
(V. Lefter's dictionary translation)
vs
general assumptions
(37) E: **All that shakes falls not**.
R: Trestia care se pleacă vântului, niciodată nu se frâng (V. Lefter's dictionary translation)

c) warnings:

(38) R: E mai ușor ***a face rău*** ca ***bine***/ a strica decât a drege.
E(a): *An ill turn is soon done*.
E(b): **It is easier to pull down than to build.**
vs
general statements:

(39) E: *All things* are good untried.
R: *Toate-s bune* până la proba contrarie.
(V. Lefter's dictionary translation)

VI.1.2.Proverbs may display **contradictions** vs **transformations** and anyone can see how discourse is changing:

- adapting and improving:

(40) R: Cine **nu *face*** când **poate**, **nu *face*** când **vrea**.
E: He that will not [*do*] when he **may**, when he *will*, he shall **have Nay.**

- taking initiatives and actions:

(41) E: He that can ***make a fire*** well, can **end a quarrel**.
R: Cine știe *să aprindă focul*, știe să potolească o ceartă.
(V. Lefter's dictionary translation)

- achieving the development goals and targets:

(42) E: **All covet, all lose**.
R: Cine **lăcomește** nu se **pricopsește**.
(V. Lefter's dictionary translation)

- facing challenges and adversities.

(43) R: Unul ***face*** și altul ***trage.***
E:One *does* ***the scathe*** and another has ***the scorn***.
(V. Lefter's dictionary translation)

VII. ***Translation between the text intention and the translator's intention.***

When comparing the text intention to the translator's intention we should start from the assertion that "the text represents the source language (SL) writer's attitude to the subject matter" while the translator might need a larger explanation in his translation rather than the 'reproduction'.[Newmark, P:1988:p.12].

As proverbs represent, in my opinion, 'texts in themselves', we should ask questions referring to:

- cultural differences dealt with,
- procedures that are adopted by translators while translating English proverbs into Romanian and vice-versa,
- the types of cultural equivalence between English and Romanian.

There are no doubt, cultural similarities like in the following word by word translation:

(44) E: *Do* as the friar ***saith,*** not as he ***doth.***

R: ***Fă*** ce ***zice*** popa nu ce ***face*** popa.

Still, the other translation techniques are also used:

a) equivalence:

(45) R: De ***faci*** astăzi cuiva bine, **mâine de la altu-ți vine**.
E: **One never loses** by ***doing a good turn***.

b) omission:

(46) R: Ceea ce vreți ***să vă facă vouă oamenii, faceți*** și voi lor.
E(a): ***Do*** as you ***would be done*** by;
E(b): ***Such answer as a man gives, such will he get.***

c) innovation:

(47) R: ***Norocu***-i după cum și-l ***face*** omul.
E: Every man ***is the architect of his own fortune***.

d) substitution:

(48) E**: Dog** does not eat ***dog***.
R: **Corb** la corb nu-și scoate ochii.
(Romanian has replaced the *animal* with a *bird*)

From the *agentivity* point of view, proverbs may convey:

- a participatory quality:

(49) E: Hard is for ***any man all faults to mend***.
R: ***Niciun om nu poate singur*** să îndrepte toate strâmbătățile.

- enhancing creativity and transformation:

(50) E:You never ***know*** what you can ***do*** till you **try**.
R: **Încearcă** și ***vei sti*** de ce ***ești în stare*****.**
(V. Lefter's dictionary translation)

CONCLUSIONS

''Proverbs have been and remain **the most powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a people from one generation to another''** [Dabaghi et al.: 2010:p.813]. Dabaghi recognizes proverbs' *efficacy* and considers them ''a most powerful and effective instrument for the *transmission of culture,*
from one generation to another.'' The **culturematic** analysis has shown a didactic tone, in most of the examples a neutral one, here and there a positive and an inspiring one. That is why a **communicative translation** is needed as it ensures the SL content. Diversities are to be expected, similarities can be identified. SL context (be it Romanian or English) is acceptable and comprehensible to the target language (TL) 'different' readership [Newmark, P: 1988: p.18]. Cultural linguistics' importance cannot be denied as it uses *cultural patterns* in proverbs' analysis. Such an approach deepens our understanding of the less-researched area of culture reflected in proverbs of different nations. And I do agree to Sabine Fiedler's

opinion[2014:p.298] that ‘‘proverbs can play an important part in the realisation of both [these] textual functions and should be considered [in this context] at least in advanced stages of foreign language classes’/courses.’’

***Appendix* 1**
A face/To do/To make + All/Tot/Toate/Toți

1. R. Bine fă, așa gândește, c-așa ți se răsplătește.
   E. Good finds good;
   E. He who gives to another bestows on himself.

2. R. Binele ce-l faci la oarecine, ți-l întoarce vremea care vine.
   E. Do well and have well;
   E. Good finds good;
   E. An apple is better given than eaten by a time.

3. R. Carele însuși face, face cât trei.
   E. If you want a thing well done, do it yourself.

4. R. Ceea ce vreți să vă facă vouă oamenii, faceți și voi lor.
   E. Do as you would be done by;
   E. Such answer as a man gives, such will he get.

5. R. Ce nu poate face un singur om, fac mai multi împreună.
   E. Many hands make light work.

6. R. Cine face lui își face.
   E. Do good: thou doest it for thyself.
   E. Who is bad to his own, is bad to himself.
   E. Self do, self have.

7. R. Cine face bine, bine găsește.
   E. Do well and have well.
   E. Better an apple given than eaten.
   E. Self do, self have.

8. R. Cine face rău, rău-l însoțește
   E. He that mischief hatcheth, mischief catcheth.
   E. He is paid back in his own coin.
   E. Self do, self have.

9. R. Cine nu face când poate, nu face când vrea.
   E. He that will not when he may, When he will he shall have Nay!

10. R. Cine spune multe, face puțin.
    E. They bray most that can do least.
    E. Good words without deeds are rushes and reeds.

11. R. Când nu putem face ce voim, trebuie să voim ce putem.
    E. Do as you may if you can’t do as you would.

E. He that may not do as he would, must do as he may.
E. Never grieve for what you cannot help.
E. All that shakes, falls not.

12. R. Cu prea multă grabă nu faci multă ispravă.
E. Good and quickly seldom meet.

13. R. De faci astăzi cuiva bine, mâine de la altu-ți vine.
E. One never loses by doing a good turn.

14. R. Dumnezeu face casa, dracu aduce musafirii.
E. God sends meat and the devil sends cooks.

15. R. El ce face la beție, se căiește la trezie.
E. He that killeth a man when he is drunk, must be hanged when he is sober.

16. R. Mincinosul ce de-a sila face Musca cât cămila.
E. He changes a fly into an elephant.
E. Making mountains of molehills.

17. R. Norocu-i după cum și-l face omul.
E. Every man is the architect of his own fortune.

18. R. Nu barba îl face pe filozof, filozof.
E. It is not the beard that makes the philosopher.

19. R. Nu averea face pe om, ci omul averea.
E. It is not money that makes the man, it is the man that makes the money.

20. R. Nu e mai surd ca surdul ce se face că nu aude.
E. None so deaf as those who won't hear.

21. R. Nu face fața câtața.
E. The game is not worth the candle.

22. R. Nu faceți ce fac eu, ci faceți ce zic eu.
E. Do as I say, not as I do.

23. R. Nu lăsa pe mâine ce poți face astăzi.
E. Never put off till tomorrow what may be done to-day.
E. One hour to-day is worth two to-morrow.
E. By the street of 'by-and-bye', one arrives at the house of 'Never'
E. Delays are dangerous.

24. R. Nu poți face pe gustul tuturora.
E. He that seeketh to please all shall please none.
E. It is hard to please all parties.

25. R. Prieteni noi să-ți faci, dar d-ăi bătrâni să nu te lași.
E. Old acquaintance will soon be remembered.

26. R. Puțin și des face mult.
E. Many a little makes a mickle.

27. R. Timpul face și desface.
E. Time works wonders.
E. The crutch of time does more than the club of Hercules.

28. R. Unul face și altul trage.
E. One does the scathe and another has the scorn.

29. R. Vinovatul mai mare gură face.
E. Of the two disputants, the warmer is generally in the wrong.

A se face

30. R. Dragostea nu se face cu sila.
E. Fanned fires and forced love never did well yet.

31. R. Sângele apă nu se face.
E. Blood is thicker than water
E. Blood is not water.

A face bine

32. R. Cine face bine, bine găsește
E. Do well and have well.
E. Better an apple given than eaten.
E. Self do, self have.

A face rău

33. R. A face bine e întotdeaune mai bine decât a face rău.
E. It costs more to do ill than to do well.

34. R. Cine face rău, rău-l însoțește
E. He that mischief hatcheth, mischief catcheth.
E. He is paid back in his own coin.
E. Self do, self have.

35. R. E mai ușor a face rău ca bine/a strica decât a drege.
E. An ill turn is soon done.
E. It is easier to pull down than to build.

To Do

36. E. Do as I say, not as I do.
R. Nu faceți ce fac eu, faceți ce zic eu.

37. E. Do as the friar saith, not as he doth.
R. Fă ce zice popa nu ce face popa.

38. E. Do as you may, if you can't do as you would.
R. Fă ce poți, când nu poți face cum ai vrea.
R. Fă ce poți când n-ai alta de făcut.

39. E. Do as you would be done by.
R. Ceea ce vreți să vă facă vouă oamenii, faceți și voi lor.

40. E. If you want a thing well done, do it yourself.
R. Dacă vrei să-ți reușească o treabă, fă-o tu însuți(traducere)

41. E. No man can do two things at once.
R. Nimeni nu poate face două lucruri de-o data.
R. Nu poți ține doi pepeni într-o mână.

42. E. Do well and have well.
R. Bine faci, bine găsești.

43. E. Do wrong once and you'll never hear the end of it.
R. Fă o data rău și-ți va ieși nume rău.

44. E. He that does ill, hates the light.
R. Omul rău se teme de lumină.

45. E. He who does no good, does evil enough.
R. Cine nu face bine, face rău din belșug. (traducere)

46. E. Dog does not eat dog.
R. Corb la cor nu-și scoate ochii.

47. E. You never know what you can do till you try.
R. Încearcă și vei sti de ce ești în stare. (traducere)

To Make

48. E. As you make your bed, so you must lie in it.
R. Cum îți vei așterne, așa vei dormi.

49. E. The company makes the feast.
R. Singur nu poți petrece.(traducere)

50. E. Make much of one, good men are scarce.
R. Prețuiește omul bun, căci oamenii buni nu se găsesc pe toate drumurile.(traducere)

51. E. He that makes himself a sheep, shall be eaten by the wolf.
R. Cine se face oaie, îl mănâncă lupul.

52. E. He who makes no mistakes, make nothing.
    R. Numai cine nu muncește, nu greșește.

53. E. He that can make a fire well, can end a quarrel.
    R. Cine știe să aprindă focul, știe să potolească o ceartă (traducere)

ALL

54. E. All covet, all lose.
    R. Cine lăcomește nu se pricopsește.

55. E. Hard is for any man all faults to mend.
    R. Niciun om nu poate, singur să îndrepte toate strâmbătățile.(traducere)

56. E. All fellows at football.
    R. Cine se amestecă în tărâțe/lături, îl mănâncă porcii.

57. E. All meats to be eaten, and all maids to be wed.
    R. Glia trebuie arată și fecioara măritată.
    R. Floare nescuturată, claie de fân nemâncată și fată nemaritată, arar s-a văzut.

58. E. All men are mortal
    R. Toți oamenii sunt muritori.
    R. Câte flori sunt pe pământ, toate se duc în pământ.

59. E. All men cannot be masters.
    R. Nu toți oamenii pot fi stăpâni (traducere)

60. E. All men row galley way.
    R. Tot omul trage spuza pe turta sa. (traducere)

61. E. When all men say you are an ass, it is time to bray.
    R. Când trei spun că ești beat, du-te de te culcă.

62. E. When all men speak, no man hears.
    R. Când toți vorbesc, treaba rămâne nefăcută(traducere).

63. E. He that all men please, shall never find ease.
    R. Cel ce vrea să-l împace pe toți, nu va avea niciodată pace.(traducere)

64. E. He that seekth to please all, shall please none.
    R. Cel ce vrea să-I împace pe toți, nu mulțumește pe nimeni. (traducere)
    R. Nu poți face pe gustul tuturora.

65. E. It takes all sorts to make a world.
    R. Mare-i grădina lui Dumnezeu.

66. E. All Stuarts are not sib to the king.
    R. Nu toți pe care-i cheamă Stuart sunt de neam regesc.

67. E. All that shakes falls not.
R. Trestia care se pleacă vântului, niciodată nu se frânge

68. E. If you had all the wit in the world, fools would fell you.
R. De-ai fi înțeleptul întelepților și tot te-ar doborî nerozii.(traducere)
R. Între mulți nebuni și cel înțelept se pierde.

69. E. All things are good untried.
R. Toate-s bune până la proba contrarie.(traducere)

70. E. All things have their place, knew we how to place them.
R. Toate lucrurile au un rost, numai să le găsești locul potrivit.(traducere)

71. E. All things in their beginning are good for something.
R. La început orice lucru e bun la ceva.

72. E. All truths are not to be told.
R. Orice adevăr nu e bun de spus.

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