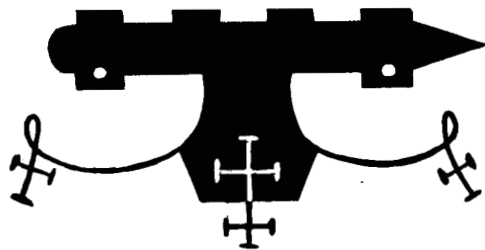


FOLKLORE FORUM



A COMMUNICATION FOR STUDENTS OF FOLKLORE

AMERICAN PROVERB LITERATURE :

A BIBLIOGRAPHY

Compiled by

F. A. De Caro & W. K. Mc Neil

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A Communication for Students of Folklore

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INTRODUCTION

The proverb, the shortest and most concentrated finished verbal product of the folk mind, is a highly problematical creation. But the major problems inherent in proverb scholarship probably can be divided into two broad categories: what we could call the "classic" problems, questions of definition, origin, geographic distribution and style, essentially those topics dealt with by Taylor in his basic survey;¹ and, secondly, questions of social functions and context, meaning and psychological significance (both of individual proverbs and of bodies of proverbs), aspects which have been most successfully treated by Africanists.² Of course the two general categories overlap to some extent, and of course there are lines of investigation, such as the aesthetic effect of proverbs used in literary works, which we have not included above and which may raise many new dilemmas. It is naturally disappointing, in making a survey of American proverb literature, to find that scholars have too rarely addressed themselves to tackling any of these problems, with the possible exception of geographic distribution. We have numerous collections, many of them quite good in certain respects, and obviously there is nothing wrong in ever widening our stock of published and archived texts. But one begins to fear that scholars dealing with American proverbial materials keep bringing out new collections, so that they can feel they are working without actually having to get down to unravelling and explicating what they already have on file. Our fears are only aggravated when we find proverb scholars³ virtually creating their own problems: when the American Dialect Society propagates essentially inadequate instructions for collectors; when collectors explain away their failures to deal satisfactorily with their materials;⁴ or when Western Folklore, a leading journal and one which has published some quite good articles on proverbs, prints lists of proverbs with little or no supporting data as "filler" material, thereby giving the erroneous impression that with proverb lore all that matters is the bare text. The purpose of this introduction shall be to examine briefly the questions the folklorist must pose about proverbs and to discuss, in broad outlines, how writers about American proverbs have answered or failed to answer these questions. As intimated above, we have found the literature in the field generally failing to come to grips with the problems.

The problems of definition, origin, history, distribution and style, what we have termed the "classic" problems, have been well posed and treated by two great American scholars, Archer Taylor and B. J. Whiting. Although one feels that Whiting is often the more truly perceptive of the two, Taylor has probably made the greater contribution and the latter's major study⁵ possesses admirable clarity and scope. Taylor feels that definition, although obviously a crucial problem and in many ways a difficult one, is not much of a problem at all. In short,⁶ "the definition of a proverb is too difficult to repay the undertaking."⁶ We can devise formal definitions, but "no definition will enable us to identify positively a sentence as proverbial."⁷ It is largely a matter of intuition, of "an incommunicable⁸ quality which tells us this sentence is proverbial and that one is not."⁸ Obviously there is much to be said for the importance of intuition to creative scholarship, and W. Edson Richmond concurs in this view by suggesting that we actually define proverbs (and some other categories of folklore) by what we choose to collect.⁹ This is not to hedge around the problem of definition and the paradox such an attitude creates is a neat and revealing paradox.

Taylor goes on to note the various ways in which proverbs presumably originate, by the acceptance by the "folk" of a witty and probably wise apothegm, metaphorical or direct, coined by some individual. Of course the immediate source for a saying may be a folk narrative, Biblical, classical or other literary work, a snatch of song or verse, or another proverb. From this point an item transforms into variants and is translated across continents. The contents of proverbs fall into a variety of areas, what Taylor calls "cultural spheres,"¹⁰ but what we might call areas of "folk concern," as customs, superstitions, weather beliefs, legal practices and medical advice. Style is the third major factor considered, and it is a crucial factor, for proverbs require a certain rigidity of form. It is this tight form, which of course takes many variations, that is a major factor in remembrance and transmission. Many are the wise and witty statements which do not enter oral tradition and rhetorical factors obviously enter into play here. Something "catchy" in the phrasing pleases our fancy. We remember the phrase and employ it when the situation is apt. Yet just what elements appeal to us remains a mystery, for proverbs may be constructed in a relatively bewildering variety of ways. We have rimed and unrimed proverbs, metaphoric and epigrammatic direct statements, short ones and long ones, proverbs which name their "authors" and those which do not. Taylor admits that studies of style have been inadequate. It is a most complex phase of proverb study, one we may never fully perceive.

The questions Taylor deals with are essentially international in scope. Those who would probe these matters successfully must be mature scholars, accomplished in languages, cultural history, literature and often other fields, and those men who can deal with these problems are relatively few. For example, Taylor points out that legal proverbs have scarcely been dealt with chiefly because there has been no scholar with an adequate background in law who has been interested and knowledgeable in the field of proverbs. It is not the purpose of this introduction to evaluate the work of American scholars dealing with proverb tradition in general, but rather to assess attempts to deal with American materials. It is not of immediate concern to us to note how scholars in this country have pursued the intellectual directions Taylor has pointed out. But this is not to say that the "classic" problems are not of concern to the researcher in American materials, even when he temporarily disregards, as he must, the thornier international aspects of proverbs current in the United States. But before pursuing this point further we must briefly investigate the relationship between what we have called American materials and the vast stock of English and international proverbs.

Although proverbs often cross language barriers, a national stock of proverbs is obviously intimately wedded to a particular national language and is carried along with the language in national migrations. Such was the case with the United States and our proverb stock is in large part derived from that of Great Britain. Richard Jente has estimated that only five percent of proverbs current in the United States originated here.¹¹ T. M. Pearce, however, holds that the figure is higher, especially if we include continental European proverbs which have been taken into the English language in the United States.¹² (which Jente calculates as composing about six percent of our proverb store). We can perhaps assume then that between eleven and fifteen percent of our proverbs are of indigenous origin, either in actual creation or in initial translation. The percentage of native proverbial phrases and comparisons is in all probability higher. As for Wellerisms, a form which in the past enjoyed particular popularity in the

United States (Loomis has suggested that we call them Yankeeisms¹³) we have insufficient data. Clearly then much American proverb lore is wound up with the problems of English and international scholarship. But we have suggested that few scholars have the requisite background to treat these areas. What then is the amateur scholar or the professional folklorist who is interested in proverbs but who does not want to make them his specialty to do?

There are several alternatives. We must of course set ourselves the task of isolating native texts from borrowed ones. This was to have been one of the functions of the major work of the Proverbs Committee of the American Dialect Society, which initiated a national collecting project that was to have culminated in a Dictionary of American and Canadian Proverbs. Unfortunately this project has not been completed, apparently because of insufficient funds.¹⁴ A large scale project of this sort is necessary if we are to have final conclusions in this matter. A number of published collections were made with the aim in view of determining the extent of the American proverb stock and its geographical distribution, and in so far as this aim goes we must judge these collections successful. But assuming that we amass a number of good collections of this type, what shall we have but a body of ingrown cross-referenced proverbs? As Krappe points out, proverbs are theoretically amenable to historic-geographic studies, but in fact the body of a proverb does not furnish enough substance for an adequate and interesting study. And if we discover that a certain saying is current in sixteen or twenty-six or all fifty states what have we really learned?

We can of course investigate literary renderings of proverbs in American writing, and there have been several good studies along these lines, especially in connection with Emerson, Melville, Thoreau, John O'Hara and early drama.¹⁶ Other uses of literary texts are suggested below. Yet even without a definitive collection of indigenous materials we can study from several points of view those native texts that have been isolated. We can certainly look into origins. For example, Hurley cites a saying which derives from gambling terminology, which he neglects to explain.¹⁷ Frances M. Barbour has found origins in older proverbs and American folk and popular songs and commercial advertising;¹⁸ regrettably her conclusions do not always meet Taylor's exacting standards of historical scholarship. Style and rhetorical structure, not merely of indigenous proverbs but of all proverbs current in the United States, ought surely to be analyzed. Clough has published an amusing essay on one interesting rhetorical device, though he ignores, it would seem, its stylistic implications.¹⁹ And James N. Tidwell has given us a very interesting study of American folk ingenuity in proverb style.²⁰ Several other items, mostly brief notes, by Grace Partridge Smith and Taylor and others, have made perceptive attempts to probe origins and style. But the introductions to a number of collections have done no more than to repeat warmed over suggestions or to point out vague references to reflections of rural life or the like.

The more promising area for study lies, however, in the second broad category to which we called attention above, the problems of social usage and function, psychological significance and the secondary simple matter of meaning. It is here that we are most critical of folklorists for failing to see or fearing to see the pregnant possibilities.

Possibly proverbs are falling into ever more limited use, as some believe.

If this be the case, the situation may stem from increased literacy, from growing sophistication, from greater preference for slang and cliches, as Partridge suggests.²¹ Nevertheless, proverbs and proverbial phrases remain, with jokes, the most prevalent form of American folklore. We cannot seriously doubt the vitality of the form, which seems to keep renewing itself. A letter to the editor of Ramparts magazine, discussing our use of "pineapple" and "guava" bombs in Viet-Nam wryly remarks that, "By their fruits shall you know them."²² In December the plastic sign at a Bloomington shopping mall declares: "Christmas things come in 'mall' packages." A United Pentecostal Church on an Indiana highway has its own plastic sign which dispenses such earthy advice as, "Children: a switch in time saves nine." The Indiana University Folklore Archive has texts which incorporate proverbs into ethnic jokes ("Why are there so few Jewish criminals? Because crime doesn't pay."), and texts which indicate that the proverb Paddle your own canoe, apparently a native American saying, is used as a bit of autograph verse ("Love many, trust few, and always paddle your own canoe!").* Margaret Bryant has collected proverbs as used by the mass media and the informant of one other collector has given television as the source for his "proverbs."²³ A writer in the Nation, discussing the "privacy invasion," uses a Wellerism to effect: "There is a serious danger that the community will come to react with resentment and hostility even to valid social science research because so much of it is silly, prying and aimless ('Just for that all you get off,' Jimmy Durante snorted as one too many flies landed on his nose)."²⁴ And Temple Fielding, the American travel writer descendant of Henry, notes that he feels compelled to use proverbial and near-proverbial material in his widely read guidebooks: "Re: cliches: use them often but always with our own special Fielding-ese twist. A miss is not as good as a mile; a miss is as good as the sixteenth hack of the same Albanian razor blade. Originality in always interjecting a new zing into the classic bromides is mandatory."²⁵

Clearly proverbs mean something to Americans. They are an integral part of our speech patterns. Psychologists have devised proverb tests on the assumption that some proverbs at least correspond to deep-seated needs and anxieties.²⁶ And of course it is widely held that proverbs constitute a body of rules and advice which add up to a folk ethic. In 1954 Herbert Halpert expressed the need for a study which would undertake to investigate the functions of proverbs in America: "Some day I hope some courageous soul in this country will make a community proverb collection and study that will explain in explicit detail how proverbs and proverbial sayings function in the community and show how they reflect the attitudes of the society that uses them."²⁷ Nearly fourteen years later this need remains utterly unfilled. Although we do not suggest that conclusions in regard to the social, psychological and ethical functions of proverbs in American society will be easy to reach, we believe that scholars can definitely begin preliminary work in these directions.

We do not imply that such investigations will lead to an understanding of a "national soul" of some sort. Probably no serious scholar today would subscribe to such a romantic aim.²⁸ And we are aware that Taylor is skeptical about any but the broadest conclusions regarding proverbs and ethics.²⁹

* See the article by W. K. McNeil "Proverbs Used In New York Autograph Albums, 1820-1900" in SFQ (October-December, 1969), 352-359 for more information about proverbs used as autograph album inscriptions.

But his study was published before most of the excellent work on African proverbs which demonstrated that proverbs can have all sorts of social and inter-personal functions. Proverbs are not so important in the United States as in African societies, nor are they as easy to study as in relatively homogeneous, smaller African groups. But that is not to say that they are utterly unapproachable at this level. Unfortunately very few studies or collections give us a basis for working in these spheres. But a few suggest possibilities.

J. Mason Brewer, for example, sees connections between Negro proverbs and the Negro facts of life after Reconstruction.³⁰ Vance Randolph and George P. Wilson have written a fine informal account of the ways in which proverbial expressions facilitate communication in the Ozarks,³¹ and C. Grant Loomis has pieced together business proverbs which he sees as having once served as a sort of semi-formal code of commercial ethics.³² Grace Partidge Smith has given us a short but interesting study of how a single proverb functioned in the speech of one informant.³³ Dialecticians have devoted their energies to studying the speech patterns of single individuals and there is no reason why a patient folklorist cannot study "proverb patterns" in like manner. Helen Pearce's study of the proverbs utilized by an Oregon pioneer family, although probably the least perfect of any of these essays, perhaps carries the most important implications. We come close here to having the unwritten but formalized ethic of a frontier family. One feels that had the author had a greater knowledge of or guidance in collecting techniques we would have an important document full of insights into a code of conduct in a pioneer society.

It is, however, when we begin to examine the majority of American proverb collections and studies with an eye to social function that we fully realize their inadequacies. Of course the weaknesses of a few are blatantly obvious. But many collections are arrayed in lengthy and copious comparative notes which are at first impressive. And of course we must admit the need for and value of collections which are cross-referenced to others; we must be able to locate variants, historical precedents, versions of the same expression in different parts of the nation. But such collections almost uniformly ignore crucial human factors and prevent us from treating proverbs in a more meaningful way. We are given little more than texts and with proverbs, as with other folklore genres, texts alone do not tell us enough. We must know how the texts fit into a cultural context and what the people think about their texts (although certainly they do not think of them as "texts" at all).

Even if we are later to find it impossible to generalize about the functions of proverbs in American speech and in the American mentality we must demand that collections include certain key data. We must not merely be given the name and perhaps the place of residence of the informant, at least not in the case of major informants. We want to know his background, for it may suggest the meaningfulness of the images of his sayings to him; we want to know why he happens to use the material in his particular "proverb complex." As in the case of other types of folklore, the collector must interview his informants regarding their use of proverbs. For example, it has been said that proverbs continue to convey meaning even when the meaning of the images alluded to may have been lost. This is a curious situation and it could be instructive to ascertain how the folk regard it. It is most important that we find out how a proverb is used. That is, in what situations is it apt to

be spoken? The proverbial comparison as white as a sheet has a particularly limited use; the applicability of other sayings may be limited to particular situations. There may be regional differences. Lastly (or, rather, firstly, although we choose here to treat it last), we must ascertain the meaning of a saying.

The meaning of a proverb may appear to be self-evident, but this is not an assumption the folklorist can afford to make. Lew Girdler has noted the varying shades of meaning in four different uses of a single saying, using three literary and one orally collected text.³⁵ And Kate Ware has shown that there may be disagreement as to meaning even within the same family.³⁶ Yet most collectors have consistently failed to give notations as to meaning, indicating not only that they have found the meaning to be self-evident, but that they expect their readers to make like assumptions. They likewise expect their audience to imagine the social context in which a proverb serves a function. One's imagination should not have to enter into more than the aesthetic enjoyment of a proverbial expression.³⁷

Judged by these criteria, the overwhelming majority of published collections fall far short of full usefulness. Those printed in the publications of the dialecticians, however, are generally superior to those which have appeared in folklore publications, despite the fact that collecting instructions issued by the Proverbs Committee of the American Dialect Society do not take into account the criteria we have enumerated. Of those which have appeared in folklore journals, the studies which excerpt materials from literary sources are probably most valuable. In these cases we can always refer to the original novel, essay or whatever to determine something of meaning and possibly of social usage from the way in which the expression is used in a printed text. But this is an ironic situation for a folklore form which can be collected in abundance in oral tradition. It is only to be hoped that collectors of proverb lore will begin to realize new standards for their work.

There remains to be added a note on the scope and methods of the ensuing bibliographic section. We have taken "American proverb" to mean any saying current in the United States. Collections and studies of non-English proverbs have, however, been relegated to a separate section. We believe that every dictionary and major proverb collection has been included. Journal articles are exhaustively treated. An attempt has been made to survey general books on American folklore, but obviously we have only been able to scratch the surface here. We have included those English collections and studies as are frequently cited in tracing British antecedents; these have been placed in the "Reference Works" Section.

It has sometimes been difficult to decide into which category a work should be placed. Is a collection with a good introductory essay a study or merely a collection? In a few cases our categorization of works could be challenged. Articles dealing with collecting methods have been placed under "Collections." Franklin's Poor Richard has been included because of its importance, despite the fact that it is more properly considered a source work. In only one case, Item 44, have we included a review of a book of or about proverbs; as this item is such an exhaustive review, it amounts to being a study in its own right.

Following Taylor, we have put proverbs quoted in the text in italics.

Following the PMLA and Southern Folklore Quarterly annual bibliographies, we have used standard abbreviations for most periodicals.

The order of the bibliography is for the most part alphabetical. However, works by the same author are chronologically arranged, as in some cases one may refer to an earlier publication or even be a continuation.

If an article refers to another work in the bibliography we have provided a cross-reference. In the case of a few key, oft-cited dictionaries this has not been done.

F. A. De Caro

NOTES

¹Archer Taylor, The Proverb and Index to the Proverb (Hatboro, Pennsylvania and Copenhagen, 1962). See bibliographic item 34.

²See, for example, Merriam and Armstrong's article in Journal of American Folklore, LXVII (1954), 267-284, or John C. Messenger, "The Role of Proverbs in a Nigerian Judicial System," Southwestern Journal of Anthropology, XV (1959), 64-73. Many other papers could of course be cited.

³We use the term to designate anyone working in the field, regardless of credentials.

⁴See, for example, George P. Wilson, "Some Folk Sayings from North Carolina," North Carolina Folklore, VI (1958), no. 2, 7.

⁵Taylor, op. cit.

⁶Ibid., p. 3.

⁷Loc. cit.

⁸Loc. cit.

⁹W. E. Richmond, "The Collecting of Proverbs in Indiana," Hoosier Folklore Bulletin, V (1946), 150-151. See Item 211.

¹⁰Taylor, op. cit., p. 66.

¹¹Richard Jente, "The American Proverb," American Speech, VII (1932), 342-348. See Item 75.

¹²T. M. Pearce, "The English Proverb in New Mexico," California Folklore Quarterly, V (1946), 350-354. See Item 88.

¹³C. Grant Loomis, "Traditional American Wordplay: Wellerisms or Yankeeisms," Western Folklore, VIII (1949), 1-21. See Item

¹⁴The proverbs are still under the care of Margaret Bryant, who continues to collect materials.

¹⁵Alexander H. Krappe, The Science of Folklore (New York, 1964), pp.

145-146. See Item

16 See Items

17 Gerald T. Hurley, "Proverbs Heard in California, 1948-1950," Western Folklore, X (1951), 324. See Item

18 Frances M. Barbour, "Some Uncommon Sources of Proverbs," Midwest Folklore, XIII (1963), 97-100. See Item

19 Wilson O. Clough, "A Neglected American Myth Man," California Folklore Quarterly, II (1943), 85-88. See Item

20 James N. Tidwell, "Adam's Off Ox: A Study in the Exactness of the Inexact," Journal of American Folklore, LXVI (1953), 291-294. See Item

21 Eric Partridge, A Dictionary of Cliches (London, 1940), p. v. See Item

22 Ramparts, VI (1967), no. 2, 2.

23 Margaret H. Bryant, "Proverbial Lore in American Life and Speech," Western Folklore, X (1951), 134-142; Margaret M. Bryant, "Proverb Lore in American Life and Speech," New York Folklore Quarterly, VIII (1952), 221-226; "Proverbs from High School," Western Folklore, XVIII (1959), 322. In the case of the material in this last collection we do not suggest that the sayings which the informant heard on television are orally current expressions; but the fact that he remembered sententious statements from a television show is a significant fact in itself. See Items

24 Nation, CCV (1967), 630.

25 Quoted in an interview, John McPhee, "Profiles: Temples," the New Yorker, XLVIII (1968), no. 46, 67.

26 See Items

27 Frances Boshears, "Proverbial Comparisons from an East Tennessee County," Tennessee Folklore Society Bulletin, XX (1954), 28n.

28 On this point see Taylor, op. cit., pp. 164-168 and F. N. Robinson, "Irish Proverbs and Irish National Character," Modern Philology, XLIII (1945), 1-10.

29 Taylor, op. cit., pp. 168-169.

30 J. Mason Brewer, "Old-Time Negro Proverbs," Spur of the Cock, ed. J. Frank Dobie, (Austin, Texas, 1933), Publications of the Texas Folklore Society, XI, pp. 101-105. See Item

31 Vance Randolph and George P. Wilson, Down in the Holler: A Gallery of Ozark Folk Speech (Norman, 1953), pp. 172-221. See Item

32 C. Grant Loomis, "Proverbs in Business," Western Folklore, XXIII (1964), 91-94. See Item

³³ Grace Partridge Smith, "A Yankee Proverb, Vermont Variety," Journal of American Folklore, LXI (1948), 392-393. See Item 369.

³⁴ Helen Pearce, "Folk Sayings in a Pioneer Family of Western Oregon," California Folklore Quarterly, V (1946), 229-242. See Item

³⁵ Lew Girdler, "Further Notes on 'A Man Must Live,'" Western Folklore, XXII (1963), 192. See Item

³⁶ Kate Ware, "Two Western Proverbs," Western Folklore, VI (1947), 279. See Item

³⁷ The problem of meaning must of course be especially clarified when we are dealing with translations of foreign proverbs. Barbara Kirshenblatt-Gimblett was kind enough to call to my attention an Urdu proverb she had collected from a Pakistani in California: Barking dogs never bite. This is quite similar to an English proverb but the meaning or rather the application is different. The Pakistani proverb, as understood by the informant, was used to refer to boastful people; the English proverb, as understood by this writer, refers rather to menacing people. An unwary collector might have assumed the two to be precise equivalents. This is certainly a danger in dealing with non-English proverbs current in the United States. Ruth Rubin, "Yiddish Sayings and Some Parallels from the Sayings of Other Peoples," New York Folklore Quarterly, XXII (1966), 268-273, seems to have most recently attempted a survey of proverbs from a variety of languages and cultures without having made any attempt to ascertain if her parallels truly correspond. See Item 369.

PREFACE

The following bibliography began in 1967 when Frank De Caro compiled for his personal use a list of works on American proverbs. There was no intention of publishing the compilation, but the editors of Folklore Forum felt the paper filled a void in American paroemiological scholarship and decided to publish the complete list. By this time, though, four years had elapsed since De Caro made the initial bibliography, and in this span of time a number of new works, mostly articles, had been printed. Therefore I was charged with the task of bringing the compilation up to date. The following list of 374 items, containing the original bibliography plus the 102 additions I have made, is an attempt to provide a complete catalogue of articles and books on American proverbs as of September, 1971. Undoubtedly some relevant works were overlooked but hopefully most of the pertinent material is mentioned here. Nevertheless, we hope that those who delight in pointing out oversights will inform us of our omissions.

In preparing the bibliography for publication, I have retained the same format Mr. De Caro used in the initial compilation. I have also retained all but one of the entries given in the earlier bibliography, the exception being that the one reference to an archive was deleted. My reason for this is that I do not feel mention of one archive is justified if all others are omitted. Furthermore to contact all the folklore archives containing American proverbial material would greatly delay this already overdue booklet. Finally, the Folklore Forum has published elsewhere an extensive list of folklore archives and those who wish to know about American proverbs in these archives, as well as the method of cataloguing, can correspond directly with the archive directors. In a small number of cases I have supplied annotations for some items which were not available in 1967, or were unintentionally overlooked.

The study of American proverbs had not changed drastically in the years from 1967 to 1971. There is, however, one encouraging sign. Folklorists now seem to be taking a greater interest in the study of function and meaning of proverbs than was true in 1967. Particularly noteworthy in this respect are the two articles by Roger Abrahams listed in Section One and the study of Kalmyk proverbs by Betty Snellenburg. There have also been some excellent studies of the function of proverbs in literature illustrated by Joseph J. Moldenhauer's article on proverbs in Walden. Unfortunately for each worthwhile article, a number of less excellent works have been published. But, it is noteworthy that folklorists and proverb scholars have devoted some attention in the past four years to matters that were almost totally neglected before. Hopefully this trend will continue.

At this point this prefatory note should be brought to a close. In presenting the following bibliography I am reminded of Dr. Thomas Fuller's stern warning that "constant popping off of proverbs will make thee a byword thyself."

W. K. McNeil
November 8, 1971

BIBLIOGRAPHY

1. Reference Works and General Studies,
Dictionaries and Collections

1. Abrahams, Roger D. "On Proverb Collecting And Proverb Collections," Proverbium, VIII(1967), 181-184.

The main point of this article is that proverbs should be collected in context. Abrahams talks about two collecting methods he used for gathering West Indies proverbial material in context. One method simply consisted of gathering material from general conversation, while the second consisted of directing a folklore collection project in a local high school. Part of the requirement for the project was that proverbs should be listed in the order they were recorded from informants and should be accompanied with a story telling how each item was used, by whom, and to whom.

2. _____. "A Rhetoric Of Everyday Life: Traditional Conversational Genres," SFQ, XXXII(1968), 44-59.

A study of the forms and functions of proverbs, superstitions, and other traditional conversational genres. Abrahams argues that both proverbs and superstitions confront and try to "control recurrent anxiety situations by giving them a 'name.'" "Proverbs 'name' those occurrences "in which social stability is repeatedly threatened." The author distinguishes two ways in which proverbs handle problems: the active and the passive. The active use is when a proverb is used to recommend a specific and immediate course of action, whereas the passive use consists of finding consolation in a proverb after one has made a mistake. Abrahams later adds that the study of proverbs in context can be utilized as an index "to the places where the social structure of the community is weakest and needs the greatest amount of control." This is possible because "Proverbs are expressions suggested in the popular mind at those times when a member of the group collides in some way with others, or at least threatens to do so."

3. _____. "Introductory Remarks To A Rhetorical Theory Of Folklore," JAF, LXXXI(1968), 143-158.

Argues that scholars need to combine a structural and content analysis of folklore genres with a performance-oriented approach. This thesis is illustrated with specific references to proverbs and riddles which, it is noted, are similar in linguistic organization but differ "in their context of performance." Proverbs are defined as "traditional answers to recurrent ethical problems" which may be used didactically or merely as a reminder and measure for those who already know them. In short, it directs by apparently clarifying. The proverb is utilized in a conversational situation in which a distinct relation between description and referent is essential.

This is almost the exact opposite of the context in which riddles are used. Also unlike riddles, proverbs "cohere in an active way" which promotes a sympathetic response encouraging "future action in accord with the dictates of the proverb." Thus the proverb is a description whose referent can be guessed while the riddle is one whose referent cannot be guessed. Abrahams maintains that such distinctions between forms can shed light on the functions of such forms in specific cultural situations. He also concludes that a consideration of all structural levels simultaneously along with an interrelationship of these levels through rhetorical strategy can produce important insights "into the habits of organization and expression of specific groups", while at the same time providing a better understanding of the range of use of individual genres.

4. Altrocchi, Rudolph. "Professor Source," CRQ, II(1943), 299-301.

Pleasant facetious dialogue between author's persona and a certain Professor C. A. Source. Underscores the antiquity of current sayings.

5. Apperson, G. L. English Proverbs and Proverbial Phrases. London and Toronto: J. M. Dent; New York: E. P. Dutton, 1929. Pp. x+721.

An extensive collection, well put together, which attempts to trace the histories of English proverbs. Material is alphabetically arranged by the first significant word, unless it has to do with certain important categories, as the seasons, in which case there are group headings. Although generally superseded by the Oxford Dictionary there is much useful material.

6. Bartlett, John Russell. Dictionary of Americanisms. Boston: Little Brown, 1877. Pp. xlvii+811.

Major nineteenth century compilation of colloquialisms peculiar to the United States. A few proverbial phrases are included.

7. Benham, William Gurney. Putnam's Complete Book of Quotations, Proverbs and Household Words. New York: G. P. Putnam's Sons, 1926. Pp. vii+1224, index.

Consists chiefly of literary quotations. Proverbial material is not so extensive as to make this work especially useful. Authorship attributed to some proverbial material has been accepted at face value.

8. Bohn, Henry George. A Handbook of Proverbs. London: published by the author, 1855. Pp. xvi+503.

Important nineteenth century collection, still widely cited as a reference work. It is largely based on Ray's earlier collection, but with improvements and additions. The material is classified in a variety of sections which are not conceived according to any one system. There are sections relating to particular subjects ("Health, Diet and Physic"), sections containing proverbs with a particular grammatical structure ("Proverbial Rhymes" or "Entire Sentences"), as well as a "Miscellaneous" section, and sections of foreign proverbs, although foreign proverbs are also included in the other sections. Fortunately there is a "Complete Alphabet of Proverbs," an alphabetical (by first word, regardless of its nature) listing which, in addition to adding material from several other collections, repeats and indexes the proverbs in the earlier sections (from Ray's compilation). Despite the confusion it is a valuable source. One section reprints Fuller's Worthies of England, a collection of meticulously, if not always adequately or accurately explained proverbs. Otherwise there are few notes.

9. Bonser, Wilfred and T. A. Stephens. Proverb Literature. London; (Folk-Lore Society Publication, LXXXIX.) Pp. xx+496, index.

Although probably the best bibliography in the proverb field, it notes little American material.

10. Burress, Lee A., Jr. "Folklore Collecting In Wisconsin," JOFS, II (1967), 125-133.

Describes procedures used and results achieved during four years of collecting folksayings in Wisconsin.

11. Champion, Selwyn Gurney. Racial Proverbs. London: George Routledge, 1938. Pp. cxxix+767, indexes.

A collection of proverbs arranged by nationality. Some interesting American Negro material is included.

12. _____. The Eleven Religions and their Proverbial Lore: A Comparative Study. New York: E. P. Dutton, 1945. Pp. xix+340, bibliography, index.

A collection of the proverbs connected with the eleven "major" religions of the world. Introductions by various authorities give an outline of the beliefs of each sect. The section on Christianity may be of some use in tracing the origins of American proverbs with Biblical backgrounds.

13. Coffin, Tristram P. An Analytical Index to the "Journal of American Folklore" 1-70, Philadelphia; (American Folklore Society Bibliographical and Special Series, VIII) 1958, Pp. xvi+384.

A carefully prepared index to the first seventy volumes of the

Journal of American Folklore. Proverbs are indexed p. 157.

14. deGuinzbourg, Victor S. The Wit and Wisdom of the United Nations. United Nations, New York: privately printed, 1961. Pp. clxvi+357.

A collection of proverbs relating to diplomacy and statesmanship. Part of the collection was assembled by requesting national proverbs which might be used in conducting affairs of state from various United Nations diplomats. Students of American proverbs will be most interested in the single contribution of the American delegation, You must lose a fly to catch a trout. It is not of course indigenously American, but first appears in 1640 in the writings of the English poet George Herbert. The editor has made no attempt to seriously research the national origins of his material, but accepts it at face value.

- *15. Downey, William Scott. Proverbs. New York: Edward Walker, 1858. Pp. 120.

16. Hazlitt, William Carew. English Proverbs and Proverbial Phrases. London: Reeves and Turner, 1882. Pp. xxx+532, index.

Major nineteenth century collection. Several thousand entries are included. Hazlitt has been careful to include only true proverbs, in alphabetical order according to the first word, whatever it may be (probably not the best scheme). His introduction is highly critical of earlier collections which may have included non-proverbial maxims or material not arranged alphabetically. The introduction gives a good discussion of earlier proverb literature. Notes regarding origin and history are appended and in many cases annotations as to meaning are given.

17. Hulme, Frederick Edward. Proverb Lore. London: Eliot Stock, 1902. Pp. vii+269.

A comprehensive study of proverbial materials. The earlier chapters treat chiefly the problem of definition and the historical and international aspects of the subject. Early collectors or prominent users of proverbs are especially taken note of, from Solomon, through Erasmus, Ray, and Shakespeare, to Franklin. The later chapters are more concerned with the structure of proverbs, although this problem is attacked almost exclusively from the point of view of imagery---images suggested by animals are given a whole chapter. The final chapter takes up the "power" of proverbs as a form of speech and treats upsome particular areas in which they are employed, as applying to "corruption," "home," and the like.

18. Jente, Richard. "A Review of Proverb Literature since 1920," Corona; Studies in Celebration of the Eightieth Birthday of Samuel Singer,

Professor Emeritus, University of Berne, Switzerland. Edited by Arno Schirokauer and Wolfgang Paulsen. Durham, North Carolina: Duke University Press, 1941, 23-44.

A critical supplement to the Bonser-Stephens bibliography (1930) bringing it up to date as of 1940.

19. _____ . "The Untilled Field Of Proverbs," Studies In Philology, XLII(1945), 490-497.

A brief sketch of the history of paroemiological studies as of 1945, directed primarily at "younger scholars who may be seeking a field of activity which is not discouragingly immense, and where problems and materials are immediately at hand, and worthwhile and interesting results are rather easily obtained." Jente suggests that the best service an amateur can perform is to collect the proverbs he has heard or uses. Some statements, while true in 1945, are no longer correct. An example is the remark that except for Benjamin Franklin "hardly an American author has been examined for his use of proverbs."

20. Krappe, Alexander H. "Proverbs," The Science of Folklore, pp. 143-152. New York: W. W. Norton, 1964.

Good short introduction to the proverb form. This chapter notes certain problems encountered in dealing with proverbs. A proverb is essentially a hortative statement which is concise. It must, like a tale, be basically an individual creation, although in the case of some very fundamental metaphors we must consider the possibility of polygenesis. Theoretically the origin and history of a proverb can be traced by means of the historic-geographic method; but in fact this is far more difficult to do than in the case of a tale, for the body of a proverb furnishes fewer indications of change. Proverbs do not counsel high ideals, but rather give down to earth advice. The fact that contradictory proverbs can be found in the same culture is accounted for by the fact that common sense as a whole warns against all excesses or extremes, much as the Nichomachian Ethics. This last proposition of Krappe is an interesting one, but it would seem that contradictory proverbs can be accounted for without resorting to the mystique of a sort of collective folk mind which in the end puts all into harmony.

21. Lean, Vincent Stuckey. Lean's Collectanea. Bristol: J. W. Arrowsmith; London: Simpkin, Marshall, Hamilton, Kent and Company, 1902. 4 vols. Pp. xv1+2441.

A vast compilation of proverbs, aphorisms and other folklore. The majority of proverbs appear in the first volume and continental European items are included, although British proverbs predominate. The collection is particularly rich in "local proverbs," those relating to particular places.

22. Lewis, E. C. 1000 Proverbs and Old Time Sayings. Boston: New England News Company, 1904. Pp. 29.

List of proverbs. No data of any sort is given and most of the material has been frequently collected elsewhere. The pamphlet is of historical interest, however, as it was apparently sold as popular reading matter, a fact which says much about attitudes towards proverbs around the turn of the century.

23. Marcha, E. F. Handy Book of English Proverbs. Toledo: privately printed, 1905. Pp. 101, index.

A collection of well known proverbs culled from various other collections, including that of Ray. Like Lewis' collection (See Item 22), this booklet was apparently published for popular reading. No data is given. Arrangement is both alphabetical and by "subject" treated ("Sin," "Malice," "Religion," etc.). Proverbs taken from several Midwestern newspapers are included in a special section.

24. Marvin, Dwight Edwards. The Antiquity of Proverbs. New York and London: G. P. Putnam's Sons, 1922. Pp. xiii+321, bibliography, indexes.

An intelligent introduction to proverbs, apparently written for the general reader. The author seeks to point out that proverbs, those still used today, have long histories in the human consciousness and that many have their origins in Biblical or classical sources. This, it is implied, makes them worthy of interest. The former importance of proverbs as constituting a living ethic, second only to the Bible as a moral code, is pointed out; the methods by which proverbs became fixed sayings in the first place, or by which they later change are discussed. The author sees the printing press and the vast changes it wrought in intellectual life as one reason for the decline of proverb usage. Growing urbanization was another factor, although this assumption rests on the tenuous hypothesis that proverbs are a rural phenomenon.

The major portion of the book is taken up with detailed treatments of a number of well known proverbs. First the meaning of the saying, as understood by the author, is noted (although no doubt based on observation of folk usage we could well prefer the actual statements of the people in this regard; in some cases Marvin states what the proverb usually means, implying that there may be other usages, which he does not treat). This is followed by the history of the proverb and a list of variants and related proverbs.

25. Old Merry (Edwin Hodder). Queer Discourses on Queer Proverbs. Philadelphia: Claxton, Remsen and Haffelfinger, 1869. Pp. vi+136, 4 plates.

Witty, moralistic discourses, some for children, which take as their starting point popular proverbs. These are "queer" because their imagery has often no relation to the situation to which they are

actually applied. Although the discourses generally range far from the immediate meaning of the proverb, we are given something of an idea of the folk meaning and are made aware of one of the many facets of proverbs, as seen by a nineteenth century writer.

26. Oxford Dictionary of English Proverbs, ed. William George Smith and Janet E. Heseltine. Oxford: Clarendon Press, 1940. Pp. xxxii+740.

A vast compilation of proverbial material drawn from a wide assortment of English literary sources, ranging from poetic and dramatic works to actual proverb collections. These collections themselves range from the Durham Cathedral manuscript to twentieth century works. The proverbs are arranged in the alphabetical order of "some (usually the first) significant word." Under each heading variants are given in chronological order.

This dictionary is probably the most significant and useful collection of English language proverbs and proverbial phrases, although it does ignore much orally collected material.

27. Partridge, Eric. A Dictionary of Cliches. London: George Routledge, 1940. Pp. ix+259.

It is not always easy to distinguish between proverbial expressions and cliches. Partridge's dictionary does not aid us in this rather subjective decision making process. But it is nevertheless one man's opinion as to what may be currently considered cliches. The author feels that cliches are (like proverbs) ready-made phrases which can be pulled out and aptly used without much effort. But proverbs contain "racial wisdom," whereas cliches embody "racial inanity." Despite this inadequate distinction and the mild absurdity of compiling a dictionary of sayings which are considered undesirable, the book makes pleasant reading. The entries have been carefully researched as to origin. Meanings are given (and this despite the supposed common knowledge of cliches).

28. _____ . A Dictionary of Slang and Unconventional English. New York: Macmillan, 1961. Pp. 1362.

A new edition of the classic work originally published in 1937. Some 100,000 words including colloquialisms and catch-phrases, solecisms and catachreses, nicknames, vulgarisms and "such Americanisms as have been naturalized" are given. Many parallels found in other collections, literary and sub-literary works are given. Arrangement is by the "something before nothing" system. In other words, initialed items precede whole words.

29. "Quotations and Winged Words," Standard Dictionary of Folklore, Mythology and Legend, ed. Maria Leach, p. 916. New York: Funk and Wagnalls, 1950. 2 vols. Pp. 1196.

Discusses the near proverbial form which is composed of a quotation attributed to some historical personage. The purpose of these Geflügelte Worte is didactic and there is often no proof that the supposed utterer actually made the statement.

- *30. Rhys, Ernest. The Dictionary of Best Known Quotations and Proverbs. New York: Garden City Publishing Company, 1939. Pp. vii+380
444.

31. Roback, Abraham Aaron. A Dictionary of Ethnic Slurs (Ethnophaulisms). Cambridge: Sci-Art Publishers, 1944. Pp. 394, bibliography, index, register of personal names.

A dictionary of slang and proverbial phrases which utilize national stereotypes for their metaphors or which are used to characterize various national or racial "types." The proverbial material in the collection of course falls into the category blason populaire, discussed by Taylor, pp. 97-109. A study of the folklore of prejudice follows the collection. Interesting in many respects (the similarities between some of these Old World proverbs and modern American ethnic jokes are striking), it contains only an iota of American material. Three German proverbs about Americans are of interest.

32. Sackett, S. J. "Poetry And Folklore: Some Points Of Affinity," JAF, LXXVII(1964), 143-153.

A study of the relationships between poetry and folklore in which the following points of affinity are distinguished: (1) relationship between the simile and the proverbial comparison, (2) between metaphor and riddle, (3) between the simile and the conundrum, (4) between metaphor and the proverb, (5) ambiguity and (6) indirection. Sackett maintains that poetic devices, such as rhyme, alliteration, assonance, parallel construction and rhythm, are used as mnemonic aids. One illustration of this is seen in proverbs, many of which have persisted in oral tradition for several centuries, partly because they are easily remembered. Assonance is the least utilized of these poetic devices and also the one which is least effective in making a line memorable. A number of poetic techniques, such as metaphor, simile, ambiguity, and indirection, provide folklore and poetry with greater suggestiveness. This suggestiveness also aids in making a form, such as a proverb, more memorable. Metaphor, for example, is frequently used in proverbs because it makes a saying more concrete, more succinct, and more indirect.

33. Spurgeon, Charles Haddon. The Salt Cellars. New York: A. C. Armstrong and Son, 1889. Pp. viii+334.

A collection of several thousand proverbs, with notes as to meaning. Spurgeon published for some years a sheet almanac, John Ploughman's Almanack, and the material in this collection first

appeared there. These proverbs were originally culled from a wide variety of literary sources; the editor has, however, kept no record of his sources. The book is openly intended to be moralistic, and proverbs "questionable as to purity" have been admittedly expurgated. Some of the proverbs have been reworked, and the editor apparently intends that his book should serve as a source for sermons, speeches and for people "willing to flavour their speech." The notes on meanings are interpreted as the editor chooses, that is, to provide the most edifying message, and he admits that he often has not set down the commonest meaning understood. Some of the material cited is not truly proverbial. The title is taken from the notion that a good proverb will contain "shortness, sense and salt."

34. Stevenson, Burton Egbert. The Home Book of Proverbs, Maxims and Familiar Phrases. New York: Macmillan, 1948. Pp. viii+2957.

A large compendium, containing mostly literary quotations, but some proverbial material.

35. Taylor, Archer. "An Introductory Bibliography for the Study of Proverbs," Modern Philology, XXX(1932), 195-210.

A survey of collection, studies and other bibliographies in the proverb field. It was of no use for this bibliography and has been criticized by Whiting and others for ignoring many articles in "learned and folklore journals."

36. _____. An Index to "The Proverb." (FJ Communications, CXIII. Helsinki, 1934. Pp. 105.

An index of the proverbs in Taylor's The Proverb. This index has been incorporated into the recent edition of that book. See Item 42.

37. _____. "Problems in the Study of Proverbs," JAF, XLVII(1934), 1-21.

Covers the work done and the work needed to be done in proverb study. Seven areas are treated: bibliography, collecting, the sources and history of collections, the study of individual proverbs, proverbial forms and types, proverbial comparisons, translating proverbs. Taylor offers a sound rationale for the study of proverbs, which he admits can be dull pedantry if not taken in the proper spirit. He states: "Learning the origin of a proverb tells us how influences reach the popular mind, what changes take place on the way from the inventor to the folk, and what persons and ideas imprint themselves on the mass consciousness." This idea is elaborated and we are shown that the history of the expression So help me, God tells us much about the introduction of Roman ideas into Christianity and the influence of Christianity on modern life. "We are led very directly to estimate the worth of different manners of expression and

to perceive currents of ideas---ethical, political, scientific, or esthetic---in the history of humanity" when we investigate proverbial materials.

38. _____ . "Proverb," Standard Dictionary of Folklore, Mythology and Legend, ed. Maria Leach, pp. 902-905. New York: Funk and Wagnalls, 1950. 2 vols. Pp. 1196.

Clearly the best short introduction to proverbs published. To a certain extent it follows the same outline as The Proverb. A proverb is a terse didactic statement, current in tradition, which embodies the experience of the race and the wit of the single individual who formulated it initially. It may be metaphorical or simply a statement of fact, and expresses not high moral ideas but rather a philosophy of "just getting along." There are various types of proverb structure, and proverbs may use rime, alliteration, contrast or parallels. Medical, weather and other sorts of proverbs are noted. Proverbial comparisons, cliches, toasts and blason populaire are defined and discussed.

39. _____ . "Proverbial Phrases," Standard Dictionary of Folklore, Mythology and Legend, ed. Maria Leach, p. 906. New York: Funk and Wagnalls, 1950. 2 vols. Pp. 1196.

Makes the distinction between the proverb proper and "this traditional manner of expression," the proverbial phrase. Basically the proverb form is fixed in a complete sentence, whereas the proverbial phrase changes person and tense. Thus it is generally expressed (by itself) as an infinitive phrase. Taylor discusses the allusions in a number of common English proverbial phrases. Although different phrases expressing the same or related ideas have been collected together, they have never been studied as groups. He notes the difficulty in distinguishing between proverbial expressions and idioms, a well taken point, but offers no guidelines in making judgments in this matter.

40. _____ . "Wellerisms," Standard Dictionary of Folklore, Mythology and Legend, ed. Maria Leach, pp. 1169-1170. New York: Funk and Wagnalls, 1950. 2 vols. Pp. 1196.

Definition of the form via a discussion of examples. Wellerisms fall essentially into three classes, those which quote familiar proverbs, those which use a generalized figure as the speaker, and those which use a specific figure as the speaker. Obviously the first category will overlap with one of the other two. Most Wellerisms may have originally mentioned speakers by name, according to Kalen's study of Swedish material, but we cannot prove this in the case of English language Wellerisms.

41. _____ . "A Bibliographical Note on Wellerisms," JAF, LXV(1952), 420-421.

Lists recent articles on Wellerisms. All entries relevant to American material have been incorporated into this present bibliography. Those seeking information on European or South American parallels should refer to this article.

42. _____. The Proverb and Index to "The Proverb." Hatboro, Pennsylvania: Folklore Associates; Copenhagen: Rosenkilde and Bagger, 1962. Pp. xi+223 105, bibliography.

The most valuable study of the proverb genre in English. Four major sections take up origins, content, style, and, lastly, proverbial phrases, comparisons and Wellerisms. The problems of individual authorship, origins in Biblical, classical or other sources, of translation from one language to another, and of the connections between certain proverbs and narratives are discussed in the first section. Such types as legal, medical and weather proverbs are taken up under content. Proverb structures are treated in the third. The final section defines and treats historically and stylistically other proverbial forms. Taylor is essentially concerned with the proverbs of many European languages and his scope is broad. The work was of great value in preparing my introduction to this bibliography and a fuller discussion of its contents will be found there.

The Index section, originally published separately (See Item 36), lists, in several sections according to language, all the proverbs and proverbial phrases in the work. Page numbers are given and references to various sources are appended. References to parallel material are likewise given.

- *43. _____. "The Wisdom of Many and the Wit of One," Swarthmore College Bulletin, LIX(1962), 105-115.

44. _____. "The Study of Proverbs," Proverbium, I(1965), 1-10.

A brief survey of the field of proverb scholarship, centering on definitions, the problem of origins, and the uses proverbs serve. Taylor believes that a precise definition is not possible and suggests that ultimately the concept of what constitutes a proverb rests on a generally accepted basis, in short, on a collection. He notes that proverbs are used (1) as a guide to life's problems, (2) to summarize a situation, (3) to pass judgment, (4) to offer a course of action, (5) to give consolation, and (6) as a guide in making a choice.

45. _____. "The Collection and Study of Proverbs," Proverbium, VIII (1967), 161-176.

An excellent survey of the entire field of proverb study: its history, problems faced by students, bibliographies and collections, trends and directions of proverb scholarship, and suggestions for work that needs to be done. One of the most intriguing of the latter

is the comment that the study of proverbs in art would be a fruitful field of investigation.

46. Tilley, Morris Palmer. A Dictionary of the Proverbs in England in the Sixteenth and Seventeenth Centuries: A Collection of the Proverbs Found in English Literature and the Dictionaries of the Period. Ann Arbor, Michigan: University of Michigan Press, 1950. Pp. xiii+854, bibliography, index.

Magnificent, beautifully produced compilation of proverbs drawn from hundreds of printed sources. Shakespeare's works have been particularly well combed. The collection is one of the most important yet produced, especially in that it covers a period when English literature was particularly rich in proverbial materials. There are several thousand entries and many of the obsolete or less well known proverbs are delightful to read. The arrangement is alphabetical, with the first substantive word (excluding pronouns) chosen as the catchword, or, lacking a substantive, with the first finite verb filling this function. When two proverbs have the same catchword the order is determined by the letters of the first word which is not an article. Should a key word have more than one meaning, the proverbs are divided into sections according to that meaning (as "A348-A372 Ass donkey," "A373-A379 Ass numskull," "A380-387 Ass rump"). Each entry is classified by a letter according to its alphabetical position and a number to indicate its position in the alphabetical grouping. Sources are then listed chronologically and cross-references to related proverbs are given.

47. Titus, Charles H. "Political Maxims," CFO, IV(1945), 377-389.

Discusses ninety-nine proverbs and adages relevant to rulers, politicians and other men in public office. These are arranged under headings as to particular situations calling for their use: general leadership, controlling subordinates, subordinates and superiors, controlling organizations, capturing organizations, creating organizations, public relations. The author makes the noteworthy point that proverbs are especially useful for politicians, because, though they seem to say a commonsensical thing, they may actually be open to a variety of interpretations. He then engages in a very full discussion of the various adages applied to politics itself and ends up with a sort of Il Principe, carefully dissecting all the principles and ideas involved in most of these proverbs. The article is not without weaknesses, however, and is even a little baffling. The author states that certain maxims are in no need of explanation, but such a decision as to which meanings are self-evident is at best arbitrary. Sources are not given and we can indeed wonder where the author collected this large body of material and why he decided to arrange it in such a manner. Nor does he indicate why he considers certain items to be of an especially political nature.

48. Trench, Robert Chevenix. On the Lessons in Proverbs. New York: Redfield, 1853. Pp. 140.

A moralistic study of the meanings inherent in proverbs, based on a series of lectures to "young men's societies." Although principally concerned with the utility and ethical value of proverbs, it ranges widely over the subject and is probably still one of the best studies in English, well regarded and not infrequently cited by scholars today. Bishop Trench takes account of such broad general areas as the wit and beauty of proverbs, the form and the creation of proverbs, morality and theology in proverbs, and national character as reflected in proverbs. Although probably no scholar would today argue that proverbs are an adequate indicator of anything so vague as "national character," much of Trench's reasoning is sound.

49. Wallace, A. Popular Sayings Dissected. New York: Frederick A. Stokes, 1895. Pp. iv+156, index.

A rambling survey of a number of sayings, proverbs, proverbial phrases and slang idioms. The discussion seems to be at random and in but a loosely connected order, although there is also an alphabetical index. The work attempts to state the meanings of all the items and to provide origins where possible. Although much of the information is sound, much seems to be based on speculation, and in some cases we are given inadequately researched information (for example, in regard to the proverbial phrase to give a Roland for an Oliver the Peers of Charlemagne are noted, but nothing is said of the intimate connection between these two in the Chanson de Roland). Although published in the United States, the book seems to have an English bias. Wallace's discussions of meaning and usage are probably based on his own use of these phrases, rather than on strict observation of folk usage. For example, he cites a meaning for to tell it to the marines which, although probably not invalid, is not the meaning understood by this reader. That is to say that he has not investigated all the possibilities. Nevertheless, the work is useful within its limitations.

- *50. Weingarten, Joseph A. Yiddish Proverbs and Proverbial Expressions, Compared with the Proverbs of Other Nations. New York, 1944.
51. Whiting, Bartlett Jere. "The Origin of the Proverb," Harvard University Studies and Notes in Philology and Literature, XIII (1931), 47-80.

Proverbs are the creations of individuals, but their nature is such that they capsulize the experience of those many persons who hear them and repeat them. The authors ascribed to proverbs are rarely the actual individual creators, however. In order to study the proverb making process we must examine proverbs in present-day "primitive" societies, Whiting believes. The existence and importance of proverbs in a variety of "primitive" societies are noted by him. In African proverbs it is sometimes possible to note from internal evidence the locality in which a proverb originated, or even to determine something about the creator. Proverbs in these societies are highly figurative and there is reason to believe that the

earliest sayings of a people are in figurative form. The paper goes on to treat aspects of the artistic development and social importance of proverbs, mostly in African societies. Pacific island cultures seem to have far fewer proverbs in general, however. This could indicate that they are at a cultural stage when proverbs are just beginning to be made. If Trobriand Islanders should "advance" in a century or two from their figurative, concrete proverbs, to very abstract ones, we shall then know something about the evolution of proverbs. This will probably not happen, as the culture of the European will in all probability overcome the indigenous culture. Although an interesting survey of "primitive" proverbs, this paper does not really get to the heart of what it purports to discuss. It rests on the shaky assumption of hierarchical development and status of cultures and on the assumption that earlier stages of our own civilization can be seen in "primitive" cultures.

52. _____ . "The Nature of the Proverb," Harvard University Studies and Notes in Philology and Literature, XIV(1932), 273-307.

An excellent treatment of the definition and the history of attempts at definition of the proverb. Seemingly it would be easy to define so simple and homely a creation as the proverb, but such is not the case. Previous attempts at definition have failed to see that proverbs, proverbial phrases and sententious remarks do not form a single unit. Whiting traces statements made about proverbs through Plato and Aristotle and other ancient writers up to modern times. Aristotle was more analytic than Plato and saw proverbs as remnants of ancient wisdom which had survived because of brevity and aptness. He says that they are "metaphors from species to species," implying that application depends upon a shift from the figurative to the literal. Other Greek writers, as Philodemus the Epicurean and Diogenianus, saw the proverb as related to allegory. The Roman grammarians and rhetoricians had a great deal to say concerning the proverb. Quintillian compared the proverb to the fable and Eustachus defined the fable as an "unfolded proverb." Isidore of Seville and the Venerable Bede noted the existence of proverbs during the early Middle Ages and Bede apparently recognized the difference between "simple" proverbs and those attributed to particular speakers. Erasmus was the first modern writer to treat proverbs critically. He saw that proverbs were metaphorical and useful for correct conduct, although he noted that some expressions regarded as proverbial might fit only the first or neither of these criteria.

The earliest English definition of a proverb is "an old said saw," a phrase which first appears in the writings of Sir Thomas More. Of course we do not get any indication of what precisely is meant by "saw." Heywood, who made the first collection of English proverbs, made no stab at definition, but Camden in his 1614 collection sees proverbs as wise, witty, concise "Speeches" based on long experience and good advice. In 1710 we find two statements in The British Apollo for the first time indicating a recognition of the fact that proverbs may have very different origins and hence cannot all be lumped into a single category.

To arrive at a clear definition we must make the distinctions

between proverbs, proverbial phrases and sententia. Whiting proceeds to define the proverb by means of a lengthy discussion of its attributes and his definition cannot be adequately summarized here. Usually a proverb is short, has the "ring" of a certain antiquity, may have both literal and figurative meanings, and is generally true. Weather proverbs are a notable exception as a whole category where only literal meaning is to be taken. Proverbial phrases are many and varied and some phrases may be proverbial or idiomatic depending on use. A sententious remark is a truth which has not crystalized into a specific form, but rather is phrased as one wishes.

53. _____ . "Some Current Meanings of 'Proverbial'," Harvard University Studies and Notes in Philology and Literature, XVI(1934), 229-252.

A discussion of the history of the word "proverbial" noting the inadequacy of most definitions of the term. The author then lists more than three hundred quotations in which "proverbial" appears. These are arranged under twelve headings which cover most of the current uses of the term. The headings are: (1) Of, resembling, or expressed in (a) a proverb, (b) a proverbial phrase, or (c) a sententious remark, (2) widely and generally known, and ordinarily held to be true, (3) commonly repeated, but perhaps not universally held to be true, (4) notorious, (5) legendary and traditional, but not matters of general information or belief, (6) often referred to or spoken of, (7) of or referring to a common phrase or idiom which is not really proverbial, (8) characteristic, (9) of or referring to a common quotation or literary allusion, (10) slang, (11) of or referring to a fact which the author of a work of fiction wishes to assure us was widely known about one of his characters, and (12) miscellaneous or incomprehensible.

54. _____ . "The Earliest Recorded Wellerism," PQ, XV(1936), 310-311.

This note may be of interest to students of the American proverb, considering the great popularity of the Wellerism in the United States. Whiting notes an example of the form in the writings of Bede.

55. _____ . "Tilley's Dictionary of Proverbs," WF, XII(1953), 30-53; a continuation appears WF, XII(1953), 105-113.

A probing and comprehensive review of Tilley's dictionary (See Item 46), one of the three or four great compilations of English proverbs. The researcher in American proverbs will undoubtedly use Tilley for English antecedents and Whiting's article is of use in giving insights into that editor's methods, strengths and weaknesses. Probably most valuable is an extended section on proverbial material missed by Tilley in Cotgrave's Dictionary of the French and English Tongues (1611).

56. _____, Francis Bradley, Richard Jente, Archer Taylor and M. P. Tilley. "The Study of Proverbs," Modern Language Forum, XXIV (1939), 57-82.

A report of the Committee on Proverbs of the Modern Language Association. The paper surveys areas in Indo-European proverb scholarship where work needs to be done, collections made or studies undertaken. Suggestions deal principally with the European languages; items of particular interest to the researcher in American materials are noted on pages 62 and 68-69, and of course much of what is said is of broad relevance to American proverbs. The report calls for thorough investigation of legal and medical proverbs (areas which Taylor, The Proverb, singles out as virtually unstudied) and of the variations in form of a single proverb item. The use of proverbs is also mentioned as an area in which valuable work could be done. Regretfully, the authors limit their discussion to literary use of proverbs and fail to point out that we really must try to understand how the folk themselves use proverbs.

- *57. Wilson, F. P. "English Proverbs and Dictionaries of Proverbs," Transactions of the Bibliographical Society, XXVI(1945), 51-71.
58. Wilstach, Frank J. A Dictionary of Similes. Boston: Little Brown, 1924. Pp. 56 578.

A wide ranging collection of similes. The sources are for the most part literary, rather than oral.

II. American Material: Studies

59. Abrams, W. Amos. "Time Was: Its Lore and Language," NCF, XIX(1971), 40-46.

Includes a collection of proverbial phrases appearing in John Foster West's novel Time Was. Abrams relies solely on internal evidence to prove his claim that these figures of speech are folk expressions.

60. Allison, Lelah. "Folk Speech from Southeastern Illinois," HF, V(1946), 93-102.

Valuable treatment of the speech of a particular region. The article includes examples of idiomatic speech, proverbs, proverbial phrases and other traditional sayings from Wayne, Edwards and Wabash counties in Illinois. Material is treated in a contextual manner and information as to meaning and usage is quite abundant and good.

61. Anderson, John Q. "Emerson and the Language of the Folk," Folk Travelers, ed. J. Frank Dobie and Mody C. Boatright, (PITS, XXV), pp.

152-159, 1953.

Refers in part to Emerson's "extensive" use of proverbs and other folk sayings. Unfortunately only a few examples are given, but the possibilities of a fruitful area for investigation are opened. The author thinks that Emerson felt a need to rework folk speech fairly extensively, often leaving only a germ of the original saying. The proverbial figurative allusions account in part for the "cryptic" nature of Emerson's style.

62. _____ . "Folklore In The Writings Of 'The Louisiana Swamp Doctor," SFQ, XIX(1955), 243-251.

A study of the various elements of folklore found in the writings of Henry Clay Lewis. Anderson says the most colorful items of folklore Lewis used are the 'coonskin' similes which were derived from life on the soil. Thirteen examples are given.

63. Babcock, C. Merton. "Melville's World's Language," SFQ, XVI (1952), 177-182.

Attempts to show that Herman Melville used folk language in his tales of the sea to dramatize his democratic theme. The traditional proverb is one of the prominent types of folk expression used. A few examples of these proverbs are given, but no corroborative evidence proving the folk nature of these sayings is offered.

64. _____ . "Melville's Proverbs Of The Sea," WF, XI(1952), 254-265.

A meticulous and illuminating study of Melville's use of proverbial material having to do with the sea, encompassing custom and superstition, blason populaire, weather proverbs, "conventional phrases," proverbial phrases, paraphrased proverbs and sententious sayings. The great majority of items are carefully explained and references to fourteen proverb lexicons are given. The author sees proverbs as essential to aspects of Melville's art. Proverbs of the sea contain "the essence of 'primitive human drives'" and assist in attaining what Melville called an "indefinite, infinite background" against which his characters move.

65. _____ . "Some Expressions From Herman Melville," PADS, XXXI (1959), 3-13.

Includes twenty-eight "sayings," mostly proverbial phrases. Meanings are supplied, as are references to page numbers in Melville's works. In some instances parallel expressions or variants are cited or references to collections are given.

The introduction briefly and inadequately discusses Melville's importance in the development of the American language. Melville's contribution to preserving the language of the American sperm whaler is praised.

66. Bain, E. R. "Don't Cross the Bridge . . .," American Notes and Queries, II(1942), 79.

Notes that Longfellow used the proverb Don't cross the bridge before you come to it in 1851.

67. Baker, Ronald L. Folklore In the Writings of Rowland E. Robinson. Unpublished Ph. D. dissertation Indiana University, 1968.

Chapter sixteen contains an annotated list of the proverbial material in the writings of the nineteenth century Vermont author, Rowland Robinson. Entries are arranged alphabetically according to the first noun or, if there is no noun, the first important word.

68. Baldwin, L. Karen. "A Sampling of Housewives' Proverbs and Proverbial Phrases From Levittown, Pennsylvania," KFQ (1965), 1270148.

A study of two-hundred and forty-nine proverbs and proverbial phrases from eleven Levittown, Pennsylvania housewives. The material was gathered in four sessions of about thirty to forty-five minutes each and is part of a larger project which seeks "to determine whether the use of proverbs among suburban housewives as a means of culture transmission is a vital and conscious process." Entries are arranged alphabetically by first important word and are cross-referenced with ten collections. Background on informants is provided and items they contributed are indicated.

69. Barbour, Frances M. "Some Uncommon Sources of Proverbs," MFI, XIII(1963), 97-100.

Cites three sources for the origin of proverbs not mentioned by Taylor: American folk and popular songs, older proverbs (similar to, respectively, Taylor's "folk verse" and "types of proverbs"), and commercial advertising. Nineteen examples of the first category, along with their supposed musical sources, twenty-eight examples of the second, along with the older material from which each is derived, and there examples of the last are given.

The author introduces some good material, especially in the second category, where it is interesting to note how people whimsically play with older sayings to produce new wisdom of a sort; one can see how values change in new situations and perhaps even see suggestions of how our value

system as a whole is changing (Strike while your employer has a big contract from Strike while the iron is hot). Barbour's assertion that the material in the first and last sections originated in songs and advertising, respectively, is, however, assumed too readily. Did Maxwell House Coffee indeed invent good to the last drop or utilize an already existing phrase? If the author has made a thorough investigation of such connections he does not give any indication of having done so.

70. _____ . "Embellishment of the Proverb," SFQ, XXVIII(1964), 291-298.

Discusses how proverbs change. There are several sorts of changes and those which tend toward embellishment are noted here. These changes are made out of a desire for freshness, modernization, more elaborate vocabulary, or more vivid imagery. Eighty-nine examples of well known proverbs are given. These examples illustrate the author's thesis well, for the most part.

71. Barrick, Mac E. "Proverbs and Sayings From Gibbsville, Pennsylvania: John O'Hara's Use of Proverbial Materials," KFQ, XII(1967), 55-80.

The author, after noting that certain historical periods have been, for various reasons, rich in literary use of proverbial materials, posits the interesting thesis that the period since the 1930's in the United States will also prove to be such a time. The reason for this is the importance of radio and television, and the "vocalization of culture." Future folklorists will study our films and radio scripts. But the literature of our period will also produce a wealth of proverbial source material, and the writings of John O'Hara are among the best examples.

O'Hara uses various types of folk materials, such as local superstitions, but only when he wants to add "local color." On the other hand, proverbial material is an integral part of his art. His characters are upper middle class people in small Pennsylvania towns. They are not intellectuals and in fact read few books. Their language is picked up "behind back alley fences." It is "a language propagated orally." Hence it is full of folk speech. O'Hara uses his proverbial material almost exclusively in his dialogue and skillfully employs it to delineate his characters. His younger characters use slang terms, but his middle-aged characters "speak . . . in set phrases . . . cliches or proverbial" phrases. O'Hara apparently also sees himself as something of a social historian and Barrick suggests that O'Hara is consciously attempting to preserve the speech of a particular epoch.

The author indicates the difference between proverbs and proverbial phrases. He goes on to note the difficulty he encountered in separating proverbial material from cliches, but does not make clear just how he solved this problem. He believes that a cliché has a short, over-used currency and then dies out of the language, though some clichés may become proverbial. This is a viewpoint which needs further clarification.

A list of two-hundred and thirty-two proverbial phrases fol-

lows, with references to O'Hara's texts and the corresponding proverbs in Taylor-Whiting, Stevenson, Tilley, Partridge, and Wentworth-Flexner.

Barrick's paper is a sound treatment of the artistic uses of the proverb and offers valuable source material as to how proverbs are actually used by a given group of people in a particular time, that is to say material in regard to their function.

72. Bass, Bernard M. "Development and Evaluation of a Scale for Measuring Social Acquiescence," Journal of Abnormal and Social Psychology, LIII(1956), 296-299.

Discusses a test to measure social acquiescence by several generalizations concerning personal behavior. The test consisted of three-hundred proverbs and was given to an initial sample of two-hundred college students, half from the South and half from the Midwest. These two-hundred subjects were then ordered according to criterion scores. From this sampling, fifty-six items emerged that were accepted by at least two fifths more of the upper than the lower criterion groups. Therefore these items make up the social acquiescence scale. The author concludes that "The demonstrated existence of consistent individual differences in tendency to acquiesce to generalizations about behavior has methodological importance. Previous research results based on the correlation between attitude scales . . . in which all statements are scored in the same direction, require reinterpretation." (See paragraph two of Item 74)

73. _____ . "Development of a Structured Disguised Personality Inventory," Journal of Applied Psychology, XL(1956), 393-397.

Discusses a study designed "to develop and evaluate a multi-scale proverbs test to assess selected personality variables deemed significant for occupational success." The classification of needs given in Henry Murray's 1938 study Explorations In Personality was used as a guide in constructing the test which consisted of three-hundred proverbs taken mainly from published sources, but some unpublished collections were also used. Grading consisted of assigning two points for yes responses, one point for undecided, and no points for no responses. Totals were then based on the sums of points assigned each of the thirteen scales. The test was given to two-thousand people from which a sample of four-hundred was constructed which seemed to represent "the American population which would be most likely to be assessed routinely by the final test, should such a test prove useful." In this analysis five factors were dominant: I. Conventional Mores, II. Hostility, III. Age-Education, IV. Fear of Failure, and V. Sex-Geography. I, II, and IV closely resemble clusters of items that were independently isolated in a traditional, undisguised personality test. (For more information about this test see Item 74)

74. _____ . "Validity of a Proverbs Personality Test," Journal of Applied Psychology, XLI(1957), 158-160.

Reports the results of a test in which several hundred subjects were asked to accept or reject the advice or ideas in a number of well known proverbs. Answers (rejection or acceptance) to the particular proverbs indicated three factors: adherence or non-adherence to conventional mores, hostility, and extent of fear of failure. The proverbs selected covered a variety of topics: material comfort, sex, achievement, and several other areas. The test was then used to see which groups (salesmen, teachers, students, nurses, prison inmates, factory supervisors, Marine Corps enlistees) expressed the greatest need to conform to conventional standards, hostility or fear of failure. For example, salesmen were found to show little hostility and a great need for conformity to conventional mores. The results are in the end correlated to other, pragmatic criteria, such as relationship to success as a salesman or supervisor. The proverbs used are not published.

Such a test is, of course, interesting, but it is very difficult to know how the folklorist should interpret it in terms of his own problems. Perhaps most valuable is the indication of the relationship between proverbs and conventional values. The details of a similar test (the details are merely sketched in this article) might give the folklorist many insights into the psychological function of proverbs. Of course such a test does take proverbs out of the area of oral currency and an examiner may in fact misinterpret the meanings of some proverbs if he is not aware of folklore research in the field.

75. Bauman, Richard and Neil McCabe. "Proverbs In An LSD Cult," JAF, LXXXVIII(1970), 318-324.

A study of ten sayings used in the initiation rite of an LSD cult in Dallas, Texas. Seven of the ten phrases are parodies of traditional proverbs, two are parodies of literary quotes, and one is an original epigram. Proverbs are used both to acquaint the initiate with the implications of his experience and also to urge him to undergo the symbolic self-destruction required to attain the experience. The authors suggest that parodies of English proverbs and literary quotations are used because they "endow the tenets of the LSD cult with a quasi-traditional sanction by making them sound like the unquestionable and established wisdom of traditional and familiar proverbs." Thus grounded in the familiar, parody serves to break them away from the familiar. It is noted that the proverb parodies correspond closely to the Zenic koans which are designed to break down the logic of rational intellect.

76. Betts, Leonidas. "Folk Speech from Kipling," NCF, XIV(1966), 37-40.

Discusses various provincialisms and localisms collected in Kipling, North Carolina; these expressions consist chiefly of proverbial comparisons. The social aspects of this community are noted in interesting detail. The town is upper middle class in composition (the local church has central air conditioning and wall to wall carpeting) and many young residents leave the community to become physicians, ministers, professors and the like. Tours to Europe are not uncommon. Yet at the same time the people feel a

strong bond with the land and the countryside and many of their expressions reflect their essentially rural orientation. We are made aware that folk roots remain strong even in a progressive, outward looking community.

Excellent etymologies are suggested for the localisms, expressions which draw on local personalities or geographic features for their metaphors. One might well wish we had information as good for various older, international proverbs which use proper names. The provincialisms, with references to the Frank C. Brown Collection given for each, are not otherwise annotated, but meaning is usually clear. A few, however, remain obscure to the non-North Carolinian.

77. Blackwell, Louise. "Eudora Welty: Proverbs and Proverbial Phrases In The Golden Apples," SFQ, XXX(1966), 332-341.

A study of the fifty-eight items of proverbial lore utilized by Eudora Welty in the collection of stories titled The Golden Apples. Most of the proverbs are found in the first story "Shower of Gold" which is a first person narrative. The remainder of the stories are told in the third person, which may account for the dearth of proverbial materials in these tales. The proverbial nature of most of the sayings is determined by corroborative evidence. The author finds that Miss Welty uses "folk wisdom" to achieve at least seven different effects: (1) to pose rhetorical questions, (2) to characterize the narrator, (3) to characterize other people, (4) to state philosophical abstractions, (5) to convey a religious atmosphere, (6) to indicate the influence of superstition and games, and (7) to make generalized statements emphatic.

78. Blair, Marion E. "The Prevalence of Older English Proverbs In Blount County, Tennessee," TFSB, IV(1938), 1-24.

Reports on an experiment to empirically determine how widely current old English proverbs are in the United States today. The author took eighty proverbs known to have been current prior to 1500 and asked subjects in Tennessee if they recognized them. The average subject recognized over sixty proverbs.

79. Boswell, George W. "Humor From The Kentucky Hills," NCF, XVII (1969), 71-76.

A wide ranging survey of various types of "humorous" folklore from northeastern Kentucky that includes some proverbs. Most of the material seems to be material known in Kentucky but not unique to that area. There is no information given about informants.

80. Brewer, J. Mason. "Old-Time Negro Proverbs," Spur of the Cock, ed. J. Frank Dobie, PTFB, XI, pp. 101-105. Austin, Texas, 1933.

Discusses several Negro proverbs collected by the author. His attitude towards his informants is appallingly condescending, but the article is nevertheless very valuable, for it attempts to uncover the origins, meanings and situational contexts for this material, which comes from rural Texas blacks, mostly ex-slaves. Some of the conclusions are based on interesting conjecture. For example, Brewer feels that Negro proverbs dealing with work must have become current after Reconstruction, when the ex-slave had to fend for himself. Other information came from interviews with informants regarding meaning.

81. Brown, S. S. "A Folk Saying of Western North Carolina," NCF, IV (1956), 34.

Discusses a legend which may explain the origin of the saying "You don't know your ass from a hole in the ground."

82. _____. "He Ought To Be Bored For The Simples," NCF, V(1957), 27.

Suggests that the saying quoted originated from practice of boring cow horns that were hollow. Thus people who acted idiotic were likened to a cow with a hollow horn.

83. Browne, Ray B. "Wellerisms in Negro Minstrelsy and Vaudeville," WF, XX(1961), 201-202.

Nineteen Wellerisms from nineteenth century Negro vaudeville jokebooks. These books, including professionally written material, as well as material taken from oral tradition, appeared in great numbers and are suggested as a valuable source for Wellerisms. Unfortunately the author gives us the titles of only six. He sees a few of the Wellerisms as related to the recent "hate" jokes (now better known as "cruel" jokes), but the resemblance seems slight, at least in so far as Brian Sutton-Smith and Roger Abrahams have more recently defined this joke form. Item 3 ("Let us prey," as the hawk said to its nestling.) is an interesting analogue to the famous Thomas Nast cartoon, however, something Browne fails to point out.

84. _____. "'The Wisdom of Many': Proverbs and Proverbial Expressions," Our Living Traditions, ed. Tristram P. Coffin, 192-203. New York, 1968.

A survey article which discusses the nature of proverbs, their origins, their development, and provides several examples of the various types. This article, like the others in this book, is intended as an introductory survey for those who have no, or little, background in folklore.

85. Browning, Elizabeth Jones. "'When They're Growed,'" TFSB, XXV (1959), 88.

Relates a personal experience in which the expression When they are little they step on your toes; when they're growned they step on your heart was utilized. The author suggests that the proverbs of this section of Tennessee faithfully reflect the culture. Useful, as it gives context and, indirectly, meaning.

86. Clar, Mimi. "Weather Proverbs," WF, XVI(1957), 211-212.

Notes that some weather proverbs have a scientific basis while others are outlandish frauds. Thus Rainbow in the morning, sailor take warning; rainbow at night, sailors delight can be scientifically explained because a rainbow in the morning would mean a storm is in the east and coming toward the ship, while a rainbow at night would mean the storm was in the west and traveling away from the ship. Such sayings as If the spring is cold and wet, the fall will be hot and dry, however, have no basis in fact.

87. Clark, Joseph D. "Burke Davis As Folklorist," NCF, XIX(1971), 59-65.

A study of various items of folklore in Burke Davis's 1965 novel The Summer Land. Sixty-five proverbs are listed without annotations or corroborative proof of their circulation in oral tradition.

- *88. Clarke, Mary Washington. Folklore of the Cumberlands as Reflected in the Writings of Jesse Stuart. Ann Arbor, Michigan: University Microfilms, 1960.

89. _____. "Proverbs, Proverbial Phrases and Proverbial Comparisons in the Writings of Jesse Stuart," SFQ, XXIX(1965), 142-163.

A compilation of proverbs from sixteen fictional and other works by Jesse Stuart, a Southern regional writer. The items have been alphabetized according to key nouns. These are referenced to a number of collections. The list represents an extensive sampling but not a complete study of Stuart's proverb material. For a fuller treatment we are referred to the author's dissertation (See Item 88). Clarke sees the material as reflecting rural life and the moderation and conservatism of the hill folk. Much of the material is Biblical.

90. _____. Jesse Stuart's Kentucky. New York: McGraw-Hill, 1968. Pp. 240, bibliographical commentary, bibliography of Jesse Stuart writings, index.

A detailed analysis of the various forms of folklore found in the thirty-four published writings of Jesse Stuart. Proverbial materials are discussed in most of the chapters, but particularly chapter three "The Hill Man's Pleasures and the Code of the Hills." The present volume is a revision and updating of the author's doctoral dissertation (See Item 88) with the annotations and corroboration.

rative evidence deleted.

91. "Cliche Strip," WF, X(1951), 84.

Briefly notes the use of cliches to create characterization in a popular comic strip.

92. Clough, Wilson O. "A Neglected American Myth Man," CFQ, II(1943), 85-88.

An informal essay which calls attention to those sayings which are attributed to "the feller" (It's a great life if you don't weaken, as the feller says.). The editors of the journal provide a short introductory passage in which this sort of proverb is related to the Wellerism and other forms which include a reference, possibly historical, to the original sayer. Clough indicates an awareness that "the feller" is a rhetorical device, used to remove the actual speaker of the saying a step away from it, so that he can avoid "social risk" or perhaps add authority to his words (or, possibly, even to avoid the stigma of using a cliché). But Clough goes on to make "the feller" sort of a symbol of the process of proverb making and uses this figure to write an adulation of the anonymous creators of "folk wisdom." This is probably a valid way of approaching the "collective mind" of the folk, but one wishes the author had studied more closely "the feller's" rhetorical and psychological functions.

93. Cox, Ernest. "Rustic Imagery in Mississippi Proverbs," SFQ, XI(1947), 263-267.

Discusses the collection made in Mississippi for the American Dialect Society and gives a rich sampling of the "approximately fifteen percent" of that collection which derives "highly graphic" images from rural life. The material is divided into several categories: sayings pertaining to the characters of persons, to actions, to the characteristics of objects, to situations and circumstances, and, lastly, shrewd observations about men and things. Meaning and context are carefully noted for each item. Cox presents an excellent collection which demonstrates the poetry and wit which arose out of the environment of a native American group.

94. Cray, Ed. "Wellerisms in Riddle Form," WF, XXIII(1964), 114-116.

Twenty-two riddles related to the Wellerism. This type was first noted in print by Taylor (See Item). Most of those Cray prints have the same forms (What did ___ say to ___?) and operate on similar puns. Cray sees the humor as resulting when the riddle switches to an unexpected pun, rather than a "straight" answer. Cray's item 11 is actually a well known Wellerism.

95. Davidson, Levette J. A Guide to American Folklore, pp. 42-52. Denver: University of Denver Press, 1951. Pp. ix+132.

Describes briefly the nature of proverbs and smart sayings in the context of a discussion which attempts to make distinctions between such linguistic phenomena as slang, picturesque speech, "special vocabularies," and the like. Despite the title of the book, no attempt is made to treat language or folk sayings in an American context.

96. Dodge, Ernest S. "Comments on Smith's Yankee Proverb," JAF, LXII (1949), 427.

The proverb noted by Grace Partridge Smith (See Item) is a local variant of a widespread New England proverb.

- *97. Elmore, Clyde M. and Donald R. Gorham. "Measuring the Impairment of the Abstracting Function with the Proverb Test," Journal of Clinical Psychology, XIII(1957), 263-266.

98. Emerich, Duncan. "Two Proverbial Phrases: 'Balled Up' and 'Neat As Apple Pie!'" NYFQ, XXV(1969), 297-298.

Explanations(for two proverbial phrases) sent in response to a radio program on folk speech are given. The author decides that both phrases come from rural America "and date well back into the nineteenth century, if not earlier."

99. Figh, Margaret Gillis. "Folklore and Folk Speech in the Works of Marjorie Kinnan Rawlings," SFQ, XI(1947), 201-209.

A survey of folklore items in Majrorie Kinnan Rawlings's works that relies exclusively on internal evidence. Sayings are among the material discussed.

100. _____. "Tall Talks and Folk Sayings In Bill Arp's Works," SFQ, XIII(1949), 206-212.

This study of the folklore used in the writings of Charles H. Smith (Bill Arp) includes a list of about sixty sayings. The author asserts that the frequency with which Arp utilized this material is sufficient proof they were part of the "every day" lore he heard and liked to record.

101. _____. "Folklore in the 'Rufus Sanders' Sketches," SFQ, XIX (1955), 185-195.

Proverbs and sayings are among the items discussed in this survey of folk material in the writings of Francis Bartow Lloyd. The author bases her case for folklore in these sketches solely on internal evidence.

102. Flanagan, John T. "Folklore in the Novels of Conrad Richter," MFL, II(1952), 5-14.

Proverbs and maxims are among the folklore materials used by Conrad Richter in the trilogy comprised of The Trees, The Fields, and The Towns. Internal evidence is the main proof offered in illustration of this thesis. Flanagan finds that proverbs, and all other folklore forms, appear less frequently in The Towns than in the two previous works.

103. French, Florence Healy. "Cooper's Use of Proverbs in the Anti-Rent Novels," NYFQ, XXV(1969), 42-49.

A study of the two-hundred and six proverbs used by James Fenimore Cooper in the anti-rent trilogy (Satanstoe, The Chainbearer, The Redskins). The author advances two main hypotheses: (1) Cooper basically used proverbs from oral tradition rather than from literary sources, and (2) he used such material to support his Jeffersonian political views. The first hypothesis is supported by the statement that only seventy-seven of the two-hundred and six proverbs can be found to have an ultimate literary source, and sixty-four of these are of Biblical origin. The proverbial nature of the sayings is checked against four collections, none of which deal to any extent with sayings from oral tradition. The second hypothesis is supported by the assertion that the privileged upper-class of landlords use proverbs to uphold "the moral standards and proper behavior of their class. By using this rhetoric of Jeffersonianism, they in turn control, uplift, and educate the tenant class below them."

104. _____. "Cooper the Tinkerer," NYFQ, XXVI(1970), 229-239.

A study of the proverbial material James Fenimore Cooper changed when using in the anti-rent trilogy (Satanstoe, The Chainbearer, The Redskins). This "tinkering" took several forms: (1) sometimes it was a simple shifting of words, (2) on other occasions wording was condensed (3) or the phrase was lengthened. (4) At other times Cooper completely reworded a proverb but maintained the same basic idea, and (5) finally he used the obverse meaning of the original. Several reasons for these reworkings are advanced: (1) the normal phrasing is out of character with the person Cooper wants to express the idea; (2) a short version is rhythmically wrong or too abrupt for Cooper's purpose; (3) a longer version gives the idea added emphasis or weight; (4) Cooper wishes to avoid cliches, and, sometimes the less-familiar wording has more vitality than the familiar; (5) a character may lack the educational background, or memory, to give the usual version, so Cooper lets him express the saying in his own words; and (6) many proverbs are given in the narrative sections, "and a tinkered version suits the narrative flow better than would the folk version." Several standard collections were used to determine the traditional nature of the sayings.

105. Gallacher, Stuart A. "Franklin's Way To Wealth: A Florilegium of Proverbs and Wise Sayings," Journal of English and Germanic Philology, XLVIII(1949), 229-251.

A study to determine how much of Franklin's material is his and how much is borrowed and what are the sources from which he borrowed. Another concern is whether Franklin's own material became proverbial and in what types of collections can his sayings be found? Material is one Franklin collection, the Way To Wealth (1757), is broken down into three categories: (1) sayings which have parallels or "are Franklin's versions based upon expressions to be found already in collections or other sources," (2) sayings found in English collections published after 1758 which list Franklin as the author or in Dutch, French, German and Italian that may or may not mention Franklin, and (3) sayings recorded only in Franklin's book. The expressions in the first, and by far largest, group seem to be taken primarily from John Ray's 1670 collection and the 1731 and 1732 collections of Thomas Fuller. The second group of sayings deal with two fundamental ideas: (1) always be busy and (2) keep your feet on solid footing. The third group consists of only four items. Gallacher concludes that for various reasons Franklin has inaccurately been credited with creating numerous proverbs when the evidence indicates that Franklin created very few of the proverbial items he included in his collections.

106. Girdler, Lew. "Further Notes on 'A Man Must Live,'" WF, XXII(1963), 192.

Discusses the different emphases on the meaning of the proverb A man must live in three literary and one oral version. The proverb as used by Shakespeare, Graham Greene and E. B. White is apologetic or defensive. But as used by an informant it conveys a "quizzically cynical commentary" on the American economic system.

This note raises an important question and underscores the necessity of carefully investigating the meaning of a given text. Although we can infer with accuracy the meaning of a proverb in a literary context by seeing how it is used there, the meaning of an orally collected proverb may be misconstrued if we have no knowledge of the context in which it is used.

107. Glassie, Henry. "The Use of Folklore in David Harum," NYFQ, XXIII (1967), 163-185.

A study of the folk speech, proverbs, and references to folk music which appear in Edward Noyes Westcott's 1898 novel of upstate New York, David Harum. Seventy-one proverbs are listed along with commentary and an extensive listing of parallels from several collections.

108. Gorham, Donald R. "Use of the Proverbs Test for Differentiating Schizophrenics from Normals," Journal of Consulting Psychology, XX(1956), 435-440.

Describes a psychological test consisting of two sections of proverbs; subjects are asked to explain the proverbs in the first group and in the second select the one of four multiple choice answers which best expresses the meaning of the proverb. Interpreting

a proverb involves proceeding from a concrete symbol to an abstraction (the authors seem to be referring to only one type of proverb, yet the test contains examples of the other, non-figurative type). Hence a proverb test can tell us something about schizophrenia, which involves loss of the faculty of moving from the concrete to the abstract.

The immediate results of this experiment are perhaps not of interest to the folklorist; but additional information on the psychological process involved in moving from the concrete to the abstract in proverbs could be of great value.

109. Grimes, Geoffrey Allan. "'Muels,' 'Owls,' and Other Things: Folk Material in the Tobacco Philosophy of Josh Billings," NYFQ, XXVI(1970), 283-296.

Aphorisms are among the folklore materials found in the works of Henry Wheeler Shaw (Josh Billings). Several examples are provided but no attempt is made to prove that any of the aphorisms are from oral tradition.

110. Halpert, Herbert. "Folktale and Wellerism A Note," SEQ, VII(1943), 75-76.

Suggests that Wellerisms arising from the reduction of folktales may in turn be connected with new situations and result in new distinct folktales. Halpert illustrates this contention with an Indiana Wellerism which is a reduction of a widely known tale type found in New York, among other places.

111. Hand, Wayland D. "The Barn As A Haven, Etc.," Proverbium, II(1965), 26.

Comments on the sayings I'll beat you to the barn and The hay's all in the barn and others in which the barn is used as a symbol of haven and sanctuary.

112. _____. "Heading For The Barn," Proverbium, V(1966), 107.

An additional note on the previous comments (See Item 111).

113. Harder, Kelsie B. "Proverbial Snopeslore," TESB, XXIV(1958), 89-95.

Treats Faulkner's use of proverbial material to delineate the character of I. O. Snopes in The Hamlet and The Town. I. O. is portrayed as a half-educated, sententious fool and the superficiality of his knowledge is shown in his garbling of well known sayings. This serves a humorous effect and also emphasizes how the self-interested Snopes clan twists wisdom around to suit its own momentary purposes. The article suggests that Faulkner is, to some extent, realistically portraying the use of proverbs in the South. By his shifting around the meaning of the sayings we see something of a

changing morality in the Snopes invasion.

114. Hines, Donald M. "Wellerisms---A Note," WF, XXII(1963), 123-124.

Relates a Wellerism published by Herbert Walpert to two similar items as recalled by informants from the vaudeville stage. The author suggests that when used on the stage these Wellerisms were used to create absurd situations, but were looked upon by his informants merely as "smart cracks." This point is not clear.

115. _____. Dust Devils in the Great Desert, A Study of the Impress of the Frontier in Traditional Anecdotes of Humor and Exaggeration, in Folk Beliefs, and in Traditional Speech Gleaned From Some Old-Time Weekly Newspapers From the Inland Empire of the Pacific Northwest. Unpublished Ph. D. dissertation Indiana University, 1969.

Volume one of this six volume dissertation contains a study and a list of proverbial material used in sixteen Pacific Northwest newspapers from 1860 to 1895. Hines maintains that these proverbs indicate many of the values and chief concerns of the people. Entries are arranged alphabetically by the first important noun, or verb and several parallels from other collections are given.

116. _____. "Wry Wit and Frontier Humor--the Wellerism in the Inland Pacific Northwest," SFQ, XXXV(1971), 15-26.

A study of thirty-four Wellerisms found in fifteen Northwest newspapers of the nineteenth century. The author uses an extensive list of collections to authenticate the traditional nature of the material.

117. Hudson, Arthur Palmer. "Note On 'Bore For The Simples'" NCF, V(1957), 27.

Cites some reference works which lend support to S. S. Brown's theory about the origin of the saying He ought to be bored for the simples (See Item 82).

118. Humphreys, William Jackson. Weather Proverbs and Paradoxes. Baltimore: Williams and Wilkins, 1923. Pp. viii+125, 16 plates.

An extensive treatment by a meteorologist of the scientific basis of weather proverbs. He divides his material into a number of sections on the basis of the natural phenomena about which the proverb advises, such as clouds, rain, fog and the like. The author tends to treat chiefly those proverbs which have a meteorologically provable basis and leaves the others out. This provides a re-affirmation of folk wisdom. He also explains the natural phenomena which were perhaps erroneously described by the folk in situations where these inaccurate descriptions nevertheless produced accurate predic-

tions (as the idea that the stars move closer together before rain).

119. Jente, Richard. "The American Proverb," AS, VII(1932), 342-348.

Not, as its title implies, a general survey which attempts to define or describe the characteristics of uniquely American proverbs, but a survey of Margaret Hardie's collection (See Item). Jente tries to separate proverbs with English antecedents from native proverbs in that collection. Using chiefly the collection of Apperson and his own manuscript collection of twenty thousand items the author finds through comparison that eighty-four percent of Hardie's proverbs are definitely or most probably of English origin so far as the United States is concerned (of course ultimate origins may be elsewhere), six percent are of immediate non-English origin, and five percent are native American creations. The rest are of uncertain origin. These native American proverbs are, to a great extent, seen to reflect aspects of American culture in their metaphors.

120. Johnson, Helen Sewell. "'To Give Someone A Yankee Dime': A Southern Proverbial Expression," JAF, LXXXI(1968), 71-72.

A note asking for more information about the origin, meaning, or distribution of this proverbial expression where a child is promised a "Yankee dime" in exchange for performing a deed. When the child does the task he is disappointed to receive only a kiss.

121. Jones, Joseph. "Wellerisms: Some Further Evidence," AS, XX(1945), 235-236.

Notes the use of Wellerisms in a neo-classic drama and in the writings of the American humorist Finley Peter Dunne. Jones sees the most interesting aspect of the form in the "skillful use of a colloquial idiom in a new context." Cliches in particular can be given new life through facetious incorporation into a Wellerism.

122. Kittredge, George Lyman. The Old Farmer and His Almanac. Cambridge, Massachusetts: Harvard University Press, 1924. Pp. xiv+403.

An historical survey, although not a history, of The Farmer's Almanack of Robert B. Thomas. The style is pleasant and relatively informal. There are references to proverbs as used in that publication, passim.

- *123. Lehman, Edward. "The Monster Test," Archives of General Psychiatry, III(1960), 535-544.

124. Loomis, C. Grant. "Proverbs in The Farmer's Almanac(k)," WF, XV(1956), 172-178.

It may be assumed that the English colonists brought their wise sayings to the New World. But finding these in print before the nineteenth century is not easy. After Franklin's compilations, The Farmer's Almanac(k) is the most fruitful source. A list of proverbs appearing in that publication between 1795 and 1834 is given.

125. _____. "American Pre-Weller Wellerisms," WF, XVI(1957), 51-52.

Notes the appearance in America of the playful proverbial phrase which later came to be called a Wellerism prior to the appearance of Dickens's character in print. Franklin published one in Poor Richard and two appeared in The Farmer's Almanack in 1820 and 1821 respectively. Several from a Philadelphia magazine and a Boston newspaper dating from the early 1830's are given.

126. _____. "Henry David Thoreau as Folklorist," WF, XVI(1957), 90-106.

Deplores the fact Thoreau's reputation as a philosopher and "transcendental individualist" has caused his interest in the day to day activities of people to have been forgotten, and investigates his use of folk materials. Thoreau was afraid of using commonplace speech, lest his ideas not go beyond "ordinary insight," yet his love of simplicity and his respect for the wisdom of folk sayings caused him to employ them in his writing. Numerous examples of proverbial items in his writings are given. One could wish for more information on the literary effect these proverbs produce, but of course we can refer to the actual texts to discern this.

127. "Emerson's Proverbs," WF, XVII(1958), 257-262.

A chronological survey of proverbs in Emerson's writings, from 1818 to 1864. Loomis believes that it was the laconic, curt character of Yankee proverbs which attracted Emerson. On the other hand he avoided the metaphorical "flamboyance" which is also a part of folk speech.

128. _____. "Proverbial Phrases in Journalistic Wordplay," WF, XXIII(1964), 187-189.

Briefly discusses a pattern of humor in nineteenth century American journalism, based on puns on the literal interpretation of figurative proverbial sayings. This is related to the humor in Mark Twain's Roughing It. Examples from that work are given.

129. _____. "Proverbs in Business," WF, XXIII(1964), 91-94.

A sound discussion of the meaning, origin and age of proverbs based on business practices. The material is drawn from a nineteenth century collection of business anecdotes and recent newspaper sources. Loomis suggests that many of these proverbs form a "code of wisdom" in regard to prudence and "self-disciplined welfare," a code no

longer popular.

130. McNeil, W. K. "Proverbs Used in New York Autograph Albums 1820-1900," SFQ, XXXIII(1969), 352-359.

A study of the sources and uses of proverbs found in nineteenth century New York autograph albums. Most of the proverbs were apothegms or metaphors, others were derived from biblical or literary sources, popular songs, or foreign proverbs. Advice was the main function for which proverbial material was utilized. Parallels from other collections are not given and the proverbial nature of entries is determined by whether or not it "seems to be a traditional item in nineteenth century autograph albums."

131. Mieder, Wolfgang. "Behold the Proverbs of a People: A Florilegium of Proverbs in Carl Sandburg's Poem 'Good Morning, America,'" SFQ, XXXV(1971), 160-168.

Maintains that Carl Sandburg utilized proverbs, which are defined as "a concise statement of an apparent truth that has currency among the people", in an attempt to present "life as it is." In the poem "Good Morning, America" he depicted the American people through their proverbs. Mieder includes a list of twenty-six proverbs which are authenticated by four reference works.

132. Moldenhauer, Joseph J. "The Rhetorical Function of Proverbs in Walden," JAF, LXXX(1967), 151-159.

An excellent study of the ways in which Thoreau uses proverbs in Walden. Some reasons are advanced why Thoreau included proverbial material, the main one being his preoccupation with linguistic and semantic phenomena. He believed that through the study of words it was possible to realize the fundamental design of all human experience and, in so doing, to "discover oneself." Thoreau thought proverbs originally expressed some "higher truth," which conventional usage had overlaid without destroying. Through these traditional sayings he voiced significant and revolutionary judgments in a manner that seemed innocuous. Thoreau also utilized proverbial material to put his audience off guard by making them think he speaks their own language, at the same time using this language to advance unfamiliar and unconventional ideas. This persuasiveness is shown in two ways: (1) by the qualification and alteration of proverbial matter, and (2) the invention of proverbs. The proverbial style "helps Thoreau to define himself as the hero of Walden."

The approximately one hundred proverbial items in Walden are divided into three groups: (1) "explicit, recognizable, familiar proverbs;" (2) expressions analogous to standard proverbs; and (3) original sayings. The first group is used in narrative rather than argumentative contexts and are rhetorically neutral. The modified proverbs, however, serve a distinct persuasive purpose. Furthermore, four types of this second group are distinguished: (1) sayings altered by substitution of terms, (2) ones modified by addition of new elements, (3) those whose usual meaning is negated, and (4) sayings in which the

metaphorical content "is revitalized by a context that allows it to regain its literal meaning." The third group, original sayings, are imitations of the various stylistic qualities of the proverb. Their main rhetorical quality is moral abstraction and they are used by Thoreau as "vehicles of judgment."

133. Monteiro, George. "Proverbs in the Re-Making," WF, XXVII(1968), 128.

Comments on a "Candid Camera" sequence in which young children were asked to complete well-known proverbs. The children were supplied the first half of fourteen "common" sayings and failed to provide the traditional answer in every case.

134. Montgomery, Evelyn. "Proverbial Materials in The Politician Outwitted and Other Comedies of Early American Drama," MFI, XI(1961), 215-224.

Surveys four early American comedies, Samuel Low's The Politician Outwitted(1789), John A. Paxton's The Peddler(1821), James Nelson Barker's How to Try a Lover(1817) and Alphonse Wetmore's A Country Clown (1829), for proverbial materials. The author makes a number of interesting observations. Much of the comedy depends upon language, as opposed to situations (as in the plays of the later nineteenth century), and the misquotation, deliberate or unconscious, by characters is a primary aspect of the humor. The character of one bombastic figure in The Politician Outwitted is to some extent delimited by his utilization of proverbial material. A number of conclusions might be drawn from these facts with further investigation, which the author does not pursue. For example, the use of misused proverbs implies that proverbs must have played an important role in the speech of the times. And yet they are put in the mouth of a likable but pompous character. Does this suggest an ambiguous attitude towards proverbs at that time? A continued investigation of the context in which characters speak proverbs might lead to new insights. The author admits that she checked the plays of the period "at random" and a more thorough examination of the material could lead to very useful information on the importance of proverbs during this time. Tragedies and melodramas should also be surveyed to provide a balanced picture.

135. Mook, Maurice A. "Northwestern Pennsylvania Wellerisms," JAF, LXX (1957), 183-184.

In response to an article on Wellerisms by Herbert Halpert (See Item 242), Mook recalls some he knew during his childhood in Crawford County, Pennsylvania. The author suggests that the popularity of Wellerisms "may fluctuate with folk-historical events, and their flavor and tone may vary according to the social and educational status of those who employ and enjoy them." Thus scholars need to see "folk locutions as they relate to known historical events and to social situations in addition to noting their geographical distribution."

136. Owen, Guy. "The Use of Folklore in Fiction," NCF, XIX(1971), 73-79.

An interesting and illuminating article designed as much for the novelist interested in using folklore in his works as for the folklorist. The proverb is among the types of folklore Owen used in such novels as The Ballad of the Flim-Flam Man and Journey For Joedel. The author notes that he placed "a good deal of weight on genuine folk sayings" because they "are always rooted in the concrete and evoke a sharply defined image."

137. Pearce, Helen. "Folk Sayings in a Pioneer Family of Western Oregon," CFQ, V(1946), 229-242.

A fine collection of two hundred and twenty-nine proverbs and proverbial phrases, all (except one) collected from the author's family (it is not made clear whether she actually collected them or recalled them from memory). They are arranged according to twelve somewhat inconsistent groups, some depending on imagery (as animal metaphors), others on form (similes or "A Few Terse Ones"), still others on content or points of reference (as weather). The vast majority are carefully annotated as to meaning, even when meaning is probably obvious. Carrying further a study such as this could conceivably lead to insights into the basic ethic of a pioneer family, although life studies of the various informants would probably also be necessary.

138. Pearce, T. M. "The English Proverb in New Mexico," CFQ, V(1946), 350-354.

One of the most developed of the reports on state collections for the American Dialect Society project. The author attempts to distinguish between the proverbs of the pioneer settlers, those which presumably reflect images of southwestern life, and the proverbs brought more recently (since statehood in 1912) by settlers from the East or South. Internal evidence is the chief criterion used, but the family histories of informants is also taken into account. Several proverbs of Spanish origin which now circulate widely in English are also considered. On the basis of his survey the author predicts that the projected American Dialect Society dictionary of proverbs will indicate, contrary to Jente's estimate (See Item 119), that far more than five percent of American proverbs will be found to be "native," especially if we include in this figure non-English European proverbs which have come into English circulation in the United States.

139. Rabin, Albert and Daniel Broida. "Projection via Proverbs: Follow-Up of a Suggestion," Journal of Consulting Psychology, XII(1948), 246-250.

Working from a suggestion by a German psychologist the authors derived a psychological test composed of proverbs. Subjects were asked to select the ten "best" and explain their choices. The test was administered to a group of mental patients and to a group of nurses ("normals"). The test is a technique for obtaining unconscious and semi-conscious material indirectly. A number of proverbs were

equally liked or disliked by the patients and the normals, much as some Szondi pictures or Rorschach designs are similarly accepted or rejected regardless of state of mind. Others, however, showed marked differences between groups. Certain items selected by the patients are related to the dominant aberrations of the group. Two brief case histories are presented along with the proverbs selected and comments by these patients. Correlation between their selection and remarks and their dominant problems can clearly be seen. It is to be assumed that this test can help reveal "touchy" areas of the subject's personality. The forty-one proverbs used are printed, along with a chart indicating the reactions of both groups to each.

It is difficult to assess the value of such tests to the folklorist. The authors admit that it is far more difficult to judge the significance of the reactions of normal persons. But they believe that some proverbs have more "bearing on the deeper layers of the personality" than others.

140. Randolph, Vance and George P. Wilson. Down in the Holler: A Gallery of Ozark Folk Speech. Norman, Oklahoma: University of Oklahoma Press, 1953. Pp. ix+314.

Of greatest interest is the lengthy chapter on "Wisecracks and Sayings," which is one of the best treatments of proverbial material in print. Although not analytic and written in an easy, pleasant, rambling style, the work gives one an excellent insight into the speech of the Ozark region. Randolph and Wilson leave virtually nothing unexplained and always place the sayings in such a manner as to indicate usage and social context. They explain origins in some cases and generally attempt to explain the meanings for readers who are not hillfolk. They admit, however, that many expressions are hard to convey in other words and feel that to explain them takes out all the wit. Often the situation in which the saying is used makes clear a meaning which would not be clear in a simple listing of proverbs. No attempt is made to analyze the ethic or attitudes contained in the material, but one comes away with a lucid impression of many of the functions of proverbial material in Ozark speech.

141. Raymond, Joseph. "Tensions in Proverbs: More Light on International Understanding," WF, XV(1956), 153-158.

Despite sketchy conclusions, an important contribution to proverb study. The author theorizes that proverbs often contain expressions of tension and crisis in a society which otherwise remain hidden. Proverbs both express tension (anti-clerical proverbs are common in outwardly devout societies) and help resolve them (United Nations delegates use proverbs to generalize a situation and thereby take much of the personal sting out of their remarks). Some proverbs are based on ethnic slurs (to Jew down), others have been utilized to aid in national crises (prior to World War II the Japanese used proverbs to inculcate the virtues of stoicism, self-denial and sacrifice). In connection with this last function Americans have coined slogans for most of their wars, except the Korean. In the case of that war there was not sufficient national cohesion as to aims and methods. This indicates that proverbs arise out of unity of thought, national

or otherwise. If proverbs indeed contain certain symbolic communication patterns central to a group, and this seems to be borne out by the use of proverbs in time of crisis, the intensive analytical study of proverbs ought to offer insights into the mentality of human groups.

142. Reaver, J. Russell. "Emerson's Use of Proverbs," SFQ, XXVII(1963), 280-299.

A critical interpretation of proverbial materials in the writings of Ralph Waldo Emerson. Reaver argues that Emerson viewed the proverb "as evidence of ancient intuitive wisdom preserved among the people." Therefore as a young man he relied heavily upon the proverb in his writings. As he grew older, however, he tended to take exception to ideas found in proverbs and changed them or contradicted them. Simultaneously he became more sophisticated in his perception of proverb lore. In his writings he utilized the proverb because it represented accumulated human experience, and through the use of these sayings he achieved various effects and qualities within a single sentence. Some of these are: (1) "Proverbs establish the linguistic structure and prevailing rhythm of sentences;" (2) Emerson would rewrite the idea of a proverb "to conform to a more formal rhetorical sentence pattern;" (3) surprise through sudden hyperbole oftentimes involving a variation of a familiar saying; (4) an idea is intensified by repeating it as a variation on a theme associated with a proverb. Within the paragraph structure proverbs also served several functions. They might (1) be the unifying element to introduce a main idea or, (2) "provide interesting transitions for the movement of ideas" or, (3) serve "as fitting climaxes in paragraphs building for serious or ironic impressions."

143. Render, Sylvia Lyons. "North Carolina Dialect: Chesnutt Style," NCF, XV(1967), 67-70.

Proverbs "and other homely sayings" were used by Charles Waddell Chesnutt to add "spice and color" to his novels. There is no attempt to prove that any of the proverbs cited were taken from oral tradition.

144. Reveal, R., Jr. "The Development and Validation of a Proverbs Test for the Selection of Supervisors," Dissertation Abstracts, XXI(1960), 235-236.

The information contained in this abstract is not sufficient for rendering a judgment as to applicability of this study to folklore. It is suggested, however, that different proverbs will appeal to different personality types. Hence if a particular type is desired for a position (in this case supervisory) a proverb test can aid in personnel selection.

145. Smith, Grace Partridge. "A Yankee Proverb, Vermont Variety," JAF,

LXI(1948), 392-393.

Treats a Vermont proverbial description, Your tongue is hung on a swivel and is loose at both ends. The author presents a careful and interesting study of the influences which may have kept the saying alive and popular in the speech of her informant (her grandfather). Similar studies of particular proverbs in the "repertoires" of individual informants could be of great value.

146. "'Ram, Lamb, Sheep's Meat,'" WF, VII(1948), 181.

Reports having heard a proverb recently collected in California in Iowa City in the 1890's. The author also recounts an anecdote which purported to account for its origin.

147. Straubinger, O. Paul. "Names in Popular Sayings," Names, III(1955), 157-164.

A study of personal names that occur in proverbial sayings. The author states that such an analysis is important for at least four reasons: (1) it can shed new light "on the diverse and interesting connotations with which the common man has invested so many names;" (2) it can show the relationship between certain proverb patterns and the proverbial use of names; (3) it may provide evidence of the regional popularity of specific names, "evidence which in turn may be related to specific causative factors; and (4) the reference to a name may be the only clue to the meaning of an obsolete proverb and may enable the researcher to establish the place and date of origin of such a saying. The author suggests that comparative studies in this field should be restricted to "groups of sayings which can be clearly defined and circumscribed by some common characteristics"

Straubinger finds that proverbs mentioning the names of individuals are of earlier origin and have a wider distribution than non-allusive sayings. Another conclusion is that Protestant regions, unlike Catholic countries, have few proverbs alluding to the name of a saint. In all countries proverbial allusions to historical characters other than saints are few. The proverbial use of personal names in a non-allusive manner is of recent origin. A final conclusion is that names are usually used proverbially in a disparaging way. The survey is of interest to American proverb scholars because many of the sayings studied are either of American origin or known in this country.

148. Taylor, Archer. "Locutions for 'Never,'" Romance Philology, II (1948), 103-134.

Discusses various phrases which colloquial speech substitutes for "never" or "not for a long time." Whether such phrases as I'll see you in the funny papers are proverbial is open to question. But some material cited by Taylor, such as two long forgotten Wellerisms, definitely are. As some of the material noted is current in the United States, the article may be of use to the researcher who

wishes to acquaint himself with broader aspects of a minor facet of American proverb materials.

149. _____. "Dutch in Proverbial and Conventional Use," WF, XI(1952), 219.

A brief note on the several meanings of Dutch as used in proverbial phrases.

150. _____. "No House Is Big Enough For Two Women," WF, XVI(1957), 121-124.

Examines occurrences of this rare and characteristically English proverb which is claimed by one collector as a California proverb. Taylor finds the saying was known in the early fifteenth century and possibly in the early fourteenth century.

151. _____. "Tom, Dick, and Harry," Names, VI(1958), 51-54.

A study of this proverbial phrase meaning anyone and everyone. After surveying the various reportings of the term, Taylor concludes that it is an Americanism dating from the second decade of the nineteenth century. He comes to this conclusion after noting that the oldest citing of the phrase in present form is in an 1815 edition of The Farmer's Almanack. Taylor corroborates his conclusion by citing the frequent use of the phrase by American writers from the nineteenth century to the present. Nevertheless, he insists that "the phrase cannot be confidently called an Americanism until more evidence is available."

152. _____. "The Customer Is Always Right," WF, XVII(1958), 54-55.

Suggests that the presumably modern proverb, The customer is always right, may not be of American origin, as has been thought. A parallel expression is found earliest in the United States, in the employee code of the Statler hotel chain, but the expression appears with great frequency in British texts, indicating wide currency and hence possibly origin in Britain.

153. _____. "The Use of Proper Names in Wellerisms and Folk Tales," WF, XVIII(1959), 287-293.

Considers the evolution of proper names in Wellerisms and applies the conclusions drawn to proper names in folktales. Variants of "I see," said the blind man, probably the most widely known of all English Wellerisms are examined. It is found that early English examples name a figure, first "blind Hugh," later "blind Pete" or "blind George," whereas more recent examples, taken mostly from Herbert Halpert's collection (See Item _____), mention only "the blind man" or "the blind fellers." That is, the sayings have moved from the concrete to the abstract. It has generally

been thought that in regard to tales specific names have been later additions, despite contrary evidence from Oriental tale traditions. The process of concrete to abstract in Wellerisms renders evidence that proper names in tales may be old or original elements.

154. _____. "Wellerisms and Riddles," WF, XIX(1960), 55-56.

Calls attention to four riddles which are in the form: What did ____ say to ____ (when ____ was the case)? (What did the big rose say to the little rose? "Move over, bud.") This form could easily be inverted to produce a Wellerism (Move over, bud, "as the big rose said to the little rose."). The same punning which often operates in these riddles is often an integral part of a Wellerism. Seven other punning riddles are cited to indicate further the relationship between Wellerisms and certain riddle forms.

155. _____. "'No Soap' Once More," WF, XX(1961), 114.

Notes that Julian Franklyn, A Dictionary of Rhyming Slang, offers the American drug scene as the origin of the proverbial No soap! and requests further information.

156. _____. "'Hell,' Said the Duchess," Proverbium, II(1965), 32.

A note asking for information about sources where the Wellerism "'Hell,' said the Duchess" can be found. Taylor adds that the two earliest examples known to him are from a friend he knew in the years 1910-1912 and a 1923 novel by Agatha Christie.

157. _____. "Stolen Fruit Is Always The Sweetest," Proverbium, VII(1967), 145-149.

A study of this proverb, which has been collected in North Carolina, South Carolina and California, through various literary and folkloric reportings to Latin and Biblical sources. Taylor finds that the present pattern has been influenced more by the Biblical than the Latin source.

158. _____. "Method in the History and Interpretation of a Proverb: 'A Place For Everything and Everything in its Place,'" Proverbium, X(1968), 235-238.

Uses this English proverb to illustrate that studies of meaning, origin, and history of proverbs are unwise unless a plentiful supply of parallels from as many times and places as possible are used. Taylor also notes that proverbs about time and place are closely related to each other and are easily modified by adding details.

159. Tidwell, James N. "Adam's Off Ox: A Study in the Exactness of the Inexac5," JAF, LXVI(1953), 291-294.

A tongue-in-cheek paper which makes some interesting points about proverb stylistics, using expressions current in the United States. Basically it notes the ingenuity of the folk in making very exact, logical, almost scientific statements (the "exact") out of vague, virtually unknown elements (the "inexact").

160. Walker, Warren S. "Proverbs in the Novels of James Fenimore Cooper," MFI, III(1953), 99-107.

Argues that appearance of many more proverbial items in "stories about the kinds of people Cooper knew well" than in his novels dealing with the European past is evidence that proverbial materials were known to Cooper from oral tradition rather than literary sources. Concludes with a selected list of some of the several hundred proverbs found in Cooper's works. Each item is arranged according to the classification suggested by Harold W. Thompson (See Item).

161. West, Harry C. "Negro Folklore in Pierce's Novels," NCF, XIX(1971), 66-72.

Includes a list of sayings that appear in the three novels of Ovid Williams Pierce (The Plantation, On A Lonesome Porch, The Devil's Half). No corroborative evidence that these are folk sayings is offered.

162. West, John Foster. "Mrs. Morehouse's Rain On The Just," NCF, XIX (1971), 47-54.

An examination of the various items of folklore in Kathleen Morehouse's novel Rain On The Just (set in the Brushy Mountain area of Wilkes County, North Carolina) that includes mention of the maxims. West notes that few traditional sayings appear in the book, using his own knowledge of the region of the novel's setting to determine the traditional nature of the sayings. No information is given about the function of the maxims in Mrs. Morehouse's book.

163. Williams, Cratis D. "Metaphor in Mountain Speech, Part VII," Mountain Life and Work, (Winter, 1962), 9-12.

Discusses the Southern mountain language associated with two of the more violent aspects of life there, fighting and drinking. Much of the material noted is not proverbial. The comparisons for degrees of drunkenness, however, are, and suggest an interesting hierarchy of similes. None of these expressions are unique to the mountains, however, and are in fact widespread in distribution.

164. _____, "Metaphor in Mountain Speech, Part VIII," Mountain Life and Work, (Spring, 1963), 50-53.

Hypothetical "monologues" used to illustrate the Southern mountain language which would be employed in three particular situations,

the language of a father denigrating his daughter's prospective beau, that used to describe a "foreign" woman and that used to deal with a mountain woman who has "risen above her station." The language is full of similes which are amazingly rich and comic. Structuring proverbial materials or other folk speech materials into hypothetical dramatic situations is perhaps a useful tool for comprehension. Although no one person would probably utilize all these metaphors at once we do get an idea as to how they are used and in what situations to achieve what ends, even if the immediate context in which we see them is fictional.

165. _____. "Linney's Heathen Valley," NCF, XIX(1971), 55-58.

Included among other items are three proverbs found in Romulus Linney's 1962 novel Heathen Valley (set in Watauga County, North Carolina). No corroborative evidence proving the folk nature of the sayings is offered.

- *166. Wilson, Gordon. "Down Our Way: Tell Us What It's 'Like,'" KFR, II (1956), 1-3.

167. Woods, Barbara Allen. "English Sayings in Brecht's Plays," Proverbium, VI(1966), 121-129.

This preliminary study of the various English sayings found in the plays of Bertolt Brecht includes a list of proverbs given in two plays with a Chicago setting: Im Dickicht der Städte and Der aufhalt-same Aufstieg des Arturo Ui. Woods notes that Brecht also used Anglicisms in plays with a non-English background. Parallels from various collections are supplied for most entries.

168. _____. "English Sayings In Brecht An Addendum," Proverbium, XV (1970), 129-131.

In this addition to an earlier work (See Item 167) the author provides a listing and discussion of fourteen more Anglicisms she has found in the plays of Bertolt Brecht. She uses several standard reference works to verify the proverbial nature of each entry. Professor Woods concludes that "there is no direct connection between Brecht's citing of English sayings and his sojourn in the United States." She notes that he included some common American sayings in unpublished works written in the United States but later deleted them from the printed manuscript.

III. American Material: Collections

169. Adams, Charles S. New Hampshire Folklore: A Regional Collection. Unpublished M. A. dissertation Indiana University, 1968.

Only one proverb is found among the nine entries under section E "Sayings and Superstitions" but, both published and unpublished

parallels are given for it.

170. Adams, Owen S. "Proverbial Comparisons from California," CFQ, V(1946), 334-338.

A list of one hundred and forty-two folk comparisons. No information about informants is given. There are, however, copious footnotes, many of which draw on Wilstach (See Item 58), which give information regarding early variants, parallels and literary uses. Other notes make some attempt to explain meanings. The editors of the journal provide a short introduction indicating the need for further collecting and study of proverbial comparisons.

171. _____. "Traditional Proverbs and Sayings from California," WF, VI(1947), 59-64.

A list of one hundred and thirty-five proverbial items. Footnotes, carefully appended to more than half, giving information as to meaning, variants and other collections, greatly increase the value of this collection. Adams notes that figuratively conveyed advice is not always easily grasped.

172. _____. "More California Proverbs," WF, VII(1948), 136-144.

A list of one hundred and sixty-one proverbs collected by the author. Informants are not named or described. Footnotes indicate references to Apperson, Whiting, Proverbs in the Earlier English Drama, Jente, Proverbia Communia, and Oxford. A few notes attempt to elucidate the meanings of proverbs the author considers especially obscure. The editors of the journal have added a short preface which is ironic in that it points out the problems of origin, history and interpretation of several of the best known proverbs in the collection, while seemingly ignoring the fact that Adams and others simply keep adding to the store of collected American proverbs without tackling any of the problems involved.

173. _____. "Proverbial Phrases from California," WF, IX(1949), 95-116.

A list of California proverbial phrases, arranged alphabetically according to the first important word in the phrase. No numbering. They are referenced to a number of sources. A few notes on meaning are given.

174. "A List of Similes," WF, X(1951), 174-175.

A list of sixty-eight similes in riming form, reprinted from The Golden Era, a nineteenth century magazine, of July 23, 1869. The Western Folklore editors feel that these may be of value in dating such comparisons, but admit that most are probably centuries old.

- *175. Allen, Harold B. "Hunting for Minnesota Proverbs," Minnesota History, XXVIII(1946), 33-36.

176. American Dialect Society, Committee for Collecting Proverbial Sayings, "Instructions to Collectors of Proverbial Lore," CFQ, IV (1945), 87-89.

Instructions for collecting for the American Dialect Society archives and eventual dictionary. Various suggestions, as setting students to work on proverb collecting for M. A. theses, contacting school principals, and the like, are given. A variety of sources, ranging from regional publications to field collections, are noted. Isolated regions and ethnic areas are particularly recommended for collecting. The article emphasizes that any saying adopted by the people is important, for "it is the sanction of the many that makes it a proverb." The instructions are useful to a project attempting to involve a large number of amateur collectors.

177. Atkinson, Mary Jourdan. "Familiar Sayings of Old-Time Texas," Texas Folk and Folklore, ed. Mody C. Boatright, Wilson M. Hudson and Allen Maxwell, PTFs, XXVI, pp. 213-218. Austin, Texas, 1954.

A list of un-numbered sayings. Brief introduction points out their "color." No other data. No attempt at classification.

178. Ayers, Lucille, Hazel McLaughlin, Mrs. Roy Mobley, and Foster Olroyd. "Expressions from Rural Florida," PADS, XIV(1950), 74-80.

Includes a section of "sayings," mostly proverbial phrases. Meanings are given for most, but there is little other data.

179. Barbour, Frances M. Proverbs and Proverbial Phrases of Illinois. Carbondale, Illinois: Southern Illinois University Press, 1965. Pp. vi+213.

Nearly four thousand proverbs and proverbial phrases from Illinois taken from a collection made in the years from 1944 to 1950. Some of the items were contributed by students while others were sent in by readers of various newspapers in southern Illinois. The editor provides a detailed listing of other collections, particularly American ones, in which each proverb is recorded. Entries are arranged in alphabetical order according to the first noun or, when there is no noun, the first important word. Informants, or information about them, is not given.

180. Barrick, Mac E. "Proverbs and Sayings from Cumberland County," KFQ, VIII(1963), 139-203.

An extensive collection from a single Pennsylvania county, arranged alphabetically according to the first noun (in most cases). References to several authorities are given. The brief introduction notes some of the methods of collection used, such as misquoting a proverb in hopes of getting the true proverb from a prospective informant. There is a brief discussion of political and advertising slogans as a source of proverbs. Several in the collection appear

to have such origins.

181. _____ . "Early Proverbs From Carlisle, Pennsylvania (1788-1821)," KFQ, XIII(1968), 193-217.

An extensive collection of proverbial material taken from four early Carlisle newspapers (Carlisle Gazette, Carlisle Herald, Cumberland Register, American Volunteer). Most of the items are taken from articles written by the editors, or from pseudonymous letters to the editor. The early publishers represented here used proverbs to editorialize about current political affairs and the number of Latin maxims and "learned allusions suggests that the level of education and cultural development of several of these editor-publishers was high." Parallels found in Stevenson, Taylor-Whiting and Tilley are referred to and occasionally some other reference is given. The list is arranged alphabetically according to the key word.

182. Baughman, Ernest W. "Rhymes and Sayings," NMFR, VI(1951-1952), 23-25.

About half of the items in this collection are proverbs and proverbial comparisons that were collected by Baughman's students at the University of New Mexico. The sayings were collected in a variety of places including Scotland, New Mexico, Kansas, Missouri and Texas. Other than names no data is provided about informants.

183. Bauman, Richard. "The Collecting of Proverbs," WF, XXII(1963), 271-272.

Synopsis of the method suggested by the Jewish folklorist Yehude Loeb Cahan for collecting proverbs. Most of Cahan's work, written in Yiddish, has been virtually inaccessible to folklorists. Cahan argues for systematic collection using key words ("Do you know any proverbs about an apple?"). This method works well in groups and words other than the key word in a proverb may call to mind new proverbs. These can later be classified under their own key words. If meaning is not readily apparent this should be enquired into, along with an enquiry into the situation in which such a proverb might be used.

184. Beck, Horace P. The Folklore of Maine, p. 67. Philadelphia and New York: Lippincott, 1957. Pp. xvi+284, index.

Brief mention of two proverbs which are seen as related to the Maine character and the hard life of the Maine Yankee.

185. Beecher, Henry Ward. Proverbs from Plymouth Pulpit, ed. W. Drysdale. New York: D. Appleton, 1887. Pp. 230.

A collection of "proverbs," in reality original maxims, from the sermons and writings of Beecher. Although interesting as readings in intellectual history, only a tiny fraction of the material is truly proverbial. The book nevertheless suggests early American sermons as

a perhaps untapped source of proverb materials.

186. Bergen, Fanny D, and Joseph Y. Bergen. Animal and Plant Lore, MAFS, VII. Boston and New York, 1899.

Some of the material is in proverbial form.

187. Bond, Richmond P. "Animal Comparisons in Indiana," AS, II(1926-1927), 42-58.

An extensive collection of folk similes and other comparisons, all collected in Indiana, which utilize animal figures for their images. The author finds it interesting that the decreasing importance of the animal in daily life seems not to be paralleled by a corresponding decline in speech patterns. These metaphors are related to a long tradition of animal comparisons and even animal literary characters in English from Chaucer to Lewis Carroll and Kipling. Certain other characteristics, as the tendency to "serious" rather than facetious animal comparisons, are noted.

188. _____. "More Animal Comparisons," AS, IV(1928-1929), 123-124.

A supplement to his previous article (See Item 187). About one hundred and fifty new expressions are listed.

189. Boshears, Francis. "Proverbial Comparisons from an East Tennessee County," TESB, XX(1954), 27-41.

A list of one thousand and forty-five comparisons, all from the memory of the author, who remembers hearing them from a variety of sources. The material is arranged by Herbert Halpert according to the pattern used in his own West Tennessee collection (See Item 239). In her brief introduction the author suggests that proverbs are most utilized by older members of the community. She has omitted certain "earthy" proverbs. She heard most of those not included from "mountain" people, and, interestingly enough, her grandmother, who was the wife of a minister and a lady of strict morals.

190. Boswell, George. "Folk Wisdom in Northeastern Kentucky," TFSB, XXXIII(1967), 10-17.

A list of ninety-nine proverbs taken from a collection of three hundred and thirteen items collected by Boswell's students at Morehead State University in Kentucky. The author considers the sayings presented here to be "the most unusual and rewarding." Material is arranged under nine headings: (1) didactic and homiletic, (2) folk verse, (3) derivative and allusive, (4) animal, (5) contrastive, (6) picturesque, (7) parody, (8) cynical, and (9) miscellaneous. Collectors and sources, when known, are given after each entry. There are, however, no references to parallels

given.

191. Botkin, Benjaming A. A Treasury of New England Folklore, pp. 641, 805, 826-830. New York: Crown, 1947. Pp. xxvi+934, indexes.

Proverbs and sayings culled from The Farmer's Almanack, Connecticut W. P. A. Writer's Project material and other sources.

192. _____. A Treasury of Southern Folklore, pp. 58, 646, 674, 678, 679. New York: Crown, 1949. Pp. xxiv+776, indexes.

Proverbs and sayings taken from various sources, including articles by Cox and Bradley (See Items 93 and 193). The Creole proverbs taken from Lafcadio Hearn's Ghombo Zhebes are well annotated as to meaning and origin.

193. Bradley, F. W. "South Carolina Proverbs," SFQ, I(1937), 57-101.

An excellent collection of several hundred (unnumbered) proverbs. Most are annotated in one way or another, with a comment on meaning or context, a Biblical reference, or variants or similar proverbs being given. They are referenced to Apperson. The author notes in his short introduction that many have their origin in the Bible or other religious writings. A few are apparently local. He adds a few words on why proverbs are preserved and concludes that those which use mnemonic devices or which are most concise are most apt to survive. Proverbs are apt to become more and more condensed as they circulate and examples of one proverb in 1670, 1680 and 1752 are given to illustrate this point. The collection is arranged alphabetically according to a key word.

194. Brewster, Paul G. "Folk 'Sayings' from Indiana," AS, XIV(1939), 261-268.

Discussion of proverbs and sayings collected in ten counties of southern Indiana. These were collected incidentally in the course of collecting tales, songs, riddles and superstitions. We are not informed, however, how the author happened to write these down, how he managed to acquire his information on them if he indeed collected them so casually, or who his informants were. We are given adequate information as to meaning and social context of usage and a few comparative notes have been appended.

195. _____. "More Indiana Sayings," AS, XVI(1941), 21-25.

A list of several hundred proverbial phrases and slang expressions. Little data is given. The author is principally interested in geographic distribution and notes which Indiana sayings are also current in Missouri. He believes that many are familiar in other states, as evidenced by reactions from his students when they were presented with this material, but makes no attempt to assign further

geographic information.

196. _____. "Folk Beliefs and Practices from Southern Indiana," HFB, III (1943), 23-38.

Includes some omens, especially weather signs, in proverbial form.

197. _____. "Still Another Batch of Indiana Sayings," AS, XIX(1944), 155-156.

List of about eighty sayings, all collected out of actual conversations. Some are remembered from the author's boyhood, others taken from interviews in the United States Employment Office in Bloomington. Meanings are indicated, but if the actual conversations, or the germs of them, could have been preserved we would have a still clearer idea as to how these phrases function in Indiana speech.

198. _____. "Smart Sayings from Indiana," HF, VI(1947), 50-54.

Ninety-two sayings used in situations requiring a quick, witty repartee. Some information on the relationship of the sayings to particular social situations is given.

199. Brunvand, Jan Harold. Dictionary of Proverbs and Proverbial Phrases from Books Published by Indiana Authors before 1890. Indiana University Folklore Series, No. 15. Bloomington, Indiana, 1961. Pp. xix+168.

A major collection of proverbial material, excerpted from ninety-five books by Indiana writers. R. E. Banta's bibliography of Indiana writers served as the guide as to what books would be utilized. All adult novels and as many juvenile books on Banta's list as were available were consulted and examined (by a group of Indiana University students, including Brunvand, and under the direction of Archer Taylor). The excerpted materials have been arranged according to the system used by Taylor-Whiting. References are chiefly to Taylor-Whiting, Stevenson and Apperson, but a number of less important collections are also included. The introduction makes some attempt to point out general sources for the material cited, as Biblical, classical, modern literary. About fifteen hundred items are printed.

200. Bryant, Margaret M. "Collecting Proverbs," HFB, III(1944), 36.

A brief request for Indiana materials for the American Dialect Society proverb project.

201. _____. "Proverbs and How to Collect Them," PADS, IV(1945), 3-25.

An exhortation to collect proverbs for the American Dialect Society project, with some vague instructions on the means by which to do so. The nature and importance of proverbs is sketched, inadequately. The author seems to emphasize quantity of texts and does not instruct potential correspondents in the importance of interviewing informants regarding meaning, function or other background information. Proverbs should be written on 3x5 cards. The author suggests division into eight categories, essentially based on syntax, but overlapping; such confusing elements as "learned" proverbs and "modern" proverbs enter into the classificatory system. Professor Bryant's categories led Kimmerle to propose a new system (See Item 255).

202. _____ . "The People's Sayings: How You Can Help Preserve Them," NYFQ, I(1945), 50-56.

Very similar to Item 201.

203. _____ . "Sayings of the Masses: How You Can Help Preserve Them," SFQ, X(1946), 129-136.

Very similar to Item 201.

204. _____ . "Proverbial Sayings Committee, American Dialect Society," Standard Dictionary of Folklore, Mythology and Legend, ed. Maria Leach, pp. 906-908. New York: Funk and Wagnalls, 1950. 2 vols. Pp. 1196.

Discusses briefly the work of the American Dialect Society proverb committee. Otherwise largely a combination of Items 176 and 201.

205. _____ . "Proverbial Lore in American Life and Speech," WF, X(1951), 134-142.

Suggests that today the mass media both create new proverbial materials and utilize and give new life to old. Advertisers use proverbs in their commercials and movie producers use proverbs for film titles, because people quickly identify with what is already familiar to them. The author states that American environmental patterns and ways of thinking can be understood through proverbs, but this idea is never fully developed. In a few instances she confuses proverbial and slang phrases.

206. _____ . "Proverb Lore in American Life and Speech," NYFQ, VIII (1952), 221-226.

Casual survey of the use of proverbs and proverbial phrases in advertising, newspaper columns and popular songs. No particular conclusions are drawn, although the value of the proverb as a short cut to conveying an idea is implied.

207. "California Proverbs," CFQ, III(1944), 232.

Request by the California Folklore Society for members to collect sayings, especially from isolated areas of the state, for the American Dialect Society project.

208. "California Proverbs and Sententious Sayings," WF, X(1951), 248-249.

Thirty-three items of proverb lore. No informants or other sources are noted. The short introduction halfheartedly points out certain characteristics, but no attempt is made to deal with individual proverbs.

209. Clark, Joseph D. "Similes from the Folk Speech of the South," SFQ, IV(1940), 119-133.

A collection of Southern folk similes. Style is taken note of. The author speculates on the antiquity and origins of the simile in speech and casually traces it from Egyptian pictographic script through Aeschylus and Shakespeare to modern journalism. He considers the vitality of the form and concludes that its brevity and graphic qualities appeal to the folk, who dislike "big words." Any analysis of similes should then concentrate on how they express the "folk point of view." Clark analyzes the imagery in his collection in terms of objects familiar to the rural South and goes on to discuss the adaptability of many of the expressions to a variety of situations. Also considered are the grammatical structure and the illogic that goes into certain comparisons ("hard as vinegar"), which are nevertheless understood. The final section of the paper takes up the use of rime and alliteration and the incidence of certain broad types of images, and notes the antiquity of some of the items in the present collection by quoting parallels from Chaucer, Shakespeare, Spencer and other writers. Clark has also isolated a group of obviously modern American images ("rare as W. P. A. sweat," "to shake like a bowl full of jello"). One of the most useful collections of American material published.

210. _____. "Similes from the Folk Speech of the South: A Supplement to Wilstach's Collection," SFQ, IV(1940), 205-226.

List of two thousand and twenty-six similes collected in North Carolina. None of them appears in Wilstach's dictionary (See Item 58), which draws chiefly on literary sources.

211. _____. "Proverbs and Sayings from North Carolina," SFQ, XXVI (1962), 145-173.

Collection of seven hundred and ten North Carolina proverbs, arranged alphabetically by key word and indexed with references to Taylor-Whiting, Bartlett, and several other works. The brief introduction offers an uninteresting, warmed over discussion of the proverb, noting finally that North Carolina proverbs are of

national and international parentage.

212. _____ . "Proverbs and Sayings in North Carolina," NCF, XVI (1968), 38-43.

A selection of proverbs taken from a list of sixteen hundred and fifty sayings submitted to the author by freshmen in his courses at North Carolina State University, St. Augustine's College, Meredith College, and Shaw University from 1955 on. The collection has some references to literary parallels and is preceded by a three page introduction.

213. Coad, Oral S. "Proverb Collecting in New Jersey," NYFQ, III (1947), 320-322.

Discussion of the American Dialect Society collecting project in New Jersey. This state should be rich in proverbs because of its diversified population, but the project has not been very successful. A plea for wider collecting is made.

214. Coffin, Tristram P. and Hennig Cohen. Folklore in America, pp. 141-151. Garden City: Doubleday, 1966. Pp. xxiii+256, index.

This anthology of materials from the Journal of American Folklore includes a selection of proverbs. The articles in which they appear originally are separately treated elsewhere throughout this bibliography.

215. Combs, Josiah H. "A Word-List from the Southern Highlands," PADS, II(1944), 17-23.

Includes a short section of "figures and idioms," nearly all of which are proverbs and proverbial phrases. Meanings are noted for more than half and variants are given for a few. Not as good as most American Dialect Society material.

216. Dann, Flora H. "The Counties: Lore from Chautauqua County," NYFQ, VII(1951), 306-318.

Includes a section of thirteen proverbs. The article was pieced together from letters sent by the author to the editor and is of minor value. In a few cases names of informants and references to meaning are given.

217. Davidson, Levette. "Westernisms," AS, XVII(1942), 71-73.

Includes a number of proverbs and "picturesque phrases." Many of these draw on western life for their images and the author finds it interesting that they can still be heard, de-

spite the diminished differences between eastern and western American English.

218. "Derogatory Comparisons--'So . . . That'," WF, XVIII(1959), 140.

A collection of eighteen derogatory comparisons taken from the UCLA Archives. The year of collection and collector are noted for most entries.

219. de Zafra, Carlos, Jr. "Proverbial Comparisons and Expressions from Rural Life," NYFQ, XI(1955), 217-218.

The author believes that proverbial comparisons are of particular interest to seventh grade pupils and suggests that they be widely employed as "a fine lesson in the American idiom."

220. Dorson, Richard M. American Folklore, pp. 78-80. 197-198, 204, 205. Chicago and London: University of Chicago Press, 1959. Pp. ix+328, index.

Includes mention of Negro, Pennsylvania German and southwestern Spanish proverbs. These discussions are brief, but the functions of proverbs in the speech of these groups is noted, as are meanings. Davy Crockett's use of proverbial material is also mentioned, indicating the vitality of language on the American frontier.

221. _____. Buying the Wind: Regional Folklore in the United States, pp. 136-145, 363-366, 460-462. Chicago and London: University of Chicago Press, 1964. Pp. 574, bibliography, indexes.

Reprints from other sources proverbs of Pennsylvania Germans, Mexican-Americans and Illinois "Egyptians." (See Items 60, 358, 370).

- *222. Dunlap, A. R. "More Delaware Sayings," Delaware Folklore Bulletin, n. v.(1952), 11.

223. Eddins, A. W. and (Mrs.) Morgan Smith. "Wise Saws from Texas," Straight Texas, ed. J. Frank Dobie and Mody C. Boatright, PTFs, XIII, pp. 239-244. Austin, Texas, 1937.

Proverbs recalled by the authors. The editors note that "no attempt is made . . . to deal with the difficult problems of origin," but the article is of minor value in that Mrs. Smith notes the context and meaning as she remembers it and suggests that proverbs were seen as useful tools for inculcating a moral code or giving parental advice to children. She thinks that this practice is dying out. Eddins states that his widowed grandmother used proverbs "to raise her large family."

224. Eddins, A. W. "Grandma's Sayings," Texas Folk and Folklore, ed. Mody C. Boatright, Wilson M. Hudson, and Allen Maxwell, PTFs, XXVI, pp. 218-219. Austin, Texas, 1954.

Virtually reprints material in Item 223.

225. "Wellerisms of '82," WF, XI(1952), 216.

A list of fourteen Wellerisms taken from various 1882 issues of The Daily Examiner, San Francisco, California.

226. Ericson, Eston Everett. "Nebraska Folklore and Popular Sayings," Folklore, XLIX(1938), 148-153.

List of proverbs. Three notes relating items to verse or songs are given. The author states that some of the proverbs may be of continental European origin, and brought to America by recent immigrants. No attempt to ascertain this fact or any other fact has been made.

227. Federal Writers Project, Nebraska. "Proverbs, Prophecies, Signs and Sayings," Nebraska Folklore Pamphlet, Nos. 9, 10.

A variety of proverbs and metaphorical expressions are mixed in with lists of superstitions and customs. All were collected in Nebraska from field work, volunteer contributors, grade and high school pupils throughout the state. According to the editors "they have been confirmed by numerous consultants, persons of all ages and occupations." No data on contributors is provided.

228. Fife, Austin E. "Folkways of a Mormon Missionary in Virginia," SFQ, XVI(1953), 92-123.

Study of the journal of Robert Harris Fife, an early Mormon missionary in Virginia, for folk materials. About one hundred proverbs and proverbial expressions are included. The author offers these only to assist the reader "in evaluating the authenticity" of the journal as a source for folklore, a purpose which is not quite clear. He implies that he has not made a thorough survey of the document for language materials and suggests the possibility of further research along these lines.

229. _____. "Similes from Moab, Utah," WF, XXV(1966), 126-127.

Fifty-three folk comparisons collected from a single informant.

230. _____. "More Similes from Moab, Utah," WF, XXV(1966), 195-196.

Ninety-one folk comparisons collected from two informants, a mother and daughter, in a single session.

231. "Folklore from St. Helena, South Carolina," JAF, XXXVIII(1925), 217-238.

Includes eleven proverbs. All material was collected from Negro pupils in a local school. No data is supplied.

232. Franklin, Benjamin. Poor Richard: The Almanacks for the Years 1733-1758, ed. VanWyck Brooks. New York: Heritage Press, 1964. Pp. xii+300, 7 plates.

A deluxe edition of Franklin's almanacs, chronologically arranged. Some of the meteorological material, which includes some proverbs, has been omitted. Proverbs which appear in more than one edition appear only once here. Serious students of this most important source work should perhaps consult another edition.

233. Gard, Robert E. and L. G. Sorden. "Proverbs and Plain Talk," Wisconsin Lore, pp. 315-334. New York; Duell, Sloan and Pearce, 1962. Pp. 368.

A collection of several hundred proverbs, mostly English, but also including some German and French items and a reference to a Danish collection. The sayings were contributed by several members of the Wisconsin Regional Writers' Association. Gard and Sorden present the list just as it apparently was sent to them. No informants or specific places of collection are mentioned.

234. Gary, A. L. "Proverbs from Rushville, Indiana," HF, VI(1947), 72.

Twelve proverbs. No data.

235. Gibbens, V. E. "Notes on Indiana Speech," AS, XIX(1944), 204-206.

Adds twelve variations of sayings published by Paul Brewster (See Item 194).

236. Greene, Marjory Titus. "Proverbs from Greene County, Indiana," HFB, IV(1945), 1-10.

A collection of over two hundred proverbs, grouped into a variety of categories, including the two rather broad ones of "Proverbs of Wit" and "Proverbs of Wisdom," a dubious division. The sub-categories under these two may be based on structure, subject matter ("Thrift") or social usage ("Proverbs of Caution or Warning"). Names of informants and a little information on their respective backgrounds is given.

237. Halpert, Herbert. "Proverbial Comparisons from Idaho Territory,"
WF, VI(1947), 379-380.

Thirty-three proverbial comparisons collected from a single informant on a bus trip. Comments of the informant regarding several are appended. The informant also noted that these sayings were commonly used as sort of "funny phrases."

238. _____. "A Pattern of Proverbial Exaggeration from West Kentucky,"
MFI, II(1951), 41-47.

Humorous exaggerations, one hundred and sixty-two in number, which use the pattern "so . . . that" (He is so crooked that instead of coming he went). The author sees these as related to patterns of exaggeration in tall tales.

239. _____. "Proverbial Comparisons from West Tennessee," TFSB, XVII
(1951), 49-61.

List of seven hundred and fifty-two proverbial comparisons, arranged alphabetically by a key word within seven categories based on structure: proverbial exaggerations of the form "so cold (that);" other exaggerations; comparisons in the comparative degree; comparisons based on the noun; various adjectival comparisons using "like;" adverbial comparisons using "like;" adjectival comparisons using "as." Some data on student contributors and geographic area covered is given.

240. _____. "More Proverbial Comparisons from West Tennessee," TFSB,
XVIII(1952), 15-21.

List of two hundred and ninety-one proverbial comparisons.

241. _____. "Rhymed Proverbial Comparisons," WF, XV(1956), 196-197.

Compares a list of rimed similes, of unknown origin and date, but apparently from a Kentucky newspaper of the late nineteenth century, with a list ofrnm roughly the same era gleaned from a San Francisco paper by Loomis (See Item 264). They are very similar to comparisons known in Kentucky today.

242. _____. "Some Wellerisms from Kentucky and Tennessee," JAF, LXIX
(1956), 115-122.

A collection of sixty-two Wellerisms with copious comparative notes. All were collected from oral tradition, mostly by or from the author's students. "I see," said the blind man is, predictably, the most frequently collected item (twenty-three variants). Halpert believes that this Wellerism is related to an internationally known "lying tale," although most Wellerisms are not internationally

current. The author notes that Wellerisms apparently originally functioned as humorous unconventional remarks introduced into situations requiring conventional remarks and this conclusion seems borne out by information supplied by some of his informants. He finds Wellerisms to be no longer highly popular; no informant knew more than three; many of his students knew none. He believes, however, that many may be preserved in purely familial traditions, a statement also borne out by some of the information his informants gave. This collection, although limited, is probably the best compilation of orally collected Wellerisms published to date. Halpert himself points out that there are few adequate collections of the genre.

243. Hand, Wayland D. "Perverted Proverbs," WF, XXVII(1968), 263-264.

A list of twenty-five perverted proverbs collected in UCLA folklore classes in the 1950's and early 1960's. No informants are named but their home areas are given.

244. Hanford, G. L. "Metaphor and Simile in American Folk Speech," DN, V(1918-1927), 149-180.

An extensive list of folk similes and metaphors. They are meticulously annotated as to grammatical structure, meaning and states from which reported (although there is no data as to who collected them from whom and in what manner). Hypothetical sentences in which the expressions are used are given for many. The collection includes slang terms as well as material which is used proverbially. The introduction attempts to discuss aspects of figurative language and covers briefly such points as origins of phrases, Old World importations, and the style and "mood" (such as "jocular") of metaphorical expressions. The introduction is good but does not begin to cover all the material in the collection.

245. Hardie, Margaret. "Proverbs and Proverbial Expressions Current in the United States East of the Missouri and North of the Ohio Rivers," AS, IV(1928-1929), 461-472.

A list of one hundred and eighty-one proverbs, two hundred and twenty-five proverbial expressions. No data is given for any. The author, who is obviously interested solely in linguistic distribution, vouches that all are found in general colloquial speech in the area mentioned in the title.

246. Hench, Atcheson L. "To Come to Fetch Fire," JAF, LII(1939), 123-124.

Reports that the proverbial phrase to come to fetch fire, which appears in Chaucer and which was presumed to be no longer current, has been collected in scattered areas of the South and once in Massachusetts. This underscores the antiquity of many American proverbs.

247. Hendricks, George D. "Texas Wellerisms," JAF, LXIX(1956), 356.

A note listing some Texas counterparts to Wellerisms from Kentucky and Tennessee given in an article by Herbert Halpert. (See Item 242)

248. _____. "Texas Folk Similes," WF, XIX(1960), 245-262.

List of six hundred and thirty-nine unnumbered comparisons contributed by students of North Texas State College. These are arranged alphabetically according to the substantive on which the comparison is based. The author has made a careful statistical analysis of these, in respect to geographic origin and content. He finds a number in collections of British proverbs and a higher percentage in collections from North Carolina and Tennessee, regions from which early settlers of Texas are known to have come. Sixty percent are found in no other collection consulted and many of these are possibly local in origin, leading the author to suppose that Texans retain their rural roots (most expressions use rural images), despite the fact that a majority of Texans have lived in cities since 1950. This seems a premature judgment, as urban proverbial comparisons can hardly have had time to obtain dominant currency.

249. Hurley, Gerald T. "Proverbs Heard in California, 1948-1950," WF, X (1951), 323-324.

Ten proverbs, with the notation that all informants, save one, were from rural backgrounds. Six were given with the context in which they were utilized and this aids in documenting their function more precisely. But their meanings are not necessarily thereby made explicit and one at least, which employs gambling terminology, escapes this reader.

250. "Some Wellerisms from Idaho," WF, XXV(1966), 34.

A list of fourteen Wellerisms with collector, source, and place of collection supplied for most entries.

251. Jagendorf, Moritz A. "Apples in Life and Lore," NYFQ, XVIII(1962), 273-283.

Includes two little known variants of the famous An apple a day keeps the doctor away.

252. Jansen, Violet and William Hugh Jansen. "Addenda," HF, VI(1947), 54-56.

The authors note correspondences to Paul Brewster's "smart sayings." (See Item 198) from upstate New York and Connecticut. Thirty-one variants are reported.

253. Johnson, Clifton and Carl Withers. What They Say in New England and Other American Folklore. New York and London: Columbia University Press, 1963. Pp. xxiv+289.

Includes a chapter of "Signs and Sayings." Mostly non-proverbial superstitions are recounted, however. The chapter on "Weather" has some proverbial material also. The material is taken from Johnson's many regional travel books.

254. Kahn, Ed. "Practical Poetry---Rhymed Proverbs," MFI, X(1958), 239.

Reprints proverbial comparisons strung together into a riming "poem" which originally appeared in a question and answer column in the Indianapolis News during the 1930's. Kahn feels that this column bears further investigation on the part of folklorists, as many of the queries sent in by readers requested information on old songs and the like.

255. Kimmerle, Marjorie M. "A Method of Collecting and Classifying Folk Sayings," WF, VI(1947), 351-366.

Discusses the collecting and archiving of proverbs. The merits and demerits of using long checklists, of personal interviews, or of simply living with a given group and listening are noted. Field work which not only collects the texts, but which also interviews the informants in regard to meaning and use is the best method. When we rely on correspondents we generally do not get enough information. Hopefully interviews will yield sufficient information in regard to the situations in which proverbs are used and the psychology behind their use.

The author's method of classification, according to subject matter and to syntactical construction, apparently in two separate files presumably cross-referenced, offers interesting tentative insights into the style of proverbs and possibly into the inter-relationship between style and content. She has broken down her material into a variety of grammatical categories, even going so far as to separate proverbs containing nouns modified by two adjectives from those containing nouns modified by only one. She draws no conclusions from these divisions but notes that the results might open the way for stylistic studies. Her subject index is arranged according to categories of various "concrete objects," insects, vehicles and the like, which appear in the proverbs.

256. Kin, David. Dictionary of American Proverbs. New York: Philosophical Library, 1955. Pp. 290.

An inferior collection of several thousand proverbs. No data is provided. Arrangement is alphabetically by sub-headings, but these sub-headings may refer to a word in the proverb or the "spirit" of the proverb. We are given no indication how the editor isolated these sayings as "American."

257. Koch, William E. "Wellerisms from Kansas," WF, XVIII(1959), 180.

A list of seventeen Wellerisms collected by students at Kansas State College. Collectors, date and place of collection are supplied.

258. _____. "More Wellerisms from Kansas, 1959," WF, XIX(1960), 196.

Twenty more Wellerisms collected by folklore students at Kansas State College. Collector and place of collection provided.

259. _____. "Proverbs and Riddles," Kansas Folklore, ed. Samuel J. Sackett and William E. Koch, pp. 90-103. Lincoln, Nebraska: University of Nebraska Press, 1961. Pp. 249.

A collection of sixty-five proverbs from twenty-seven residents of Riley County, Kansas. Arrangement is alphabetical by the first important noun or, if no nouns appear, by the first important verb. Parallels from the Frank C. Brown collection of North Carolina folklore are cited.

260. Loomis, C. Grant. "Wellerisms in California Sources," WF, XIV(1955), 229-245.

A major collection of three hundred and twenty-six Wellerisms, taken from the pages of eight California periodicals. They are chronologically arranged from 1855 to 1945. All but five, however, appeared after 1870, the date Bartlett J. Whiting set for the close of the "golden era" of this humor form in American publications. By 1880 eastern humor magazines had turned almost exclusively to dialogue jokes. The form lingered in the West. In the twentieth century the form was preserved chiefly by college humor magazines and virtually all the twentieth century items in this collection are from The Pelican, the humor magazine of the University of California at Berkeley.

261. _____. "Wellerisms in the Golden Era," AS, XX(1945), 303-305.

Thirty-nine Wellerisms from a nineteenth century California literary magazine, the Golden Era. Most are borrowed from eastern sources but a few were invented in the West.

262. _____. "Traditional American Wordplay: Wellerisms or Yankeeisms," WF, VIII(1949), 1-21.

A major collection of Wellerisms, taken from the pages of various nineteenth century magazines published between 1840 and 1870. The author considers the collection to be "small." It includes about five hundred items alphabetically arranged by certain catchwords, perhaps somewhat arbitrarily chosen. The author's introductory re-

marks concentrate on the viability of the pun as an important aspect of American humor and examples are given from epigrams and epitaphs. He notes that puns are perhaps particularly ephemeral, as they have been captured in print imperfectly. The Wellerism is a pattern which found favor in printed sources, however, Loomis feels that Yankeeism is a better term, but presents no case to show that the form is uniquely American.

263. _____. "Traditional American Wordplay: The Epigram and Perverted Proverb," WF, VIII(1949), 348-357.

A collection of about sixty proverbs, with one or more humorous variants given for each. The variants are from the pages of late nineteenth and early twentieth century magazines. This indicates that the tradition of "perverting" old sayings did not originate in a disillusioned twentieth century.

264. _____. "Proverbs in the Golden Era," WF, XIV(1955), 196-199.

Notes the problems involved in determining the earliest use of any given proverb in America. We have very few early sources, except for Franklin's Poor Richard and Robert B. Thomas's Farmer's Almanack. There follows a compilation of material published between 1864 and 1866 in the Golden Era, a famous San Francisco periodical of the nineteenth century. A majority of these deal with women or the relations between the sexes.

265. _____. "Rhymed Proverbial Comparisons," WF, XIV(1955), 282-285.

Comments on what Archer Taylor has called a "traditional or half-traditional bit of verse," namely nineteenth century "poems" which strung together similes in riming lines. Taylor has traced the form back to 1826 when twenty such lines were published in a Philadelphia periodical. Loomis sees some verses by Robert B. Thomas which appeared in the Farmer's Almanack in 1819 as "partially anticipatory" of this form.

266. _____. "Random Proverbs in Popular Literature," WF, XVI(1957), 133-135.

Notes the wealth of proverb material in recent "ephemeral" literature, murder mysteries, best-selling paperbacks and the like. Forty-nine examples, representing only the fruits of most casual reading over a half dozen years, are given. The author believes that popular books should be studied for proverbial figures of speech on a more systematic basis and that the results of such studies should prove to be of great value to lexicographers. His article is valuable because literature is of course one of the most valuable sources for proverbs in that we can generally determine something of meaning and context; the proverb has not been already isolated by a collector who assumes its meaning and the conditions of its use to be self-apparent. Loomis points out what should be ob-

vious: best selling authors are probably more in need than the "serious" writer of the ready-made images which proverbial configurations provide and hence their books should be prime sources.

267. McAtee, W. L. "Some Folklore of Grant County, Indiana in the Nineties," MFI, I(1954), 243-267.

A rambling survey of various kinds of folklore remembered by the author from his boyhood in Grant County, Indiana. Among the items presented are forty-three sayings which exclude maxims known to have been taken from books and "locutions that may be considered essentially as extended definitions of words." Arrangement is by the key word and there is no attempt to cite parallels from other collections.

268. MacFarlane, Janet R. "Food and Recipes: Some Food Proverbs," NYFQ, XI(1955), 229-230.

Fifteen proverbs which take their images from or give advice regarding food. The publication of these as a separate article cannot conceivably be justified.

269. Malone, Kemp. "Negro Proverbs from Maryland," AS, IV(1928-1929), 285.

Three proverbs collected in Maryland. Information on the informant is given. "Further examples of folk proverbs" current in the United States are solicited.

270. Mead, Jane Thompson. "Proverbs: Sayings from Westfield, Chautauqua County," NYFQ, X(1954), 226-227.

A chatty article briefly describing some expressions used by members of the author's family. Useful because it supplies information on what the informant meant and in what situations the informant used the saying.

271. Meredith, Mamie. "Prairie Schooner Slogans," AS, VII(1932), 172-174.

Reports briefly a number of slogans and mottoes painted on covered wagons from around 1858 until the 1880's. The material is taken from journalistic accounts. The relationship between slogans and proverbs is of course not clear and the author herself makes no mention of proverbs in relationship to her material. The paper does, however, suggest one use of near-proverbial materials in the nineteenth century.

272. Miller, William Marion. "Smart Sayings from Southwestern Ohio," HF,

VII(1948), 20.

Gives ten Ohio variants of Brewster's "smart sayings" (See Item 198) and nine sayings which do not appear in that collection or that of Jansen and Jansen (See Item 252).

273. Morgan, B. Q. "Simile and Metaphor: Addenda," DN, V(1918-1927), 289-291.

A list intended to supplement Hanford (See Item 244). Annotations in regard to grammatical structure and meaning are given. Unfortunately no distinction is made between those expressions used proverbially and those used as slang terms.

274. Mullen, Kate. "Westernisms," AS, I(1925-1926), 149-153.

An informal study of western speech. Includes mostly slang vocabulary, but a few proverbial phrases are mentioned.

275. Newell, W. W. "Proverbs and Phrases," JAF, II(1889), 153-154.

Calls attention to the existence of "quaint and archaic" phrases which are current in America and which should be collected. Short but solid discussion of a number of expressions, taking account of meaning and social context.

276. Odell, Ruth. "Nebraska Smart Sayings," SFQ, XII(1948), 185-195.

A list of "smart sayings." The author has used this term to differentiate them from other proverb forms. A proverb illustrates some point or states a truth; a smart saying is used chiefly for its humorous or witty effect. These sayings deal mostly with physical appearance or undesirable human character traits. Odell rightly admits that they are closely inter-connected with other proverbial forms and that the distinction is tenuous. But taken as a statement that some proverbs emphasize the wisdom and others the wit, it is a valuable contribution to ponder.

277. Olevitch, Jack P. "Proverbial Comparisons from Oklahoma and Missouri," HFB, III(1944), 37.

Six humorous proverbial comparisons. The collector got them from a drill instructor, while in the army. This instructor utilized them for satirical purposes by employing them to fit individual recruits.

278. "Parodied Proverbs from Idaho," WF, XXIV(1965), 289-290.

A list of new proverbs based on old. Most have been changed for humorous effect. In a good many cases the humor seems to be of

a cynical sort directed at the wisdom of the earlier proverb. This is perhaps a very interesting development and it is unfortunate that the informants were not questioned on their attitudes towards this material.

279. Perdue, Chuck. "Nervous as a Long-Tailed Cat in a Roomful of Rockers and Other Folk Sayings," Sing Out, XVII(1967), 31-33.

A number of proverbial sayings, many of them obscene, are strung together to form an amusing little article. The sayings were collected by the author from himself, his mother-in-law and her sister, friends from New York and Atlanta and a number of anonymous contributors. Perdue does not tell which informants contributed which items and, except for names, gives no data on informants.

280. Perkins, Anne E. "Vanishing Expressions of the Maine Coast," AS, III (1927-1928), 134-141.

A generally sound collection of Maine slang and proverbial expressions. The author feels that these are not widely used by the younger generation and hence are dying out. The meaning and use of each phrase is carefully explained. Many of the phrases are of English origin.

281. Person, Henry A. "Proverbs and Proverbial Lore from the State of Washington," WF, XVII(1958), 176-185.

A selection of three hundred and sixty-nine items out of the several thousand proverbs collected in the state in connection with the American Dialect Society project. Those collected from less than one informant and those very widely known have not been published here. The author points out that many, although not precisely localisms, seem to draw their images from the flavor of Washington life. The material is mostly arranged according to groups corresponding to "the areas of life . . . to which they refer" (as "worldly wisdom" or "life's ironies").

282. "Perverted Proverbs," WF, XX(1961), 200.

Twenty-eight proverbs changed for humorous effect, collected around Los Angeles. Names of informants are given.

283. Porter, Kenneth. "Some Central Kansas Wellerisms," MFI, VIII(1958), 158-160.

A valuable discussion of Wellerisms from a personal viewpoint. The author notes that he learned most of those he knows when they were traded over a threshing machine, while working in the Kansas fields during the summers of 1924-1927. Although his family was rich in various types of lore he learned only one Wellerism from family tradition (See Item 242). This was because most Wellerisms

current at that time were of an obscene nature. The author tends to generalize a bit too much from his own personal experience, but the article tells us something about the oral transmission of this type of lore.

284. Pound, Louise. Nebraska Folklore, pp. 213-216. Lincoln, Nebraska: University of Nebraska Press, 1959. Pp. x+243.

A brief discussion of the work of the American Dialect Society may be of interest to the proverb scholar.

285. "Proverbial Comparisons from Western Kansas," *WF*, XIX(1960), 10.

Twenty-nine comparisons, with names of informants given.

286. "Proverbs and Phrases," *JAF*, V(1892), 60.

List of twenty-eight proverbs from Massachusetts. No data.

287. "Proverbs and Sayings," *NYFQ*, II(1946), 219-220.

Eighteen proverbs from upstate New York counties, principally Steuben County. These are arranged by name of collector and then alphabetically according to a catchword. Meanings are given for most.

288. "Proverbs from High School," *WF*, XVIII(1959), 322.

Twenty-seven proverbs. Names of high school student informants are given. Actually a few items are of interest and raise questions which are of course not answered. One student with a Chinese name cites television as the source of his materials. Does this suggest anything about his attitude toward his ethnic background? On the other hand a student with a Japanese name has given what appears to be a Japanese proverb.

289. Richmond, Winthrop Edson. "The Collecting of Proverbs in Indiana," *HF*, V(1946), 150-156.

Notes that we define a genre by making a collection of it. Child "defined" the ballad simply by bringing together a body of material he intuited to be similar or related. We do not have any truly adequate collection of proverbs and even all the collections considered as a whole "leave something to be desired." The projected American Dialect Society dictionary will fill this need for the United States at least. The article goes on to review the collecting of proverbs in Indiana to that date and encourages readers to continue collecting.

290. Roberts, Leonard. "Additional Exaggerations from East Kentucky," MFI, II(1952), 163-166.

List of ninety-two proverbs. The author believes that their imagery vividly reflects the region from which they come. They allude to rural life, and especially the violence, rugged terrain and hard struggles one expects to find in East Kentucky. The author faintly suggests that they reflect a particularly grotesque imagination. The material bears this out to a certain extent.

291. Robinson, Emma. "Two Proverbial Comparisons," HFB, III(1944), 37.

Two common proverbial comparisons, from Monroe County, Indiana.

292. Rogers, E. G. "Popular Sayings of Marshall County," TFSB, XV(1949), 70-75.

A list of about one hundred and fifty proverbs from a single Tennessee county. No other data. Most items are very common ones.

293. _____. "Figurative Language the Folkway," TFSB, XVI(1950), 71-75.

A list of unnumbered proverbial comparisons, grouped according to general categories into which their images fall, as food, garments, animals.

294. _____. "Some East Tennessee Figurative Exaggerations," TFSB, XIX (1953), 36-40.

Ninety proverbial comparisons which function through an exaggeration of the situation described. Collected from students at Tennessee Wesleyan College. They are classified according to Halpert's structural system (See Item 239). The collection includes much unique material and is rich in original imagery, mostly drawn from rural scenes.

295. Sanders, Martha Nell. "Proverbial Exaggerations from Paducah, Kentucky," MFI, I(1951), 191-192.

Twenty-four proverbial exaggerative comparisons. Referenced to Halpert (See Item 239).

296. Savage, Howard J. "Word-List from Southeastern Wisconsin," DN, V (1918-1927), 233-240.

Includes a section on similes and metaphors. Almost all are carefully annotated as to basic grammatical structure and meaning. Most are then put into hypothetical sentences, and further information on the social context of usage is in some cases added. Ori-

gins are suggested for a few.

297. Schultz, John Richie. "Crawford County Folklore," KFQ, IV(1959), 3-30.

A list of eighteen proverbs appear in this survey of the folklore of Crawford County, Pennsylvania, which was intended when written (in 1937) to stimulate further collecting in the area. No notes or parallels are given with the material.

298. Shoemaker, Henry Wharton. Scotch-Irish and English Proverbs of the West Branch Valley of Central Pennsylvania. Reading: Reading Eagle Press, 1927. Pp. 24.

Publication of an address delivered to the Milton, Pennsylvania, Rotary Club. As it consists of a list of several hundred proverbs with a very brief introduction, it is very difficult to imagine how it could have been an effective speech. The sayings were collected from Pennsylvania mountain people in relatively isolated regions; the author sees these proverbs as becoming obsolete even there. Initials of informants are noted after each item; no other data is presented.

299. "Similes---'Higher Than' and 'Lower Than,'" WF, XIX(1960), 52.

Twenty-eight folk similes collected around Los Angeles and taken from the UCLA Folklore Archives. All contain images conveying the comparative degrees of "high" or "low."

300. Smiley, Portia. "Folk-Lore from Virginia, South Carolina, Georgia, Alabama and Florida," JAF, XXXIII(1919), 357-383.

Includes three proverbs of Negro origin. Meanings are given for two. The third is in a dialect completely incomprehensible to this reader and the fact that no annotation of meaning is given perhaps indicates that it was also incomprehensible to the collector. Indeed.

301. Snapp, Emma Louise. "Proverbial Lore in Nebraska," University of Nebraska Studies in Language, Literature and Criticism, XIII (1933), 51-112.

A collection of over thirteen hundred Nebraska proverbs and proverbial phrases. Although little data is given about individual entries, this collection could serve as a model for a particular type of collection, that which aims to be a segment in a larger atlas indicating the geographic distribution of American proverbs. In her introduction Professor Pound calls particular attention to the fact that proverbs are often remembered despite the frequent loss of the literal meaning of the allusion and are used with the expectation that meaning will be comprehended by the hearer who has

also lost sight of the concreteness of the allusion. The proverbs are divided into thirteen categories, for the most part broad areas of reference, as Biblical allusions, proverbs alluding to money, home life or the like. Each section is prefaced by introductory remarks. Although quite short, these essays are for the most part perceptive, and discuss the style and, broadly, the use of each category in Nebraska speech.

302. "Some Wellerisms from Idaho," WF, XXV(1966), 34.

Fourteen Wellerisms, with names of informants and their place of residence.

303. Taylor, Archer. Proverbial Comparisons and Similes from California, University of California Publications Folklore Series, No. 3. Berkeley and Los Angeles, 1954. Pp. 97.

The most important collection of proverbial comparisons in English. More than twenty thousand items were tabulated and edited after collection by a variety of persons, including professional folklorists as well as high school teachers and students. The final collection consists of about a thousand entries, carefully cross-referenced. Copious notes giving references to other collections as well as an amazing variety of literary works are added where applicable. Number of times collected is indicated and in many cases information in regard to other aspects, as currency or relationship to a simile in other languages, has been appended.

The introduction briefly surveys other published material on folk comparisons and discusses certain characteristics of the form, such as the tendency to add unnecessary embellishments.

304. _____. "Proverbial Materials in Two Novels by Harry Harrison Kroll," TFSB, XXII(1956), 39-52.

Proverbial material excerpted from two novels of the mid-western regional writer, Harry Harrison Kroll, Waters Over the Dam(1944) and Their Ancient Grudge(1946). Taylor finds much material of limited currency, including some never before encountered in print. He feels that Kroll's material is a valuable representation of current American speech.

305. _____. "Proverbial Materials in Two Novels by Harry Harrison Kroll," TFSB, XXII(1956), 73-84.

A survey of two of Kroll's novels (See also Item 304) of life in the region south of the Ohio River, Fury in the Earth(1945) and Rogue's Company(1943), for proverbial material. Taylor feels that Kroll freely uses popular idioms in his works and hence is a valuable source for the study of current American speech. References to several proverb collections are given.

306. _____. "More Proverbial Comparisons from California," WF, XVII (1958), 12-20.

A supplement to Taylor, Proverbial Comparisons and Similes from California (See Item 303). It consists of over two hundred entries edited from about seven hundred collected orally by three collectors. It is arranged in the same way as the original work (alphabetically according to the word following the comparative) and the same remarks made regarding the earlier work apply.

307. _____. "'One for the Cutworm,'" WF, XVII(1958), 52-53.

Notes in detail the variations of a proverb as collected in several states. A date of "before 1765" is assigned, if we take into account a parallel item.

308. _____. "Proverbs and Proverbial Phrases in the Writings of Mary N. Murfree," TFSB, XXIV(1958), 11-50.

A collection of proverbial material culled from twenty-four books by the late nineteenth century writer, Mary N. Murfree. It is only a compilation and not a study of the function of proverbs in her work. References to several collections are provided.

309. _____. "Some Proverbial Expressions From Bayard Taylor's 'Story of Kennett'," KFQ, VI(1961), 23-24.

A list of thirteen proverbs not cited in Taylor-Whiting or, cited without a parallel or in a variant form. Arrangement is alphabetical by first noun or, if there is no noun, the first important word. Parallels from some standard collections are given.

310. _____. "Proverbial Comparisons and Similes in On Troublesome Creek," KFR, VIII(1962), 87-96.

A list of similes and other comparisons culled from James Still's novel On Troublesome Creek(1941). Taylor notes that our knowledge of comparisons is not yet so complete as to allow us to make distinctions between those from oral tradition and those which are literary inventions, and admits that not every item in the present compilation may be folkloric. He points out some interesting facets of the collection, such as the use of "any" in speech patterns widely current two hundred years ago but little known today, and the creation of "parasynthetic compounds" of words, as snail-weak, constructions about the formation of which we know little.

311. _____. "Notes on North Carolina Proverbs in North Carolina Folklore, I, 26-27," NCF, XII(1964), nos. 1-2, 13-14.

Annotations to an earlier collection of proverbs, consisting principally in references to Stevenson and Taylor-Whiting. Two are

singled out as of special interest. One, apparently of Arabic origin, appeared in Bohn (See Item 8) and Taylor wonders if the informant read it in that widely circulated collection. Another appears in precisely the same form in George Herbert's Jacula Prudendum; this raises interesting questions about the power of print, especially in that Herbert used not indigenous English, but translations of Italian and French proverbs in that work.

- *312. _____. "A Few Additional Nineteenth Century Proverbs," Folklore Studies in Honor of Arthur Palmer Hudson, pp. 37-38. Chapel Hill, North Carolina: University of North Carolina Press, 1965.

313. Taylor, Archer and Bartlett Jere Whiting. A Dictionary of American Proverbs and Proverbial Phrases, 1820-1880. Cambridge: Belknap Press, 1958. Pp. xxii+418.

A major compendium compiled from literary sources published between 1820 and 1880. The editors see this as a period of important American literary developments, a time during which regional writers were making free use of the folk idiom. Hence it may be seen to rank with Elizabethan England or the late Middle Ages as an epoch with proverb-rich literature. The editors point out certain difficulties they encountered in dealing with proverbs, especially that of definition. It is not that we cannot delineate the essential characteristics of a proverb. Rather it is often difficult to decide what individual items fit these characteristics and can hence be included under the term (and in a dictionary). It is likewise hard to delimit such closely allied forms as clichés, aphorisms and the like. The dictionary itself is a careful and prodigious work of scholarship. Key words are listed alphabetically and all proverbs making use of the word are arranged under it, and are numbered. The literary source for each is of course cited. The dictionary is a most valuable source for American proverbial material.

314. "Texas Folk Proverbs," WF, XXI(1962), 92.

Thirty-six proverbs collected from students at North Texas State College. No further data is given, but the selection of proverbs for publication seems to have been well made. Most are very colorful and are probably local in origin. Several manifest conceptions of life in the West or involve local superstitions.

315. Thompson, Harold W. Body, Boots, and Britches. Philadelphia: J. B. Lippincott, 1940. Pp. 539.

Chapter nineteen (pp. 481-504) contains a selection of "the most interesting proverbs now current" in New York State (in 1939) taken from a collection made by students at Albany State Teachers College. The material is arranged under two headings: (1) proverbs of wisdom and (2) proverbs of poetry. No data about informants is supplied.

316. _____. "Proverbs and Sayings," NYFQ, V(1949), 230-235.

For the most part an informative discussion of upstate New York proverbs. The origins of several proverbs are convincingly set forth and the author makes some tentative remarks on the popularity and use of proverbs a generation ago. The exchange of proverbs between New England and the Hudson Valley is noted. Unfortunately a few of the sayings in the collection are not adequately clarified and we remain in the dark as to how Yorkers use them.

317. _____. "Proverbs and Sayings," NYFQ, V(1949), 296-300.

A variety of proverbs and proverbial expressions, presumably collected in New York State. They are arranged by a system which divides the proverbs according to broad conceptions of subject matter (industry, thrift and the like), the proverbial phrases according to aspects of form rather than content.

318. Thurston, Helen M. "Sayings and Proverbs from Massachusetts," JAF, XIX(1906), 122.

Twenty proverbs set down with annotations as to meaning, and, for three of them, social application. Several examples need clarification. The list contains some colorful, little noted material, however.

319. Tidwell, James Nathan. "A Word-List from West Texas," PADS, XI(1949), 3-15.

Includes a section of "sayings," mostly proverbial phrases. Meanings are given for more than half and a few are presented in the context of hypothetical sentences. Literary sources are cited for some. All but a few were collected in Runnels County, Texas, but no information is given in regard to informants or method of collecting.

320. _____. "Wellerisms in Alexander's Weekly Messenger, 1837-1839," WF, IX(1950), 257-262.

A chronologically arranged collection of Wellerisms from a Philadelphia periodical, 1837-1839, which attempts to show the influence of literary works on this humorous proverb form. Dickens's The Posthumous Papers of the Pickwick Club, the novel in which Sam Weller appears, came out in 1836. Within three years his name had been attached to the form, which of course had been known previously in the United States. Yet in 1837 and 1838 only ten Wellerisms appeared in the publication in question. A play by William Thomas Moncrieff, based on the novel, appeared on the New York and Philadelphia stages in 1838 and seems to have been an important factor in the spread of the genre. In 1839 eighty Weller-

isms were published.

321. Tolman, Ruth B. "Proverbs and Sayings in Eighteenth Century Almanacs," WF, XXI(1962), 35-42.

A brief survey of the proverb content of early American almanacs, noting especially the change in the character of the material published throughout the century. Printers derived an important part of their revenue from almanacs and could not publish in them any information which would offend anyone. Blason populaire or earthy sayings could not be used. The printers fell back on religious maxims and but few of these were truly proverbs. Later in the century the proverbs became less sanctimonious, although the sayings were still predominantly moral exhortations. Because the almanac was primarily a "literary endeavor" few household or farm sayings appeared. Strangely enough medical and weather proverbs were also rare, despite the inclusion of remedies and much weather information in these almanacs. In the years before the Revolution proverbs became increasingly political and concerned with the importance of liberty. Others counselled the industry needed to produce an independent economy. Although we might argue that Miss Tolman sees revolutionary ideas too consciously reflected in proverbs, and that some of the material she cites in connection with the impending Revolution is not truly proverbial, her compilation remains an interesting reflection of an aspect of the developing American mentality.

322. "Topics for Collection of Folk-Lore," JAF, IV(1891), 151-158.

A notation to the effect that native American proverbs have not been sufficiently collected is included in this essay outlining areas in American folklore which must be worked on. Two examples are given.

323. Travis, Phebe Allen. "Bird Lore of New York State," NYFQ, I(1945), 197-204.

Includes twenty-seven proverbs which utilize birds for their images. A few are explained. The author states that "hundreds" of proverbs about birds exist in English everyday speech.

324. Wallrich, Bill. "Hyperbolic Similes of the United States Air Force," WF, XVIII(1959), 253-254.

A collection of thirty-two similes in use in current United States Air Force oral tradition. No data on informants and techniques of collecting are supplied.

325. Ware, Kate. "Two Western Proverbs," WF, VI(1947), 279.

A very short note containing two proverbs the author considers to have been infrequently collected. For the second, two informants (the mother and father of the author) give different interpretations as to meaning and application. This, then, is an excellent example of the need to query informants in these matters and not leave assumption of meaning to the collector.

326. Washington, Mary. "Yours Till," WF, XX(1961), 228.

A list of forty-two "yours till" sayings submitted to the Chico State (California) College Archives by four students.

327. Welsch, Roger L. A Treasury of Nebraska Pioneer Folklore, pp. 266-280. Lincoln, Nebraska; University of Nebraska Press, 1941.

Includes a chapter of "Sayings, Proverbs and Beliefs." The proverbs and sayings are taken from Snapp (See Item 301). Welsch notes that proverbs are the most widespread and persistent form of folklore in Nebraska.

328. White, Vallie Tinsley. "Proverbs and Picturesque Speech from Claiborne Parish, Louisiana," Louisiana Folklore Miscellany, II (1961), 85-87.

A list of forty-two proverbs remembered from childhood in Claiborne Parish, Louisiana.

329. Whiting, Bartlett Jere. "A Handful of Recent Wellerisms," Archiv für das Studium der Neuren Sprachen, CLXIX(1936), 71-75.

A collection of "contemporary" Wellerisms culled from mystery novels for the most part, especially those of Leslie Charteris. There is of course no proof that any of these items have or have had oral currency.

330. _____. "American Wellerisms of the Golden Age," AS, XX(1945), 3-11.

A chronologically arranged collection which briefly traces the history of the Wellerism from the appearance of Sam Weller in 1836 to 1934. About one hundred and fifty examples are given, most of them from American periodicals between 1840 and 1880, what Whiting considers the "golden age" of the form. He notes the importance of journalists, who often used Wellerisms as fillers, in

propagating the form.

331. _____ . "Proverbial Sayings from Fisher's River, North Carolina," SFQ, XI(1947), 173-185.

About two hundred unnumbered proverbs and proverbial sayings culled from Fisher's River (North Carolina) Scenes and Characters, a collection of stories and sketches published, under a pseudonym, by Harden E. Taliaferro, a nineteenth century journalist, preacher and religious writer. The author is interested in the dual nature of Taliaferro's writings, on the one hand tortured spiritual confessions, on the other earthy and colorful local sketches. No reference in the preface is specifically made to the sayings which follow, but they are presumably to be construed as examples of picturesque speech. Page references to the book are given.

332. _____ . "Proverbs and Proverbial Sayings," The Frank C. Brown Collection of North Carolina Folklore, ed. Newman Ivey White, I, pp. 329-501. Durham, North Carolina: Duke University Press, 1952.

One of the most important collections of English language proverbial material published. There are close to three thousand entries, all of course collected in the field. Entries are arranged alphabetically, in most cases by the first noun. Proverbs, proverbial phrases and comparisons are not segregated. References to a wide range of other collections or other relevant works are given, although Apperson and Oxford are most heavily relied upon. Unfortunately no data is supplied as regards informants, meaning to informants, social context or the like.

Whiting's introduction is, in many respects, a fine analysis of the collection, although it deals only with geographic and stylistic aspects for the most part. He deals with the various national and racial groups which settled in North Carolina and finds all to be amply represented insofar as the origins of current North Carolina proverbs are concerned. Most of the actual proverbs of course are of English origin, but many of the similes may be native to American soil. Considered also is the great influence of Franklin's collections, which came close to being "a complete set of proverbs for a nation on the make." Imagery is considered in relationship to a North Carolina background. Probably the brief account of attitudes toward women as reflected in the material is the most valuable part of the essay. To use proverbs as indicators of folk morals is to move in a necessary new direction and it is unfortunate that this method is limited only to one area here. The remainder of the introduction is taken up with the mechanics of editing the collection.

333. _____ . "William Johnson of Natchez: Free Negro," SFQ, XVI(1952), 177-182.

A survey of the items of folklore found in the diary of William Johnson (1809-1851), a free Negro living in Natchez, Mississippi.

More than twenty-five proverbs and proverbial phrases are given. In most cases internal evidence is the only proof offered for the proverbial nature of these items.

334. Wilgus, D. K. "Proverbial Material from the Western Kentucky Folklore Archive," KFR, VI(1960), 47-49.

Forty-five proverbs and proverbial phrases. Wilgus states that they are examples of little noted material or of interesting variants; this statement is certainly not borne out by all of the material here published. The comparisons are referenced to Taylor (Item 303).

335. Wilson, George P. "Some Folk Sayings from North Carolina," NCF, VI (1958), no. 2, 7-17.

A collection of several hundred unnumbered proverbs from North Carolina and Virginia. The author pleads that he lacks the space for an introduction in which to treat the history and value of folk sayings, but this assertion is as unconvincing as it is disappointing, and points up a conscious ignoring of problems by folklorists. Wilson does, however, indicate the meaning of proverbs and the use to which they are put and many of the texts in his collection are briefly annotated in this regard. Proverbs also appearing in the Brown Collection (See Item 333) are marked, but no specific references are given.

336. Wilson, Gordon. "Similes from the Mammoth Cave Region with a Farm Flavor I. Items Not Found in any Studies," KFR, XIV(1968), 44-50.

A list of four hundred similes collected in the Mammoth Cave, Kentucky area which are not found in any published study. Those which the author feels are "as common as the ones easily documented" are marked by a star.

337. _____. "Similes from the Mammoth Cave Region with a Farm Flavor II. Items Found in Only One Study or Reference," KFR, XIV(1968), 69-75.

A list of two hundred and fifty similes, from a total collection of nine hundred items, known in the Mammoth Cave, Kentucky region which are found in only one other published proverb collection. The only published reference for more than half the items is the Brown Collection (See Item 333). No informants listed,

338. _____. "Similes from the Mammoth Cave Region with a Farm Flavor III. Widely Distributed Similes," KFR, XIV(1968), 94-99.

A list of more than two hundred and fifty similes from the Mammoth Cave, Kentucky area which "appear in studies from almost

every part of America." No informants listed.

339. _____. "Some Mammoth Cave Sayings I. Sayings With a Farm Flavor," KFR, XV(1969), 12-21.

A collection of more than two hundred and fifty sayings collected in the Mammoth Cave, Kentucky area dealing with animals, crops and other aspects of rural life. Entries are arranged alphabetically by key word and parallels from other collections are cited. Unfortunately, though, no data about informants is given. Wilson used a finding list of one hundred and fifty items to collect this material.

340. _____. "Some Mammoth Cave Sayings, II. Banter and Belittling Terms or 'You're Another One,'" KFR, XV(1969), 37-44.

A collection of approximately two hundred sayings from the Mammoth Cave, Kentucky area concerned with banter or belittling terms. Parallels are cited and meanings are explained, when not readily apparent. Arrangement is alphabetical by key word. Unfortunately no data is provided on informants.

341. _____. "Some Mammoth Cave Sayings III. Accepting the Universe or 'Grin and Bear It,'" KFR, XV(1969), 69-74.

One hundred and forty-two sayings from the Mammoth Cave, Kentucky area. Parallels are cited and entries are arranged alphabetically by key word. No data on informants.

342. Woodard, C. M. "A Word-List from Virginia and North Carolina," PADS, VI(1946), 4-43.

Includes over two hundred "sayings," mostly proverbial phrases. Information for virtually every item is given in regard to meaning, place of collection and frequency of use encountered ("occasional," "rare," "common"). A few of the items included appear to be superstitions not in proverbial form (If your nose itches, company is coming), but the collection is otherwise good.

343. Woods, Henry F. American Sayings: Famous Phrases, Slogans and Aphorisms. New York: Duell, Sloan and Pearce, 1945. Pp. ix+310, bibliography, index.

A collection of slogans, maxims and phrases, mostly political. A very few have had proverbial currency, as to wave the bloody shirt. The author accepts uncritically the authorship of the proverbs and assumes them to have originated with the sources he cites. Such a procedure, while probably valid for the literary maxims and slogans, is hardly valid for proverbs.

344. Work, Monroe N. "Geechce and Other Proverbs," JAF, XXXII(1919), 441-442.

Twenty-seven proverbs taken from the pages of the Southern Workman. Annotations as to meaning and use are given for a few.

345. Wyatt, P. J. "I'm Not Selling Anything" Some Folklore From Kansas. Unpublished M. A. dissertation Indiana University, 1968.

Although primarily devoted to other types of folklore, the final section titled "Miscellany" includes colloquialisms and, under the heading of stock remarks, one Wellerism and five proverbial statements. The informants contributing this material are not identified.

346. Yates, Irene. "A Collection of Proverbs and Proverbial Sayings from South Carolina Literature," SFQ, XI(1947), 187-199.

A survey of twelve novels, published between 1922 and 1932, by South Carolina writers, in order to compile the Negro proverbial material therein. The author discusses how the proverbs in these books reflect both the speech and character of the southern Negro. She notes that few are unique to this ethnic group, however, and cites a variety of parallels from English literature. A paper which attempts to describe the proverbial patterns of an ethnic or regional group, or even to delineate the "character" of that group, as nebulous a thing as character may be, as reflected in proverbs could be of value. The problem with Yates's article is that we have no guarantee that her material is genuine. We can assume that Melville's proverbs are an accurate reflection of the speech of New England seamen, for he was one of them himself. But how accurately and how completely white regional writers capture the speech of "their" Negroes is an open question.

IV. Non-English Proverb Materials in the United States

347. Arora, Shirley Lease. "Some Spanish Proverbial Comparisons from California," WF, XX(1961), 229-237.

A good collection of comparisons. English translations are given, as are references to literary sources and other collections. Information regarding meaning is given in the case an item seems particularly obscure. The introduction surveys other material in the field.

348. _____. "Spanish Proverbial Exaggerations from California," WF, XXVII(1968), 229-253.

One hundred and fifty Spanish proverbial exaggerations collected in the Los Angeles area. The author defines a proverbial exaggeration as "closely allied to the proverbial comparison or simile" but differs in that it usually does not "involve the direct comparison of any two objects in regard to a particular quality. Instead, the degree of that quality is indicated in terms of a 'result' clause of more or less exaggerative nature." The collection is annotated and informants are identified by national origin, sex, and length of residence in the United States. Arora argues that the present list is proof that the lack of similar items in most published collections of proverbial material from Spain and Spanish-speaking countries is due to lack of attention by collectors, and not, as has often been assumed, absence in oral tradition.

349. _____. "Como La Carabina De Ambrosio," Proverbium, XV(1970), 12-14.

Comments on the origin and history of the proverb quoted above, which the author has collected from twenty-three Spanish-speaking residents of Los Angeles.

350. Barbour, Frances M. "Some Foreign Proverbs in Southern Illinois," MFI, IV(1954), 161-164.

A collection of fifty-four foreign proverbs known in southern Illinois. Forty-six of these are German, three French, two Danish, and one each in Italian, Hungarian, and Dutch. No information about informants is given.

351. Boudreaux, Anna Mary. "Proverbs, Metaphors and Sayings of the Kaplan Area," Louisiana Folklore Miscellany, III(1970), 16-24.

A study of the traditional sayings used by the French-speaking people of Kaplan, Vermilion Parish, Louisiana. The ninety-three items are presented in both French and a literal English translation with a third explanatory line where the meaning is not apparent. The author notes that, of the twenty-six persons interviewed, the older people had a greater belief in these sayings than did the younger generation. Therefore the older informants were more hesitant to contribute materials. The twenty-six informants, who ranged in age from the thirties to eighty, are listed at the end of the article along with information about their background. The entries are arranged under three headings: (1) Proverbs and other sayings, (2) Metaphors and similes, and (3) Miscellaneous sayings and curses. Parallels from the Frank C. Brown Collection and two unpublished Louisiana collections are cited.

352. Bourke, John G. "Language and Folk-Usage of the Rio Grande Valley," JAF, IX(1896), 81-116.

Cursory mention of Spanish language phrases and proverbs.

353. "California Spanish Proverbs and Adages," CFQ, III(1944), 121-123.

Forty-two Spanish proverbs taken from a notebook owned by an elderly Spanish-American patrician. Translations and a few explanatory notes are provided. The editors "have reason to believe" that they are representative of the sayings used by upper class Spaniards in California during the nineteenth century, but say no more on this point.

- *354. Fogel, Edwin Miller. Proverbs of the Pennsylvania Germans. Pennsylvania German Society, 1929.

355. Fortier, Alcee. "Bits of Louisiana Folklore," PMLA, III(1887), 100-168.

Includes a number of sayings in Creole French with English translations. Some information regarding social context or linguistic peculiarities is noted and proverbs believed to be of Acadian origin are segregated from the rest.

356. Hoffman, W. J. "Folk-lore of the Pennsylvania Germans," JAF, II(1889), 197-202.

Includes a collection of seventy-nine proverbs. German texts and literal English translations, which, according to the author, attempt to parallel the German as closely as possible, are given. When meaning would not be clear to the English speaking reader, the author explains the proverb and often indicates the situations in which the proverb would be spoken.

357. Jente, Richard. "German Proverbs Collected in Los Angeles," CFQ, IV (1945), 432-434.

Eighteen proverbs from the W. P. A. collections now deposited in the UCLA Library. The original collectors provided no information as to informants or as to who provided the English translations. Jente has provided some annotations and references to Wander, Deutsches Sprichwörter Lexikon.

358. Kelly, Katherine. "Irish Sayings and Irish Fairies," NYFQ, I(1945), 174-178.

An informal discussion of Irish lore, using family and friends as informants. Although a bit of a melange, mixing tales, folkways and sayings in too short an article, it is of value to the proverb scholar. Meaning and function in social situations are given for most of the proverbs.

- *359. MacArthur, Mildred Yorba. California Spanish Proverbs. San Francisco, 1954.

360. Maziarz, Robert. "Polish Customs in New York Mills, New York," NYFQ, XXIV(1968), 302-307.

Although primarily devoted to customs, this article does include four proverbs which the author collected from his grandmother who emigrated from Poland to New York State. The article is a mere listing of items with no attempt made to locate parallels for proverbs or other items of folklore presented.

361. Mazzei, Maureen. "Scottish Folklore in Brooklyn," NYFQ, XI(1955), 205-208.

An informal melange of anecdotes and sayings collected from Scots living in Brooklyn. Forty proverbs, including one long proverbial rime, are included. Ironically, the author points out that as a youngster she often had to ask what the proverbs her elders used meant, yet adds only two or three scanty annotations as to meaning to assist her readers.

362. Molera, Frances M. "California Spanish Proverbs," WF, VI(1947), 65-67.

Thirty-four Spanish proverbs with translations. All were learned by the author from her grandmother or members of her grandmother's generation.

363. Monteiro, George. "Proverbs and Proverbial Phrases of the Continental Portuguese," WF, XXII(1963), 19-45.

A collection of four hundred and fifty-seven proverbs known by Portuguese immigrants in the Blackstone Valley area of Rhode Island. Biographical data on nine of the informants is provided at the end of the article. No parallels are cited because, according to the author "I did not feel it pertinent at this time to check my preliminary list against other collections of proverbs gathered in Portugal." He does, however, supply a list of some of the available collections.

364. Paredes, Americo. "Mexican Riddling Wellerisms," WF, XIX(1960), 200.

Brief notation of a cycle of riddling Wellerisms popular in Mexico in the 1930's and 1940's. The pattern here was the same as Taylor reports for English language Wellerisms (See Item 154).

365. _____. "Proverbs and Ethnic Stereotypes," Proverbium, XV(1970),

95-97.

Notes that most proverb studies have emphasized content rather than factors such as form which illustrate the meaning of a proverb in a specific culture or subculture. Paredes then discusses the various forms the proverb "No tiene la culpa el indio, sino el que lo hace compadre" takes in Mexico, South America and Texas.

366. Perez, Soledad. "Dichos from Austin," Texas Folk and Folklore, ed. Mody C. Boatright, Wilson M. Hudson and Allen Maxwell, PTFs, XXVI, pp. 223-229. Dallas, 1954.

A list of unnumbered Spanish sayings with idiomatic translations or equivalent English proverb, if one exists.

367. Ramirez, Manuel D. "Italian Folklore from Tampa, Florida," SFQ, XIII (1949), 121-132.

A collection of one hundred and sixteen proverbs collected from a Sicilian ethnic group in Florida. These represent a selection of a larger body of material. The author is primarily interested in the relationship between these Sicilian proverbs and the rich Tuscan proverb materials. Those items presumed to be of purely Sicilian origin are marked by an asterisk. Others are variants of Tuscan proverbs, except for one which is Calabrian. All are referenced to a variety of Italian and English translations or equivalent English proverbs are given. The practice of giving English equivalents without also providing literal translations is unfortunate, as the reader is thereby only made aware that a foreign parallel exists, but gets no information as to differences in wording.

368. Reinecke, George F. "Proverbial Locutions of New Orleans French," LFM, III(1971), 34-38.

Sixty-five expressions in New Orleans French (which, the author specifies, is different from Louisiana Acadian or Negro Gumbo French). The author was his own informant for most. He provides translations and notations as to meaning.

369. Rubin, Ruth. "Yiddish Sayings and Some Parallels from the Sayings of Other Peoples," NYFQ, XXII(1966), 268-273.

Fifty Yiddish proverbs with parallels. This article is discussed in greater detail in the introduction.

370. Sackett, S. J. "German Proverbs from around Fort Hays, Kansas," WF, XVIII(1959), 99.

Twenty-one German language proverbs from an area settled largely by German immigrants. Translations are provided.

371. Saxon, Lyle, Edward Dreyer and Robert Tallant. Gumbo Ya-Ya, pp. 143-144. Boston: Houghton-Mifflin, 1945. Pp. xiii+581, index, 42 plates.

Passing mention of several Creole proverbs. French with English translations. These are quoted in the context of a discussion of the position of the Creole woman and she is seen as the creator of many proverbs, although the authors give no basis for such a conclusion. On pages 559-568 a collection of similes, adages and colloquialisms from Louisiana are given. This is simply a listing of material with no attempt to cite parallels, and no information about informants is given.

372. Snellenburg, Betty. "An Introduction to Some Kalmyks' Ideas on Proverbs," KFQ, XIII(1968), 275-278.

A list of ten proverbs collected from four Kalmyk informants "who live in the vicinity of Philadelphia, Pennsylvania." The paper includes a discussion of the various ways in which the informants defined proverbs and their uses. They stressed certain characteristics: "short, concise, old, and wise." The main uses were "to convey a thought in a short, understandable way, either in making a speech or in literature, and frequently to give religious instruction." The article reveals that the Kalmyk informants defined proverbs in much the same way most other Americans do, and that collecting in depth from a group is necessary before one can make generalizations about the group's culture.

373. Villere, Sidney, Roy Alciatore and George Reinecke. "A Nineteenth Century Creole Menu and its Proverbs," Louisiana Folklore Miscellany, II(1968), 105-110.

A list of some of the Negro and French proverbs found on an 1898 menu for a banquet of the New Orleans Press Club Delegation to the International Press Congress. The proverbs introduce each course of the huge meal. English translations are given.

374. Whiting, Bartlett Jere. "Lowland Scots and Celtic Proverbs in North Carolina," Journal of Celtic Studies, I(1949), 116-127.

Forty-six proverbs collected in North Carolina in English; but all are of Celtic origin. In 1790 nearly fourteen percent of the population of that state was of Gaelic background. All proverbs in this collection are referenced to a number of sources, including collections of Scottish, Irish, Welsh, English and Jamaica Negro proverbs. Little other data is given. The influence of English proverbs on the Celtic is explicitly not considered. Whiting feels that the most important task of the American proverb scholar is to determine what sayings are indigenous to the United States. Hence there is much "segregating" to be done in considering the materials brought by various immigrant groups.

ERRATA

In this booklet we have proved that we are indeed human by making the following errors and omissions:

- footnote 1 page vii should read "See bibliographic Item 36."
- footnote 9 page vii should read "See Item 289."
- footnote 11 page vii should read "See Item 119."
- footnote 12 page vii should read "See Item 138."
- footnote 13 page vii should read "See Item 262."
- footnote 15 page viii should read "See Item 20."
- footnote 16 page viii should read "See Items 63, 64, 71, 126, 127, 134, 142."
- footnote 17 page viii should read "See Item 249."
- footnote 18 page viii should read "See Item 69."
- footnote 19 page viii should read "See Item 92."
- footnote 20 page viii should read "See Item 159."
- footnote 21 page viii should read "See Item 27."
- footnote 23 page viii should read "See Item 205, 206, 208."
- footnote 26 page viii should read "See Items 72, 73, 74."
- footnote 30 page viii should read "See Item 80."
- footnote 31 page viii should read "See Item 140."
- footnote 32 page viii should read "See Item 129."
- footnote 34 page ix should read "See Item 137."
- footnote 35 page ix should read "See Item 106."
- footnote 36 page ix should read "See Item 325."
- Entry 24 page 6 should read "Marvin, Dwight Edwards."
- Line 2 of the annotation for number 94 page 25 should read "See Item 154."
- Line 1 of the annotation for number 96 page 26 should read "See Item 145."
- Last line of the annotation for number 132 page 34 should read "vehicles of judgment."
- Line 6 and 7 of the annotation for number 153 page 39 should read "See Item 242."
- The title of number 210 on page 50 is "Similes from the Folk Speech of the South: A Supplement to Wilstach's Collection."
- The title of number 305 on page 67 is "Proverbial Materials in Two More Novels by Harry Harrison Kroll."
- The reference in number 335 on page 74 should read "See Item 332."
- The reference in number 337 on page 74 should read "See Item 332."